

**ROLE OF PRAN, UDAN AND VYAN VAYU IN DIAGNOSTIC
APPROACH OF PAKSHAGHATA**

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ABSTRACT

Ayurveda is the ancient system of medicine aims at prevention and treatment of various disorders in the body. Because of our sedentary and hectic lifestyles, there is an increase in neurological disorders these days. One significant and common neurological illness is pakshaghata. An aggravated Vata Dosha paralyzes one side of the body, either the right or left, and results in immobility along with pain and speech impairment. Elevated Vata Dosha causes the Snayu and Strotas on that side of the body to become dry, which impairs the ability of that side's organs or parts to function and causes loss of feeling. Pakshaghata is mentioned by Acharya Charaka in the Vata Nanatmaja Vyadhi, and it is explained by Acharya Susruta in the Mahavata Vyadhi. An essential part in the formation of Pakshaghata is played by Pran, Udan and Vyan Vayu. Ayurvedic compendia provide a variety of references to Pran and Vyan vayu, which help to understand its functions and disturbances.

KEYWORD: Pakshaghata, Pran vayu, Udan vayu, Vyan vayu.

INTRODUCTION

Prevention is better than cure is basic concept of Ayurveda.^[1]

Ayurveda refers to eight pathologies, called "Ashtang Ayurveda"^[2], among which Pakshaghata is included as a Vata vyadhi kind.^[3]

Pakshaghata is one among Vata vyadhi which manifest suddenly due to Ashukaritva of Vayu. Pakshaghata doesn't exhibit any sign & symptom of disease in its Poorva roopa avastha i.e Avyakta poorva roopa & it completes its pathway within no time.

The term Pakshaghata literally means Aghata (paralysis) of a Paksha (right or left lateral half of the body).

The main Dushayas are Rasa, Rakta, Mamsa, Meda, Majja dhatu here because the Prinanaand Jeevnadi is the main Karma of Rasa, Raktadi dhatu; which is deteriorated in case of Pakshaghata.

In pathogenesis of Pakshaghata the Mastulunga majja is affected; which is nothing but it is Majja dhara kala, Majja is seat of Vata in that context we can say that the affected part of Mastulung can affect the functions of that part.

In Pakshaghata there is vitiationof Vata dosha in the body causing various physiological changes which affects the Prakruta karma of Vata dosha which developes into Pakshaghata.

AIM: To study the role of Pran, Udan and Vyan vayu in Pakshaghat.

OBJECTIVES

1. To study the Pakshaghat through ayurvedic aspect.
2. To study the role of Pran, Udan and Vyan vayu.

MATERIAL AND METHODOLOGY

All the literature collected from Samhitas.

PAKSHAGHAT

Hetu

रूक्षशीताल्पलघ्वन्नव्यवायातिप्रजागरैः।

विषमादुपचाराच्च दोषासृक्स्त्रवणादति॥१५॥

लङ्घनप्लवनात्यध्वव्यायामातिविचेष्टितैः।

धातूनां सङ्ख्याच्चिन्ताशोकरोगातिकर्षणात्॥१६॥

दुःखशय्यासनात् क्रोधाहिवास्वप्राद्वयादपि।

वेगसन्धारणादामादभिघातादभोजनात्॥१७॥

मर्माघाताद्गजोष्ट्राश्वशीघ्रयानापतंसनात्।

– च. चि. २८/१५-१७^[4]

Samprapti

हत्वैकं मारुतः पक्षं दक्षिणं वाममेव वा ॥५३॥

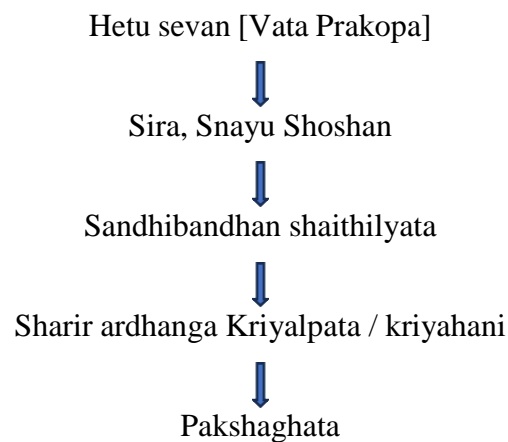
कुर्याच्चिष्टानिवृत्तिं हि रुजं वाक्स्तम्भमेव च।

गृहीत्वाऽर्धं शरीरस्य सिराः स्नायूर्विशोष्य च॥५४॥

पादं सङ्कोचयत्येकं हस्तं वा तोदशूलकृत्।

एकाङ्गरोगं तं विद्यात् सर्वाङ्गं सर्वदेहजम्॥५५॥

– च. चि. २८/५३-५४^[5]



VATA DOSHA

Vayu means GATIMAAN PADARTH

Among tridoshas the supremacy of Vata is explained by all our Acharyas. Vata is the natural pacemaker from where all the activities are initiated and controlled

Vayu is Yogvahi

There are 5 types of vata Dosha viz, Pran, Udan, Vyan, Saman, Apan.

PRAN VAYU

उरःकण्ठचरो बुद्धिहृदयेन्द्रियचित्तधृक्॥४॥

छीवनक्षवथूद्गारनिःश्वासान्नप्रवेशकृत्॥५॥

–अ.ह. सू. १२/४–५[6]

UDAN VAYU

उरः स्थानमुदानस्य नासानाभिगलांश्चरेत्॥५॥

वाक्प्रवृत्तिप्रयत्नोर्जाबलवर्णस्मृतिक्रियः॥६॥

–अ.ह. सू. १२/५–६[7]

VYAN VAYU

व्यानो हृदि स्थितः कृत्स्नदेहचारी महाजवः॥६॥

गत्यपक्षेपणोत्क्षेपनिमेषोन्मेषणादिकाः।

प्रायः सर्वाः क्रियास्तस्मिन् प्रतिबद्धाः शरीरिणाम्॥७॥

–अ.ह. सू. १२/६–७[8]

DISCUSSION

Adhithan of Prana vayu is Murdhaga i.e. Mastiska mentioned in Asthanga Hridya and the Dharana of Buddhi and Manas are considered as its functions. So the impaired consciousness, impaired memory, inability difficulty in identifying shape, size, reduced sensation for pain touch are mainly due to Prana vayu dushti.

The involvement of Udana vayu can be considered due to presence of lakshana like loss of speech, loss of strength among which Pran Vayu is situated at Murdha, Udan vayu is situated in ursthana and Vyana Vayu circulates through the Hridaya in all over the body. Udanavayu in nature with upward movement, acts as biological humour, responsible factor for physiology of the body especially upper part of the body. Involvement of Udana vayu can be considered due to presence of lakshana like loss of speech, loss of strength in single or group of muscles. Because the physiological function is carried out by Udana vata mainly Vakapravriti.

As explained in Asthang Samgaraha the main physiological function of Vyana Vata is supply of Rasa, Rakta i.e providing nourishment to all parts of body continuously and constantly.

Vitiation of these doshas leads to formation of the disease.

CONCLUSION

Gati is main karma of vayu. As these gati of vata is hamperd, vatvyadhi occurs. Considering the samprapti Pran, Udan and Vyan vayu plays a important role in Pakshaghat.

Chikitsa is dependent on Samprapti vigatna hence it becomes essential for us to understand the proper pathogenesis of disease before treating it.

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