

**DIFFERENT METHODS OF PAIN MANAGEMENT IN AYURVEDA- A REVIEW****Dr. Pranjali k. Kamdi<sup>2</sup>, Dr. Rajendra Urade<sup>2</sup>**

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**ABSTRACT**

Any suffering or discomfort, whether physical or mental, brought on by an illness or injury is referred to as pain. No matter how minor the pain is, it still causes agony and interferes with daily activities for the sufferer. A toothache can cause throbbing pain, a sports injury can provide muscular pain similar to a sprain, renal calculi can cause colicky pain that comes in spasms, stomach pain can cause joint pain owing to an inflammatory condition, and many other forms of pain can manifest. Musculoskeletal and neuromuscular pain, such as that caused by arthritis, sciatica, lumber spondylosis, headaches, etc., are highly prevalent in today's world. Acute and chronic pain are further classifications of pain based on how long it lasts. In the modern world Our go-to remedy for pain is a painkiller, but using them too frequently weakens our tolerance to the drug's negative effects and increases the risk of major long-term health issues. According to Ayurveda, pain arises from a vitiated Vata dosha, and when this dosha is effectively treated, pain naturally disappears. Many people have the misconception that Ayurveda is ineffective at treating acute pain and that its medications should only be used for chronic pain, with consistently delayed results. However, what these people fail to realise is how well Ayurveda is managed.

**KEYWORDS:** Pain, Agnikarma, Raktamokshana , Marma-chikitsa , Snehan, Swedan, Basti, Sthanik Basti, Shirodhara, Ekal dravya and Ausadh yoga, etc

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## INTRODUCTION

One of the main symptoms of many illnesses is pain, which also happens to be the most frequent cause of medical consultations. Acute or chronic pain can strike at any age or stage of life and occur at any location with extreme intensity. It disrupts daily routines, impairs overall functioning, and occasionally has an impact on mental health issues. In addition to impairing physical functioning, pain also affects mental flexibility, working memory, attention control, problem solving, and information processing speed. Chronic pain can also have a negative impact on mental health, leading to higher levels of anxiety or depression. Pain may be psychological or somatogenic. Each person needs a treatment of this kind, which has optimum benefit with minimum adverse effects. By this metric, Ayurvedic treatments and medications appear to be more successful with less negative effects on the body.

### AIM AND OBJECTIVE :

1. To study management of pain through various Ayurvedic procedures.
2. To study acute and chronic management of pain with Ayurvedic perspective.

### Ayurvedic Means To Manage Pain There are various ways to manage pain in Ayurveda

#### 1) Agnikarma-

- Agnikarma (Actual cauterization) is a para-surgical procedure where actual heat is transmitted into the tissues to relieve the pain.
- Acharya Susruta has considered Agnikarma superior than Aushadha, Kshara and Shashtra Chikitsa as the diseases which are not cured by the above are cured by Agnikarma and the diseases treated by Agnikarma do not reoccur.
- Agnikarma pacifies the Vata & Kapha doshas, removes srotovarodha, increases rasa-rakta samvahana to the treated area, increases dhatwagni causing digestion of ama. By all above mechanism, Agnikarma nullifies the disease process to relieve the pain in many musculoskeletal and arthritic problem.
- In Agnikarma epidermal burn is produced through red hot Panchdhatu Shalaka.
- It is usually done in conditions like joint pain, pain due to cervical or lumbar spondylosis, sciatica, frozen shoulder, etc. It is also useful in pain at heel in which burn is done by Mruttika Shalaka.
- In indirect method, a small rod of gold with a blunt end, specially designed for this purpose is placed on the affected area and the heat is transferred through the other end by a candle, till the patient can bear the heat.
- It has also been postulated that the human body can easily absorb far-infrared heat because of its deep penetrating ability. Infrared waves can actually penetrate up to 2-3 inches deep into muscular tissue and Ligaments. When far infrared heat penetrates through the skin into muscular tissue and ligaments, it changes into heat energy.
- The thermal energy effect within the deep layers of tissues cause blood vessel

dilatation which improves blood circulation and promotes healing and wellness.

## 2) Raktamokshan (Bloodletting)-

It is performed in various ways to treat various kind of pain, most common methods used in practice are

### a) Jalaukavcharan (Leech therapy)

- The characteristic feature of leech is to suck the impure blood from the body.
- In conditions like painful cracked heels or soles and palms due to excessive dryness, headache due to vitiated pitta, some skin diseases, swelling in various tissues or joints, pain due to contused wound where blood capillaries get ruptured and the blood gets accumulated under the skin resulting in pain.
- Leeches are usually used where the cause of pain lies in blood tissue.
- The moment the impure blood is sucked out the pain disappears.
- It has also been suggested that the leeches have analgesic effect in osteoarthritic pain which may be due to salivary secretion of analgesic agents.

### b) Viddha karma-

- This is a miniature of bloodletting procedure, a very small puncture is done with the help of an needle.
- The knowledge of vital points and symptom related points is essential while doing viddha karma.
- This procedure serves many purposes but usually helpful in headache, eye-ache, tonsillitis, nasal blockage, renal colic, pain related to nerve defects, joint pain, radiated pain, and much more.
- The bloodletting gives its miraculous results in fraction of a second.

## 3) Marma chikitsa-

- It is an effective, non invasive and handy method of wholesome healing.
- The concept of marma in Ayurveda, chakras in Yoga and meridian system in Acupressure or Acupuncture resemble each other closely.
- Marma can be viewed as the meridian point system of Ayurveda, corresponding to organs, nerves, and bodily systems.
- By stimulating marma through Abhyanga (massage), Mardana (acupressure), Aromatherapy, Pranic healing, applying herbal paste (lepa), Raktamokshan (bloodletting), and Agni karma, one can direct the Prana (vital energy) present in marmas to clear blockages and encourage energy flow, leading to a state of physical, mental, and spiritual well-being.
- The standard therapies recommended for a specific health issue can be used with it or without it. All of them essentially involve applying pressure or appropriate medications over the various marma points. These therapies can

work by influencing marmas directly or indirectly.

Marma may help to treat following pathological condition

- Muscular pain
- Joint pain
- Respiratory obstructions
- Nervous system disorders
- Headaches & migraines
- Mental stress
- Fatigue
- Vata vyadhi
- Paralysis
- Cervical or Lumber Spondylosis

#### 4) Snehana-

- Using oils, both internally and externally is a very important Ayurvedic therapy.
- For this either medicated oil or ghrīt is given for oral intake or warm, medicinal oils are applied in large amounts all over the body or to a part of body.
- Sneha (oil/ghrīt) may be employed according to the doshas.
- Snehana therapy is useful for arthritis, insomnia, paralysis, tremors, nervous exhaustion, constipation, and Vata Vyadhi.

#### 5) Swedana-

- It is the Steam therapy applied locally or to whole body.
- According to Astanga Hridayam, after oleation, swedana or steam therapies are employed for effective dislodging and liquefying of toxins and improving digestion.
- Swedana causes the body's channels to widen, enabling ama to easily flow from the tissues back to the GI tract and improve circulation.
- Heat allows the skin and blood to be cleansed. This relieves and reduces fat tissue and muscle tension.
- Heat also restores balance to Vāyu and Kapha (i.e., relieving pain and stiffness) and reduces the ama by increasing dhatwagni.
- Swedana is advised in different pains like earache, headache, monoplegic, hemiplegic, paraplegic pain, pain due to constipation, absence or retention of urine.
- It is also indicated for stiffness and tetany arthritis (muscle spasms and tremors caused by poor metabolism of calcium, and associated with poor parathyroid gland functioning).
- Vasodilation caused by Swedana increases blood flow to the area resulting in increasing supply of nutrition and Aushadhi to that area.

#### 6) Basti-

- According to Ayurveda Vata is one of the main factor in causing of pain and related

diseases and Basti treatment is the best treatment for degeneration of Vata. To show the importance of Basti Chikitsa Acharya Charaka called it as “Ardha Chikitsa” of Ayurveda.

- Numerous conditions, including as rheumatism, sciatica, lower back pain, arthritis, and gout, can benefit from basti. In addition, it treats a number of neurological conditions, including osteoporosis, Parkinson's disease, muscular dystrophy, paraplegia, hemiplegia, poliomyelitis, and atrophy of the muscles and nerves.

#### 7) Sthanik Basti-

- It is soaking a body part with lukewarm medicated oil placed in a dam made from dough of Urad , such as Shiro Basti (Head), Greeva Basti (Cervical area), Uro Basti Chest/Heart), Kati Basti (Lumbosacral area), Janu Basti (Knee).
- It produces cumulative effect of Snehan and Swedana at the area of application.

#### 8) Shirodhara-

- In this, lukewarm oil or decoction or any other liquid like Takra is made to flow on the head.
- The liquid poured on the forehead is one of the most divine, relaxing therapies one can experience.
- Shirodhara therapy has been found as a safe and effective treatment modality having tranquilizer and anxiolytic effects resulting into a kind of relaxation response causing relief in Shirashoola (Headache).

#### 9) Ekal dravya (Single Drug)

- Godanti bhasma
- Guggulu
- Aswagandha
- Rasna
- Nirgundi
- Langali
- Kuchala
- Guduchi
- Eranda
- Bala
- Atibala
- Shunthi
- Nagarmotha
- Ajmoda

## 9. Ausadh yoga (Drug Formulations)

### i) Ras/bhasma

- Vatagajaankush Rasa
- Mahavatagajaankush Rasa
- Vatavidvansaka Rasa
- Mahavatvidvansaka Rasa
- Brihatvatchintamani Rasa
- Ekangaveerya Rasa
- Sameerpanag Rasa
- Navajeevan Rasa
- Rasasindoor
- Mallahsindoor
- Shirashoolharavajra Rasa.

### ii) Churna

- Trikatu Churna
- Panchakol Churna
- Ajmoodadi Churna
- Hingvastaka Churna
- Satdharana Churna.

### iii) Guggulu

- Yogaraja Guggulu
- Mahayagaraja Guggulu
- Trayadashanga Guggulu
- Kaishoor Guggulu
- Sinhanada Guggulu
- Amrita Guggulu
- Rasnadi Guggulu
- Panchamritlauh Guggulu
- Abha Guggulu
- Lakshadi Guggulu.

### iv) Kwath

- Rasnasaptak Kwath
- Rasnastak Kwath
- Dashmool Kwath
- Harsingar patra Kwath
- Gokshuradi Kwath .



**v) Asav-arista**

- Dashamoolarista
- Aswagandharista
- Balarista.

**vi) Tail**

- Panchguna Taila
- Mahanarayana Tail
- Prasarani Tail
- Vishgarbha Tail
- Mahavishgarbha Tail
- Mash Tail
- Mahamash Tail
- Bala Tail
- Balalakshadi Tail
- Ksheerbala Tail
- Saindhavadi Tail
- Brihatsaindhavadi Tail
- Guduchyadi Tail
- Pind Tail.

**vii) Ghrit**

- Aswagandha Ghrit
- Dashmool Ghrit
- Chitrakadh Ghrit
- Panchkol Ghrit
- Guduchyadha Ghrit

**CONCLUSION**

Agnikarma is a procedure that is often recommended for problems that are mostly Vata and Kapha. It is a very successful pain treatment procedure that blocks the pain pathways. By eliminating the agents that cause pain and the vitiated doshas, bloodletting also reduces pain. However, a variety of compounds found in leech saliva reduce pain by obstructing the receptors that cause it. Swedana and Snehana pacify Vata, which is primarily responsible for pain. Basti functions at the Vata mool sthana, eliminating vitiated Vata from the body and providing relief from the suffering caused by the ailment. Sthanic Basti combines the benefits of Snehana and Swedana to calm Vata and relieve pain locally in the knee, neck, head, and lumbocacral region, among other places. It has been discovered that Shirodhara therapy is a secure and efficient way to treat headaches. Ayurveda prescribes a variety of individual medications and combinations to treat various types of both acute and chronic

pain. The aforementioned steps quickly produce miraculous effects.

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