ORIGINAL RESEARCH ARTICLE - ANALYTICAL STUDY

Analysis of materialistic and non-materialistic approach with respect to concept of prana towards human body as per Ayurveda

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ABSTRACT

The Human body is as complex as the universe. Each particle has its own power of attraction and repulsion to other. At the end of attraction and repulsion, stage of stability comes which is manifested either as health or disease. Initiation of disease requires a precise process and period of time where its manifestation depends upon various factor. The gateway for those factors depending upon only two elements i.e Rasa and Prana. Where Both are responsible for two outcome either normalcy or diseased. All the treatment therapies are also depending upon these two factors and involved to maintain their normal status.

Apart from materialistic approach, other mode of treatment is more attracts the people now a day’s especially suffering from those diseases which are kept in chronic and disorders group of disease. Owing to changing environment, quality of nourishment through the one factor is decreasing so there is need to enhance the other factor of growth to especially overcome to above discussing disease which relates with approach of Prana.

Keywords : Dhamani, Energy filed, Electromagnetic field, Prana, Pranic healing.

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Introduction:

Development and growth of the foetus depends upon the two main factors as mentioned by Acharya Sushruta. First one is rasa, the essence of digestive food and second one is vayu. Nutrient portion of food travels from the mother via the specific channels named
as dhamani which emerge from hrudaya and exits through the nabhi of foetus. Ahara rasa of the mother is transformed to rasa dhatu which supplies nutrition to all dhatu of foetus.

Second factor is vata, which is responsible for taking the rasa dhatu to each and every part of the body of the foetus. In foetal development, vayu is responsible for the cell division and formation of anga, pratyanga and dhatu\[2\]. In other words the quality of nourishment the foetus obtains form the rasa depends on the circulatory mechanics which is controlled by vata.\[3\]

As per understanding of Ayurveda, most of the structural and functional aspects of body parts which are present in foetal development persist in the adult form. Only their representation is change. After birth of foetus, rasa dhatu is obtained by panchabhatutikaa ahara from the external environment which responsible for the physical growth of body. Another factor is the Prana, the life energy which enhances supply of rasa to the sthoola and sukshmasahrira. It represents the conduction of energy. Any blockage in this conduction will lead the improper supply of aahara rasa which is manifested as imbalance in dosha, dhatu or mala and finally as disease. It means channels, materials (which pass through these channels) and the causative factor for this transportation are three pillars which forms the base of all theories related to growth and treatment. These three are strotas (transporting channels), rasa dhatu (root of all materials), vata (cause of transportation).

Removing the blockage of this conductive system is the main aim of all treatment. This blockage can be resolved either by materialistic and non-materialistic approaches. Scope of non-materialistic approach therapies are increasing in today’s world. These therapies have been mentioned in ayurvedic texts by the name “adrayabhoota chikitsa” which includes daivavyapshrya chikitsa, satavaajaya chikitsa, marmachikista and Chakra. Description of chakra has been found especially in the texts of Yoga Sutra.

Correction of vata factor is the main root of these therapies but mode of action of each one is different. Daivavyapashraya chikitsa and Satavaajaya chikitsa are related to precede and present karma. This karma is governed by the normalcy of buddhitva and normalcy of buddhi again depends upon the normalcy of vata.

Marma chikitsa may be defined as pressure technique through which conduction of vata is corrected in various channels of body.

Another therapy which is related to Chakra is again under influence of vata. Chakras are the root or emerging centre of all these channels called nadi (strotas). Around 3, 50,000 Nadi\[4\] arise from these chakra and go the various parts of body e.g. tongue, organs, toes, hand & feet, abdomen etc.\[5\]. Here also, it is vata which is the cause of flow of Prana which expresses itself in form of life energy. The source of this energy is the whole cosmos. So, in nut shell, correction of this prana through different modes is prime aim of all treatment therapies.

**Concept of Prana:**

Prana is the vital is power necessary for the pursuit at any discipline or sadhana. A consenting co-operative and co-ordinated vital is a shining warrior and instrumental of the spirit as well as be the source of plenitude in the earth life.

“Prana hati jeevayntiitipranah”\[6\]

Prakarshenaanithichestatheitipranah\[7\]

In the context of describing the preoperative procedure of Pakvashopha, acharya puts stress on some regimen for the patient. The surgeon should allow to offer an appropriate diet and this should be given to those who cannot bear the pain during operative procedure. It means taking a diet is concerning with restore the Bala and here it is related with Prana as it has been mentioned by acharya that the Prana within the human being augmented by the external Prana as force of vitality from outside. This external Prana is able to maintain the body which made up of five primary elements. Thus, both internal and external Prana are being complimentary to each other.\[8\].

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According to Ṭaλḥaṇa, the internal Prana has been mentioned as Bala\textsuperscript{[6]} which represents the power or ability to perform normal physiological functions of body. It takes origin from Ojas. The external Prana refers to the external Bala which shows the proper growth of body. This is produced by the panchabhatikaaahara. It has been previously mentioned that body is made up of panchabhatika elements and the guṇa of panchabhatikaaahara nourish the body as well as internal Prana\textsuperscript{[10]}. Direct relation between the Panchabhatikaaahara and aabhyantara Prana has been explained from another reference which has been quoted in Sushrutasamhita sutra and sharira sthana\textsuperscript{[11]}. As per these references, Hrudaya has relation with both Prana and Rasa vahastrotas as both have similar Mulasthana that is Hrudaya.

After the whole process of digestion, essence of food named as Rasa reaches hrudaya. After entering in Hrudyayasthana, this Rasa is travels through the twenty-four dhamani. Out of 24 dhamani ten goes upwards, ten goes downwards and four goes obliquely. This circulating Rasa nourishes, develops and keeps the entire body functioning constantly and the cause of these functions being inscrutable. It stays in each of sthana (Racanatmakaanīga) for a certain length of time for transformation into other dhatu\textsuperscript{[12]}. The dhamani going upwards named as udhwagah which carries shabda, sparsha, rupa, rasa, gandha, prashvasa, uchvasa, jrimbhita, kṣudha, hasita, kathita, rudita bhava etc and thus maintains the body. These dhamani after reaching the Hrudaya, divide into the three branches, thus thirty in total. Ten dhamani, which goes downwards from the nabhi are named as adhogamadhamani. These perform the function of carrying vata, mutra, puriṣa, shukra, artava downwards\textsuperscript{[13]}. Thus, hrudaya and nabhi has been described as centre emerging point of all dhamani or transporting channels of the body which carries the different elements of prana in the form of various bhava. Thus, panchamahabhutika elements are finally expressed as prana through the means of essence of digestive food. So these prana named as external prana which are nourished daily by the taking food and water substance. These external prana further nourish the internal prana which expressed in the form of ojas and our immune system is only the part that ojas. Thus, along with Rasa, circulation of Prana is take place together.

Apart from external and internal form of prana, another subtle level of description has been also described in Sushrutasamhita. These are \textsuperscript{[14]}

1. Agnitatva, soma tatva, vayu tatva three active elements of whole cosmos,

2. Satva, rajas and tamas, the three basic constitutional elements at the very micro level which is too far away to explain even in terms modern science.

3. Chetana tatva, causative element for the existence of life.

These prana form the constitution of living being subject. These are the essential factors for life. Prana is somewhat explainable in terms of life energy or bio magnetic field of living being.

Prana can also be explained as a type of vayu that ensure life in all creatures by its presence in the body and whose departure causes death. It is an invisible energy that makes things possible, a kind of primordial glue which associates many internal factors and might be the basis of electromagnetic energy. The flow of energy is known as prana which is a continuous process, which gives vitality to the body. Prana is sum of all energy that is manifested in the universe. It is the vital force of the subtle level. Mind cannot operate without help of prana. Control of prana means control of mind. It is the prana that is intimately connected with the mind.

Thus, in nut shell prana is the sum of all latent forces which are hidden in all living forms and which lie everywhere around us. Heat, light, electricity, magnetism all are the manifestation of prana. It related to mind through will to the individual soul and through this to the Supreme Being. It is sum of total of all energy which supports the budhdi, hridya, indriya and chitta. Breath is the external manifestation of prana. By exercising control over breath
manasis controlled.

Science of healing (an effort to understand energy field)
Pranic Healing is an ancient science and art of healing that utilizes prana or life energy to heal the whole physical body. It also involves the manipulation of energy and bioplasmic matter of patient's body. As per the view of Oschman, the human body may be seen as a machine producing different frequencies of energy at different anatomical sites and healing energy of a particular frequency or set of frequencies that stimulates repair of one or more tissue. On all levels of human body organization, there is a vibration or pulsating energy at the levels of cell, tissue or even at the organism level.

The cascade of activities and signals provided in various forms like musical chanting of mantra, mediation technique and alteration of bio magnetic field of body by the healer who projects the life energy. In case of first two (i.e. chanting and meditation), projection of life energy is directly obtained from the divine source or cosmos. Possible explanation behind this healing is that specific alteration of energy field triggers an episode of various activities from the cell membrane to the nucleus and on to the gene level where the specific changes takes place.

Pranic healing is related to nourishment or correction of vata, in form of energy and physical body is a reservoir of energy. According to quantum physicists what we perceive as solid matter is actually 99.999% empty space filled with energy. Western medicine describe our physical system in terms of chemistry and it now understood is that for any chemical action take place a change in the electromagnetic energy of the body. As per NASA space programme, it has been scientifically verified that there are two primary electrical systems in physical body. The first is the altering electrical current of the nervous system and brain which governs our muscle, hormones and physical sensations. The second is a continuous electromagnetic radiation coming off from our atoms which allows for an energy exchange between individual and their environment.

As per study of the effect of electromagnetic fields on cellular tissue conducted by Haward Wachtel, in which he compared endogenous currents in and around the cell with those induced by the exogenous extremely low frequencies magnetic fields. As this study, low signals generated in living tissue by the external magnetic fields, could be detected and responded to in the presence of much stronger endogenous electrical activity. Endogenous bioelectrical activity must be viewed as an important factor in determining which electromagnetic fields are sufficient to change normal biological function.

Need to Correction of Prana
The healing procedure can be so designed as to meet with the valid response of the human body and can be ailment specific, condition specific and person specific. In addition, it helps in the enhancement of the body's response to medical intervention. Observations include a marked reduction in side-effects and complications that invariably accompany medical /surgical therapy.

It is based upon the two factors the body incapable of healing itself at a certain rate. For life to exist, the body must have prana, or life energy. The healing process can be accelerated by increasing life energy on the affected part and on the entire body.

Discussion
In today's era man lives in the circle of seeds of psychosomatic disease. There is requirement of suitable time for the flaring up of seed in whole plant of disease. Along with material based treatment therapies, focus on the correction of vata in terms of correction of electromagnetic field is needed especially in chronic lifestyle disorder where person has to live with the disease in his whole life. Energy therapies involve the use of energy fields. Energy therapies are based on the belief that altering the energy fields around a person's body can affect healing and wellness. By manipulating the energy fields, practitioners believe they can stimulate healing by restoring balance in the body and opening the flow of energy through it.\(^\text{[15]}\)

The science behind music, vibrations, and healing is
related to an implicit order in the universe, encompassing biological process, quantum physics and metaphysical theories subtle and environmental energies. It is through these intricate relationships that healing occurs on a physical level and the interaction between the spirit and science becomes apparent.

So it is said as that the alteration of one form of prana either through the materialist approach or non materialistic approach in terms vibration and energy is centre of all activities of structural component of body that is manifested as disease or growth of subject being.

This healing process of prana is take place by the centre of some source of prana. In Ayurvedic text these centre are describing as the various Marma points where as in the text of Yogic sutras, these all are explained as chakra. Each of the six chakras has the constitutional core of one panch mahabhautik tatva and represented by one specific colour or frequency of energy. In advanced techniques of pranic healing this concept is used in the terms of using of colour prana that is in forms of colour light. Through this colour prana theory again explains the relation between the panchmahabhaktik rasa and prana and both are the way of different treatment.

Experts now believe that the energy field, in the combination with our DNA, makes up our combined genetic material. It seems that while the passive DNA preserves our unique genetic code, the transmitting bio electromagnetic field is able to modify it. Scientists believe that this vibrating energy field, banded in layers around the physical body like a set of Russian dolls, stores coded information about past, present and future health.

**Conclusion**

Physical disease and mental ailments are hurdles in the way of longevity. There are various ways and means through which one can overcome these diseases. Healthy body mind complex is the goal of all therapies. Any therapy first applies on the physical body and its ultimate effect is on the mind or vice versa. All treatment therapies popular worldwide are based upon the correction of two aspect, rasa and vata, in the other words material and energy. The material, in the forms of medicine or panchmahabhutik element and energy in the forms of vata, are two criteria needed for the development and growth as well as for the correction of disease either on the physical level or mentally level.

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सारांश:

मानव शरीर ब्रह्मांड की तरह जटिल है। प्रत्येक क्रण की एक अपनी आकर्षण व प्रतिकृष्ण शक्ति होती है। इस आकर्षण व प्रतिकृष्ण के अंत में एक स्थिरता का चरण आता है जो या तो स्वास्थ्य या रोग के रूप में प्रकट होता है। रोग की शुरुआत के लिए नियमित अवधि में विशेष प्रक्रिया की आवश्यकता होती है और इस प्रक्रिया का व्यक्तिकीकरण विभिन्न कारकों के आधार पर मित्र हो सकता है जो वह तक है लेकिन इन कारकों के लिए देखा है कौन भी देखा तद्वपरी तथापि यथा रस और प्राण पर निर्भर करता है जो अग्नियुक्त दो प्रकार की स्थिति, (समान्यता और विकारता) के लिए जिम्मेदार है तथा सभी उपचार की कारगरीलता भी इन दो कारकों पर निर्भर करते हैं। रस एक भौतिक तत्त्व की प्रदर्शित करता है जो औषधि के रूप में प्रचलित में है इसके अतिरिक्त विभिन्न औषधिशास्त्रिक उपचार के तत्त्वों के लिए लोगों के लिये वर्तमान समय में अविक आकर्षण है शरीर की स्वयं की प्राण शक्ति को विशेष दिशा में निर्देशित कर रोग से स्वस्थता की तरफ जाने हेतु इस विचार को इस लेख में दिखाया जा रहा है जो प्राण के वृद्धिकोण से संबंधित है।