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#### Kumar Ashok

Associate Professor & HOD,  
Department of Samhita,  
Sanskrita & Siddhanta, Shri  
Krishna Ayurvedic Medical  
College, Chhapra, Varanasi,  
Uttar Pradesh, India

#### Kanhaiya Agrawal

Assistant Professor, Department  
of Dravyaguna, Shri Krishna  
Ayurvedic Medical College,  
Chhapra, Varanasi, Uttar  
Pradesh, India

#### Dwibedy Brij Kumar

Professor and HOD, Department  
of Siddhanta Darshana, Faculty  
of Ayurveda, IMS, BHU,  
Varanasi, Uttar Pradesh, India

## Pranavata and its application

Kumar Ashok, Kanhaiya Agrawal and Dwibedy Brij Kumar

### Abstract

Doshas are well-known pillars of Ayurveda on which all the pathophysiological actions run inside the body. *Prana* is a type of *vata* and chief among all types of *vata*. *Pranavata* not only governs other types of *vata* but also the entire physiological actions of the body. *Pranavata* is responsible for health maintenance in normal status as well as becomes cause of various diseases, if deranged. Regulation and control of *pranavata* provide disease free status as well as solvation too. How does the *pranavata* affects the body, its seats, causes of aggravations, pathophysiological actions, management etc. will be presented in full paper.

**Keywords:** Murdha, vayu, marma, nabhi, dosha, jeevita

### Introduction

The human body is constituted of three biological humours which are *vata*, *pitta* and *kapha* [1] which also sustain the body. [2] *Vata* or *Vayu* has been categorised into five folds which are *prana*, *udana*, *samana*, *vyana* and *apana*. *Pranavata* has been named first as well as described first which show *sprana* as chief among all five *vata doshas*. [3] Term *prana* has various meanings which are follows i.e. breath, respiration, vitality, life, vital air, air inhaled, energy, vigour, strength, power, spirit, soul, an organ of sense, any person, beloved person etc. [4] The term *prana* reflects that, all those factors which help in life maintenance are enumerated as *prana* [5].

### Seats of Prana Vata

There are various seats of *prana* which are enumerated here such as *murdha* (the head), *urah* (chest), *kantha* (throat), *jihva* (tongue), *asya* (mouth), *nasika* (nose) [6], *vaksha* (thorax) [7], *nabhi* (umbilical area) [8]. Term *prana* has been used in various references in Ayurveda, which are also considered as seats of *pranavayu* such as *shankhau* (the two temples), *marmatraya* (three vital parts i.e. the heart, the head, the abdomen), *kantha* (the throat), *rakta* (the blood), *shukra* (the semen), *ojus* (vital essence), *guda* (the rectum), [9] *mansa* (the flesh) [10]. *Murdha* has been considered as specific seat among all those seats [11].

### Normal Physiological Actions of Prana Vata

It have been found in detail in *Ayurvedic Samhitas* and other relevant auspicious books which performs various functions in the body, few actions have been enumerated as followings i.e. *sthivana* (spitting), *kshavathu* (sneezing), *udgara* (eructation), *shvasa* (respiration), *aharadikarma* (deglutition) [12], *annamapraveshayatatah* (forces down the food into the cavity of stomach), *pranaavalambana* (assists the different vitalising principles in the body) [13], responsible for *dharana* (maintenance) of *buddhi* (intellect), *hridaya* (the heart), *indriya* (senses) and *chitta* (psyche) as well as *nishvasa* (inspiration) [14]. *Manodharana* (maintenance of psyche), *dhamanidharana* (maintenance of artery etc), *ucchavasa* (expiration) [15]. *Acharya sarangadhara* has indicated the mechanism regarding maintenance of the life via *pranavata* and said that, the *prana* located in the umbilicus (*nabhi*) connects with the heart and takes essential air from the environment, which comes back with speed inside of the body thus maintains the life [16].

### Causes of Aggravation of Prana Vata

There have been mentioned few specific causes of aggravation, specially by *Acharya*

#### Correspondence

#### Kanhaiya Agrawal

Assistant Professor, Department  
of Dravyaguna, Shri Krishna  
Ayurvedic Medical College,  
Chhapra, Varanasi, Uttar  
Pradesh, India

*Vagabhatta* i.e. by use of dryness (absence of fat), *vy Ayama* (excessive exercise), *langhana* (fasting), *atiahara* (consuming large quantity of the food), *abhighata* (trauma), *adhva* (long distance walk), *vegaudeerana* and *dharana* (premature initiation or the suppression of the urges of the body) [17].

### Pathological Actions and Disorders of Prana Vata

If a person does not follow the normal healthy ethics of the life and follows the previous mentioned aggravating factors specially then aggravated *pranavayu* causes various pathological action and disorders in the body i.e. *chakshu aadiu paghata* (disorders of the eye etc), *peenasa* (nasal catarrh), *ardita* (facial palsy), *trishna* (the thirst), *kaas* (cough), *shvasa* (dyspnoea) [18], *hikka* (hiccup) [19], *sirahshool* (headache) *karnashool* (earache), *shankhashoola* (pain in temporal), *asrigaroga* (blood disorders), *ardhashirsavikara* (hemicranial pain increases as the day progress), *nasikaupadrava* (nasal complication), *manyastambha* (stiffed neck), *hanugraha* (lock jaw), *jihvastambha* (tongue paralysis), *talushool* (pain in the palate), *tamaka* (feeling darkness all around), *bhrama* (vertigo), *tandra* (lassitude), *shvasa* (respiratory disorders), and *galaroga* (disorders of the throat) [20].

### Management of Prana Vata

Management of *Pranavata* has been mentioned in *Ayurvedic* texts and specified that the *Pranavata* should be managed more carefully in comparison of other four types of *vata dosha*. *Pranavata* should be maintained, because life depends on proper maintenance of it in its habitats. *Prana* should also be regulated and established in their normal habitats if occluded or misdirected [21]. If *Prana Vayu* is vitiated, then the medicine should be given along with each morsel of food or in between morsel of food [22]. Common line of treatment for occlusive condition of the *vata dosha* has been mentioned and said that a physician should investigate the habitat of each type of *vata* along with increase or decrease of signs and its functions. For successful treatment the physician should diagnose the mutual occlusion and should treat them by means of inunction, unctuous potion, enemata and all other procedures, or cold and hot measures can be given in alternation [23]. Occlusion of *prana* by *pitta* creates fainting, burning, giddiness, colic, misdigestion, craving for cold things and vomiting of misdigested food and by *kapha* causes symptoms like salivation, sternutation, and eructation, impediment to the inspiration and expiration, anorexia and vomiting [24]. A specific condition of occlusion has been described specially for *vata dosha* and its types which is not mentioned regarding other two *doshaspitta*, *kapha* and their types. Occlusion of *pranavata* by *kapha* and *pitta* combined has been considered as serious condition which may lead to death if not treated, because the life depends on *pranavata*.<sup>25</sup>

### Discussion

After going through previous facts, it is seen that *pranavata* is chief among all types of *vata*, because of its governance nature or regulating actions over others, means each type of *vata dosha* and their functions are influenced by *pranavata* directly or indirectly. *Atman* and *manas* are considered as biological contents in living being, because characteristics of a living being appears only in presence of both of these. Here, *atman* is considered as root cause of this while *manas* is associative factor along with sense organs and the body for manifestation of those characteristics. Initiation of the body or initial characteristics of living being such as inspiration,

expiration etc are possible only by *pranavayu* which also regulates the *manas*, so considered as biological humour. There are various seats of *vata dosha* in the body but specifically mentioned in *murdha* [head or region of the brain] or heart in *ayurvedic* texts as chief seat, which signifies that *pranavata* predominantly locates at higher centre and regulates entire nervous phenomenon as well as circulation, because we know that regulation of the body is only possible due to *vata* among all the three *doshas*. *Pranavata* represents itself throughout the body via the actions of *rasa* (*lymph etc*), *shukra* (semen), *mansa* (*fleshes*), *marmas* [vital organs] etc., means it impacts on the entire human system that's why *prana* has been told as cause of life or life depends on the *pranavata*. Status of living being (*jeevita*) comprises after proper joining of the body, sense organ, mind and the soul. This status will be maintained or possible only due to *pranavata* as specified by *acharyacharaka*, means *pranavata* affects the body (*shareera*), sense organs (*indriyas*) and mind (*satva*), means its impact on the body is bi dimensional (physical as well as mental). Psyche or intellect of a person is determined by *pranavata*. Functions related to respiration or respiratory system (such as inspiration, expiration etc.) are also regulated by *pranavata*. *Pranavata* chiefly or predominantly not only locates in upper parts of the body but also maintains their normal physiological actions, so most of the disorders with *pranavata* are also related to those specified organs. Life of human depends on *anna* (the food), ingestion of food through mouth as well as downward movement of this food in the body is governed by *pranavata*, so helps in sustenance of the life. A specific and critical condition of occlusion is mentioned for *vata dosha*, which should be diagnosed and managed carefully otherwise may lead to death, if ignored.

### Conclusion

*Pranavata*, the biological humour is chief among all types of *vata dosha* which regulates the entire body system and acts as responsive factor for the sustenance of the life thus it should be maintained carefully.

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