

## 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 factors. The gateway for those factors depending upon only two elements i.e. *Rasa* and *Prana*. Where Both are responsible for two outcomes 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 attractive to 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 field, 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*.<sup>[1]</sup> 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*<sup>[2]</sup>. In other words the quality of nourishment the foetus obtains from the *rasa* depends on the circulatory mechanics which is controlled by *vata*.<sup>[3]</sup>

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 *panchabhutatika 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 *stoola* and *sukshmarsharira*. 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 "*adavyabhoota chikitsa*" which includes *daivavyapshrya chikitsa, satvaavajaya chikitsa, marmachikitsa* 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 *Satvaavajaya 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*<sup>[4]</sup> arise from these *chakra* and go the various parts of body e.g. tongue, organs, toes, hand & feet, abdomen etc<sup>[5]</sup>. 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 jeevayantiitipranah*"<sup>[6]</sup>

*Prakarshanaanithichestatheitipranah*"<sup>[7]</sup>

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<sup>[8]</sup>.

According to *Ḍalhaṇa*, the internal *Prana* has been mentioned as *Bala*<sup>[9]</sup> 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 *panchabhutikaahara*. It has been previously mentioned that body is made up of *panchabhutika* elements and the *guṇa* of *panchabhutikaahara* nourish the body as well as internal *Prana*<sup>[10]</sup>. Direct relation between the *Panchabhutikaahara* and *aabhyantara Prana* has been explained from another reference which has been quoted in *Sushrutasamhita sutra and sharira sthana*<sup>[11]</sup>. 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 *Hrudayasthana*, this *Rasa* 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* (*Racanatmakaṅga*) for a certain length of time for transformation into other *dhatu*<sup>[12]</sup>. The *dhamani* going upwards named as *urdhvagaḥ* which carries *shabda*, *sparsha*, *rupa*, *rasa*, *gandha*, *prashvasa*, *uchvasa*, *jrumbhita*, *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<sup>[13]</sup>. 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<sup>[14]</sup>

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 thing 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*, *hridaya*, *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 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 ailments 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 is capable 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 life style 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.<sup>[15]</sup>

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 *panchmahabhutik 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 कण की एक अपनी आकर्षण व प्रतिकर्षण शक्ति होती है। इस आकर्षण व प्रतिकर्षण 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 व्यक्तकीकरण विभिन्न कारकों के आधार पर भिन्न हो सकता है जो कि कई हैं लेकिन इन कारकों के लिए प्रवेश द्वार केवल दो बुनियादी तत्वों यानी रस और प्राण पर निर्भर करता है जो अन्ततः दो प्रकार की स्थिति, (सामान्यता और विकारता) के लिए जिम्मेदार हैं तथा सभी उपचार की कारगरशीलता भी इन दो कारकों पर निर्भर करते हैं। रस एक भौतिक तत्व को प्रदर्शित करता है जो औषधि के रूप में प्रचलन में है इसके अतिरिक्त बिना औषधि दृष्टिकोण के उपचार के तरीके के लिये लोगों के लिये वर्तमान समय में अधिक 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 दृष्टिकोण से संबंधित है।