ABSTRACT

As the global scenario is changing rapidly & our body is getting more exposure towards various environmental hazards like air pollution and Pranvaha Srotas is especially vulnerable from them. Prana is the life giving force, the universal energy without which even single cell cannot survive. In the universe nutrition has been classified into three types as -Prana vayu (gaseous state), drava (liquid state), and ahara (solid state). These can be considered as bahya Prana which is essential to all living beings but in this context bahyaprapra is mean to Pranavayu (oxygen). Ayurveda explains the twelve factors which constitute the Prana that is Prana can only exist in combination and integrated function of the 12 factors like Agni, Soma, Vayu, satwa, raja and tama, the five sense organs in the form indriyas and the structurally in combination of subtle form of the Panchamahabutas. Proper functioning of Pranvaha Srotas is very essential for human health. So the proper knowledge of Bahya Prana and Abhyantar Prana related with modern systemic anatomy is very needful.

Keywords: Prana pranavaat Pranavayu nervous respiratory and circulatory system

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Introduction:

Aims and objectives:

To explore and analyze the Samhitas of Ayurveda to find the Concept of prana and its Anatomical, clinical & diagnostic relevance in the field of medicine and surgery of Ayurveda and its in future prospective to develop the Indian System of Medicine.

Materials and Methods:

References related to proposed title are collected from classical texts of Ayurveda especially Samhita. Various publications, internet, books related to the history of modern Anatomy, research papers and proceedings of seminars related to the topic are collected and their critical analysis and evaluation is done. Relevant ideas from allied sources on the subject are also supplemented. Humble and honest efforts are made to find some clear...
Atma is the first principle, the true self of an individual beyond identification with phenomena, the essence of an individual. In order to attain salvation (liberation), a human being must acquire self-knowledge (atma jnana), Self Consciousness, which is to realize that one’s true self (Atma) is identical with the transcendent self Brahma (or paramatma).

Chetna- In the manifest world we see, some objects possess Chaitanya (consciousness) and some do not. Those with Chaitanya are called as Chetana and those devoid of Chaitanya are called as Jada objects.

Prana- Prana is the thing that you can feel. It is actually a motion, a motion of breath, motion of heart, blood. Prana is a life, sort of energy (you can feel energy). You can feel it, where as atma cannot be felt. You cannot anyway feel atma. It is atma that feel other things but no one can feel atma as you cannot see your face through your own eyes. Atma cannot feel itself, what you feel is Prana, what feels is atma. You need darpan (mirror) to see your face.

Internal and external prana

Internal prana getting support from the external prana (strength of the body etc) which maintains the body composed of the five primary elements without the opposition.

Prana as subtype of vata dosha

The bodily Vata is classified as Prana, Udana, Samana, Vyana & Apana. These five types of Vata located in their specific region contribute towards the integration & maintenance of the body.

Site of Pranavata :

Prana is located in the head & moves in the chest, throat, supports (attends to) the mind, heart sense organs & intelligence, attends to expectoration, sneezing, belching, inspiration & swallowing of food.

Prana is located in the mrdha, ura, kantha, jhva, asya, and nasika mentioned in Charaka chikitsa.

Functions of Prana Vata

To maintain the proper and smooth activity of Buddhi (intelligence), heart, mind and sense organs, mental functions like dhi (selection of good and bad), dhriti (courage) and smriti (memory). To perceive the sensation and to stimulate motor functions, Inspiration and deglutition are most important functions of Prana. Pure air and food (external Prana) are taken in the direction and Prana activity is from nature to body (external to internal). If these inwards movements get obstructed problems like asthma begins. Spitting, sneezing and belching are comparatively less important functions.

Pranavaha Srotas and its moola

Pranavayu carrying srotas called Pranavaha srotas having srotomoola are Hridaya and Mahasrotas and rasavahini dhamni. According to Acharya Charaka Hridya and Mahasrotas are the Moola and according to Acharya Sushruta Hridya and rasavahini are the Moolo of Pranavaha Srotas.

Functions of Pranavaha Srotas

Prana is most important in our body. The actions like movement of body circulation of Dhatus, contraction and
relaxation, pulsation are done by Prana and the strength of Prana is holding by Pranavaha Srotas. The bodies functions are depend on normal functioning of Pranavaha Srotas. The energy loss during different types of Sharir Kriya is replace by Panchabhautik Ahara and along with the Ambarpriyusha (bahyaprana) is also accepted by Pranavaha Srotas. For the acceptance of ambarpriyusha contraction and Relaxation of mahaprachira peshi, phupphusa and other related muscles are important. This stimulation is given by Abhyantara Prana (Pranavata). If there is unbalance in energy created by food and energy lost during different body actions, result increasing in contraction and relaxation of Pranavaha Srotas and hence it is responsible for disturbance in Pranavaha Srotas.

Discussion:

**Prana Vaat: Moordha-** In Vagbhattaa Samhita it was mentioned that Murdha (head) is the seat (murdhanyavasthit) of pranavaat and pranavaat shoots out or diverge from this center controlling the life. Pranavata (impulses) initiates from Siras and travels through nose, tongue, pharynx, neck till uras understood as reticular formation from medulla oblongata with higher center connected especially “respiratory center” which promotes intake of air, food and gas (respiration) with the help of muscles of mouth, nose, throat and thorax. Pran Vaat controls heart, senses and mind. It suggests the brain centre in medulla oblongata does the control of respiration. So, here by it is crystal clear that Moordha is the seat of Prana.

**Pranavayu:** Pranavayu carrying srotas called Pranavaha srotas having srotomoola are Hridaya and Mahasrotas and rasavahini dhamni. The phupphus can be considred as Mahasrotas not GIT. In the context of Pranavaha Srotas the word Mahasrotas itself points to phupphus (lungs) which provide large area for gaseous exchange (srawan karma of Pranavayu) through alveoli. Prana vayu reach to the every corner of the body by heart through rasavahi dhamani. So Pranavayu carries right from tip of nose through lungs, heart and vessels (moolasthan) upt each and every cell of the body. There is a technical difference between Prana vayu (the subtype of vata) and the Prana vayu (the air we inhale). The Prana vayu we inhale is the life giving force that is external to the body and goes into the body. It is converted/ processed/ absorbed in the Mahasrotas with the action of respiration.

The Prana vaat which is the subtype of vata is the ‘force’ that does the process of ‘taking in’... especially. air, water, food... all the factors that are responsible for keeping ‘life’

<table>
<thead>
<tr>
<th>Abhyantara Prana (Pranavata which is a subtype of Vata dosha)</th>
<th>Bahyaprana (inhaled Pranavayu, the oxygen)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pranotra murdhagah......</td>
<td>Nabhisthah Prana-pavanah.....peetva cha amverpiyusham....pre-enayan dehakhilam.....</td>
</tr>
<tr>
<td>Controls actions of respiratory centres along with medulla oblongata and hridaya (vagus nerve), nervic innervations to nose mouth larynx and thorax (diaphragm-phrenic)</td>
<td>Conduction route; Moves to every cell of the body with rasa-rakta dhatu in rasavahini right from the tip of nose through moolasthan.</td>
</tr>
<tr>
<td>Responsible for the act of breathing</td>
<td>Actually enters the body during breathing respiratory system along with circulatory system.</td>
</tr>
</tbody>
</table>

Conclusion:

Abhyantara Prana (Pranavata which is a subtype of Vata dosha) may be assumed as nervous system involving respiration and Bahyaprana (Pranavayu) is the life giving force that is inhaled through breathing and disperse by heart all over in the body may be assumed as...
References


सारांश:

जिस तेजी से वर्तमान भौगोलिक परिदृश्य बदल रहा है एवं हमारा शरीर विभिन्न भौगोलिक प्रदूषण के प्रभाव में आ रहा है, जिसके फलस्वरूप प्राणवह श्रोतस ही प्रभावित हो रहे हैं। जीवन की गति देने वाली एक वैशिक ऊर्जा जिसके बिना कोई बीमारिया भी जीवित नहीं रह सकती, वह प्राण ही है। वैशिक तीर पर पोषण को तीन तरह से विभाजित किया जाता है – प्राण वायु (वायुविय प्रस्वरूप), द्रव (जलवीय प्रस्वरूप), और आहार (दीर्घ प्रस्वरूप), जिनको हमारे प्राणके कह सकते हैं परन्तु इस सन्दर्भ में प्राणप्राप्ति (आक्सीजन) का प्रहण किया गया है जो न केवल जीव जन्तुओं के लिए आवश्यक है। आयुर्वेद में बाहर प्रकार के प्राण- अन्न, सोम, वायु, सर्व, रज और तम पंच इन्द्रिय (आक्सीजन) एवं पंचमहायु माने गये हैं प्राण का अंतिम इनके समूह में होने व सामान्य कार्य प्रणाली पर निर्भर है। मानवीय शरीर का रसायनप्राणवह श्रोतस की ज्ञात कार्य प्रणाली पर निर्भर करता है। इसी दृष्टिकोण में बाहर एवं आन्यान्तर प्राण का ज्ञान आधुनिक तन्त्रीय रचना के परिक्षय अत्यधिक आवश्यक है।