

**PAIN MANAGEMENT: AN AYURVEDIC PERSPECTIVE****Payal Ambadkar<sup>1\*</sup> and Nita Kedar<sup>2</sup>**<sup>1</sup>PG Scholar, <sup>2</sup>Professor and HOD

Shalyatantra Dept., Government Ayurved College, Nagpur, Maharashtra, India.

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**\*Corresponding Author****Dr. Payal Ambadkar**

PG Scholar, Shalyatantra

Dept., Government Ayurved

College, Nagpur,

Maharashtra, India.

**ABSTRACT**

Any suffering or discomfort, whether it could be physical or mental, brought on by an illness or injury is referred to as pain. Anywhere in the body, pain, no matter how minor, puts a person in a state of discomfort and interferes with daily tasks. Even in Ayurveda, pain has been given top priority, leading to a variety of remedies for its treatment. Despite recent improvements in pain management techniques, such as anaesthetic, management challenges still exist. Ayurvedic treatment modalities like Agnikarma, Viddhakarma, Jalaukaavcharan, and others provide instant pain relief with few adverse effects. Therefore, it is essential to investigate the idea of pain

and its usefulness. Additionally, the therapeutic techniques mentioned in this article result in Vatadosha's pacification, which in turn relieves pain. According to Ayurveda, vitiated Vata dosha is the cause of pain, and once Vata dosha is effectively treated, pain instantly goes away. Many people hold the mistaken assumption that Ayurveda is ineffective at treating acute pain and that Ayurvedic medications should only be used to treat chronic pain and that they always produce extremely slow results. However, they are ignorant of the great pain management capabilities of Ayurveda. This page makes an effort to cover all areas of pain management despite the topic's vastness.

**KEYWORDS:** Agnikarma, Raktamokshana, Marmachikitsa, Snehan, Swedan, Basti, Shirodhara, yoga.

**INTRODUCTION**

The most frequent cause for consulting a doctor is pain, which is a typical symptom of numerous medical disorders. It affects a person's overall functionality and quality of life. In addition to impeding physical performance, pain also slows down information processing

speed, working memory, flexibility, and problem-solving abilities. Chronic pain may also be linked to elevated levels of anxiety or depression. Every person searches for a remedy that has the fewest adverse effects and provides the greatest relief from this pain.

## AIM AND OBJECTIVE

- To increase pain threshold.
- To bring balance of doshas to subside pain through various Ayurvedic drugs procedures.

## Ayurvedic means to manage pain

There are various ways to manage pain in Ayurveda.

### 1 Agnikarma

One of the most efficient parasurgical methods for managing pain, agnikarma is carried out with the aid of shalaka. Agnikarma, according to Acharya Susruta, is superior than Aushadha, Kshara, and Shastra Chikitsa because it treats illnesses that the other three cannot heal and ensures that the illnesses it treats do not return.<sup>[1]</sup> Various painful disorders, most notably musculoskeletal pain issues including Parshnishool (heel pain-Calcanear spur), Sandhigata vata (osteoarthritis), and Avabahuk, are helped by this innovative method (Frozen shoulder). Agnikarma balances the Vata and Kapha doshas, eliminates strotavarodha, improves the amount of rasa-rakta samvahana that reaches the treated area, and raises the amount of dhatwagni that causes ama to be digested. Agnikarma eliminates the disease process through all of the aforementioned mechanisms, hence reducing pain in numerous musculoskeletal and arthritic conditions.

In Agnikarma, red-hot Panchdhatu Shalaka is used to cause epidermal burn. It is typically performed in cases of sciatica, frozen shoulder, joint pain, pain from cervical or lumbar spondylosis, etc. Additionally, it helps with heel discomfort caused by Mruttika Shalaka's burns.<sup>[2]</sup> (earthen rod). In the indirect approach, a little gold rod with a blunt end that has been specifically created for this use is placed on the affected area, and until the patient can withstand the heat, a candle is used to transfer heat through the other end. Increasing blood flow (vasodilatation brought on by heat) in the area may be the potential mechanism responsible for removing these compounds and alleviating pain. It has also been hypothesised that pain may be perhaps induced by the accumulation of metabolic waste products in the tissues. The idea that the pain-relieving mechanism is linked to muscle relaxation is another

hypothesis.<sup>[3]</sup>

## 2 Raktamokshan

It is performed in various ways to treat pain, the common methods used in practice are

### a) Jalaukavcharan (Leech therapy)

Leech's distinctive trait is their ability to draw unclean blood from the body. When blood capillaries rupture in conditions like headaches brought on by vitiated pitta, certain skin illnesses, swelling in different tissues or joints, and discomfort brought on by contused wounds where blood accumulates beneath the skin and causes agony. When blood tissue is the source of pain, leeches are typically utilized.

The pain goes away as soon as the impure blood is removed. It has also been suggested that the leeches have analgesic effect in osteoarthritic pain which may be due to salivary secretion of analgesic agents, such as anti-inflammatory agents, including protease inhibitors.<sup>[4]</sup> It has also been postulated that Met-enkephalin and Leu-enkephalin are small endogenous peptides that bind to the same specific receptors as opiate analgesics to relieve pain.<sup>[5]</sup> This therapy of pain relief involves application of *Nirvish Jalauka* (Nonpoisonous Leeches – *Hirudo medicinalis*) for removal of vitiated blood at the site of pain.<sup>[6]</sup>

### b) Viddha karma

With the aid of an insulin needle, a very small puncture is made. It is crucial to have knowledge of both crucial and symptom-related points. This operation has numerous uses, but it is typically beneficial for pain caused by nerve abnormalities, joint pain, radiating pain, tonsillitis, nasal obstruction, renal colic, and much more. It produces remarkable effects in a split second.

One of the eight Shastrakarmas listed in the Sushrut Samhita is also referred to as Vedhan.<sup>[7]</sup> This sterile process involves piercing the points with unique hollow needles while taking into account the architecture of the Marma (vital points) according to Ayurveda. The piercing creates a painful mechanical stimulus that releases endorphins right away, relieving the discomfort.

## 3 Marma chikitsa

It is a reliable, non-intrusive technique. The ideas of marma in Ayurveda, chakras in Yoga, and the meridians in acupuncture are quite similar to one another. It also has marma

stimulation techniques like Abhyanga, Mardana, and Lepa. As a result of the Prana (vital energy) in marmas stimulating energy flow, a condition of wellness for the body, mind, and soul is achieved.<sup>[8]</sup> It may be used alone or in conjunction with other standard therapies prescribed for a specific health issue that affects marmas directly or indirectly, such as joint pain, cervical or lumbar spondylosis, or muscular pain, but which all generally call for stimulation of the appropriate marma points or the administration of the proper medications.

#### **4 Snehan chikitsa**

An essential component of Ayurvedic medicine is the use of oils, both inwardly and physically. For this, either therapeutic oil or ghrita is administered orally, or huge volumes of warm, medicinal oils are applied all over the body or to a specific area of the body.

#### **5 Swedan chikitsa**

It is steam therapy that is administered locally or to the entire body. Swedan widens the body's channels, which enhances circulation by allowing ama to more easily move from the tissues back to the GI tract. Heat helps to relax the muscles. Additionally, heat balances Vāyu and Kapha and lessens ama by boosting dhatwagni.<sup>[9]</sup>

Swedan is recommended for a variety of ailments, including headache, monoplegic, hemiplegic, and paraplegic pain, as well as discomfort from constipation, urinary retention, or absence pain. Swedan's vasodilation causes an increase in blood flow to the location, which enhances the supply of nutrients and medications there.

#### **6 Basti**

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As a result of Swedan's vasodilation, the area receives more blood flow, which improves the delivery of nutrients and drugs. Sensation of Pain is related to a vitiated Vata Dosha, and Basti is the main treatment of choice to address this doshic imbalance because Vata

Dosha originates from Pakwashay and is hence characterised as Ardchikitsa in Charak Samhita.<sup>[10]</sup>

## 7 Shirodhara

In this, the head is made to flow with warm oil, a decoction, or any other liquid, such as Takra. One of the most wonderful and tranquillizing therapies is the liquid that is poured on the forehead. In Shirashoola, sirodhara therapy has been identified as a safe and effective treatment option with anxiolytic effects that lead to relaxation and provide relief.

## 8 Ausadh yoga (Drug Formulations)

It contains a number of ras bhasmas, including Vatagajaankush Rasa. Rasa Mahavatagajaankush Rasa Vatavidvansaka Trikatu Churna and Mahavatvidvansaka Rasa are examples of Raskalpana. Churna Panchakol Churna Ajmoodadi Guggul kalp similar to Hingvastaka Churna and Yogaraja Mahayagaraja Guggulu Trayadashanga Guggulu Rasnadi Guggulu Lakshadi Guggulu Guggulu kwath, such as Rasnasaptak, Dashmool Asav Arishta, Aswagandharista, and numerous taila formulations, such as Mahanarayan, Vishgarbha, and Ksheerbala.

## 9 Miscellaneous Upakramas (Modalities) for Pain Management

Particular upakramas, in addition to a number of therapeutic methods, are beneficial in the treatment of pain. Specific upakramas, such as Shirodhara, Abhyang, and Pichu, as well as other kriyakalpas, such as Anjan, Netratarpan, Karnapurana, Karnadhupan, and Kawal-Gandush, are performed according to the patient's pain scale for the Urdhwajatrugata area.

## 10 Yog therapy for painmanagement

Yoga helps by relieving stress on the specific group of muscles that are the source of the discomfort. Asanas like pavanmuktaasana are advised for regulating Vata Dosha, especially in the case of abdominal discomfort. Pranayam aids in mental and body regulation.<sup>[11]</sup> One such Pranayam is Kapalbhata Kriya, which is prescribed in a variety of painful diseases with Dhauti and Uddiyan bandh. A person can deal with pain more effectively by using the mindfulness technique in addition to yoga and meditation.

## 11 Satvavjay chikitsa (Psychological intervention)

Psychological intervention for pain management, or Satvavjay Chikitsa, focuses on patient counselling to assist the patient comprehend the mental and physical effects of their pain and

come to terms with them.<sup>[12]</sup>

## CONCLUSION

A common procedure recommended in many situations with a Vata and Kapha predominance is agnikarma. As a result of blocking the pain pathways, it is particularly effective in vedanashaman. The vitiated doshas are eliminated by raktmokshan, which also eases the agony. On the other hand, a variety of compounds found in leech saliva reduce pain by obstructing the receptors that cause it. Snehana and Svedhana calm Vata, which is primarily responsible for suffering. Pain is reduced by basti because it purges the body of vitiated Vata at the Vata mool sthana. Headache can be treated safely and effectively using sirodhara therapy. Ayurveda offers a variety of single medications and formulations to treat both acute and chronic pain. All of the aforementioned actions produce miraculous outcomes quickly.

Re-examining Ayurvedic pain management techniques including Snehan, Swedan, Agnikarma, Jalaaukaavcharan, Vedhankarma, Lepankarma, and Bastikarma is presented after a brief description of Shaman Chikitsa in Pain and Satvavjay Chikitsa with Yog & Meditation Practices. There are a few unique formulations and therapies mentioned in classical texts for pain management, such as Shatphal Ghrutam<sup>[13]</sup> and Hingvadi Gutika in Udarshool<sup>[14]</sup> (Abdominal colic), Siravedh chikitsa (Bloodletting through venipuncture) in Gridhrasi<sup>[15]</sup> (Sciatica), and Vardhaman pippali in Vatarakta<sup>[16]</sup> (Gouty arthritis), which require therapeutic validation, leaving room for future research in pain management in ayurveda.

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