



Journal of Ayurveda & Holistic Medicine

www.jahm.in

eISSN-2321-1563

REVIEW ARTICLE

OPEN ACCESS

A REVIEW ON THE CONCEPT OF PRANA IN CHARAKA SAMHITHA

BHARATH V¹ SHREEVATHSA²

Abstract

Ayurveda aims at treating the rogi than mere roga. Knowledge of vitality among components of ayu (shreera, inriya, satva and atma) is necessary for a bhishak as well as common man in understanding Ayurveda. Majority of the Ayurveda treatises have their own unique style of narrating the concepts and methods to understand the tantra. Support of various related shastras, tantrayuktis, other fields of medicine, utility of language, holistic approach towards a concept and its systematic review would help in finer development of theoretical and practical skills. 'Prana' is one such concept seen in Charaka samhitha which is understood and interpreted with multiple meanings according to different contexts such as life, breath, subtype of vata, essence of food, agni, ojas, indriya and so on. This concept of prana can also be seen in different literatures and routine usage of language. It is important to know which meaning is to be considered in particular context. Versatile approach towards prana seen in Charaka samhitha and there is a need to review it thoroughly for understanding it in a better way. Reviewing provides more ways to communicate, learn and develop. Present literary work is an attempt towards the systematic compilation and review of the concept of prana mentioned in Charaka samhitha and its interpretation.

Key words: Prana, Charaka Samhita, Ayu, Vital energy, Tantrayukti.

¹ PG scholar, ²Professor and Head of the Dept., Dept. of Ayurveda Samhita and Siddhanta, Government Ayurveda medical college and hospital, Mysuru, Karnataka, INDIA

Corresponding Email id: bharathysu@gmail.com Access this article online: www.jahm.in

Published by Atreya Ayurveda Publications under the license CC-by-NC-SA

INTRODUCTION

Sanskrit language is unique way of communication & treasure of knowledge. In Sanskrit single word is used to express different meanings depending upon the contexts. Same word is applied in different meanings, for example *yoga* word is used for medicinal formulations in Ayurveda, planetary combinations in *Jyotishya shastra*(astrology), combination of any two things/ persons/ thoughts etc. in other literature works. And it is a separate *Shatra* called *Yogashastra* (by *maharshi Patantali*).

Prana is one such word which is recurrently used by Acharya Charaka to give multiple meanings in various contexts. Common people understand *prana* as life, breath, vital energy and so on, in addition to this in Charaka samhitha *prana* word is also used for *indriya*, *agni*, *ojas*, the essence of food and *atma*. There is also a concept of *pranabhisara* *Vaidya* told by Acharya charaka, who is capable of revitalizing the patient by his treatment. Word *prana* is also used to denote subtype of *vata* (among *pancha vaata*). *Pranavaha srotas* is one among 13 *srotas* mentioned in Charaka samhitha. *Prana pratyagamana* (bringing back the *prana*) is the prime activity done immediately after the baby is born. *Sadyopranahara* is categorized among *marma* (vital points of body) by Acharya Sushruta.^[1]

Acharya Sushruta mentions in *Prabhashaneeya adhyaya* that, to consider the meanings of words of other *shastra* (treatise) as they are, for the ease of learning of *shishya* and for better understanding of the *shastra*. It is impossible to concise and fit all the knowledge into a single *shastra*.^[2]

Other disciplines like '*yogashastra*' system of medicine also follows the method of *pranayama* (breath control methods) in maintenance of health, as a treatment procedure and even a key practice in the control of mind. *Prana* is a concept which has wide spread identity in fields like Indian martial arts, *Upanishad* and *veda*, *Bhagavadgeeta*, folklore medicine practice and so on. Looking into its impact over various fields, it can be observed that *prana* is a most vital component for all the living beings, this article is an attempt to systematically review the concept of *prana* in Charaka samhitha.

OBJECTIVE

- To systematically review the concept of *prana* mentioned in Charaka samhitha with multiple word meanings.

MATERIALS AND METHODS

- Review is done on the literary materials available in Charaka samhitha (moola grantha- original book with acharya Chakrapani commentary).
- Important references and the contexts in which '*Prana*' word is quoted. Conceptual meaning, opinion of

commentators, tantrayukti (key ideas to decode the treatises) are incorporated in review process.

- Necessary information from contemporary texts, peer reviewed journals, and internet are also used for reviewing the concept.

Prana - as per shabda kalpa druma

प्राणिति जीवति बहुकालमिति । (प्र + अन+ अच् ।

प्राणित्यनेनेति करणे घञ् वा ।) ब्रह्मा इति

त्रिकाण्डशेषः ॥

that which is responsible for long life

सूक्ष्मशरीरसम-ष्ट्युपहतचैतन्यम् ॥ प्राग्गमनवान्

नासाग्रस्थानवर्ती वायुः । इति वेदान्तसारः ॥

prana is a chaitanya similar to that of sookshma shareera and that type of vayu which moves and first acts in the place of nasagra.

तस्य कर्मबहिर्गमनम् । इति श्रीधरस्वमी ॥

its function is to move outwards.

तस्य रूपं स्थाननि च यथा --" इन्द्रनीलप्रतीकशं

प्राग्रूपं प्रकीर्तितम् ।

आस्यानासिकयोर्मध्ये हृन्मध्ये नाभिमध्यगे ॥

प्राणालय इति प्राहुः पादाङ्गुष्ठे अपि केचन । इति

योगाणवः ।

roopa of prana is similar to that of *indraneela* (blue sapphire), it is found in between of *aasya* (mouth) and *nasika* (nose), in *hrudaya*, in

between nabhi(navel), some consider it in great toe also.^[3]

Prana as Vata

सर्वा हि चेष्टा वातेन स प्राणः प्राणीनां स्मृतः ।

तेनैव रोगा जायन्ते तेन चैवोपरुध्यते ॥११८॥ ch

sut. 17/118

- All the normal movements happening in the body are due to *prakrutaavastha* (normalcy) of *Vata*, that itself is considered as *Prana*, any *vikruti* in *Vata* causes diseases and *vata* itself is the cause for death. By applying *arthapatthi tantrayukti* to second line of this *sloka* it can be interpreted that in *Prakrutavastha vata* maintains *Ayu*.^[4]
- In the context of *Loka-Purusha samyata* (ch.sha.5/5) वायुः प्राणः is mentioned which tells about the similarity between the *guna-karma* of *vayu* and *prana* in *loka-purusha* respectively.^[5]
- This opinion is supported by another reference told by Acharya Chakrapani while commenting over अनिलो हि पित्तकफसमुदीरणे हेतुः प्राणमूलं च in Ch. sidhi.9/7
- तथा प्राणमूलं चेति जीवितहेतुश्चाविकृतो वायुः, विकृतश्च प्राणोपघातकः; तेन मर्माण्यपि प्राणरक्षार्थं वाताद्रक्ष्याणि ।
- Hence even in case of injury to *marmasthana* to protect the *prana* it is

suggested to protect *vata*. These are some direct references which quote *Prakruta Vata* itself is *Prana*.^[6]

- Other evident references are discussed further where the word *Prana* is used in different meanings.

Prana as breath

- *Pranavaha srotas* is one among the 13 *srotas* (the pathways) mentioned in *Srotovimaneeya adhyaya* of Charaka samhitha. Acharya Chakrapani comments on *pranavaha srotas* as प्राणवहानामिति

प्राणसञ्जकवातवहानाम्। एतच्च

प्राणाख्यविशिष्टस्य वायोर्विशिष्टस्रोतः. *Prana* is a sub type of *vata*.^[7]

- In *jvara poorvaroopavstha; alpa pranata* is a word used for shortness of breath.^[8]
- Signs and symptoms of most of the respiratory disorders mentioned in contemporary medicine such as dyspnea, tachypnea, hypopnea, and hyperpnoea are very much similar to the *Pranavaha srotodusti lakshana* told in this context.^[9]
- *Samprapti* of *Shwasa vyadhi* manifestation includes *Vataprakopa* occurs in *Pranavaha srotas*. *Chikitsa* told in brief for *pranavahasroto dusti* is *Shwasa chikitsa*.^[10]
- By considering the above points it can be interpreted that Acharya Charaka and Acharya Chakrapani wanted to convey the

meaning of breath for *Prana* in this context.

- In support to this view; the procedures of *pranayama* of *Yogashastra* include controlled and systematic breathing techniques.

Prana as energy

- It is a known fact that food is the very basic necessity to sustain any life next to air and water. Proper food intake undergoes catabolic and anabolic activity inside the body and responsible for production, growth and development, sustenance of body tissues by constant supply of energy.
- Charaka samhitha elaborately explains about *ahara* in *asta aharavidhi vishesha ayatana*.

प्राणाः प्राणभृतामन्नमन्नं

लोकोऽभिधावति।(cha.sut.27/349)^[11]

- The *prana* residing inside the *prani* (living beings) is dependent upon *ahara*. The energy present in the *anna* (all kinds of food intake) will be converted into the energy of *shareera* with the help of *agni* (digestive fire, also known as metabolism) This description can be noticed in *Grahani chikitsa adhyaya*.

अन्नमादानकर्मा तु प्राणः कोष्ठं प्रकर्षति।

- Acharya Chakrapani clarifies it, the properly digested *anna* gets transformed into *deha dhatvadiroopa* (bodily components), *Ahara* is a tool that brings

energy from outer source into the body.

[12]

- Further it can be noticed that the nature of food consumed greatly influences the status of body, mind and health. Hence categorization of *hitakara* (wholesome) and *ahitakara ahara* (unwholesome) can be seen in Charaka samhitha in various contexts.

- It can be seen in *Chikitsa* of *Ksheenaavastha* (emaciation) and *dhatukshayavastha* (depletion of dhatu) some *aushadha yoga* are mentioned with 'pranadah' phalashruti. For example, 'madoora vataka' is said to be 'pranadah' for *pandu rogi*.^[13]

- Word meaning of प्राणदा as per shabdakalpdruma is प्राणं जीवनं बलं वा ददातीति।

the one which gives prana, life and strength.^[14]

- In such context *prana* is that energy which helps in revitalize and rejuvenate. This process of revitalizing is carried out by *Shuddha shonitha* of the *shareera*.^[15]
- Thus, in a gist, the *prana* which is present in *ahara* is converted into the acceptable *shareera bhava* by *jataragni*, carried and maintained its state of normalcy throughout *shareera* by *shuddha shonita*. In this view *prana* is the vital energy.

Prana as life

- *Prana pratyagamana* (bringing back the *prana*) is the first activity done immediately after the baby is born.^[16]
- It is seen in *tisraishaneeya adhyaya* also that प्राणपरित्यागे हि सर्वत्यागः|. Hence *pranaishana* is given prime importance among *tisraishana*. Every living being desires life.^[17]
- In relation with *Indriya sthana*, a special contribution of Acharya Charaka, *ayu kshaya/ ayu vikruti* and also status of *prana* can be assessed through the proper examination of *Arishta lakshana*(signs and symptoms indicating upcoming death) that manifest before death. Acharya Chakrapani also opines 'Indra' word is used to denote 'prana'.^[18]
- In relation to this, *rasayanadhyaya dviteeya paada – pranakaameeya rasayanapaadam* is framed over the *adhikarana* of *prana kaama* i.e, desiring a healthy long life.
- Even in an *atura*, after effect of any *chikitsa* i.e., *anubandha lakshana* (mentioned in *dashavidha pareeksha*) is *pranaih saha samyogah* which means the after effect of any *chikitsa* is healthy long life. ^[19]
- Two classification of Vaidya are mentioned in *Dashapranayataneeya adhyaya, pranabhisara vaidya*, the savior of life said to be *roga hantaara* (destroys diseases) and *rogabhisara vaidya* (the quack

physician) said to be *praana hantaara* (destroys the life). A physician who is expert in understanding, diagnosing and capable of treating a disease successfully is known as *pranabhisara vaidya*. These are some contexts which fits the word *prana* into meaning of life.^[20]

- Considering these points starting from birth, bringing back the life, desiring and maintaining the good quality of life, assessing the *pramana* (measure) of life through *arista lakshana*, prolongation of life through *rasayana vidhi* (rejuvenating therapy) and *anubandh lakshana* (prolong effect) of any *chikitsa* here the word *prana* is appropriate in the meaning of life. Sanskrit literature also uses phrase *pranahaani* for death.

Prana as atma

Rajanighantu gives synonyms of *atma* as (raj.nig 18/113)

आत्मा शरीरी क्षेत्रज्ञः पुद्गलः प्राण ईश्वरः ।

जीवो विभुः पुमानीशः सर्वज्ञः शम्भुरव्ययः ॥१३॥

[21]

- In *katidhapurusheeya adhyaya*, Acharya Punarvasu atreya answers for, why the independent *atma* takes birth in *apriya yoni* (undesired birth), प्राणैस्तन्त्रयते प्राणी नहयन्त्योस्त्यस्य तन्त्रकः.
- Though *atma* is independent by itself, it is bound by the karma originated from *dharma* and *adharm*. Hence based on its

karma it takes birth in *apriya yoni*. Acharya chakrapani opines प्राणैस्तन्त्रयते प्राणैर्योजयति, the combination of *prana* in *shareera*.^[22]

- Again, considering प्राणपरित्यागे हि सर्वत्यागः | if *prana* is left then everything is lost, until there is combination of *prana* with *shareera* there is life. Here *prana* is more suitable with meaning of *atma*.

Prana as Ojas

- Description of *ojas* can be significantly seen in *kiyantashiraseeya adhyaya* and *Arthedasha mahaamooleeya adhyaya*.

यस्य नाशात्तु नाशोऽस्ति धारि यद्दृदयाश्रितम् ।

यच्छरीररसस्नेहः प्राणा यत्र प्रतिष्ठिताः ॥११॥

धारीति जीवधारकसंयोगिभ्यः प्रधानत्वात् ।

- It is said to be the *saarabhaga* (the essence) of all *dhatu* and it is formed during the time of *shukra-shonita samyoga*; covers and resides at heart. It does the *dharana* of *hrudaya* and further *shareera*. It provides a location for *prana*. Loss of *ojas* will lead to loss of life even though there is no *dhatukshaya*.^[23]
- तत् परस्यौजसः स्थानं तत्र चैतन्यसङ्ग्रहः ।
- It is pointing towards the location of *chaitanya* is *ojas*. Loss of *ojas* will lead to *chaitanya haani*, in turn *pranahaani*.

- Further *jeevaneeya ganoushadhi siddha sarpi* are mentioned in the treatment of *ojokshaya*.^[24]

DISCUSSION

It is beauty of language that single word is used to explain the different meanings and multiple words are used in same meaning. Such a usage depends upon the *utpatti* (origin) and *vyutpatti* (derivation) of word, context, relativity to the subject matter, talent of the authors, *Chandas* (grammatical poetry), abundance of word usage in particular *desha* and *kala*, comfort of conveying the matter to reader and other similar factors. Even the purpose of protecting the *shastra* from reach of non-worthy people might have also led the authors of our classical text to such usage. Proper understanding of meaning of those words is made easy by *tantra yuki* provided in

the same text and by contribution of commentators.

Some important tantra yukti which help in this process are *adhikarana*, *padartha*, *arthapatti*, *anumata*, *svasanjya* and *oohya*. **Adhikarana** defines the domain of relation of the subject matter i.e, keeping one concept as the core other related subject matter is being explained. **Padartha** tells about the meaning of single and multiple words. **Arthapatti** helps us to perceive the untold meaning from the given information. **Anumata** accepts the view of other authors or texts without contradicting the self-opinion. **Swasanjya** helps the author to use the words (for *vyavahaarartha*) which are confined to his work. **Oohya** supports the reader to grasp the untold meaning with the help of *tarka*.^[25] The following table gives an example of *tantrayukti* which can be applied in particular slokas.

Table no.1: Tantrayukti in particular Shlokas

Adhikarana	<ul style="list-style-type: none"> • प्राणपरित्यागे हि सर्वत्यागः here <i>adhyaya adhikarana</i> is desires of human beings i.e., <i>tisraishaneeya adhyaya</i> and <i>vakya adhikarana</i> is <i>jeevana kaala</i> or <i>ayu</i>.
Padartha	<ul style="list-style-type: none"> • सर्वा हि चेष्टा वातेन स प्राणः प्राणीनां स्मृतः। • प्राणदा as per <i>shabdakalpadruma</i> is प्राणं जीवनं बलं वा ददातीति। • the one which gives prana, life and strength. • इन्द्रशब्देन प्राण उच्यते • वायुः प्राणः
Arthapatti	<ul style="list-style-type: none"> • अनिलो हि पित्तकफसमुदीरणे हेतुः प्राणमूलं च in

	<ul style="list-style-type: none"> • तथा प्राणमूलं चेति जीवितहेतुश्चाविकृतो वायुः, विकृतश्च प्राणोपघातकः; तेन मर्माण्यपि प्राणरक्षार्थं वाताद्रक्ष्याणि। <p><i>Arthapatti</i> helps to understand the normal and abnormal functions of <i>vayu</i>.</p>
Anumata	<ul style="list-style-type: none"> • प्राणैस्तन्त्रयते प्राणी नह्यन्योऽस्त्यस्य तन्त्रकः।। • This opinion of <i>prana</i> is <i>atma</i> is accepted by <i>rajanighantu</i> and told as synonyms <i>atma</i>.
Swasanjna	<ul style="list-style-type: none"> • प्राणवहानामिति प्राणसञ्जकवातवहानाम्। एतच्च प्राणाख्यविशिष्टस्य वायोर्विशिष्टस्रोतः - this is the clarification by Acharya chakrapani for <i>pranavhasrotas</i> mentioned in Charaka samhitha.
Oohya	<ul style="list-style-type: none"> • ऊहयं नाम यदनिबद्धं ग्रन्थे प्रज्ञया तर्क्यत्वेनोपदिश्यते; • With the help of this <i>tantrayukti</i>, the meanings which are untold in this <i>shastra</i> but having significant role in maintaining the vitality of the <i>Ayu</i>, can be understood. • For example <i>Pranamaya kosha</i> mentioned in <i>Upanishad</i> and yogic practices.

One more context from *Rajyakshma chikitstitam* ..., can be considered here;

लिङ्गान्यावेदयन्त्येतान्येकादश महागदम्।

सम्प्राप्तं राजयक्ष्माणं क्षयात् प्राणक्षयप्रदम्

In this context after mentioning the *lakshana* of *rajyakshma*, the manifested *vyadhi* is said to be *pranakshayapradam*. Due to *gambheera dhatukshaya* it causes *pranakshaya*.^[26]

Applying multiple meanings of *prana* discussed previously doesn't contradict the subject matter here. Acharya charaka wants to stress

upon the loss of vital component of the *shareera* as a *upadrava* of *rajyakshma*.

It is seen in *grahanidosha chikitsitam adhyaya* that *prana* also dependent on *agni* ^[27]. *Pranah* term indicates plural form, Acharya Chakrapani opines it as *pancha vidha vayu*. It is also seen in *Dashapranayataneeya adhyaya* that ten location of *prana* (anatomically and physiologically) is specified as two *shanka*, *marmatraya* (*hrudaya*, *basti*, *shiras*), *kantham*, *raktam*, *shukra*, *ojas* and *gudam*^[28]. By this it can be interpreted that more than one vital

components have been considered as *prana* and *prana* is maintained in body by all mentioned components and locations. Though *prana* is present all over the body its concentrated influence can be seen over these components. Any injury or harm to these locations of *prana* would lead to *prana kshaya*. It is similar to the concept of *ashraya* and *ashrayi bhava*. Here *prana* takes *ashraya* in these ten components (*ashrayee*).

From the word *indra* we consider *prana*, Status of *prana* can also be understood by the manifestation of *arista lakshana* and specific time duration of death has been fixed after the manifestation of *arista lakshana* in *Indriya sthana*.

One more opinion exists regarding *prana* like - Prāṇa (प्राण).—Indian thought believes that

between the body and the mind or between the material or physical energy and mental energy, there is *prāṇa* which is an intermediary link between the two. The word *prāṇa* has been variously translated as the vital force, biological energy, bio-plasma, etc. According to Indian Philosophy, between the body and *manas* or mind, there is *prāṇa* which serves as a link between the two. By controlling this *prana* by various methods one can achieve the control over the mind^[29].

There exists a concept of *kosha* (the sheath/covering) in our *Upanishads*. *Pancha kosha* are discussed in the *Brahmanandavalli* chapter of *Taittiriya Upanishad*. It gives a detailed description of the dimensions of human personality or the dimensions of the self. They are

Table no.2: Panchavidha Kosha

<i>Annamaya kosha</i>	The food sheath
<i>Pranamaya kosha</i>	The vital energy sheath
<i>Manomaya kosha</i>	The mind sheath
<i>Vijnanamaya kosha</i>	The intellect sheath
<i>Anandamaya kosha</i>	The bliss sheath

Observing the components of *ayu* i.e. *shareera*, *indriya*, *satva* and *atma*; *prana* becomes more and more relative in ascending order. Combination of components of *ayu* is witnessed by *prana*.

Karya karana vada plays a major role in understanding the importance of *prana*, in relation with *jeevana*. Here *jeevana* is the *karya* whereas *prana* is *karana* for *jeevana*. *Jeevaneeya ganoushadhi siddha sarpi* are mentioned in the treatment of *ojokshaya*

which enhances *pranashakti*. *Pranakah* is also synonym for *jeevakadruma* as per *shabdakalpadruma*.

Sadvrutta (Good conduct) especially *ahimsa* (nonviolence by speech, mind and bodily action) is said as superior path in *pranavardhana* among living beings^[30].

Looking upon other sciences such as Yoga and naturopathy, Reiki, Qigong (Chinese healing method), Pranic healing (energy medicine) etc. the concept of *prana*, though differs by word meaning, it has been explained and utilized with prime importance. *Pranayama* procedures are used both for maintenance of health and as a treatment for diseases by modifying the breathing patterns. Reiki and pranic healing believe in energy transformation between two persons or from external source into a person through energy channels, thus making the person healthy which are similar to *adravyaboota chikitsa* (treatment without *aushadha dravya*) and *satvavajaya* told in Charaka samhitha again modification in the status of *prana*.

CONCLUSION

Prana is considered as a very vital component by Charaka samhitha and other branches of medical sciences. *Prana* word is used in multiple meanings in different contexts, can be better understood by *tantrayukti*, opinion of commentators and by expert opinions *Jeevana* is the *karya* (effect) whereas *prana* is

karana (cause) for *jeevana*. *Prana* has to be maintained by proper *ahara vihara vidhi* in a *swastha* and corrected by *chikitsa* in an *atura*.

It is a subjective measure which cannot be quantified but can be assessed through the *lakshana* mentioned in the text. All the efforts of living beings are aimed at maintenance of *prana*. Charaka samhitha also framed by keeping the concept of *prana* in center. Some of the most relevant meanings *prana* said in charaka samhitha are subtype of *vatadosha*, life, breath, energy, *ojas*, *agni*, essence of food, *indriya* and *chaitanya (atma)* these can be understood with the help of *tantrayukti*. Précising oneself to any single meaning would not help in holistic approach to the core concept. Further combined efforts of literary and clinical research would be helpful in understanding the concept in depth.

REFERENCES

- 1.Yadavaji Trikamaji (editor). Sushruta samhita of Sushruta, Shareerasthana, chapter 6, verse no.8. 42th edition, Varanasi; Chowkhambha Sanskrit Series;2014:370
- 2.Yadavaji Trikamaji (editor). Sushruta samhita of Sushruta, Sutrasthana, chapter 4, verse no.6. 42th edition, Varanasi; Chowkhambha Sanskrit Series;2014:18
3. Jha Srujan (Developer), Shabdakalpadruma mobile app, version 1.7, released 05 July 2016, updated on 09 February 2020
<http://play.google.com/store/apps/details?id=org.skruti.sanskrit>

- 4.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Sutrasthana, chapter 17, verse no.118. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:105
- 5.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Shareera sthana, chapter 5, verse no.325. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:325
- 6.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Siddi sthana, chapter 9, verse no.7. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:717
- 7.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Vimana sthana, chapter 5, verse no.8. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:251
- 8.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Nidana sthana, chapter 1, verse no.33. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:202
- 9.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Vimana sthana, chapter 5, verse no.8. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:251
- 10.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Vimana sthana, chapter 5, verse no.26. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:252
- 11.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Sutra sthana, chapter 27, verse no.349. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:174
- 12.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Chikithsa sthana, chapter 15, verse no.6. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:512
- 13.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Chikithsa sthana, chapter 16, verse no.76. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:530
14. Jha Srujan (Developer), Shabdakalpadruma mobile app, version 1.7, released 05 July 2016, updated on 09 February 2020
http://play.google.com/store/apps/details?id=org.skrutijha.sanskrit_sanskrit
- 15.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Sutra sthana, chapter 24, verse no.4. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:124
- 16.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Shaareera sthana, chapter 8, verse no.24. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:344&345
- 17.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Sutra sthana, chapter 11, verse no.4. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:68
- 18.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Indriya sthana, chapter 1, verse no.1. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:353
- 19.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Vimana sthana, chapter 8, verse no.91. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:276
- 20.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Sutra sthana, chapter 29, verse no.5. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:182
- 21.<http://localhost:4001/e-Nighantu/rajanighantu/?mod=read>, (Rajanighantu, manushyavarga,113)
- 22.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Shareera sthana, chapter 1, verse no.77. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:294

23.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Sutra sthana, chapter 30, verse no 9-11. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:185

24. Bhisagacharya Harishastriparadakara vaidya (editor). Ashtanga Hrudaya of Vagbhata, Sutra sthana, chapter 11, verse no 41. 54th edition, Varanasi; Chowkhambha Sanskrit Series;2010:190

25.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Siddi sthana, chapter 12, verse no 41-44. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:736&737

26.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Chikitsa sthana, chapter 8, verse no 27. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:460

27.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Chikitsa sthana, chapter 15, verse no 3. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:512

28.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Sutra sthana, chapter 29, verse no 3. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:181

29.GabeHiemstra, info@wisdomlib.org Wisdom library [home page on internet]
<https://www.wisdomlib.org/definition/prana>

30.Yadavaji Trikamaji (editor). Charaka Samhita of Charaka, Sutra sthana, chapter 30, verse no 15. 34th edition, Varanasi; Chowkhambha Sanskrit Series;2014:186

Cite this article as:

Bharath V, Shreevathsa. A review on the concept of Prana in Charaka Samhita. *J of Ayurveda and Hol Med (JAHM)*.2020; 8(1);9-20

Source of support: Nil

Conflict of interest: None Declared