CONCEPT OF PAIN IN AYURVEDA – A REVIEW

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ABSTRACT
Ayurveda explains human physiology and anatomy in a very unique way. Philosophy forms an inseparable language of Ayurveda through which many basic concepts are well explained. It incorporates the philosophical outlook along with life science. Being a life science, it majorly mentions about health and disease of a living system. Swasthya or health has been considered as the normalcy of body humours whereas, any imbalance will lead to an unhealthy condition. These unhealthy conditions are explained by numerous words like ruk, vedana, daha, toda, soola etc. each are very specific entities pertaining to some specific sites or manifesting during some specific conditions. Here an attempt has been done to analyse the various aspects of pain mentioned in Ayurveda and possible interpretations has been drawn from the classics. Thus it can be summarised that these various interpretations of pain specifies its specificity.

Keywords: Pain, Vedana, Concept, Ayurveda

INTRODUCTION
Ayurveda, the ancient science of life, amalgamates to philosophy in all aspects. Ayurvedic principles can be better understood with the basis of philosophical ideas. Ayurveda describes an applied philosophy which confines to the medical science. It is pertinent and makes the core ideas of science more interesting and liable to a scholar. [1] Hence it will be better to have a view over upatti-jmana-bheda of pain considering the basic ideas in philosophy.

Interpretations of pain
In Ayurveda, a variety of terms are used to explain pain. This shows the peculiarity of pain in different clinical conditions. The study drug Ashoka belongs to Vedanasthapana Mahakashaya mentioned by Acharya Charaka. Acharya Chakrapani explains that this group of drugs possess the quality to reduce vedana and to restore prakruthi.[2] The word vedana comes out from ‘vid dhatu’. It means knowledge, perception, feeling, sensation, pain etc. Basically, the perception can be divided into two, dukha (feeling of sorrow) and sukha (feeling of happiness). [3] Acharya Chakrapani opines that the one which produces anukula vedana (pleasant sensation) is sukha and the one which produce pratikula vedana (unpleasant sensation) is dukha. Here, sukha stands for arogya (health) whereas, dukha stands for anarogya (disease). [4]
**Vedana jnana (Manifestation of pain):** Pain manifests only after samsparsha (contact) with sparshanendriya (tactile sense organ) and manas (mental contact). Sparshanendriya possess vyapiti 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 mind. [5]

**Vedana adhishtana (Substratum for pain):** Perception of sukha-dukha jnana happens with manoindriya-indriyartharth aannikarsha [conjunction of mind, sense organ and stimulus for perception]. Satwa and sareera are the substrata for these perceptions. [6] In sareera sthana, Acharya further explains that mind along with body and sense organs are the adhishtana for vedana (sites for manifestation of pain). [7] Kesa (hair), loman (small hair), nakhagra (tip of nail), anna (ingested food), mala (excreta), drava (excretory fluids) are mentioned as exceptions for site of pain sensation. [7]

**Synonyms of vedana:** Various terms depicting vedana can be traced from ancient books. In Amarakosa, manyu, shuk are said as synonyms of vedana. Shabdataravali explains suchs, nisham as the synonyms. [8] Acharya Hemachandra explains sochanam, kheda as synonyms for vedana. Interpretation of terms can be explained as follows,
1. Manyu: It is explained as grief, sorrow [9]
2. Shuk: It means the one which produce soka [10]
3. Sucha: It is explained as pain, sorrow, grief or regret. It also depicts purity of a substance. [11]
4. Nisham: It means the feeling to be perceived or known. [12]

**Ruja as roga:** Roga’s are classified in innumerable ways based on nature, site, symptoms and causative factors. [13] All roga’s have ruja as a common lakshana. [14] Synonyms of roga contains many terms equivalent to vedana or ruja. [15] It includes,
1. Vyadhi: The one which cause vividha dukha,(vividham dukham aadatatiti vyadhi)
2. Aatanka: The one which causes krichra jeevitas with dukha. (Aatanka krichra jeevane)
3. Vikara: Vyadhi which resides both on sareera and manas. (sareera manasor anyadhakaranatwam vyadher darshayati; budheendriya mana sareeranam vikruti)
4. Roga: The one which imparts ruja. (ruja karthrutwam;rujatiti roga)
5. Papma: It occurs as a result of papa karma. (papasya karmanaha phalamiti krutwa roga)
6. Dukha: The one which results in a feeling of upatapakatwa. (dakhamityanopapatakatwamanubhavam janayati)
7. Abadha: The one which causes abadha for kaya and manas. (aasamantaat kaya manorbadhanam)

**Karana for vedana:** Roga and vedana exists in samavaya sindhanda. Hence roga karana’s can be inferred as karana for vedana. [16] Acharya Charaka states that asatmendriyardha samyoga (unwholesome conjunction of sense organs with respective objects), pranjaparadha (intellectual error) and parinama (transformation) are the three main causes for roga. Among them atiyoga-ayoga-mithyayoga of indriya with indriyarthta constitute asatmendriyardha samyoga. Pranjaparadha includes atiyoga-ayoga-mithyayoga of karma performed by vakmana-sareera.

**Relation between vedana and dosha’s:** In our science combination of panchamahabhoota sareera and sareerei (soul) forms the substratum for chikitsa (treatment). Sareera has its origin from dosha-dhatu and mala’s. Among them three dosha’s forms the vital forces for life. Any alteration in the dosha-dhatu’s will lead to a Vikara (disease) and normalcy will be the Prakruthi (healthy state). [17] Just as the bird flying for the whole day throughout the sky will not be able to avoid its own shade, just as all the things in universe cannot exist apart from three guna’s(Satwa, rajas and tamas), similarly different kinds of diseases are inseparable from dosha’s. [18] 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. [19] Due to yogavaahitwa
Asha S Raj & Sara Monsy Oommen: Concept Of Pain In Ayurveda – A Review

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(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. [20] Earlier it is mentioned that vedana jnana occurs through sparshanendriya. It is found that sparshanendriya is the abode of both vata and pitta dosha. Sarvendriya abhivahanam (control and co-ordination of sense organs) and akshanam patavam (keenness of sense organs) has been included as prakruta karma (normal functions) of vata dosha. Among the five divisions of Vata, indriyapravrutti (maintenance of sense organs) is the karma of Prana vayu, Manobodhana (awakening of mind) is the karma of Udana vayu and gati (movement) is the karma of Vyana vayu. This explains the specific role of vata dosha in vedana jnana. Acharya Vagbhata also opines that soola is nothing but viguna anila. [21] Alterations for samya avastha of dosha’s are mentioned at various instances in classics. They are majorly included as Vruddha dosha karma’s and Nanatmaja Vyadhi’s of respective dosha’s. A wide array of terms which depicts pain are included under these two aspects. Vruddha dosha karma’s perceived as vedana vishesha can be classified as per dosha vishesha. It can be summarised as follows, Vruddha dosha karma’s perceived as vedana vishesha includes,

- Due to vata: [22]
  1. Vyadha: Pain as if pricked by needle. (thadanamiva mudgaradina; suchi vidhaya vyadha)

- Due to pitta: [23]
  1. Daha: Burning sensation pertaining to whole body. (sarvangeenam santapa daha; santapa)

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; totrenea vyadha)

6. Bhedana: Tearing pain (bheda; bhidyamanasyeva vyadha)

7. Anga bhanga: Piercing pain on thigh and calf region. (jangha-uruprabhuteenam choornanamiva; unmargagamanam angergayardhatwaat)

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-uru-janghadenam; nishkriyatwam)

- Due to pitta [23]
  1. Daha: Burning sensation pertaining to whole body. (sarvangeenam santapa daha; santapa)

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

Similarly, Nanatmaja dosha vyakara’s perceived as vedana vishesha includes, Nanatmaja vyakara’s of vata perceived as vedana vishesha [24]

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Nanatmaja vikara’s</th>
<th>CS</th>
<th>AS</th>
<th>KS</th>
<th>Sha.Sam</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Angabheda (breaking pain in body)</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Angapeeda (pain all over body)</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Angasoolaa (Pricking pain over body)</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Akshibheda (pain in eye)</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Akhisoolaa (Pricking pain in eye)</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Dantabheda (tooth ache)</td>
<td>+</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Gridhrasi (sciatica)</td>
<td>+</td>
<td>+</td>
<td>+</td>
<td></td>
</tr>
</tbody>
</table>
Nanatmaja vikara’s of pitta perceived as vedana vishesha

<table>
<thead>
<tr>
<th>No.</th>
<th>Nanatmaja vikara’s CS</th>
<th>AS</th>
<th>KS</th>
<th>Sha.Sam</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Angavadarana (cracking pain in body)</td>
<td>+</td>
<td>+</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Amsadaha (burning sensation in shoulder region)</td>
<td>+</td>
<td></td>
<td>+</td>
</tr>
<tr>
<td>3</td>
<td>Angadaha (intense burning sensation in body parts)</td>
<td>+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Antardaha (burning sensation inside koshta)</td>
<td>+</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Carmadalana (cracking over skin)</td>
<td>+</td>
<td>+</td>
<td></td>
</tr>
</tbody>
</table>
Vedana vishesha due to raktā Acharya Sharngadharā specifically mentions about peculiar vedana due to raktā. It is specified as ‘peeda’, the one which causes uneasiness or restlessness to body. [26] Vedana as a lakshana in dhatu-pradoshaja vyādhi: Dosha’s vitiated and cause vyādhi, it is often perceived as vedana.[27] 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. [28]

Table 3: Vedana vishesha as per adhishtana dhatu

<table>
<thead>
<tr>
<th>Adhishtana dhatu</th>
<th>Vedana vishesha</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rasa</td>
<td>Angamardā</td>
</tr>
<tr>
<td>Rakta</td>
<td>Asrugdharā</td>
</tr>
<tr>
<td>Asthi</td>
<td>Asthi bheda &amp; soola</td>
</tr>
<tr>
<td>Majja</td>
<td>Parva ruk,</td>
</tr>
</tbody>
</table>

Sthanagata vedana vishesha

Dosha’s are designated to locate in specific sites inside body. In general, kapha occupy the space above hrudaya, pitta in between hrudaya and nabhi and vata below nabhi. [29] Additional to these, specific sites are mentioned for each dosha’s. Specific sites of vata includes – Pakwasaya (large intestine), Kati (waist), Sakti (thigh), Srotra (ear), Asthi (bone), Sparshanendriya (skin), Vasthi (urinary bladder), Pureeshadhana (rectum) and Pada (lower limb). [30] During roga samprapthi, vata gets dislodged from these sites and occupy other sites. This will manifest as disease. [31] Depending on the site of manifestation lakshana’s will be different. [32] These lakshana’s explained as vedana vishesha as per sthana gata vata are enumerated as follows.

Table 4: Vedana vishesha as per the sthana vishesha of vata dosha

<table>
<thead>
<tr>
<th>Sthana</th>
<th>CS</th>
<th>SS</th>
<th>AS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Koshta</td>
<td>Parswa soola</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Amasaya</td>
<td>Hrit-nabhi-parswa-udara ruk</td>
<td>Parswa vedana</td>
<td></td>
</tr>
<tr>
<td>Pakwasaya</td>
<td>Soola, trika vedana</td>
<td>Nabhou soola</td>
<td>Soola,</td>
</tr>
<tr>
<td>Srotradi indriyas</td>
<td>Indriyavadha</td>
<td>Indriyavadha</td>
<td>Indriyavadha</td>
</tr>
<tr>
<td>Twak</td>
<td>Toda-aatanyate-parva ruk</td>
<td>Sphurana, supi, chumu chumayam, nistoda, twabheda, paripotana</td>
<td>Sphutana</td>
</tr>
<tr>
<td>Rakta</td>
<td>Teevra ruja sa santapa</td>
<td></td>
<td>Teevra ruja, swapa</td>
</tr>
<tr>
<td>Mamsa</td>
<td>Atyrtha toda as if dnda mushi hatasa ruk</td>
<td>Sa soola granthi</td>
<td>Todadhya granthi</td>
</tr>
<tr>
<td>-------</td>
<td>----------------------------------------</td>
<td>----------------</td>
<td>------------------</td>
</tr>
<tr>
<td>Medas</td>
<td>Atyrtha toda as if dnda mushi hatasa ruk</td>
<td>Granthi with manda ruja</td>
<td>Todadhya granthi</td>
</tr>
<tr>
<td>Asthi</td>
<td>Bheda on asthi-parva, sandhi soola, santata ruk</td>
<td>Soola, prabheda</td>
<td>Mushhi dandahatopama ruk, soola in sakthi-asthi-sandhi</td>
</tr>
<tr>
<td>Majja</td>
<td>Bheda on asthi-parva, sandhi soola, santata ruk</td>
<td>Ruk kadachit na prashamyati</td>
<td>Satata ruja</td>
</tr>
<tr>
<td>Snayu</td>
<td>Khalli, bahayama, antarayama, sarvanga roga, ekanga roga</td>
<td>Sthambha, kampa, soola while akshepana</td>
<td>Grudhrasi, Ayama</td>
</tr>
<tr>
<td>Sandhi</td>
<td>Vedana in prasarana-akunjana pravruti</td>
<td>Soola on sandhi’s</td>
<td>Savedana Pravruthi</td>
</tr>
<tr>
<td>Sira</td>
<td>Manda ruk, spandanam, suptata</td>
<td>Soola while akunjana of sira</td>
<td></td>
</tr>
<tr>
<td>Guda</td>
<td>Soola</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sarvanga</td>
<td>Gaatra sphurana-bhanjana-vedana pareeta-sphutana</td>
<td>Toda, Bheda, sphurana, bhanjana, Kampana, akshepana</td>
<td></td>
</tr>
</tbody>
</table>

**Vedana vishesha in Vrana:** While describing about vrana srava’s (exudates from wounds), Acharya Susruta describes different varieties of vedana vishesha’s [33]. Vedana vishesha’s based on dosha predominance can be described as follows. Vedana vishesha due to vata includes [34],

1. **Todana:** Pain as if pricked with a needle. (*so-ochibhiriva 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 vranantar-madhyate iva*)
7. **Vikshepana:** Pain produced as if something getting thrown out. (*preyryate iva*)
8. **Chumu chumayana:** Irritating pain as if coated with paste of mustard. (*sarshaparajika kalka lip-tairiva*)
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 iva*)
15. **Vividha soola Vishesha:** Feeling of body as if various kinds pain is manifesting. (*vividha soola visheshanam nanaparakarthisoolahata gatra-syeva vedana vishesha*)
16. **Vikirana:** As if the pain radiates in all direction from the wound. (*vranayavaya 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. (*kutileekaranamivava*)

21. **Ankushita**: Pain as if pierced with hooks. (*khalli vishesha; ankusha nipatakara-shnamivamkushika*)

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

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

**Vedana vishesha 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 vrana. (*part samantat daha*)

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

**Vedana vishesha due to kapha**

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

2. **Alpa vedanatvam**: Mild pain *Vedana vishesha* due to rakta, This will be similar to the *vedana vishesha*’s due to pitta.

**Vedana vishesha as Sroto-dushti lakshana**: Purusha has been considered as a samudaya (conglomeration) of *srotas* (channels). They are sarvagata (pervade all over), sarvasara (move through entire body) and responsible for dosha prakopa and prashamana. [35] 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 vishesha*’s. [36] So *Sroto dushti lakshana*’s manifesting as *vedana vishesha* are compared and tabulated below. [37,38]

### Table 5: *Sroto dushti lakshana*’s manifested as *vedana vishesha*

<table>
<thead>
<tr>
<th>Sl. No</th>
<th>Srotas</th>
<th>CS</th>
<th>SS</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Prana</td>
<td>Sa soola uchvasam</td>
<td>Aakroshana, bhramana, vepana</td>
</tr>
<tr>
<td>2</td>
<td>Udaka</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>3</td>
<td>Anna</td>
<td>-</td>
<td>Soola</td>
</tr>
<tr>
<td>4</td>
<td>Rasa</td>
<td>Angamarda, saada</td>
<td>Aakroshana, bhramana, vepana</td>
</tr>
<tr>
<td>5</td>
<td>Rudhira</td>
<td>Aasrugdhara, Guda-medra-aasya paka</td>
<td>Daha</td>
</tr>
<tr>
<td>6</td>
<td>Mamsa</td>
<td>Galasaaduka-sundika, Upajihwika</td>
<td>-</td>
</tr>
<tr>
<td>7</td>
<td>Medas</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>8</td>
<td>Asthi</td>
<td>Danta bheda, asthi soola</td>
<td>Not mentioned</td>
</tr>
<tr>
<td>9</td>
<td>Majja</td>
<td>Parva ruk</td>
<td>Not mentioned</td>
</tr>
<tr>
<td>10</td>
<td>Sukra</td>
<td>Uddhana asakthi</td>
<td>-</td>
</tr>
<tr>
<td>11</td>
<td>Mutra</td>
<td>Sa soola mutratwam</td>
<td>Medhra stabdhata</td>
</tr>
<tr>
<td>12</td>
<td>Pureesha</td>
<td>Sa sabda pureesha nirharanam</td>
<td>Gradhitrantrata</td>
</tr>
<tr>
<td>13</td>
<td>Sweda</td>
<td>Angasya Paridaha, ramaharsha</td>
<td>Not mentioned</td>
</tr>
<tr>
<td>14</td>
<td>Arthava vaha</td>
<td>-</td>
<td>Maidhuna asahishnutwam</td>
</tr>
</tbody>
</table>

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 vishesha* in *sroto dushti lakshana* is essential for determining the prognosis of a disease. By examining the quality of *vedana vishesha*, *Salya tantra* experts should ascertain the *sadhya sadhyata* of a *niyata desha vidha* and *Kaya Chikitsa* experts should ascertain the sookshma *jnana* of sadhya *sadhyata* of roga. [39]
CONCLUSION

The concept of pain is a vast and relevant topic in a medical science. In Ayurveda innumerable types of pain are explained with unique salient features. This explains the specificity of scientific explanations in classics.

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