

## PAIN MANAGEMENT THROUGH DINCHARYA: A REVIEW

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## ABSTRACT

Pain is a prevalent symptom across various medical conditions and often prompts individuals to seek medical attention. It significantly impacts quality of life and daily functioning. Pain can manifest in different forms, such as throbbing pain in conditions like renal calculi, muscular pain from sprains or sports injuries, and joint pain associated with inflammatory conditions. In modern times, musculoskeletal and neuromuscular pain disorders like arthritis, sciatica and migraines are increasingly common. Traditional approaches to pain management typically involve prescribing analgesics or anti-inflammatory medications, which with frequent use can compromise our immune system. According to Ayurveda, pain is primarily linked to imbalances in *Vata dosha*, suggesting that *Vata* plays a key role wherever pain occurs. Effective treatment of *Vata dosha* often leads to alleviation of pain. Implementing daily regimens or *dincharya* practices can

positively influence bodily functions, helping to maintain balance among the three *doshas*. The preventive as well as curative aspect of pain through daily regimen is most effective part of the treatment and it suggests qualitative lifestyle modification in every person such as healthy as well as patient. In *Dincharya* the aspect of *Nasya*, *Abhyanga*, and *Karnapurana* etc. all these are most effective in pain management from both preventive and curative aspect.

**KEYWORDS:** *Ayurveda*, pain, *dincharya*, *abhyanga*, *nasya*, *karnapurana*.

## INTRODUCTION

Relieving pain is a priority for individuals seeking medical assistance, as it significantly impacts their quality of life and daily functioning. Chronic pain not only hampers physical

well-being but also contributes to feelings of depression or anxiety. People typically seek treatments with minimal side effects and maximum benefits. Ayurvedic procedures and medications appear to excel in meeting this criterion, offering effective relief from pain.

In the realm of holistic wellness, Ayurveda stands out as an ancient science that emphasizes the interconnectedness of mind, body, and spirit. Rooted in natural remedies and lifestyle practices, Ayurveda offers a profound understanding of pain management through the concept of *Dinacharya*, or daily routine.

In Ayurveda, pain is seen as a manifestation of imbalances within the body, often stemming from irregularities in lifestyle habits and environmental factors. *Dinacharya* serves as a cornerstone in addressing these imbalances by promoting harmony and equilibrium in daily life.

## DEFINITION

An unpleasant sensory and emotional experience associated with actual or potential tissue damage, or described in terms of such damage.<sup>[2]</sup>

## CAUSES

When certain nerves known as nociceptors detect tissue damage, they relay information about the damage to the brain through the spinal cord.

For instance, coming into contact with a hot surface triggers a reflex arc in the spinal cord, prompting an immediate muscle contraction. This reflex action withdraws the hand from the hot surface, preventing additional harm.

This reflex is initiated before the message reaches the brain. Upon reaching the brain, the pain signal elicits an unpleasant sensation, resulting in the experience of pain.

## TYPES<sup>[4]</sup>

There are two primary categories of pain.

- Acute pain: a typical reaction to an injury or medical issue. It emerges suddenly and typically resolves quickly.
- Chronic pain: extends beyond the anticipated healing period. It commonly persists for more than three months.

Pain can vary from a muted discomfort to a piercing sensation and may span from mild to severe. It might manifest in a specific area of the body or affect multiple regions.

### ACCORDING TO AYURVEDA

In Ayurveda, *Vata* is considered the primary *dosha* responsible for initiating and disseminating pain. Specific regions of pain are associated with specific aspects of *Vayu*; for instance, general pain is correlated with *Vyana Vayu*, headaches with *Prana Vayu* and *Vyana Vayu*, abdominal pain with *Samana* and *Apana Vayu*, and chest pain with *Vyana* and *Prana Vayu*.

### AIM AND OBJECTIVE

To follow *Dincharya* (Daily Regimen) for prevention and management of pain.

### MATERIAL AND METHODS

#### Materials

1. Classical text books
2. Articles from internet, journals and other published works.
3. Related source of data from internet websites.

#### Methods

##### Study design

Literature study

##### Study Setting

Ayurveda literature regarding *Dincharya* procedures.

Research paper, online website, WHO guidelines also searched and collected the information about Ayurveda herbs.

Books, various articles related to pain management and *dincharya* are also explored to collect matter.

### DISCUSSION

Even the slightest discomfort, regardless of its location in the body, can significantly disrupt daily activities. Ayurveda identifies *vata dosha* as the primary culprit behind pain, which manifests in various forms such as *Vedana*, *shool*, and *ruja*. *Acharya Sushruta* famously stated, "*Vatat Rute Nasti Ruja*"<sup>[5]</sup>, emphasizing that *Vata Dosha* is the fundamental cause of all types of pain. Despite advancements in pain management, including anesthesia,

effectively addressing pain remains a challenge. In a quest for relief, Ayurveda presents a promising approach, offering insights into pain's true nature and novel treatment avenues. By considering the cause, nature, and duration of pain, Ayurvedic *dincharya* procedures provide potential methods for managing and alleviating discomfort.

## PAIN MANAGEMENT

There are various ways to manage pain through *dincharya*.

### Nasya

Administering 2-5 drops of *nasya* into each nostril every morning serves to lubricate the nasal passages, cleanse the sinuses, and enhance voice, vision, and mental clarity.<sup>[6]</sup> As the gateway to the brain, the nose nourishes *prana* and fosters intelligence.<sup>[7]</sup> *Nasya* treatment is highly beneficial for alleviating various discomforts such as sore neck/shoulders, headaches, allergies, congestion, loss of smell, sneezing, sinusitis, as well as ailments like common cold, migraine, headache and facial paralysis<sup>[8]</sup>. Furthermore, it effectively combats fatigue, tiredness, and weakness, while also offering relief for insomnia, sunken and puffy eyes, and dark circles under the eyes.

For *vata*: sesame oil or *vacha* oil. For *pitta*: sunflower or coconut oil. For *kapha*: grapeseed or *vacha* (calamus root) oil.

### Types<sup>[9]</sup>

*Marsha* and *pratimarsha nasya*.

*Marsha* and *pratimarsha* both are similar but slight difference in *matra* only.

### Pratimarsha nasya

- It doesn't aggravate any other *doshas*.
- It increases the strength of the body.
- It is given in all *ritus*, any time.
- Its dosage 2 drops in each nostril.<sup>[10]</sup>

### Advantages of nasal route

- Non invasiveness.
- Self-administration.

- Shorter time to onset of effect and higher bioavailability due to avoidance of hepatic first-pass metabolism.

### **Karmukata**

Typically, substances with distinctive odors exhibit specific traits: they are volatile, possess some degree of water solubility, and are often highly lipid soluble. Olfactory cell cilia and their bodies contain significant amounts of lipid materials. When a lipid-soluble substance interacts with an olfactory cell, it can prompt significant stimulation. Substances administered through the nostrils can irritate nasal mucosa, aiding in the expulsion of accumulated phlegm.

### **Mode of action of nasya**

When medication is administered through the nose, it acts as a gateway to the head, reaching the vital point known as "*sringataka marma*" within the head region. From there, it spreads to the crown of the head, affecting the aggregation of *doshas*. It helps alleviate the accumulation of morbid *doshas* through the channels of the nose, ears, and eyes, ultimately relieving pain and discomfort in the upper part of the body.

### **Abhyanga**

#### **Abhyanga as a daily routine**

It has been included in the *Dinacharya* (daily routines) by our *Acharyas* to improve the progress in health in hale and healthy. Regular practice of *Abhyanga* is mainly advocated for the purpose to maintain the physical fitness on daily basis.

#### **Abhyanga in different painful conditions**

*Abhyanga* is mainly indicated in *vata* predominant diseases. *Abhyanga* (Oleation) along with *Swedana* (sudation) brings down the painful and deformed body parts due to aggravated *Vata* into normality. The simile given by *Acharya Vagbhata* about *Abhyanga* is worth explaining here. *Vagbhata* says that proper *snehana* and *swedana* given to a lifeless dry stick will help to bend the stick, then what to say about the living body.<sup>[11]</sup>

### **Mode of action**

In modern pharmacology, body rubbing is recognized to enhance absorption through the skin layers, potentially explaining why classical texts recommend *Mardana* (rubbing) after *Abhyanga*. Massage primarily influences the nervous and endocrine systems, which are interconnected and impact other bodily systems. This stimulation plays a significant role in

affecting overall bodily functions. Massage produces both local and systemic effects, improving blood circulation to the skin and delivering more oxygenated blood and nutrients to massaged areas. Consequently, this circulation boost reduces muscle fatigue and soreness while aiding in the removal of toxins and waste products from the muscles. Additionally, massage alleviates muscular tightness, fatigue, stiffness, and spasms.

Based on utility, *abhyanga* can be applied to *sarvanga* and *ekanga*. *Sarvanga abhyanga* should be performing daily. If not, one should practice *abhyanga* over the *shiras*, *karna*, and *pada* to lead a healthy life.

### **Shirobhyanga**

*Shirobhyanga*, a gentle massage targeting the forehead, head, neck, and shoulders, facilitates the absorption of oil formulations in these areas, thereby maximizing their effectiveness. This self-administered, simple, cost-effective procedure enhances arterial, venous, and lymphatic circulation, promoting nourishment to the skin and local tissues. *Shirobhyanga* stands out as the most efficient treatment for addressing issues related to the head, neck, and shoulders<sup>[12]</sup>. Its benefits include stress relief, tension reduction, and alleviation of headaches and migraines.<sup>[13]</sup>

### **Padabhyanga**

*Gridhrasi* is a condition where pain starts from low back which radiates to buttocks, thigh, and leg up to foot, which simulates with the sciatica- pain along sciatic nerve course. Sciatic nerve originates in the low back from lumbar spine, passes underneath the gluteal muscles, runs down the leg and ends in the heel of the foot. There is a sciatic reflex area on the feet which is a band that runs horizontally across the middle of the heel where the sciatic nerve ends. *Padabhyanga* done at the sciatic reflex area may help in preventing sciatica also pain management in sciatica.<sup>[14]</sup>

### **Karnapurana**

Regularly applying oil into the ear each day aids in alleviating pain in the jaw, carotid region, head, and ear. This practice also serves to prevent *vataja karna roga* and relieves stiffness in the neck and jaw.<sup>[15]</sup> Additionally, it helps maintain a normal pitch in one's voice and prevents the onset of deafness.

### Drug use in karnapoorana

- OIL:-*Nirgundi Taila, Apamarg Taila, Bilvadi Taila, Ksheera bala Taila, Deepika Taila, Arka taila etc.*
- *Ghrit* (old ghee).
- *Swarasa* like *Arka, Tulsi, Vasa, Lashuna, Aardrak.*

### Mode of Action

*Karnapoorana* is preventive as well as a curative regimen. The preventive effects of *Karnapoorana* stem from its *Vatashamaka* and *Balya* properties. Many ear-related ailments, such as tinnitus and deafness, arise from *Vata Dosha* aggravation. *Karnapoorana* mitigates this by pacifying *Vata* through the use of *Snehana Dravya*, thereby preventing such diseases. Additionally, age-related issues like decreased hearing and hyperacusis, associated with *Vata Dosha* predominance and reduced nutrition to *Uttarottar Dhatus*, are thwarted by *Karnapoorana* through nourishment of the local *Nadi*. Special *Dravyas* specified in *Samhitas* for *Karnapoorana* target specific ailments by simultaneously eliminating *Doshas* and promoting their pacification, ultimately curing maladies by expelling mala and restoring balance. For example in *Putikarna Brihat Panchmula Taila, Madhuyashtyadi Ghrita*, in the case of *karna Shoola Lashunadi Svarasa* and *Sarshapa Taila*. These remedies contribute to the healing of conditions by eliminating impurities and promoting the pacification of *Doshas* through their unique characteristics.

### CONCLUSION

All these approaches aim to balance the exacerbated *vata* throughout the body. In Ayurveda, pain is understood as the aggravation of *vata dosha*, which may occur solely or in combination with other *doshas*. Ayurvedic practices offer mindful, self-aware, and non-addictive techniques for reducing pain. Formulations such as *Vedna sthapana, shoola prashamna*, and *angamarda prashamna*, along with therapies like *nasya, abhyanga, padabhyanga*, and *karnapurana*, play a significant role in managing pain.

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