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CONCEPT OF VYANA VATA AND ITS APPLICATION

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Abstract: Ayurveda which is science of living beings now a day very much popularised and accepted worldwide. People all around the world are curious to know about the facts and basic principles of Ayurveda. As we know that this is one of the oldest medical science which is useful for health maintenance as well as disease removal. This science has its own basic concept. Concept regarding dosha is pillar of this science. There are two groups of doshas physical and mental. Vata, pitta and kapha are physical doshas. It has been stated in this science that equilibrium status of all the three doshas causes health as well as disease removal. Vata has been considered as chief or prime among all the three doshas. There are five types of vata i.e. prana, udana, vyana, samana and apana. Vyanavata or vyanavayu is one of the five sub types of vata about which the paper has been written.

Keywords: Chesta, dosha, hridaya, acharya, vayu

Introduction: It is well known to all of us that Ayurveda is very much capable of making an individual happy if followed proper. A physician who understood the body very well can solve our most of the problems. Ayurveda tells us that there is no existence of life without the *doshas* means *doshas* are responsible for our physiological actions so a physician who knows the *doshas* and concepts regarding *doshas* understands the body physiology very well. As we know that almost all the *ayurvedic* scholars have stated that the human body is constituted of *doshasi*. i.e. *vata*, *pitta* and *kapha*.^[1] Acharya Susruta has considered the *doshas* as *dhatu*.^[2] It has also been stated that equilibrium and unequilibrium status of these *doshas* are the cause of health and disease respectively.^[3] *Pranavata* has been considered as chief or prime *vata* dosha while *vyana*, *udana*, *samana* and *apana* have been considered as secondary.^[4] *Vata* has been considered as chief among all the three physical *doshas* [*vata*, *pitta*, *kapha*].^[5] The term *vata* denotes *gati* [movement] and *gandhan* [energy].^[6]

Materials: Term *vyana* signifies that it performs the action as *veerya* or potency and exists all over the body as stated by Vidwanmanoranjini.^[7]

Seats of Vyanavata: According to *carakasamhita*, this *vayu* locates throughout the

body.^[8] Acharya Indu the commentator of *ashtangsamgraha* has considered that this *vata* is present in the whole body but specifically in the *hridaya*.^[9] Yogarnava has considered few specific additional sites which are both eyes, both ears, lumber region, ankle joint, nasal cavity, throat and buttock.^[10] According to *prashnopanishad*, there are seventy two crore seventy two lac ten thousands two hundred one *nadies* throughout the body and all these *nadies* [channels] are the sites of *vyanavayu*.^[11]

Functions of Vyanavata: *Vyana* helps in circulation, *vikshepa* [to throw or to project] of *rasa dhatu* [nutrient aqueous material or lymph chyles] throughout the body and helps in *upachaya* [anabolism] of the body,^[12] circulation of the *drava* [fluid] in the whole body,^[13] helps in secretion of *sveda* [sweat], *asrika* [blood],^[14] helps in five types of *chesta* [actions] which are *prasarana* [expansion], *akunchana* [contraction], *vinamana* [downward movement], *unamana* [upward movement], *tiryakagamana* [circulatory movement], *unmesha* [opening of eyelid], *nimesha* [closure of eyelid],^[15] *Gati* [movement], *akshepa* [throwing],^[16] *utkshepana* [throwing upward], *avakshepana* [throwing downward], *jrimbha* [yawing], *annasvadana* [feeling of taste], *srotovishodhana* [purification of channels], *shukrapratipadana* [secretion of

semen], division of food into *sara* [nutrient] and *kitta* [waste] part thus nourishes all the *dhatu*s.^[17] Performs all the actions in the body with high potency and power.^[18]

Causes of Aggravation of Vyanavata: Acharya Vagbhatta has specially mentioned regarding causes of aggravation of *vyanavata* in the reference of occlusion [*avarana*] which have been mentioned below i.e. excess walking, excess worry, excess sex, excessive exercise, excess action, dried food, fear, joy, sorrow.^[19]

Abnormal Functions of Vyanavata: Abnormal *vayu* produces general body disorders,^[20] *charmakeelaroga* [a kind of hard papillomatous growth on the skin about the anus],^[21] *parivartikaroga* [phymosis],^[22] *akshepaka* [convulsion],^[23] *shukradosha* [disorder of semen] and *prameha* [diabetes],^[24] *Hridayastmbha* [cardiac arrest], *pristastambha* [stiffness in back], *urustambha* [stiffness in thigh], *gridhrasi* [sciatica].^[25] Acharya Harita has stated that *vyanavayu* produces different *dhatuvikaras* for different independent *dhatu* i.e. with skin causes *sphurana* of *manyanadi*, with *mamsadhatu* causes inflammation and pricking pain, with *medadhatu* causes trembling, with *asthidhatu* fractures in the body, with *majjadhatu* causes decline in the body, with *shukradhatu* causes joint swelling and skin characterised by *vata*.^[26] According to Acharya Vagbhatta deranged condition of *vyana* causes diminution of masculine power, enthusiasm and strength, swelling, disorders of mind, fever, paralysis, intermittent pain, horripilation, loss of tactile sensation, skin diseases, herpes and other general body disorders.^[27]

Management of Vyanavata: For the treatment of *vatavyadhi*, Acharya Charaka has stated that one should administer only those appropriate therapies which are guided by the descriptions in *Ayurvedic* scriptures after examining the habitat, wholesomeness, seasonal effects and the strength of the patient.^[28] Regarding management of *vatavyadhi* it has been stated that the diseases are treated with the therapies in the opposite orders means increase of *vata* regulated by adopting *brimhana* therapy and decrease by adopting *langhana* therapy.^[29] *Basti* [medicated enema] has been considered as best therapy of any *vatika* disorders.^[30] In the occlusive condition of *vyanavayu* the common line of treatment [for others four *vata* also] has been told by Charaka i.e. food or drugs which are *anabhishyndi* [not producing more moistures inside the body tissues], *snigdha* [unctuous], which purifies the

channels, *yapanabasti* [enema therapy], *anuvasana* [oil enema] prepared from drugs of sweet taste, milk, *virechana* [purgation] based on strength of the person, *rasayana* [rejuvenator] such as *shilajatu* or purified *guggulu* along with milk, *chyavanprasha* prepared with one thousand one hundred *palas* of sugar.^[31] For morbidity of *vyanavayu*, it has been said that all those therapies should be followed which are useful for *udana*, *apana* and *samana*.^[32] In discordance of *vyanavayu*, the medicine should be taken after the morning meal.^[33]

Discussion: On the basis of previous review, we see that *vyana* is one of the *vata* dosha which acts as humour means responsible for biological actions in the body and exists only in living beings but not in the dead. *Vyanavayu* performs its actions via potency as the name signifies it. *Vyanavata* is also known as *vyanavayu* in different places because the *vata* and the *vayu* both have same meanings in sense of *gati* or movement. This *vayu* exists all over the body but some part of it or specifically it locates in the heart. The heart has been considered as one of the main vital organ along with *sira* [the head] and *basti* [urinary bladder]. Term heart itself indicates its physiological actions as drainage of blood towards it [*hriaharane*], ejection of blood outward [*dadane*] and circulation of blood throughout the body [*yamgatau*]. These functions are possible with the help of *vyanavata*, so all the actions which occur in the heart either muscle contraction or relaxation etc are due to help of *vyanavayu*. As we know that circulation is one of the main function of this *vayu* so any fluid inside of the body circulate from one place to the other place only due to help of *vyanavata*. Along with circulation, it also plays role in the secretion of *rasa*, *rakta* [blood] and excretion of sweat etc, so becomes very special for the maintenance of homeostasis in the body. All the five types of the *chestas* in any part of the body are possible only due to it, because stimulation [*samvahana*] is the function of this *vayu*. It helps in the nourishment of the body by moving the nutrient materials to particulars. It also helps not only in this life but for future progeny by helping the semen to carry in the female genitalia for baby. There have been no reference found regarding *Anjalipramana* or quantitative nature of *vyanavata* means it is more likely to be acts as qualitative factor. After seeing its functions, it can be said significantly from modern aspects that *samvahana* of *rasa* and *rakta* represents autonomic control and conductive system of the heart, *gati* as

movements throughout the body while *akunchana*, *prasarana*, *unmesha* etc show the functions of motor and premotor areas in the brain, their tracts and somatic motor nerve controlling the skeletal muscles and their activity.

Summary and Conclusion: *Vyanavata* is biological humour means acts as cause of living beings and their characteristics, locates all over the body [specially in the heart] and is responsible for maintenance of homeostasis, all five types of *chestas* [efforts or actions] in the body, secretions, conductions, stimulations, throwing and circulation. All these functions are possible only after having power, so *vyanavata* can be said as a factor which acts as power or special force conclusively.

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