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. Vyana or vyana vata 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 doshas i.e. vata, pitta and kapha. Acharya Susruta has considered the doshas as dhatu. It has also been stated that equilibrium and unequilibrium status of these doshas are the cause of health and disease respectively.

Pranavata has been considered as chief or prime vatadosha while vyana, udana, samana and apana have been considered as secondary. Vata has been considered as chief among all the three physical doshas i.e. vata, pitta, kapha. The term vata denotes gati [movement] and gandhan [energy].

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

Seats of Vyana: According to carakasamhita, this vyana locates throughout the body. Acharya Indu the commentator of ashtangasamgraha has considered that this vata is present in the whole body but specifically in the hridaya. Yogarnava has considered few specific additional sites which are both eyes, both ears, lumbher region, ankle joint, nasal cavity, throat and buttock. 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 vyana vata.

Functions of Vyana: Vyana helps in circulation, vikshepa [to throw or to project] of rasa dhatu [nutrient aqous material or lymph chyles] throughout the body and helps in upachaya [anabolism] of the body. Circulation of the drava [fluid] in the whole body helps in secretion of sveda [sweat], asrika [blood] helps in five types of chesta [actions] which are prasarana [expansion], akunancha [contraction], vinamana [downward movement], unamana [upward movement], tiryakagamana [circulatory movement], unmesha [opening of eyelid], nimesha [closure of eyelid], Gati [movement], aksheta [throwing], 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 kita [waste] part thus nourishes all the dhatus.\textsuperscript{[17]} Performs all the actions in the body with high potency and power\textsuperscript{[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.\textsuperscript{[19]}

**Abnormal Functions of Vyanavata:** Abnormal vayu produces general body disorders,\textsuperscript{[20]} charmakeelaroga [a kind of hard papillomatous growth on the skin about the anus],\textsuperscript{[21]} parivartaroga [phymosis],\textsuperscript{[22]} akshepaka [convulsion],\textsuperscript{[23]} shukradoshā [disorder of semen] and pramehu [diabetes].\textsuperscript{[24]} Hridayastmbha [cardiac arrest], pristastambha [stiffness in back], urastambha [stiffness in thigh], gridhrasi [sciatica].\textsuperscript{[25]} Acarya 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.\textsuperscript{[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.\textsuperscript{[27]}

**Management of Vyanavata:** For the treatment of vatavaydhi, 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.\textsuperscript{[28]} Regarding management of vatavaydhi it has been stated that the diseases are treated with the therapies in the opposite orders means increase of vata regulated by adopting brimhāna therapy and decrease by adopting langhana therapy.\textsuperscript{[29]} Basti [medicated enema] has been considered as best therapy of any vatika disorders.\textsuperscript{[30]}

In the occulsive condition of vyanavayu the common line of treatment [for others four vataalalo] has been told by Charaka i.e. food or drugs which are anabhishyndi [not producing more moisteries 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.\textsuperscript{[31]} For morbidity of vyanavayu, it has been said that all those therapies should be followed which are useful for udana, apana and samana.\textsuperscript{[32]} In discordance of vyanavayu, the medicine should be taken after the morning meal.\textsuperscript{[33]}

**Discussion:** On the basis of previous review, we see that vyana is one of the vatadosha 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 [yamgatai]. These functions are possible with the help of vyana, 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 vyana 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:** Vyana Vata 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 vyana vata can be said as a factor which acts as power or special force conclusively.

**References**