



RESEARCH ARTICLE

VEDANADHYAYA OF KASHYAPA SAMHITA: A AYURVEDIC PERSPECTIVE ON PAIN AND ITS CORRELATION WITH CONTEMPORARY SCIENCE

Shallu Sharma and Darshana

Manuscript Info

Manuscript History

Received: 10 January 2026

Final Accepted: 12 February 2026

Published: March 2026

Key words:-

Vedana, Kashyapa Samhita, Pain, Vata Dosh, Nociception, Ayurveda, Neurophysiology.

Abstract

Pain, or Vedana, is a fundamental clinical entity described extensively in Ayurveda, reflecting both physiological and psychological disturbances. Among classical Ayurvedic texts, Kashyapa Samhita presents a unique perspective on pain in its Vedanadhyaya, emphasizing etiological factors, doshic involvement, and systemic manifestations. This review aims to critically analyze the concept of Vedana as described by Acharya Kashyapa and correlate it with contemporary understanding of pain mechanisms in modern biomedical science. Classical descriptions of Vedana, including its causative factors (Nidana), classification, and role of Vata Dosh, are explored alongside modern concepts such as nociception, neuropathic pain, and central sensitization. The integrative approach highlights similarities between Ayurvedic concepts and neurophysiological pathways, including the role of neurotransmitters and psychological modulation of pain. Additionally, clinical implications of such correlations are discussed in the context of holistic pain management. The study underscores the relevance of Ayurvedic principles in understanding multidimensional aspects of pain and advocates for integrative approaches in clinical practice.

"© 2026 by the Author(s). Published by IJAR under CC BY 4.0. Unrestricted use allowed with credit to the author."

Introduction:-

Pain is one of the most common symptoms prompting individuals to seek medical attention and represents a complex interplay of sensory, emotional, and cognitive factors. In modern medicine, pain is defined as an unpleasant sensory and emotional experience associated with actual or potential tissue damage¹. Ayurveda, however, conceptualizes pain (Vedana) as a manifestation of imbalance in bodily humors (Doshas), particularly Vata, along with involvement of mind (Manas) and tissues (Dhatus)². Kashyapa Samhita, a classical Ayurvedic text with a distinct focus on pediatrics and general medicine, provides a nuanced description of Vedana in its Vedanadhyaya. Acharya Kashyapa elaborates upon the causation, types, and manifestations of pain, emphasizing its systemic and holistic nature³. Unlike reductionist approaches, Ayurveda integrates physical, psychological, and environmental factors into the understanding of pain. With advances in neuroscience, modern pain science has evolved to include mechanisms such as nociception, central sensitization, and biopsychosocial models of pain⁴. Therefore, correlating Ayurvedic insights with contemporary science can provide a broader framework for understanding and managing pain.

Corresponding Author:- Shallu Sharma

Concept of Vedana in Vedanadhyaya:-

Acharya Kashyapa describes Vedana as a subjective experience arising from derangement of Doshas, particularly Vata, which governs movement and neural activity⁵. Vedana is not merely a symptom but an indicator of underlying pathological processes.

Nidana (Etiological Factors):-

The causative factors of Vedana include:

- Improper diet (Ahara)
- Irregular lifestyle (Vihara)
- Trauma (Abhighata)
- Psychological stress (Manasika Hetu)⁶

These factors disturb Doshas, leading to altered physiological functioning and perception of pain.

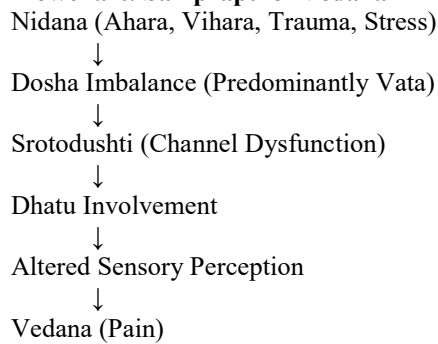
Types of Vedana (Ayurvedic Classification)

Type of Vedana	Description (Ayurveda)	Modern Correlation
Vataja Vedana	Sharp, pricking pain	Neuropathic pain
Pittaja Vedana	Burning sensation	Inflammatory pain
Kaphaja Vedana	Dull, heavy pain	Chronic somatic pain
Manasika Vedana	Psychogenic pain	Psychological pain

Ayurvedic Pathophysiology (Samprapti) of Vedana:-

Vedana develops due to vitiation of Doshas, primarily Vata, which disrupts normal sensory perception.

Flowchart: Samprapti of Vedana



Vata’s properties (Ruksha, Sheeta, Chala) facilitate abnormal neural transmission, leading to pain perception⁷.

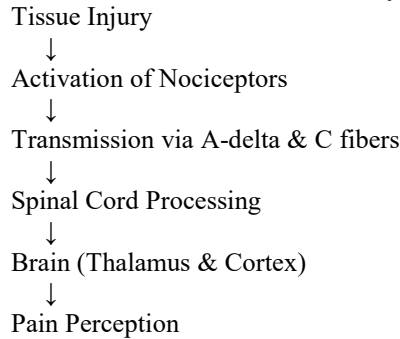
Modern Perspective of Pain:-

Modern pain science defines pain through neurophysiological processes involving nociceptors, spinal pathways, and cortical processing⁸.

Types of Pain:-

- **Nociceptive Pain** – due to tissue injury
- **Neuropathic Pain** – due to nerve damage
- **Central Pain** – due to CNS dysfunction
- **Psychogenic Pain** – influenced by emotional factors⁹

Flowchart: Modern Pain Pathway:-



Effect of Pain on Proprioception:-

Proprioception refers to the body’s ability to sense position, movement, and equilibrium. It is mediated by specialized receptors such as muscle spindles, Golgi tendon organs, and joint receptors. Although traditionally considered separate from nociception, modern neuroscience recognizes a close interaction between proprioceptive and pain pathways. Pain can alter proprioceptive accuracy by affecting sensorimotor integration. For example, chronic pain conditions are associated with impaired joint position sense and altered cortical representation. This suggests that pain is not merely a sensory phenomenon but also influences motor control and body awareness. Neurophysiologically, proprioceptive signals are transmitted via A-beta fibers to the dorsal column-medial lemniscus pathway, whereas pain signals are transmitted via A-delta and C fibers through the spinothalamic tract. However, these pathways interact at multiple levels, including the spinal cord and cortex. From an integrative perspective, Vata Dosha governs both movement and sensory perception, which may correlate with both proprioceptive and nociceptive functions. Disturbance of Vata can therefore lead to both pain and altered body awareness.

Correlation between Vedana and Modern Pain Science:-

The Ayurvedic concept of Vedana aligns significantly with modern pain mechanisms.

Vata and Neural Transmission:-

Vata Dosha is responsible for all movement, including nerve impulses. This correlates with neuronal conduction and synaptic transmission¹⁰.

Types of Vedana vs Pain Classification

Ayurveda	Modern Science
Vataja	Neuropathic
Pittaja	Inflammatory
Kaphaja	Chronic dull pain
Manasika	Psychogenic

Role of Mind (Manas):-

Ayurveda emphasizes the role of mind in pain perception, similar to the biopsychosocial model in modern medicine¹¹.

Central Sensitization and Vata Prakopa:-

Chronic Vata aggravation may be correlated with central sensitization, where pain perception is amplified¹².

Clinical Implications:-

Understanding Vedana through both perspectives offers several clinical advantages:

- Holistic pain assessment
- Personalized treatment based on Dosha
- Integration of herbal, dietary, and lifestyle interventions
- Better management of chronic and psychosomatic pain

Ayurvedic therapies like Snehana, Swedana, and Basti are particularly effective in Vata-related pain disorders¹³.

Discussion:-

The analysis of Vedanadhyaya reveals that Ayurvedic scholars had a profound understanding of pain as a multidimensional phenomenon. The emphasis on Dosha imbalance, particularly Vata, parallels modern insights into neural mechanisms. Furthermore, Ayurveda's inclusion of psychological factors aligns with contemporary biopsychosocial models. The classification of Vedana into different types based on Dosha involvement demonstrates an early attempt to categorize pain syndromes, comparable to modern classifications. The concept of Srotodushti can be interpreted as dysfunction in physiological pathways, including neural and vascular systems. However, differences exist in terminologies and explanatory models. While modern science relies on molecular and neurochemical explanations, Ayurveda adopts a functional and systemic approach. Integrating both can enhance diagnostic precision and therapeutic outcomes.

Conclusion:-

The Vedanadhyaya of Kashyapa Samhita offers a comprehensive understanding of pain that is remarkably consistent with modern scientific perspectives. The correlation between Ayurvedic concepts such as Vata Dosha and contemporary neurophysiology highlights the timeless relevance of classical knowledge. Integrating these paradigms can pave the way for more holistic and effective pain management strategies.

References:-

1. International Association for the Study of Pain. (2020). Pain definition.
2. Sharma, P. V. (2005). Charaka Samhita. Chaukhambha Orientalia.
3. Sharma, H. (2013). Kashyapa Samhita. Chaukhambha Sanskrit Series.
4. Melzack, R., & Wall, P. D. (1965). Pain mechanisms. *Science*, 150(3699), 971–979.
5. Tripathi, B. (2007). Ashtanga Hridaya. Chaukhambha.
6. Sushruta. (2008). Sushruta Samhita. Chaukhambha.
7. Lad, V. (2002). Textbook of Ayurveda. Ayurvedic Press.
8. Guyton, A. C., & Hall, J. E. (2021). Textbook of Medical Physiology. Elsevier.
9. Woolf, C. J. (2011). Central sensitization. *Pain*, 152(3), S2–S15.
10. Bear, M. F., et al. (2020). Neuroscience. Lippincott.
11. Gatchel, R. J. (2007). Biopsychosocial model. *Psychological Bulletin*.
12. Apkarian, A. V. (2011). Chronic pain mechanisms. *Nature Reviews Neuroscience*.
13. Dash, B. (2010). Ayurvedic Treatment Principles.