



A comprehensive review of term Vedana and Vedanasthapana Karma by Padmak (Prunus cerasoides D. Don) in Supti (Sensation Loss)

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The term 'Vedana' (Samvedo Vedana) is pain, stimuli or sensation with synonym Ruja, Peeda, Dukh, Shool and it is a subjective feeling. The strength of pain varies from person to person, period to period, and site to site. Pain/Vedana, predominantly caused by Vatadosha and it is a pathological symptom. There is confusion between some terms that are related to Pain/Vedana, stimuli, i.e., Angamarda Prashamanam, Shoolprashamana and Vedanasthapana. The contents of Vedanasthapana Mahakashaya, mentioned in Charaka Samhita, revealed outstanding abilities to alleviate pain, regardless of its cause. This paper aims to scrutinize all the aspects of term Vedana, Vedanasthapana karma and conditions where this Karma is benefited which display valuable insights into the multifaceted mechanisms through which pain/Vedana can be effectively established in Supti (sensation less/loss) conditions by one of the drugs of Vedanasthapana Mahakashaya Padmak.

Keywords: Vedana, Pain, Vedanasthapana, Supti

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Introduction

In the *Ayurvedic* classics *Dravya* is the main part of any treatment regime and *Guna, Karma* are also bound to the *Dravya*, which shows the importance of *Dravya*. In the classical text *Charak Samhita*, *Acharya Charaka* has given 50 *Mahakashaya* in *Shadvirechanshatashritiya Adhyaya*.^[1] Where 10 drugs in each *Mahakashaya* are described for various conditions. In this, there are some groups that are related to Pain, stimuli, etc., e.g. *Angamardaprashamanam*, *Shoolprashamana Mahakashaya*, and *Vedanasthapan Mahakashaya*. It is clearly stated by *Charaka* that health is happiness and disease is pain. Based on the same principle, life has also been divided into two broad categories: *Sukha* (Happiness) and *Dukha* (pain). To address this issue, various remedies were discovered and attempts were made to prevent and treat painful situations when they arise.

In *Ayurvedic Dictionary 'Amarkosha'*^[2] has given '*Samvedo Vedana*', in this the meaning of term '*Vedana*' is pain, stimuli or sensation. One thing from above we are getting is that all mentioned terms and *Mahakashayas* are used or must be used for a type of pain or stimuli.

For example, if we are taking the word *Angamarda Prashaman* which literally means body ache, or in this, we can say that it is an action of drugs that must be used as body relaxant or which relieves fatigue and pain in skeletal muscles. Another one is *Shoolaprashaman Mahakashaya*, in *Madhava Nidana Madhav* has described *Shool* as 'शंकुवत् स्फुटन वेदना'^[3] which can co-relate with pricking or needle - pin like pain or shock-like pain. This may result due to pain arising from hollow organs. Which may be stated as spasmodic pain or colic pain.

The word '*Vedanasthapan*' is not focused as much earlier. It is a combination of two words, *Vedana*+*Sthapan*. According to 'Monier Williams'^[4] dictionary, the meaning of '*Vedana*' is feeling or sensation and that of '*Sthapan*' is causing to stand, establish, preserving or maintaining.

To explain this meaning correctly, study of *Rasa, Virya, Vipak* of the drugs in this *Mahakashaya* is carried out. Almost all the drugs in *Vedanasthapan Mahakashaya* are having quality to elevate '*Vata Dosha*'. They all having *Laghu-Ruksha Guna, Tikta-Kashaya Rasa, Katu Vipaka* and *Shita Virya*.

Hence, instead of analgesic property which was what conventionally taking meaning, they may have capacity to produce normal sensation at the site of sensation loss i.e., *Supti*.

Here the word *Vedana* has many meanings. According to various *Samhitas* or literature, generally the term *Vedana* is reflected for pain however in some texts as *Shabdikalpadrum, Vachspatyama, Amarkosha*. The term *Vedana* is equalled with sensation, feeling or *Samvedana* and the word *Sthapana* has mean as to establish. As we say in our Indian culture as '*Ganesh Sthapna*' or '*Ghatasthapna*' it means here we are establishing that particular thing or we create existence of that matter. Also, *Acharya Charak* has said there must not be repetition for any particular things in *Samhita*. Then how can one say that if *Acharya Charaka* has already given or described *Kashaya* for different situations or for different types of pain then there must be something new in the concept of '*Vedanasthapan Mahakashaya*'.

As we go through drugs which are described under '*Vedanasthapan Mahakashaya*' that most of the drugs have *Katu, Tikta, Kashaya Rasa* with *Katu Vipaka* and *Shita Virya*. Which ultimately precursor to *Vata Dosha* and as mentioned in our *Samhita*, it means there is no pain without *Vata Dosha*. So, if these drugs cause increase in *Vata Dosha* then how can it will relieve pain? Here we want to say that if drugs from *Vedanasthapan Mahakashaya* increases *Vata Dosha* then it must have use for numbness or where abnormal sensation is present or where state is present.

So, we can use these drugs where mainly numbness or abnormal sensation is present in conditions like neuropathy, diabetic neuropathy and various drug related neuropathy. Here our main focus is to enlighten the word '*Vedanasthapan*' as conventionally it takes mean as group of analgesic drugs. Rather than the term *Vedanasthapan* must have to take as to establish stimuli/sensation /normal sensation and we have to work on this accordingly. Here we are co-relating *Supti* with numbness in neuropathy. In human being, due to uncontrollable diabetes mellitus nerve damage occurs by various mechanisms and even if later it comes in normal limit but nerve damage doesn't reverse back and also after stoppage of treatment for neuropathy relapse rate is also high.

Diabetic neuropathies are major cause of disability, and associated with reduced quality of life and increased mortality. There are 2 main types of diabetic neuropathies, named as sensorimotor and autonomic neuropathies. Sensorimotor neuropathy is marked by numbness, paraesthesia and sensory loss where, autonomic neuropathy may contribute to MI, malignant arrhythmia and sudden death.

Ayurvedic approach of Supti

In *Sushrut Samhita* at *Nidanasthan*, *Vaatvyadhi Adhyaya*, *Acharya Sushruta* has mentioned *Padharsha* and *Padadaha*.

पादहर्ष - हृष्यतश्चरणौ यस्या भवतश्च प्रसुप्तवत । पादहर्षः स विशेषः कफवत प्रकोपजः ॥[5]

Due to vitiated *Kapha* and *Vata Dosha* a person feels tingling sensation and it further leads to numbness i.e., *Paadasuptata*. This is also called as *Paadharsha*. According to *Nyaya Chandrika*, *Acharya* said that *Harsh* due to coldness or due to Internal abnormal coldness person may not feel any sensation or may feel less sensation.

पाददाहं - पादयोः कुरुते दाहं पित्तसूक्ष्म सहित अनिलः । विशेषतश्च क्रमणात् पाददाहं तमदिशेत ॥ [6]

Due to vitiated *Dosha* like *Pitta*, *Rakta* and *Vata* person feels like burning sensation due to this he doesn't feel any sensation or a person may feel less sensation is called *Padadaha*.

In Madhava Nidana

त्वक्षायु स्फुटिता सुप्ता कुशा च तुद्यते । आतन्यते सरागा च पूर्ववत् त्वगते अनिले ॥[7]

In *Vatvyadhi Nidanam*, *Adhyaya Madhava* has mentioned *Supti* in *Twakagatvaat Lakshana*. Due to vitiated *Vaata Dosha* a person may not feel sensation or may feel less sensation.

In Astanga Hridaya

रक्ते तीव्रा रुजः स्वापं तापं रागं विवर्णताम। अरुण्यन्नस्य विष्मभमरुचिं कुशतां भ्रमम ॥[8]

In *Nidanasthan*, *Vaatvyadhi Nidaan Adhyay*, *Acharya* mentioned that due to *Prakupita Rakta* and *Vata Dosha Swapam* means one may not feel sensation or one may feel abnormal sensation.

1. Dr. Pradeep in his article concept of *Avarana* in Diabetic neuropathy has mentioned that, numbness means *Supti*, *Karasupti*, *Padasupti* or *Swapnam*.

It is seen that *Suptata* is explained as *Sparsha Agyana* by *Chakrapani*. *Acharya Sushruta* mentions a condition caused by *Kapha* and *Vata* called *Padaharsha* in which *Supti* and *Harsha* are the symptoms. The symptoms include severe pain and burning sensation associated with loss of sensation. All the three features are seen in Diabetic Neuropathy.[9]

2. Whereas, *Suptagatrata* (numbness in body) is explained by *Acharya Charaka* in *Prakarana* of *Vyanavritta Prana* and *Prana* (Ch.Chi.28/204), *Twakagata Vata* (Su.Ni.1/25) (Numbness) neuropathy.[10]

According to above reviews, *Supti* is the condition where *Vata Dosha*, mainly *Vyana Vayu* which helps to receive normal touch sensation is not in *Prakruta Avastha* and therefore a specific area or whole body is unable to receive normal sensation. Whereas neuropathy is the group of symptoms including tingling sensation, pain and numbness.

3. *Acharya Charaka* has mentioned *Padasuptata* in 80 *Nanatmaja Vata* [11]

4. *Suptangata* is given by *Acharya Charaka* in the *Kushtha Chikitsa Adhyaya* while enlisting the *Kushtha Poorvarupa*. [12]

5. *Acharya Charaka* has included *Kara-Pada Suptata* in *Prameha Poorvarupa*. [13]

6. Ankita Badgujar, - An In-Vivo study to evaluate the efficacy of *Padmaka* (*Prunus cerasoides D. Don*) As a *Vedanasthapak* in *Supti* caused by neuropathy in wistar rats. Dissertation submitted for award of *Ayurved Vachaspati* (M.D. Ayurved) In *Dravyaguna Vidnyan* Admitted in Academic Year: 2018 – 19. [14] It is concluded that pregabalin and *Padmaka* both are useful in gaining the strength and sensation lost by neuropathy.

7. Rachana Patil - A Physicochemical and controlled clinical study of *Vanjula* (*Salix caprea*) as *Vedanasthak* in *Supti* (Numbness) w.s.r. to Diabetic Neuropathy., Dissertation Submitted for Award of *Ayurved Vachaspati* (M.D. Ayurved) in *Dravyaguna Vidnyan* admitted in academic year: 2020 – 21. [15] It is concluded that by the treatment, in study group significant. In both the study and standard groups, reduction of *Supti* i.e., numbness was observed is highly significant. The above references we got in *Ayurveda* literature and previous workdone regarding *Supti* condition.

Mechanism of pain (*Vedana*) in *Ayurveda*

The term '*Vedana*' (*Samvedo Vedana*) is pain, stimuli or sensation. This is a subjective feeling with synonym *Ruja*, *peeda*, *Dukh*, *Shool*. The strength of pain varies from person to person, period to period, and site to site. Pain, predominantly caused by *Vatadosha* and it is a pathological symptom. It is significantly influenced by the sensitivity of the mind. In *Vataja Prakriti* patients and individuals with *Vata* vitiation, the dominance of pain sensation is observed.[16]

Among the *Tridosha*, vitiated *Vata Dosha*, is responsible for primary causative factor for all pain conditions. The appearance of pain is significantly influenced by *Vata's Rooksha* and *Chala Guna*. The nature and characteristics of pain is based on the associated *Dosha* with *Vata*. The manifestation of *Vedana* varies in the body due to the different expressions of *Vata* associated with *Kapha* and *Pitta*. [16]

Sites of *Vedana* / Pain

The manifestation of health/happiness (*Sukh*) and disease (Pain/*Vedana*) primarily occurs in the sense organs, which are considered the most important sites. In *Ayurveda* the origin, nature, and classification of pain is very deeply described. The term "*Shoola*" is applied to represent painful sensation. *Shoola* is not regarded as a symptom or an independent disease entity in *Ayurveda*, but a more comprehensive perception is taken regarding the etiopathology and management of pain. *Shoola* is described as the outcome of *Vata Vyadhi*.

The involvement of *Vata* is considered essential for the presence of pain (*Shoola*), as stated in *Sushrut Samhita*. [17] However, both *Pitta* and *Kapha* influence the nature and intensity of pain. Therefore, all three *Doshas* (*Vata*, *Pitta*, and *Kapha*) collectively bear responsibility for the origin, development, and perspective of Pain. [17] *Shoola* is described by *Susruta* as 'शंकुवत स्फुटन तीव्र वेदना'. Focal symptoms in the body are produced by *Shoola*. In *Stree Roga*, *Shoola* in the *Yoni* (reproductive system) is considered a symptom of *Vatala Yoni*. Thus, it is manifest that in *Ayurveda*, *Shoola* is regarded both as a symptom and a disease. Consequently, the discernment of a painful stimulus, ranging from negligible to severe pain, depends on the prevalence of *Vayu* (*Vatadosha*) in an individual at that time.

Pain is felt throughout the body in the *Manas* (brain), except in hairs, small hairs, tip of nails, ingested food, excreta, and urine. [18]

Types of *Vedana*/Pain

The specific nature of *Vedana*/pain knowledgeable by the person is deeply described in *Ayurveda*. Detailed descriptions are provided below. *Vedana* is classified into five types based on the prevalence of *Dosha* in relation to *Vrana* (wound). [18]

1. Pain of *Vatik Vrana*: It is experienced like pin pricking, stabbing, beating, cutting, girdling, stirring, staffing, throwing, irritating, burning, bursting, tearing or dividing type of pain in *Vataja Vrana*, or when there is cramp, radiating, filling type of pain, rigidity, numbness, penetrating pain, or various types of non-specific pain that occur repeatedly, it should be recognized as *Vedana* resulting from excessive vitiation or predominance of *Vata*. A similar concept is found in *Sushrut Samhita*. [19]

2. Pain of *Paittik Vrana*: It is experienced like local, regional or generalized burning sensation it appears as if smoke coming out of wound or sensation of burning charcoal covered all over the body, with rise of temperature and pain as if *Kshara* has been applied on the cut, wound, it shows predominance of *A* similar concept is found in *Sushrut Samhita*. [19]

3. Pain of *Kaphaja Vrana*: When it is experienced like itching sensation, heaviness, numbness, a sensation of being covered with paste, mild pain, rigidity, and a feeling of coldness, it is supposed to be caused by the vitiation of *Sleshma* or *Kapha*. A similar concept is found in *Sushrut Samhita*. [19]

4. Pain of *Raktaja Vrana*: The pain caused by the predominance of vitiated blood (*Shonita Rakta*) is similar to that caused by the vitiation of *Pitta*.

5. Pain in *Sannipataja Vrana*: When there is a mixed sense of all the types of pain described above, it should be deemed to be due to the vitiation of all three *Doshas*. The same description is found in *Sushrut Samhita*. [19]

Padmaka as *Vedanasthapak* [20]

Padmaka (*Prunus cerasoides* D. Don) Family - Rosaceae, usually called as the *Himalayan* cherry tree is a drug with a significant ethno-botanical and therapeutic importance.

In India plant is restricted to submontane and montane *Himalayan* ranging from 500-2000 m. In *Garhwal* hill it is distributed abundantly in temperate zone of *Pauri*, *Tehari*, *Chamoli* and *Uttarkashi* district. The stem bark contains Flavonone, Sakuranetin, Prunatin, Isoflavonone and Padmakastin. It is used in the treatment of stone and gravels in the kidney, bleeding disorders, burning sensation and skin disease. *Padmaka* (*Prunus cerasoides D. Don*), is an *Ayurvedic* herb used for the treatment of skin diseases, increases the complexion. The leaf extract of *Prunus cerasoides* used in prostate and urinary disorder.

Chemical constituents: Flavonoid Sakuranetin (1%), flavone genkwanin, isoflavone prunerin, isoflavone, padmakastin, glycosides sakuranin, padmakastin, taxifolin.[21]

Properties: *Rasa* - *Kasaya*, *Tikta*, *Guna* - *Laghu*, *Snigdha*, *Virya* - *Sheeta*, *Vipaka* - *Katu*, *Dosakarma* - *Kaphapitta Samaka*. [21]

Useful Part: Bark [21]

Probable mode of action

Padmak having properties of *Kashaya*, *Tikta Rasa*, *Shita Virya* and *Laghu* and *Snigdha Guna*, *Padmaka* specifically soothes aggravated *Pitta*. Remarkably, it enhances *Vata* and *Kapha*, offering comprehensive pain establishment. Notably, constituents such as prunetin, padmakastein, sacchuranin, and taxifolin contribute to its CNS - acting analgesic potential. [20]

Discussion and Conclusion

Acharya Charaka has given '50 *Mahakashaya*' in this, there are three groups that are related to Pain, stimuli, etc., e.g., *Angamarda Prashamanam*, *Shoolprashamana Mahakashaya*, and *Vedanasthapana Mahakashaya* respectively. The word *Angamarda Prashaman* which literally means body ache, or in this, we can say that it is an action of drugs that must be used as body relaxant or which relieves fatigue and pain in skeletal muscles. The next one is *Shoolprashaman Mahakashaya*, which can co-relate with pricking or needle - pin like pain or shock-like pain. This may result due to pain arising from hollow organs. Which may be stated as spasmodic pain or colic pain and the word '*Vedanasthapana*' is a combination of two words, *Vedana*+*Sthapan*.

The meaning of '*Vedana*' is feeling or sensation and that of '*Sthapan*' is causing to stand, establish, preserving or maintaining.

Pain/*Vedana*, notwithstanding of its origin, is a worldwide task that people globally contend with this problem. The sensation of pain serves as a protective mechanism, alerting individuals to potential harm or adverse conditions within their bodies. In *Ayurveda*, *Vata Dosha* emerges as the underlying source of various types of pain/*Vedana*. The convection and the enforcement of all the sensations of the body are enforced by *Vata*. [22] As, *Acharya Charak* has already stated a group of drugs under the *Vedanasthapana Gana*. Along with analgesia, the drugs of this *Gana* may have effect on *Supti* (numbness). within the *Vedana Sthapana Mahakashaya*, certain medicinal compounds exhibit remarkable abilities to alleviate pain, regardless of its cause. A closer examination of this compounds reveals their distinct pharmacological properties. Initially, specific substances within the *Vedana Sthapana Mahakashaya* mitigate pain by pacifying *Vata Dosha* through their lubricating qualities (*Snigdha Guna*) and warming potency (*Ushna Virya*). Subsequently, the similar properties in other contents of *Vedanasthapana Mahakashaya*, foster an increase in *Kapha Dosha*, inducing restful sleep and further reducing pain through their sedative effects. [23] Maximum *Dravyas* in the *Vedanasthapana Mahakashaya* are having the quality to elevate *Vata Dosha*. Here *Padmaka* shows *Kashay-Tikta Rasa*, *Katu* as an *Anurasa*, *Katu Vipaka* and *Sheet Veerya*, which are favourable for the *Vata Dosha*. So, instead of analgesic property; they may have capacity to produce normal sensation at the site of sensation loss as hypothesized earlier. Hence this article mainly emphasized on the effect of *Padmaka* as *Vedanasthapak* in *Supti* (diabetic neuropathy) especially in numbness. Many pieces of researches have been done on the analgesic activity of *Vedanasthapaka Gana* as well as *Padmaka* but unlike this study. Hence this review article aims at evaluating the action of *Padmaka* as a *Vedanasthapak* and to prove its action on *Supti*. Drugs in the *Vedanasthapana* group is also useful in regaining the sensation lost by chemotherapeutic agents. Activity of *Padmaka* was observed less than the positive control but it was nearby to it. Moreover, in previous studies analgesic and antioxidant activities of *Padmaka* are already proven (Joseph N. et al.) [24]

Taking this thing in account we can conclude that *Padmaka* as a *Vedanasthapak Dravya* is exhibiting a significant action in reversing the numbness caused by neuropathy along with analgesic effect.

From this article, we can conclude that 'Vedanasthapana' term is not only limited to the analgesic effect but also possesses a broad meaning of establishment of the normal sensation at the numbed area of the body parts. It will further generate a new data for the understanding the concept of *Vedanasthapana* and effect of *Padmaka* on *Supti*. It may prove as a boon for the other diseases causing numbness and hampering the quality of life of an individual.

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