

PHYSIOLOGICAL IMPORTANCE OF VYANA VAYU IN SROTO- VISHODHAN**Neha Sajwan¹, Rajesh Kumar Sharma², Dinesh Chandra Sharma³**

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**ABSTRACT**

Ayurveda is a traditional Indian system of medicine, whose main aim is to maintain the health of healthy and cure the disease of the diseased. That's why people all around the world are looking toward India since ancient times. In Ayurveda health is a state where the dosha, Agni, dhatu, mala, and all the physiological processes are in the homeostatic state, and the soul, sense organ and mind are in a state of total wellbeing. Vata dosha is the most important among Tridosha which is responsible to control all types of movements. Among five Vata dosha, Vyana Vata is described as Mahagada which is highly powerful. One of the main reasons for disease is aggravated dosha. These intensified doshas become lodged in channels, resulting in abnormalities or channel obstruction, which leads to a variety of illnesses. Blockage of channels is another key cause of disease, in addition to improper digestive fire and suppression of desire. The tissue elements or constituents undergoing change are transported to their destination via circulatory pathways. The term "channel" refers to the system of circulation. Contaminated diet and regimen are the cause of body and mind channel obstruction. The function and quality of the dependent tissues are disrupted or reduced when the channel is blocked. The increased flow of contents, obstruction, and the formation of nodules in the channels, as well as flow diversion, are all signs of abnormal channels. Blockage of channels might involve obstruction and the appearance of nodules in the channels. In this article, an attempt has been made to correlate the physiological activity of Vyana vayu in Srotovishodhan. For this study, the basic materials have been collected from the Ayurvedic classics with the available commentaries, as well as textbooks of contemporary modern medical science have been referred to for a better understanding of the concept.

Keywords: Vata dosha, Vyana Vayu, Rasa Rakta Samahana, sroats, obstruction system

INTRODUCTION

Ayurveda, the science of life is based on the fundamental theory called the *tridosha* theory. The *tridosha* is derived from the Sanskrit word *tri* and *dosha* that means three pollutant or vitiated factors. These pollutant factors play a significant role in the maintenance of health or well-being and disease or illness. These three *doshas* do their function at various levels such as cellular, single system, and organization level.¹ Among these three *doshas*, *vata* is capable of keeping *pitta*, *kapha*, *dhatu*s, and *malas* in motion². *Vata dosha* is the controller and impeller of all mental functions and the employer of all sensory faculties. *Vata* joins the body tissues and brings compactness to the body, promotes speech, the origin of the sound, and touch sensation. *Vata dosha* is the root cause of auditory and tactile sense faculties, *Vata* is the causative factor of pleasure and courage, stimulates the digestive fire, and helps in the absorption of the *doshas* and ejection of the excretory products. *Vata* travels through all gross and subtle channels, gives the shape of the embryo, and is the indicator of continuity of life.³

- ❖ *Vyana Vata* always ejects the *rasa dhatu* from the heart simultaneously continuously and forcefully throughout the body.⁴
- ❖ *Rasa* gets ejected out of the heart and moves all over the body through twenty-four *dhamanis*. *Sushruta* has explained total numbers of *dhamanis* are twenty-four, which means *rasa dhatu* is circulated throughout the body through all *dhamanis*.⁶
- ❖ *Rasa dhatu* returns to the heart through the blood vessels called *sira*. So *sira* originated at heart.⁵
- ❖ *Samana vayu* governs the function of *reentry* of *rasa dhatu* to the heart.⁷ The nutrient portion of digested food is called *rasa* and waste undigested material is called *purish* and *mutra*. This *rasa* after being expelled by *vyana Vata* nourishes the tissue.⁸
- ❖ *Vyana Vata* propel *rasa dhatu* inside the body in three directions upward, downward & sideward through all *dhamanis*.⁹
- ❖ In the process of *rasa sambahana* Commentator, *chakrapani* said that a physician should not take

rasa into consideration. Blood and other fluid should be considered while reading about circulation of *rasa*. An entity that executes the function of pumping in appropriate manner is known as *vikshepochitta karma*. This is the function of *vyana vayu*. This circulation is accomplished in the entire body simultaneously flown ceaselessly all the time all the way.

- ❖ Role of *vyana vayu* in functions of other *vayu*: All the types of *Vata* while executing its functions seems that they are interdependent on each other.
- ❖ *Vyana Vata* performs the functions in conjugation with other types of *Vata Doshas*.
- ❖ *Prana vata* which is situated in head region perform the function of ingestion of food. *Vyana vata* helps in the perception of taste (*anna aswadan*) if it is tasty and palatable then *prana vayu* helps in ingestion of food. Ingestion of food is due to *prana vayu* (*annapraveshana*). If the pleasant flavour of food is not worked with the help of *vyana vayu* (*annaswadana*) it will be vomited.
- ❖ Hence the function of *prana* needs the cooperation of *vyana vayu* *Srotovisodhana* and *samvahan* is the function of *vyana vayu* through this, it reaches tissue level.
- ❖ The nutrient portion at tissue level because of *Srotoprinana* function of *udana vayu* which means ‘*tarpana*’ nourishes the entire cell.
- ❖ This function is performed by the *vyana vayu* with the help of *udana vayu* which carries essence food material throughout the body.
- ❖ *Samana vayu* moves through *swedavaha srotas*. In *swedavaha srotas*, it helps in the formation of excretory product called *sweda* due to its *Sara kitta vibhajana* function which has to be expelled out from the body.
- ❖ *Vyana vayu* helps in the removal of *sweda* through *swedavaha srotas*. *Apana vayu* helps in all type of excretion including semen ejaculation. The voluntary act of intercourse is under the control of *vyana vayu*. So, both *vyana* and *apana vayu* coordinative performs the function *sukra pratipadana*.

- ❖ The most important function of *vyana vayu* is movement. Contraction and relaxation of muscle cause all types of movement. Each type of *vata* has a specific type of function which is caused by contraction and relaxation of the muscle. So *vyana vayu* helps in every function of other *vayu*.

Sroto Avrodha:

"कुपितानां हि दोषाणां शरीरे परिधावताम् । यत्र संगः
खवैगुण्यात् व्याधिस्तत्रोपजायते || (Su. Su. 24/19)

According to *Sushruta Samhita*, aggravated *Doshas* when traveling through the body get lodged in the site of *Srotovagunya* where the disease occurs. Thus, *Srotasa* gives a base for the production of a lesion in a disease.

Causes Of Srotorodha (Obstruction of System):

A) Consumable substance which are the causes of obstruction –

Snigdha (lubricity) and *Picchila* (slimy) *guna*¹² Sweet and Pungent taste¹³ *Guru* (heavy)¹⁴ *Nava Madya* (newly prepared wine)¹⁵ *Gokshira* (cow milk)¹⁶ *Mahisha Dugdha* (Buffalo milk)¹⁷ *Guda* (Jaggery)¹⁸ *Navadhanya* (new cereals)¹⁹

B) Obstruction of the system due to *adhyashan* (eating food before the digestion of prior food)²⁰ produces *Aam*.

C) Obstruction of the system due to *Viruddha Ashana* (incompatible food)²¹. It produces *Aam*.

D) Obstruction of the system due to *Abhishyandi Bhojana* (intake of secretive food intake).²² it also produces *Aam*, which leads to obstruction of system.

E) Obstruction of the system due to *Vihara* (lifestyle):

Sleep at an inappropriate time.²² At night due to aggravated *Kapha*.²³ Due to appropriate *Vamana* (Emesis) therapy.²⁴ Giving *Nasya* (nasal administration) after *Niruhabasti* (decoction enema)²⁵ Excessive *Snehapana* (excessive drinking ghee)²⁶ *Snehana* (oleation therapy)²⁷

F) Obstruction of the system due to aggravated *Rasadhātu* (tissue, blood devoid of erythropoietic elements)²⁸

Role Of Vyana Vayu In Sroto-Vishodhan:

"व्यानो हृद्यवस्थितः कृत्स्नदेहचरः
शीघ्रतरगतिर्गतिप्रसारण आकुंचन उत्क्षेप- अवक्षेप-
निमेष- उन्मेष- जृम्भण- अन्नास्वादन- स्रोतोविशोधन
स्वेदासृक्सावणादिक्रियो योनौ च शुक्रप्रतिपादनो
विभज्यचान्नस्य किंदात् सारं तेन क्रमशो धातुस्तर्पयति ||

(Asatng samgrah su. 20/4)

Srotovisodhana and *samvahan* is the function of *vyana vayu* through this, it reaches tissue level. The nutrient portion at tissue level because of *Srotoprinana* function of *Udana Vayu* which means 'tarpana' nourishes the entire cell.

➤ **Gastrointestinal System**– *Prasaran- aakunchan* karma of *vyana vayu* can be considered as a peristaltic movement. Food goes forward as a result of peristaltic action. Defecation occurs due to peristaltic movement. It can be connected with the *srotoshodhan* of the alimentary canal by *vyana vayu*.

➤ **Cardiovascular System**

(Rasa Samvahan & Asrik Srawan)

Vyana Vayu circulates all over the body. *Rasa samvahan* is the Most important function of *vayan Vayu* which means *rasa* is circulated throughout the body continuously (*santatya*) and cyclical order (*chakravat*). After *rasavikshepana*, it is circulated in the entire body at a time ceaselessly without taking a single second rest. According to the commentator, not only *rasa* but also blood and other bodily fluids should be taken into account. *vikshepochitta* karma is the function of pushing and pumping in an acceptable manner. *Vyana Vata* always ejects the *rasa dhatu* from the heart simultaneously continuously and forcefully throughout the body. *Rasa* gets ejected out of the heart and moves all over the body through twenty-four *dhamanies*. *Sushruta* has explained total numbers of *dhamanies* are twenty-four, which means *rasa dhatu* is circulated throughout the body through all *dhamanies*. *Rasa dhatu* returns to the heart through the blood vessels called *sira*. So *sira* originated at heart. *Samana vayu* governs the function of reentry of *rasa dhatu* to the heart. The nutrient portion of digested food is called *rasa* and waste undigested material is called

purish and *mutra*. this rasa after being expelled by *vyana Vata* nourishes the tissue. *Vyana Vata* propel rasa dhatu inside the body in three directions upward, downward & sideward through all *dhamanias*. In the process of rasa *sambahana* Commentator, chakrapani said that a physician should not consider rasa. Blood and other fluid should be considered while reading about the circulation of rasa. An entity which executes the function of pumping in an appropriate manner is known as *vikshepochitta* karma. This is the function of *vyana vayu*. This circulation is accomplished in the entire body simultaneously flow ceaselessly all the time way.

कृत्स्नदेहचरो व्यानो रससंवहनोद्यतः |
स्वेदासृक्सावणश्चापि पञ्चधा चेष्टयत्यपि || (Su. Ni. 1 / 17-18)

Because *srotasa* are unlimited in number and are pores and hollow structures, they we're not obstructed by *abhisyandi aahar*. *Srotovishodhan* is the name for this process. The walls of *srotas* are exceedingly thin, allowing all liquid parts (blood, perspiration) to flow out; this process is known as *asruksrava* by *Acharya Sushruta*.

Respiratory System –

“कृत्स्नदेहचरो व्यानो “it means *vyana vayu* is circulate throughout the body, as we all know, respiratory gases go via the bloodstream. *Rakta samvahan* is caused by *vyana Vata* in *Ayurveda*, hence we may conclude that *vyana vata* aids in the transfer of respiratory gases.

Excretory System –

“स्वेदासृक्सावणश्चापि पञ्चधा चेष्टयत्यपि” means *Vyana Vayu* helps in removal of *Sweda* through *swedavaha srotas*. *Samana Vayu* moves through *swedavaha srotas*. In *swedavaha srotas*, it helps in the formation of an excretory product called *sweda* due to its *Sara kitta vibhajana* function which has to be expelled out from the body.

DISCUSSION

Vyana Vata as *Mahajava*, *Vata* is having the properties like rough, *laghu*, cold, rough, subtle, movement along with *Yogavahi* that spreads throughout the body. *Vyana Vata* endowed with the *Chala* and *Yogavahi*

Guna is capable of performing the functions throughout the body in a swift manner. *Vata*, *Pitta*, *Kapha* constitute three regulatory systems i.e., nervous, endocrine, and immune system respectively of all living systems. 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. It is the basic humoral element that controls all the functions of the body. Among the five types of *vata*, *Vyana Vayu* is the most important *Vata dosha*. It performs the function *rasa rakta sambahana* which may be compared with blood circulation in modern medical science. All other functions of *Vata* depend upon the blood circulation. *Ashraya sthan* of *vyana vayu* is *hridaya* and its *sanchara* is all over the body. *Vyana Vayu* is spreaded everywhere. Function of rasa dhatu is *prinana*. The *Swarup* of rasa dhatu is *the Drava* which can easily circulate by *vikshepana karma* of *vyana vayu*.

CONCLUSION

According to *Ayurveda Sira*, *hridaya* and *Basti* are the three *marmas* of the body. Among all the *marmas*, *bheda*(injury) to these 3 *marmas* (*hridaya*, *shiras*, and *Basti*) leads to sudden death. Its injury leads to severe disease manifestation. Hence, these should be especially protected against external injury and *vatadi doshas*. These *marmas* have to be protected especially from *Anila (Vata)*, as *vata* is the prime factor or cause for the aggravation of *pitta* and *Kapha* and also it is the cause of *prana* (life) and is best treated by *basti*. Hence, there is no treatment better than *basti* to maintain the *marma*. *Avarana* is the key factor in the mechanism of pathogenesis. The function of *vyana vayu* is to eject the rasa forcefully out of the heart and makes it circulate throughout the body. *Prana Vayu* maintains the proper functioning of *buddhi*, *hridaya*, *indriya* and *Chitta*. When the *prana vayu* covers the *vyana vayu*, the function of the *vyana vayu* is hampered and causes cardiovascular diseases. So, *prana vayu* and *vyana vayu* has an important role in cardiovascular system. *Vyana Vata* is considered the highly powerful *Vata* among all the sub types of *Vata*. *Vyana Vata* residing in *Hridaya* performs the functions in the

body like *Gati* (all movements), *RasaRaktha Paribhramana* (circulation of nutrients), *Sweda Srava* (excretion of sweat), *Anna Aswadhana* (appreciate taste), and *Shukra Pratipadhana* (carrying semen). The function of *Rasa Raktha Paribhramana* is mainly responsible for all other functions to happen. Any occlusion to the flow leads to disease. The treatment should aim to rectify the cause. The function of *Vyana Vata* is interdependent on other sub types of *Vata*. In the contemporary view, the site of the location of *Vyana Vata* can be related to the heart and also the anterior and lateral horns of gray matter that execute the functions with respect to *Vyana Vata*.

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