

EVALUATION AND DIAGNOSIS OF VEDANA –AN AYURVEDIC PERSPECTIVE

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ABSTRACT

Pain is the basic ailment that drives patient to the clinics. The pain affects the routines and quality of life of the individuals leading to losses ranging from reversible to irreversible. Most of the pains present as either main pathology or the main symptom of other diseases. Even with the most advanced pain management clinics in contemporary science, some of the pains are left with no cure. Unfortunately, the same fact remains true for the Ayurvedic medicine practice due to lack of proper assessment of derangement of *srotas* and *doshas*, which indicates different pathophysiology of pain named with different synonyms suggesting varied *Samprapti*. Ayurveda being the life science has dealt with the conditions of the pain with the synonyms of *vedana*, *ruja*, *ruka*, *shoola*, *pida*, *arti*, *yatana*, *kricchra*, *vyatha*, *dukham* etc. Probably based on the different pathogenesis of the pain in different conditions. This paper is intended to critically evaluate and diagnose the pain through Ayurvedic perspective to understand the pain pathway to help the clinicians to treat pain effectively by Ayurvedic medicine.

KEYWORDS: Pain, *vedana*, *ruja*, *ruk*, *arti*, *pida*, *kricchra*, *vyatha*, *dukham*

INTRODUCTION

Vedana is a Buddhist term traditionally translated as either “feeling” or “sensation”. In general, *vedana* refers to the pleasant, unpleasant and neutral sensations that occur when our internal sense organs come into contact with external sense object and the associated with consciousness. The word *vedana* comes out from ‘*vid dhatu*’ It means knowledge, perception, feeling, sensation, pain etc. *Sukha* which produces *anukula vedana* is *arogya* which gives feeling of happiness and *dukha* i.e. *vikar* is feeling of

sorrow or one which produces *pratikula vedana*¹. Pain manifests only after *samsparsa* (contact) with *sparshanendriya* (tactile sense organ) and *manas* (mental contact). *Sparshanendriya* possess *vyapti* in all sense organs, hence *dukha jnana* through all sense organs happens through *sparshanendriya*. In mental contact there is no need for tactile sensation. Whatever the thought, it is automatically presented and perceived through mind²

PARYAY OF VEDANA:³

Various terms define vedana which is available in our samhitas like vyatha, peeda, badha, kricchra, dukha, peedan, yatana, udarpeedana, peedakar, manastaap, udarvedana, udarshoola, taap, shuchi, vibadha, arati, kashta, ruja, aghata, shoola, santapa, manyu, shoka

KARANA FOR VEDANA:⁴

Roga and exists in samavaya sambandha. Hence roga karana's can be inferred as karana for vedana. Acharya Charaka states that *asatmendriyardha samyoga* (unwholesome conjunction of sense organs with respective objects), *pranajaparadha* (intellectual error) and *parinama* (transformation) are the three main causes for roga. Among them *atiyoga-ayoga-mithyayoga* of *indriya* with *indriyarth* constitute *asatmendriyardha samyoga*. *Pranajaparadha* includes *atiyogaayoga-mithyayoga* of *karma* performed by *vakmana-sareera*.

DOSHA SAMBANDHA:⁵

Acharya Susruta explains that 'vatadrute nasty ruja', which means there is no pain without involvement of *vata dosha*. It is a unique quality attributed to *vata dosha*.

Due to *yogavaahitwa* (ability to join with other *dosha* and attribute it's qualities without losing own quality) nature, *vata dosha* always manifests along with *pitta* or *kapha*. When combines with *pitta* it becomes *dahakrut* and along with *kapha* it becomes *sheetakrut*.

TYPES OF VATAJ VEDANA:⁶

1. *Vyadha*: Pain as if pricked by needle. (*thadanamiva mudgaradina; suchi vidhasyeva vyadha*)

2. *Swapa*: Unable to know any sensation (*supti; sparsha ajnanam*)

3. *Saada*: Unable to perform normal functions (*sadanam; swakaaryakshamatwam*)

4. *Ruk*: Pain pertaining always (*satatam soolam; soolam*)

5. *Toda*: Intermittent pricking pain (*vichinam soolam; totreneva vyadha*)

6. *Bhedana*: Tearing pain (*bhedo; bhidyamanasyeva vyadha*)

7. *Anga bhanga*: Piercing pain on thigh and calf region. (*jangha-uruprabhruteenam choornanamiva; unmargagamanam angergatyardhatwaat*)

8. *Samkocha*: Pain as if the sira's are squeezed. (*siradeenam sankochanam; aprasaryatwam*)

9. *Kampa*: Unusual movement (*ati vepanam; chalanam*)

10. *Veshtana*: Pain as if anga's are tightly fastened. (*gradhanamivangasya; valanam*)

11. *Sthambha*: Pain as if *bahu-uru-jangha* are unable to perform normal functions. (*bahu-urujanghadenam; nishkriyatwam*)

Pittaj Vedana:-⁷

Daha: Burning sensation pertaining to whole body. (*sarvangeenam santapa daha; santapa*)

Sadanam: Unable to perform normal function. (*sada*)

Vedana Due To Rakta:⁸

Acharya Sharngadhara specifically mentions about peculiar *vedana* due to *rakta*. It is specified as '*peeda*', the one which causes uneasiness or restlessness to body

Sthanastha Vedana:⁹

During *roga samprapthi*, *vata* gets dislodged from these sites and occupy other sites. This

will manifest as disease. Depending on the site of manifestation *lakshana's* will be different. These *lakshana's* explained as *vedana* as per *sthana gata vata*.

Table no.1

Sthana	Vedana
Twak	Sputana, Sphurana
Rakta	Teevra Ruja Sa Santapa
Mamsa	Sa Shoola Granti
Meda	Granti Manda Ruja
Asthi	Shoola In Sakthi Asthi Sandhi
Majja	Satat Ruja
Snayu	Stambha ,Kampa,Shoola
Sandhi	Prasaran Ankunchana
Sira	Manda Ruka,Spandanam
Sarvanga	Gaatra sphurana- bhanjanavedana pareeta- sphutana
Amashaya	Hrit Nabhi Parswa Udar Ruka
Pakvashaya	Shoola, Trika Vedana

Dhatugata vedana:¹⁰

Dosha's vitiated and cause *vyadhi*, it is often perceived as *vedana*. When these *dosha's* occupy different *dhatu's* different symptoms are manifested. *Vedana vishesha's* occurring as per the *adhishtana dhatu* are described as follows.

Table no.2

Dhatu	Vedana
Rasa	Angamarda
Rakta	Asrukdhara
Asthi	Asthi bheda and asthi shola
Majja	Parva ruka

Vranagata vedana :¹¹ Acharya Susruta describes different varieties of *vedana vishesha's*. *Vedana vishesha's* based on *dosha* predominance can be described as follows.

Due To Vata-

1. *Todana*: Pain as if pricked with a needle. (*soochibhiriva bhedanam*)
2. *Bhedana*: Pain as if a tissue gets tiered (*twagvidaranamiva*)
3. *Taadana*: Hitting pain as if beaten with sticks. (*dandhadibhirahanyata eva*)
4. *Chedana*: Cutting pain similar to that produced on surgical incision. (*kriyate iva shastradibhihi*)
5. *Aayamana*: Pain produced during dilatation of an orifice. (*aayamanam samkuchitangadeshasya deerghikaranamiva*)
6. *Mandhana*: Pain produced as if an ulcer is churned. (*mandhanakaadibhir vranantarmadhyate eva*)
7. *Vikshepana*: Pain produced as if something getting thrown out. (*preryate iva*)
8. *Chumu chumayana*: Irritating pain as if coated with paste of mustard. (*sarshaparajika kalka liptairiva*)
9. *Nirdahana*: Pain produced when completely burnt with fire. (*nihi shesham vahnina dahyate iva*)
10. *Avabhanjana*: Pain produced when something is completely broken (*samchoornyate eve*)
11. *Sphotana*: Pain produced when a stone is stricken (*sphotanam paashanadibhiriva*)
12. *Vidarana*: Pain caused as if made an incision with nail (*nakhadibhir seeryate iva*)
13. *Utpaatana*: Pain produced as if something is pulled up from body (*urdhwamakrushyate iva*)
14. *Kampana*: Pain associated with shivering. (*kampanam vepyate eva*)
15. *Vividha soola Vishesha*: Feeling of body as if various kinds pain is manifesting. (*vividha soola visheshanam*)

nanaprakararthisoolahata gaatrasyeva vedana visheshaha)

16. *Vikirana*: As if the pain radiates in all direction from the wound. (*vravayava nanasthaneshu vikeeryanta eva*)

17. *Sthambhana*: Pain produced due to stiffness. (*stabdhata*)

18. *Poorana*: Pain produced on forced filling. (*bharanam*)

19. *Swapna*: Pain produced while as if the organ is numb. (*prasupthi*)

20. *Aakunjana*: Pain caused due to twitching or contraction of organ. (*kutileekaranamiva*)

21. *Ankushikaiva*: Pain as if pierced with hooks. (*khalli vishesha; ankusha nipatakarshanamivamkushika*)

22. *Animitta vividha vedana pradurbhaava*: Pain developing without any apparent cause.

23. *Muhur muhur vedana aagachanti*: Frequent appearance and disappearance of pain.

Due To Pitta:

1. *Osha*: Burning sensation pertaining to an area. (*eka deshiko daha*)

2. *Chosha*: Pain produced when something getting sucked out of the body. (*aachushana samatvadityeke*)

3. *Paridaha*: Burning sensation over a large area around a *vra*na. (*pari samantat daha*)

4. *Dhoomayana*: Pain produced as if fumes arise from organs. (*dhoomodvamanamivangaanam*)

Due To Kapha:

1. *Suptatvam*: As unable to perceive any mode of sensation (*nakhamakshikamashakadi damsa vedananam anabhijnatvam*)

2. *Alpa vedanatvam*: Mild pain *Vedana vishesha* due to *rakta*.

Vedana In Srotas Dushti: ^{12,13}

As long as the *srota*'s performs their normal functions, the body is free from *Vikara*(diseases). Any alteration will lead to *Vikara* which can be manifested as *vedana* as *lakshana* Symptoms explained in the *dushti lakshana* of *srotas* of *dhatu*'s are similar to the *lakshana*'s of corresponding *dhatu* vitiation. It is explained that *Sookshma Pareeksha* of *Vedana* in *sroto dushti lakshana* is essential for determining the prognosis of a disease

Table no.3

Srotas	Vedana
<i>Prana</i>	<i>Sa Shoola Uchavasam</i>
<i>Udaka</i>	-
<i>Anna</i>	-
<i>Rasa</i>	<i>Angamarda, Saada</i>
<i>Rakta</i>	<i>Asrugdhara</i>
<i>Mamsa</i>	-

<i>Meda</i>	-
<i>Asthi</i>	<i>Danta Bheda , Astishoola</i>
<i>Majja</i>	<i>Parvaruka</i>
<i>Shukra</i>	<i>Kricchen</i>
<i>Mutra</i>	<i>Sashoola Mutratwam</i>
<i>Pureesha</i>	<i>Sashbda,Sashola</i>
<i>Sweda</i>	<i>Paridaha, Romharsha</i>
<i>Arthava Vaha</i>	<i>Sashoola</i>

DISCUSSION

Pain (Vedana) is one of the commonest presenting complaints in clinical practice and remains an important indicator of underlying pathology. Ayurveda considers Vedana not merely as a symptom but as an expression of disturbed Dosha, Dushya, Srotas and Manas. Therefore, comprehensive assessment of the nature, site and severity of pain becomes essential for accurate diagnosis and treatment planning.^{14,15}

The present review highlights that Vata Dosha plays the predominant role in the manifestation of pain. Acharya Sushruta states "Vatadrite Na Ruja", indicating that pain cannot occur without the involvement of Vata. However, due to the Yogavahi nature of Vata, association with Pitta, Kapha or Rakta modifies the clinical presentation, resulting in burning, pricking, tearing, numbness or stiffness according to the predominating Dosha.¹⁶

Ayurvedic classics describe numerous synonyms of Vedana such as Ruja, Shoola, Vyatha, Peeda, Arti, Dukha and Kricchra, suggesting that each term represents a specific qualitative experience of pain rather than being simple synonyms. This detailed classification helps clinicians understand the

underlying Samprapti and facilitates Dosha-specific diagnosis.¹⁷

The review further emphasizes that localization of pain according to Dhātu and Srotas involvement possesses significant diagnostic importance. Angamarda in Rasadhātu disorders, Asthi Shoola in Asthivaha pathology, Parvaruja in Majjavaha disorders and Shoola in Mutravaha or Pureeshavaha Srotas indicate tissue-specific involvement and assist in determining disease progression and prognosis.¹⁸ Another important observation is that Srotodushti contributes significantly to the manifestation of Vedana. The characteristic pain patterns described in different Srotas Dushti Lakshanas enable clinicians to identify the affected channels and formulate disease-specific management. Detailed examination of Vedana along with Dosha, Dushya and Srotas assessment therefore provides a scientific basis for individualized Ayurvedic treatment.

Unlike contemporary pain management, which primarily focuses on symptomatic relief, Ayurveda emphasizes correction of the underlying Samprapti through assessment of Dosha predominance, Agni, Ama, Dhātu and Srotas involvement. Such a

holistic diagnostic approach helps in selecting appropriate Shamana, Shodhana and Rasayana therapies according to the patient's condition.^{19,20}

Thus, systematic evaluation of Vedana according to Ayurvedic principles provides a rational framework for diagnosis, prognosis and individualized management. Further clinical studies validating classical pain characteristics with contemporary diagnostic parameters may strengthen evidence-based Ayurvedic pain management.

CONCLUSION

Detailed knowledge about the subtle classification of the *vedana* by means of patient's pain description is helpful to make out the *Amshamshi kalpana* of the *vedana*, by which pain specific treatment can be planned by using Ayurvedic drugs and modality.

Ayurvedic *vedanashamaka* drugs can be popularized by their usage in pain clinics due to their nil adverse effects compared to NSAIDs

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