



ROLE OF PRANA MUDRA IN THE MANAGEMENT OF ARDHAVBHEDAKA: A CONCEPTUAL STUDY

¹Dr. Sheenam ,²Dr. Anant Gangawat

1. Associate Professor, Department of Shalakyta Tantra, Shekhawati Ayurved College, Pilani , Jhunjhunu (Rajasthan). Email id- vdsheenam@gmail.com
2. Co-Ordinator, RRDR (W), P.G. Department of Dravya Guna ,National Institute of Ayurveda Jaipur Email id- anantgangawatt@gmail.com

DOI:10.48047/ecb/2023.12.si4.1554

ABSTRACT

Our sages described three vital organs and *Shiras* is one among them. They highlighted the importance of the head, i.e., *Shiras*, because the vital organs are necessary for the survival of the body. *Shiras* is the seat of all *Gyanendriyas* and controls the functions of *Karmendriyas*. *Acharya Charaka* has defined that *Shira* (head) as *Uttamanga*. The term *Shiroroga* has been used to describe the painful condition of head. All the *Samhitas* describe *Ardhavbhedaka* while explaining *Shirorogas*. The term *Ardhavabhedaka* is composed of two parts: *Ardha* and *Avabhedaka*. Thus, the literal meaning of *Ardhavabhedaka* is a piercing or bursting out type of pain in one half of the head. Yoga a well known scientific method of living a healthy life at all planes i.e. spiritual, emotional and physical, levels. *Mudra Vighyan* is one of the important chapters in *Yoga*, which is being used to attain health and spiritual awakening by maintaining the balance of *Panchmahabhoot* and *trigunas*. *Prana Mudra* is formed by the combination of ring finger and little finger with thumb, which in result balances *Apaya Mahabhoot* and *Prithivi Mahabhoot* and enhances the *Prana Tattva* of the body. As the *Shira* (head) is *Pranayatana* and *Adhithana* of all *Indriyas*, thus by practicing *Prana Mudra*, the *Prana tattva* will enhance and *Tridosas* balance can be achieved which led to management of *Ardhavbhedaka*.

Key words: - *Shiras, Indriyas, Mahabhoot, Ardhavbhedaka, Prana mudra*

INTRODUCTION

The Indian mythology emphasizes the prime place of *Shirah* in the body as said by Lord *Krishna* himself the base of the man is head while whole body is just like its branch.

Our ancient sages described three vital organs and *Shiras* is one among them. They highlighted the importance of the head, i.e., *Shiras*, because the vital organs are necessary for the survival of the body. *Shiras* is the seat of all *Gyanendriyas* and controls the functions of *Karmendriyas*. *Acharya Charaka* has defined *Shira* (head) as *Uttamanga* i.e. supreme, important and major part of the body where the life along with sense faculties resides.ⁱ *Doshas* seated in *Shiras* are *Prana Vayu*, *Aalochaka* and *Sadhaka Pitta*, *Tarpaka* and *Bodhaka Kapha*. *Shiras* (head) is proper seat of *Kapha Dosh* (*Tarpaka Kapha*) and chief action place of *Vata* (*PranaVayu*).ⁱⁱ This *Tarpaka Kapha*, since located in *Shiras*, contributes to the nourishment of all the *Indriyas*.ⁱⁱⁱ

The term *Shiroroga* has been used to describe the painful condition of head. *Ayurveda* texts have described *Shirashoola* not only as a symptom of various diseases but also as an independent disease entity as “*Shiroroga*.” *Shirashoola* is mentioned as synonym of *Shiroroga*. In *Maharoga Adhyaya* of *Charak Samhita*, *Shiroruk* is described as a separate disease among the 80 types of *Vata Nanatmaja Vikaras*.^{iv} All the *Acharyas* describe *Ardhavabhedaka* under the heading of *Shiroroga*. The term *Ardhavabhedaka* is composed of two parts: *Ardha* and *Avabhedaka*. Thus, the literal meaning of *Ardhavabhedaka* is a piercing or bursting out type of pain in one half of the head. *Charaka Samhita* commentator, *Chakrapani*, has made it clear by the comment that *Ardhavabhedaka* means *Ardha-mastaka-vedana*.^v

References of *Ardhavabhedaka* in Various Contexts

- Described in *Shirovirechana Dravya* indications in *Apamarga Tanduliya* chapter.^{vi}
- In *Lakshana* of *Kshavathu Vega Dharana*.^{vii}
- *Acharya Charaka* described *Ardhavabhedaka* in *Diwaswapana-janya Vikara*.^{viii}
- After *Shira* definition, term *Ardhavabhedaka* mentioned in the diseases occurring in head.^{ix}
- *Acharya Charaka* and *Sushruta* mentioned *Ardhavabhedaka* in the indications of *Shirovirechana Nasya* but in *Astanga Samgraha* it is mentioned in the indications of *Brimhana Nasya*.
- *Madhava* has used the term *Shirso-Ardhabheda-Krita* in the description of *Karna Pratinaha*^x and *Sushruta* described *Shirsoardham Vedna* in *Adhimantha*.^{xi}
- According to *Acharya Vagbhatta*, *Ardhavabhedaka* is a *Lakshana* of *Vataja Karnashoola*.^{xii}

- *Ardhavabhedaka* is mentioned in the complications of *Nasya* given to *Garbhini*.^{xiii}

Vishista Nidana* (specific causes) of *Ardhavabhedaka

- The specific causes of *Ardhavabhedaka* are described by *Acharya Charaka*^{xiv}, *Bhela*^{xv} and *Madhava*^{xvi} as given below:
- **Table No. 1 *Dosha* Vitiation by *Nidana* of *Ardhavabhedaka***

<i>Nidana</i>	<i>Dosha</i> vitiation
<i>Rukshashana</i> (intake of dry food)	<i>Vata</i>
<i>Atyashana</i> (over-eating)	<i>TriDosha</i>
<i>Adhyashana</i> (eating before the digestion of previous meal)	<i>TriDosha</i>
<i>Purva-vatasevana</i> (exposure to eastern wind) and <i>Avashyaya</i> (frost/fog exposure)	<i>Vata/Vata-Kapha</i>
<i>Vegasandharana</i> (suppression of natural urges)	<i>Vata</i>
<i>Atimaitihuna</i> (excessive sex)	<i>Vata</i>
<i>Ati Aayasa</i> and <i>Vyayama</i> (excessive exertion and exercise)	<i>Vata-Pitta</i>
<i>Diwaswapana</i> (day sleeping)	<i>TriDosha/Kapha-Pitta</i>
<i>Abhighata</i> (head injury)	<i>TriDosha</i>
<i>Pratapa</i> (Heat or sun exposure)	<i>Pitta</i>

Purvarupa* of *Ardhavabhedaka

Symptoms which manifest themselves before the appearance of the disease are known as *Purvarupa*.^{xvii} There is no reference of specific *Purvarupa* of *Ardhavabhedaka* in *Ayurveda* classics. However, there is one reference to *Purvarupa* of *Shiroroga* in *Vaidya Vinod*, which describes *Manyagraha* (neck stiffness) and *Guruta* (head heaviness) prior to the development of *Shiroroga*. In the book *Madhava Nidana*, the general *Purvarupa* for *Shirah Shoola* is described as *Ishat Daha* (mild burning sensation) and *Supti* (numbness).^{xviii}

Rupa* of *Ardhavabhedaka

The *Rupa* or clinical features of *Ardhavabhedaka* described by various *Acharyas* are following *Toda*, *Sphutana*, *Dalana*, *Avadarana* like *Gadha-shoola* (severe pain) in half side of head and causes tearing pain in eyes (*Nayanam Avadiryate*).^{xix} According to *Aacharya Sushruta*, the *Vyadhi* in which one half of the head develops severe tearing,

pricking and piercing pain with giddiness which occurs suddenly, after a fortnight or ten days due to the vitiated three *Doshas* is referred to as *Ardhavabhedaka*.^{xx}

Shastra-Araninibham Tivra-vedana (cutting by sharp object or red hot churning rod like severe pain) in *Manya* (sides of neck), *Bhru* (eyebrow), *Shankha* (temple), *Karna* (ear), *Akshi* (eye), and *Lalata* (forehead) and if excessively aggravated causes blindness and deafness as a complication.^{xxi} According to *Aacharya Vagbhata* When the *lakshana* of *Vataja Shiroroga* are found in one half of the head then it is termed as *Ardhavabhedaka*. It recurs either by a fortnight or a month and subsides by its own consensus (*Swayameva Shamyati*). It destroys the eyes (sight) and the ears (hearing) when severely aggravated (hearing).^{xxii}

Samprapti Ghataka

- *Dosha* : *TriDoshaja / Vata-Kapha/ Vata*
- *Dushya* : *Rasa-Rakta*
- *Srotasa* : *Rasa-Raktavaha srotasa*
- *Srotodushti* : *Sanga, Vimargagamana*
- *Agni* : *Jathargnimandya, Rasa-Rakta dhatvagnimandya*
- *Udbhava* : *Aamashaya*
- *Rogamarga* : *Madhyama*
- *Adhithana* : *Shirah (Head)*
- *Vyakti Shana* : *Ardha Shira, Manya, Bhru, Shankha, Karna, Akshi, Lalata*

Chikitsa of Ardhavabhedaka

Acharya Charaka has described that a physician should use the following three treatment principles^{xxiii} for management of every disease:

1. Nidana Parivarjana

As stated by *Acharya Sushruta*, the first and foremost aspect of *Chikitsa* is *NidanaParivarjana*, since prevention is better than cure.^{xxiv} Therefore, all *Aharaja* and *ViharajaNidana* producing *Shiroroga*, as well as the triggering factors causing migraine attacks, should be avoided.

2. Samshodhana Chikitsa

According to the *Samprapti* of *Ardhavabhedaka*, *Sarvadhahika Chikitsa* is very important along with the local therapies for complete removal of vitiated *Dosha* and

avoiding recurrence of the disease. This is also supported by the description of *Shodhana* procedures such as *Kaya Virechana*, *Basti*, *Raktamokshana*, and *Shirovirechana (Nasya)* in *ChikitsaSiddhanta* of *Ardhavybheda*.

3. *Sanshamana Chikitsa*

According to *Samanya-Vishesha* principles and the predominance of the manifesting *Dosha*, the vitiated *Doshas* should be restored to their normal state by using various *ShamanaAushadhi* along with *Nidana parivarjana*.

PRAN MUDRA^{xxv,xxvi}

Mudra is a *Sanskrit* word derived from the root *mud*, 'please' or 'delight'. The word *Mudra* means to seal, close, or lock up at one level, and at another it means, gesture, symbol and expression. According to *Tantrasara*, *Mudra* is the combination of fingers through which a devotee woo deity and in other place that *Mudra* is means vehicle to perform all function.

Mudra is a very exact and scientific yogic function by which one can develop or even change, one's internal and external dispositions viz. mental (anger, emotional disturbance, intelligence etc.), spiritual (meditation) or physical (in various diseases).

Mudras are formed by the combination of four fingers and thumb which represent the *Panchmahabhootas* as shown

<i>Finger</i>	<i>Panchmahabhoot</i>	<i>Planet related</i>	<i>Related qualities</i>
<i>Thumb</i>	<i>Fire</i>	<i>Mars</i>	<i>Ego, transformation</i>
<i>Index finger</i>	<i>Air</i>	<i>Jupiter</i>	<i>Intellect</i>
<i>Middle finger</i>	<i>Ether</i>	<i>Murcury</i>	<i>Expension, strength</i>
<i>Ring finger</i>	<i>Earth</i>	<i>Sun</i>	<i>Vitality, grace</i>
<i>Little finger</i>	<i>Water</i>	<i>Venus</i>	<i>Beauty, circulation</i>

Mudra Vigyan is also a science based on the principles of the Indian Medical Science (*Ayurveda*) which lays down three factors primarily responsible for the body's ills, *Vata*, *Pitta* and *Kapha*

"*Prana mudra* is a sacred hand gesture or 'seal,' used during *yoga* and meditation practice as a means of channelling the flow of vital life force energy known as *prana*"

Correct posture of *Prana mudra*



Steps to perform Prana Mudra:

- Tips of little and ring finger are to join with lean of thumb.
- Rest of all fingers is to be in an extended position and keep them straight.
- *Prana Mudra* alters energy level of an individual and thus makes you fit in conscious breathing.

Duration:

Perform *Prana Mudra* for at least forty five minutes in your regular practice. It will bring you maximum benefits.

Other Name of *Prana Mudra*: Energizing hand Yoga

Benefits

- Improves the regulatory power of mind, which helps to tackle with unregulated habits.
- Decreases nervousness and improves self confidence.
- Life *Mudra* assists you to get rid of chronic diseases
- Reduces anxiety, headache and general weakness.

Probable mode of action

Ayurvedic *sidhanta* of *Samanya vishesh* is applicable for the treatment according to with *samatav* is attained. *Ardhavabhedaka* is *Vata-Kaphadominant TriDoshaja Vyadhi* in which *Rasa* and *Rakta* are *Dushya*. *Prana Mudra* works on the balancing of *Panchmahabhoot*; specifically it balances the *Apya Mahabhoot* and *Prithavi mahabhoot* and regulates *Agmi*

Mahabhoot which leads to increasing *Prana tattva* which is life or vital energy in the body. According to Ayurveda combination of *Apya* and *Prithavi mahabhoot* produce prakrit *Khapah* which according to classics represent *Bal* of the body, As it is clear that *Ardhavabhedaka* is *Vata-Kapha* dominant *Tridoshaja vyadhi* *Prana mudra* will help in generating *prakrit khapa* and abrade *Vatta Dosh*, As there is the involvement of thumb while making this *Mudra* which indicates the *Agni tattva* thus this mudra balances the *Agni mahabhoot* in the body, *Rakta* is the dhatu of *Pitta* and *Rasa* is of *Khapaha* so by practicing this *Mudra* leads to purification of both *Dhathus* which leads to *Samprapti vigathana*. According to *Acharya Sushruta* *Indriyas* are included in 12 *Pranas* and head is known as *Pranayatana* So regular practising of *Prana mudra* improve the level of *Prana* in the body which may relief the symptoms of *Ardhavabhedaka*.

DISCUSSION

According to *Samhitas* *Ardhavabhedaka* is *Vata-Kapha* dominant *triDoshaja vyadhi* in which *Rasa* and *Rakta* are *dushya*. *Ayurveda* principal “*Yatra sanga khavgunyat vyadhis tatropjayate*” clearly explain that low level of vital energy and disturbance of *Panchmahaboot* balance leads to *Srotodushti*, which ultimately leads to *Vyadhi* As *Prana mudra* balances the *Apyay* and *Prithavi Mahabhoot* and increases the *Prana tattva* (vital energy). So the whole action of *Prana mudra* increases the *Prakrit Khapha* and balances the *Vata* which is the root cause of *Ardhavabhedaka* thus it can be beneficial in the management of *Ardhavabhedaka*.

CONCLUSION

After going through all discussion above it can be conclude that

- *Mudra Vighyan* is a scientific way for balancing *Panchmahbhoot*.
- *Prana Mudra* balances the *Vata-KaphaDoshas* and increases the vitality of the body
- It is cost effective and irrespective to specific time and place.
- According to yoga granthas there is no side-effects
- According to the *Samanya –Vishesha Sidhanta* *Prana Mudra* can be beneficial in the management of *Ardhavabhedaka* it can be further studied properly on human subjects.

REFERENCES

- ⁱ *Charaka Samhita*, edited by Harish Kushwaha *Chaukhamba Orientalia Prakashana*, Varanasi,2011. *Sutrasthana*, 17/12 Pg. no. 332
- ⁱⁱ *Astangahrdayam*, edited by Dr.Brahmanand Tripathi, *Chaukhamba Sanskrit Pratishthan Prakashana*, Delhi,2009.*sutrsthana* 12/3-4, Pg. no. 120
- ⁱⁱⁱ *Astangahrdayam*, edited by Dr.Brahmanand Tripathi, *Chaukhamba Sanskrit Pratishthan Prakashana*, Delhi,2009.*sutrsthana* 12/17, Pg. no. 122
- ^{iv} *Charaka Samhita*, edited by Harish Kushwaha *Chaukhamba Orientalia Prakashana*, Varanasi,2011. *Sutrasthana*, 20/11, Pg. no. 399
- ^v *Charaka Samhita*, edited by Harish Kushwaha *Chaukhamba Orientalia Prakashana*, Varanasi,2011. *Sutrasthana*, 7/16, Chakrapani, Pg. no. 50
- ^{vi} *Charaka Samhita*, edited by Harish Kushwaha *Chaukhamba Orientalia Prakashana*, Varanasi,2011. *Sutrasthana*, . 2/6 Pg. No. 51
- ^{vii} *Charaka Samhita*, edited by Harish Kushwaha *Chaukhamba Orientalia Prakashana*, Varanasi,2011. *Sutrasthana*, 7/16 Pg. No. 154
- ^{viii} *Charaka Samhita*, edited by Harish Kushwaha *Chaukhamba Orientalia Prakashana*, Varanasi,2011. *Sutrasthana*, 21/47 Pg. No. 419
- ^{ix} *Charaka Samhita*, edited by Harish Kushwaha *Chaukhamba Orientalia Prakashana*, Varanasi,2011. *Sutrasthana*, 17/13 Pg. No. 332
- ^x *Madhavanidanam*, edited by Prof.Yadunandana Upadhyaya, *Chaukhamba Sanskrit Sansthan*, Varanasi, 1992, *Uttarardha* 57/7, Pg. no. 289
- ^{xi} *Sushruta Samhita* , edited by, Vd Jadavji T.Acharya, *Chaukhamba Surbharati Prakashana*,Varanasi,2012. *Uttartantram*. 6/11, Pg. no. 35
- ^{xii} *Astangahrdayam*, edited by Dr.Brahmanand Tripathi, *Chaukhamba Sanskrit Pratishthan Prakashana*, Delhi,2009.*uttersthan*17/2 Pg. No. 691
- ^{xiii} *Astangahrdayam*, edited by Dr.Brahmanand Tripathi, *Chaukhamba Sanskrit Pratishthan Prakashana*, Delhi,2009.*sutrsthana* 29/10, Pg. no. 218
- ^{xiv} *Charaka Samhita*, edited by Harish Kushwaha *Chaukhamba Orientalia Prakashana*, Varanasi,2011. *Siddhisthana*, 9/74, Pg. no. 1067
- ^{xv} *Bhela Samhita*, Chi. 21/20, Pg. no. 437
- ^{xvi} *Madhavanidanam*, edited by Prof.Yadunandana Upadhyaya, *Chaukhamba Sanskrit Sansthan*, Varanasi, 1992, *Uttarardha* 60/11, Pg. no. 404
- ^{xvii} *Charaka Samhita*, edited by Harish Kushwaha *Chaukhamba Orientalia Prakashana*, Varanasi,2011. *Nidansthana*, 1/8 Pg. No. 604
- ^{xviii} *Madhavanidanam*, edited by Prof.Yadunandana Upadhyaya, *Chaukhamba Sanskrit Sansthan*, Varanasi, 1992, *Uttarardha* 60
- ^{xix} *Madhavanidanam*, edited by Prof.Yadunandana Upadhyaya, *Chaukhamba Sanskrit Sansthan*, Varanasi, 1992, *Uttarardha* 60/11-13, Pg. no. 405
- ^{xx} *Sushruta Samhita* , edited by, Vd Jadavji T.Acharya, *Chaukhamba Surbharati Prakashana*,Varanasi,2012. *Uttartantram* 25/15, Pg. no. 166

^{xxi} *Charaka Samhita*, edited by Harish Kushwaha *Chaukhamba Orientalia Prakashana*, Varanasi, 2011.

Siddhisthana, 9/74-76, Pg. no. 1067

^{xxii} *Astangahrdayam*, edited by Dr. Brahmanand Tripathi, *Chaukhamba Sanskrit Pratishthan Prakashana*,

Delhi, 2009. *sutrsthana*. 23/7-8, Pg. no. 726

^{xxiii} *Charaka Samhita*, edited by Harish Kushwaha *Chaukhamba Orientalia Prakashana*, Varanasi, 2011.

Vimansthana, . 7/30, Pg. no. 734

^{xxiv} *Sushruta Samhita*, edited by, Vd Jadavji T. Acharya, *Chaukhamba Surbharati Prakashana*, Varanasi, 2012.

Uttartantram 1/25, Pg. no. 14

^{xxv} *Mudras for healing*, by Acharya keshav dev, Acharya Shri Enterprises vivekanand yogashram patparganj road, khureji, delhi-51, india Pg no. 39

^{xxvi} *Yoga sadhana and chikitsa rahasya*, by Acharya Ramdev, patanjali yog peeth, haridwar, uttarakhand Pg no. 135