

**CONCEPT OF PRANA AND PRANA-VAYU WITH ITS CONTROLLING
TECHNIQUE-PRANAYAM**Dhawal P Makwana^{1*}, Archana C Pithadiya², Bhavin S Dubal³, Jatin V Rola⁴¹2nd year PG Scholar, Department of RachanaSharir, Parul Institute of Ayurveda, Baroda.²Lecturer, Department of KriyaSharir, Gulabkunjwerba Ayurved Mahavidhyalaya, Jamnagar.³2nd year PG Scholar, Department of KriyaSharir, Parul Institute of Ayurveda, Baroda.⁴2nd year PG Scholar, Department of RachanaSharir, Parul Institute of Ayurveda, Baroda.**ABSTRACT**

Prana is a Sanskrit word constructed of the syllables *Pra* and *an*. 'An' means movement and 'Pra' is a prefix meaning constant. Therefore, Prana means constant motion. According to yoga, Prana is supposed to originate in pingalanadi. Within the framework of the spinal cord, there are three channels known as nadis in yoga. Prana is typically divided into multiple constituent parts, in particular 5 subtypes when concerned with human body *Pr ñ y ma* derives from the Sanskrit words *Pr ñ a* and *Ay ma*. It means to control the uncontrolled Prana by breathing technique.

KEYWORDS: Prana, PranaVayu, Life Force, Pranayatan, Pranayam.**INTRODUCTION**

In which manner the Prana and Prana-Vayu get differ with each other, we want to clear the things here. Many a time Prana/Pran-Vayu is only considered as Oxygen

Prana is a Sanskrit word constructed of the syllables *pra* and *an*. 'An' means movement and 'Pra' is a prefix meaning constant. Therefore, Prana means constant motion^{1,2}

- This constant motion commences in the human being as soon as it is conceived in his mother's womb.
- Prana (प्राण) the term refers collectively to all cosmic energy, permeating the Universe on all levels. Prana is often referred to as the "life force" or "life energy"¹

Visible aspect – It is the Air we breathe in, simply we can call it as oxygen.

Invisible aspect-Energy which flows in various body channels.

Prana is not merely a philosophical concept; it is in every sense a physical substance.

Just as radioactive or electromagnetic waves exist even though we can't see them, in the same way, in our physical body, there are Pranic waves and a Pranic field.

Now, each of us has a certain quantity of Prana in our physical body and we utilize this in the course of our day to day activities throughout life.

- So it is responsible for our vitality and dynamism.
- Without Prana beings can't be alive.
- In yoga, the concept of Prana is very scientific. When we speak of Prana, we do not mean the breath, air or oxygen. Precisely and scientifically speaking.
- Prana means the original life force.
- Its most subtle material form is the breath, but is also to be found in blood, and its most concentrated form is 'Sukra' in Men and 'Artava' in female.
- According to Acharya Charak, Prana is used as a "Bala".
- When our Prana diminishes, sickness sets in; and when we have plenty of Prana, every part of the body is in perfect health. If we have an excess of Prana, it can be transmitted to others for healing or magnetism.
- Modern physiology describes two types of nervous systems - the sympathetic and the parasympathetic, and these two nervous systems are interconnected in each and every organ of the body. In the same way, every organ is supplied with the energy of Prana and the energy of mind.

AYURVEDIC CONCEPT

अग्निः सोमोवायुः सत्वरजस्तमः पन्चेन्द्रियाणिभुतात्मेतिप्राणाः||Su sha 3/4 ||⁴

- Agni
- Soma
- Vayu
- Satva
- Raja
- Tama
- Panchendriya
- Bhutatma

शान्तेअग्नौप्रियतेयुत्ते चिरन्जिवतीअनामयः||⁵

-च.चि१५\३

If agni diminished one cannot survive, and if agni residing within the body without alteration one can attain long life.⁵

Agni keeps the person alive & is therefore considered as sign of life. So it can be considered as Prana.

LOCATION OF PRANA

- 1) दशप्राणायतनानिः, तद्यथा- मूषा, कण्ठः, हृदयं, नाभिः, गुदं, बस्तिः, ओजः, शुक्रं, शोणितं, मांसमिति। ते सुशट्पूवाणि मम संख्यातानि।⁶

च. शा. १/७

- Ayatana means where Prana stays in.

- In above shloka first 6 are Sadhyopranaharmarmas where Prana stays.

- Total 10 Pranayatanas described by Acharya Charaka.

- 2) ममाणीनाममांससिरास्नाय्वस्थिसन्धिसन्निपाताः।

तेषु स्वभावतएव विशेषेण प्राणाः तिष्ठन्ति।⁷

सु. शा. १६/६

YOGIC LITERATURE

According to yoga, Prana is supposed to originate in pingalanadi.¹¹ Within the framework of the spinal cord, there are three channels known as nadis in yoga. One is called ida, another is pingala and the third is sushumna.¹³

- 1) Ida nadi represents the mental energy.
- 2) Pingala represents Prana or Pranic energy.
- 3) Sushumna represents spirit or spiritual awareness.¹²

SUB TYPES OF VATA DOSHA-

प्रणोदानसमानाख्याः व्यानापानेसपञ्चधाः⁸ - च. वि. ३

- Vayus typically divided into multiple constituent parts, in particular 5 subtypes when concerned with human body.⁸
- Though not all early sources agree on the names or number of these subdivisions, the most common list from the Mahabharata, the Upanishads, Ayurvedic and Yogic sources includes five, often divided into further subcategories.
- One way of subdividing Prana is by the means of v yus. V yu means wind or air in Sanskrit and the term is used in a variety of contexts in Hindu philosophy. Prana is considered the basic v yu from which all the other v yus arise.

NIRUKTI OF VAYU-

तत्र 'वा' गतिगन्धनयो रिति धातुः।⁹ सु. सू. २/५

'Ta' is a suffix to 'Va'.

'Va' word is concerned with the movement (गति)

And Carry out (गन्धन)

So any movement needed for union and separation is carried by Vata dosha.⁹

STRUCTURES OF PRANA (VAYU)

Means one can experienced it through its functions only like electricity. It has no any physical form.

LOCATION OF PRANA VAYU-

स्थानम्प्राणस्यमूधारः |

कण्ठः जिह्वास्थानासिकाः ॥¹⁰

(Cha. Chi 28/6)

- मूधा- Head
- उरः- Thorax
- कण्ठः - Throat
- जिह्वा- Tongue
- नासिका:- Nose.

NOURISHMENT OF PRANA

Prana gets its nutrition through the air we breathe as well as the food we eat. They both supply us with Prana.

The lungs because they absorb the essence of the air, and the large intestine which absorbs the essence and the nutrition of food.

The *Prana* gets nourished, which in turn nourishes both the body and the mind.

PRANAYAM- A TECHNIQUE FOR A CONTROL FOR PRANA

- ❑ The word *Prāṇayama* derives from the Sanskrit words *prāṇa* and *āyama*, translating as "life force" and "expansion" respectively.
- ❑ It is a common term for various techniques for accumulating, expanding and working with Prana. In yoga, Pranayama is a practise of specific and often intricate breathing techniques
- ❑ Many Pranayama techniques are designed to cleanse the energetic channels called nadis allowing for greater movement of Prana.

- ❑ Other techniques may be utilized to arrest the breath for Samadhi or to bring awareness to specific areas in the practitioner's subtle or physical body.
- ❑ In Ayurveda and therapeutic yoga, Pranayama may also be utilized for any number of tasks including to affect mood and enhancement in digestion.^{11&13.}

CONCLUSION

So from the above discussion we can conclude that Prana means basically a Vayu or Energy which concerns with the livelihood of any unanimated subject present in the all lively being. Without Prana things can't be alive. Whereas Prana Vayu in different minute level we can considered it as Oxygen at some level. Soprana is a broader term in comparison with Prana Vayu. Also we can differentiate the Prana and Prana Vayu by their different locations we can control the prana only with controlling the Prana Vayu through breathing technique.

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