

**CONCEPT OF PRANA VAYU –A SHAREERA KRIYATMAK (PHYSIOLOGICAL)
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ABSTRACT

Vata, the most important among Tridoshas is described by Acharya as “Tantra Yantra dhara” and its function in the body is broadly mentioned as “vaa-Gati- Gandhanayoh.” Among the 5 types of Vata, Prana vayu is of utmost importance as the karya it performs help in sustenance of the body. The general function of tantra yantra dharana of vayu can be attributed to Prana vayu. As it is Harshotsaha yoni, it helps in sarvendriya udyoga and is shareerasya pravartaka. Loka vayu Karma as explained by Charakacharya are similar to prana vayu karma. Vikriti of loka vayu leads to Prana vayu vikriti, therefore, protection of Lok vayu is essential to avoid or minimize Prana vayu dushti.

KEYWORDS: *Prana vayu, Vata.***INTRODUCTION**

Ayurveda, an Indian ancient holistic science, is based on tridosha theory which forms the base for all Ayurvedic concepts. These three doshas function at various level of organization such as cellular level, single system level and organism level. In vedic literature the three terms representing tridoshas are prana, ojas, and tejas. Vata one among the three doshas plays a major role in both health and disease condition. It is the initiating and controlling factor of human body and also responsible for all type of movement.^[1] So Vata is called as Prana for human beings. Vata in its normalcy maintains the whole body and its systems. It is the initiator of all kinds of activities within the body, the controller and impeller of all mental functions, and the employer of all sensory faculties. It joins the body tissues and brings compactness to the body, prompts speech, is the origin of touch and sound, is the root cause of auditory and tactile sense faculties, is the causative factor of pleasure and courage, stimulates the digestive fire, and helps in the absorption of the dośhas and ejection of the excretory products. Vata travels all gross and subtle channels, forms the embryo shape and is the indicator of continuity of life.^[2] Vata dosha has been divided into five types namely prana, udana, saman, vyana and apana. All these five vata doshas have their different site as well as different functions. Among the five types of vata, Prana vata has various functions which act at different level at different structure. It cannot be represented by one structure. Ayurveda is the science that proofs its concept based on functional understanding. There is no specific correlation of prana vayu mentioned any ancient literature. It seems to be a problem found in student life, particularly first

year of Bachelor of Ayurvedic Medicine and Surgery to understand about the concept of prana vayu. Increased demand of Ayurveda science in the present society is required to understand the depth of Ayurvedic Principle in an easy mode. Hence an effort is made to ascertain and establish the knowledge regarding physiological function of Prana vayu and its role in nervous system.

**SITE AND FUNCTION OF PRANA
VATA BY DIFFERENT ACHARYA**

The location of Prana is vertex, thorax, trachea, tongue, mouth and nose and it performs functions of spitting, sneezing, eructation, respiration, deglutition etc. The Vayu which moves inside the mouth is known as prana vayu. It supports the body function, helps in deglutination and sustains the functions of prana. Prana respiratory center. Proximity of heart means lungs. According to Acharya Sushruta jiva and rakta are the synonyms.

**VATA: THE INITATING AND CONTROL-LING
FACTOR:**

All functions of nervous system in human beings are represented through Vata in Ayurveda. It is the initi-ating and controlling factor which is responsible for movement. In general function of vata are to control and co ordination of different part of the body, initia-tion of all movement, all activities of sense organ, regulation of psychological process and control of respiration, transmission of different sensation, pro-duction of speech, secreto motor functions in the gut, expulsion of wastes from the body. Vata has been divided into five types namely Prana, Udana, Vyana, Saman and Apana. Out of these the vata which is located in head region is

called prana vayu. It is responsible for the cardiovascular functions, sense organs, psychological activities, reflex activities and intellectual function. All these functions are of brain and brain stem. The active site of vyana vata is heart. It makes the circulation of blood possible by controlling the heart.

Prana. The term *prana* is most commonly used to describe the vital force in its totality, but within the context of the five divisions of pranic energy the term refers to all the ways in which we take in energy. Inhalation is by far the most important vehicle for absorbing prana, but prana is drawn from other energy sources as well. We also absorb energy from food and water, from sense impressions such as the sights, sounds, and smells we gather through the sense organs, and from ideas and impressions communicated to the mind. Prana is said to enter the body through the mouth (the nose, the ears, and the eyes are also mouths in this sense). While some sources place the primary abode of prana in the chest, the region of the lungs and the *anahata* chakra (the heart center), others say that prana is focused naturally at the *ajña* chakra, the center between the eyebrows. It is there that our attention becomes fixed on an object, and this automatically opens pathways that will bring sense impressions and nutrients of one kind or another into the body. Prana is the support of the body. If we are unable to absorb it, the body will die. The great ayurvedic physician Sushruta recognized its important role when he said that it “makes the food travel inward” and that, by so doing, it supports the other four functions of energy. Sushruta also observed that disturbed prana leads to hiccups, wheezing, and a variety of illnesses of the breath, senses, and mind.

DISCUSSION

Basically Vata, Pitta, Kapha constitute three regulatory systems i.e. nervous, endocrine and immune system respectively of all living systems. Among such important tridoshas the supremacy of Vata is explained by all our Acharyas. Vata is the only principle having predominance of Vayu mahabhuta and its main lakshana is gati (movement) and gandhana (knowledge perception). It is generally attributed to nervous system of contemporary science presenting the same functional properties.

CONCLUSION

It can be concluded that the Prana Vata cannot be limited by simply comparing it with central nervous system as Vata dosha is involved in any systemic activity. So, functions of Prana Vata can be partially correlated with the functions of central nervous system.

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