



Review Article

STUDIES ON FUNCTIONS OF VATA DOSHA- A NOVEL APPROACH

Bijita Majumder¹, Sukalyan Ray^{2*}

¹Assistant Professor, Dept. of Ayurved Samhita & Siddhanta, Kalawati Ayurvedic Medical College & Research Centre & Hospital, Gorha, Kasgunj, Uttar Pradesh.

^{2*}Associate Professor & H.O.D., Dept. of Roga Nidan Avum Vikriti Vigyan, Raghunath Ayurved Mahavidyalay & Hospital, Contai, Purba Medinipur, West Bengal, India.

Article info

Article History:

Received: 03-09-2022

Revised: 23-09-2022

Accepted: 06-10-2022

KEYWORDS:

Dosha, Vata Dosha,
Vayu, Srota, Agni,
Dhatu, Mala.

ABSTRACT

Our human body is consists of *Dosha, Dhatu* and *Mala*. Among all the *Sharira Doshas, Vata Dosha* is considered as most important because of its unique properties and diverse functions throughout the body. *Vata Dosha* regulates the movements of other *Doshas* as well as *Dhatu* and *Mala*. *Vata Dosha* helps to maintain equilibrium state between *Doshas, Dhatus* and *Mala*. During the aggravated states, *Vata Dosha* transports all other *Doshas* to various locations where they produce diseases. *Vata Dosha* helps to excrete *Mala* from body thus helps to maintain homeostatic condition within body. Moreover *Vata Dosha* regulates *Agni*, which is considered to be the most important factor responsible for various physiological functions like digestion, absorption and metabolism, thus *Vata Dosha* regulates all these processes essential for sustenance of life. *Vata Dosha* regulates the state of mind and its activities along with the proper functioning of various sensory organs also. Moreover, *Vata Dosha* regulates the activities of different *Srotas* and is responsible for different types of *Srotadusti* which lead to formation of different diseases. The most unique character of *Vata Dosha* which makes it most unique among all the *Doshas* is its capability to accentuate the properties of other *Doshas* without losing its own character. For this unique character it can produce different diseases in association with other *Doshas* also. Thus *Vata Dosha* in its aggravated condition produces maximum number of diseases whereas in its normal condition it helps to maintain homeostasis of human body and acts as the most essential factor for sustenance of life.

INTRODUCTION

Our human body is composed of *Dosha, Dhatu* and *Mala* [1], among which *Doshas* are the principle factors for regulating homeostasis within body. It has been said by *Acharya Vagbhata* that, diseases are produced by the lack of equilibrium state between *Doshas* and normalcy or homeostasis is maintained by their cordial balance [2]. *Acharya Sushruta* has given much importance to the role of *Doshas* in maintenance of normalcy within body by saying- '*Deha Etaistu Dharyate*'- "the body is never without *Kapha, Pitta* and *Maruta (Vayu)* and even *Shonita* (blood); the body is always supported by these" [3].

All of the schools of Ayurveda accept the fact that, *Doshas* can be divided primarily into two categories, namely *Sharira Dosha* (which controls the somatic activities) and *Manasa Dosha* (which controls mental activities). Further *Sharira Doshas* are divided into three principle components namely *Vata Dosha, Pitta Dosha* and *Kapha Dosha*. Again *Manasa Doshas* are divided into two principle components namely *Raja Dosha* and *Tama Dosha*[4]. Although some scholars occasionally refer *Rakta* as the fourth *Dosha* in human body but this concept lacks fundamental principles of determination of the element called *Dosha*. Ideally *Doshas* can be determined on the basis of two fundamental aspects of their properties- (1) "*Swatantreyana Dushti Katritwam Doshatwam*"- the one which is capable to vitiate themselves and others independently & (2) "*Prakriyarambhatwe Sati Dushti Katritwam Doshatwam*"- the one which is responsible for determining *Prakriti* (phenotype) [5]. *Rakta* cannot be termed as *Dosha* as its lacks capability

Access this article online

Quick Response Code



<https://doi.org/10.47070/ijapr.v10iSuppl2.2542>

Published by Mahadev Publications (Regd.)
publication licensed under a Creative
Commons Attribution-NonCommercial-
ShareAlike 4.0 International (CC BY-NC-SA 4.0)

to vitiate itself independently, rather it is vitiated by the affliction of vitiated *Doshas* and also *Rakta* cannot determines one's *Prakriti*.

Among the *Sharira Doshas*, *Vata* has been considered as the most important and principal among others due to its properties, functions, regulating capacity over other *Doshas* and its capability of producing maximum number of diseases. Classically functions of *Vayu* have been described by all the scholars of Ayurveda, among them *Acharya Charaka* has done significant contribution. Apart from him, *Acharya Sushruta* and *Vagbhata* have also emphasised the various functions of *Vata Dosh*. The etymological derivation of the word '*Vata*' comes from '*Va Gatigandhanayo*' which refers to two significant aspect of functions of *Vata Dosh* in human body- '*Gati*' which refers to movement and '*Gandhana*' which refers to

initiation [6]. Thus it can be assumed that, the primary functions of *Vata Dosh* must include movement of other *Dosh*, *Dhatu* and *Mala* as well as to initiate different sensory organs as well as physical organs into their respective activities. Classically the qualities of *Vata Dosh*, as described by *Acharya Charaka*, have been described as- *Ruksha* (rough), *Shita* (cool), *Laghu* (light), *Sukshma* (subtle), *Chala* (mobile), *Vishada* (non-slimy) and *Khara* (coarse)[7]. The great commentator of *Ashtanga Hridayam*, *Acharya Hemadri* has described specific functions attributed to each of the *Gurvadi Gunas*. If we consider the functions attributed to the *Gurvadi Gunas* possessed by *Vata Dosh*, this can through a light on the overall functions of *Vata Dosh* itself. This has been summarized in the following table [8]:

Table 1: Classical functions of the each quality possessed by *Vata Dosh*

	<i>Guna</i> (Quality) of <i>Vata Dosh</i>	English Meaning	<i>Karma</i> (Functions)	English Meaning
1.	<i>Ruksha</i>	Rough	<i>Soshan</i>	Absorption
2.	<i>Shita</i>	Cool	<i>Stambhan</i>	Stagnation
3.	<i>Laghu</i>	Light	<i>Langhan</i>	Create lightness
4.	<i>Sukshma</i>	Subtle	<i>Vivarana</i>	Dilatation
5.	<i>Chala</i> (can be compared with <i>Sara Guna</i>)	Mobile	<i>Prerana</i>	Transportation
6.	<i>Vishada</i>	Non slimy	<i>Kshalana</i>	Scavenge
7.	<i>Khara</i>	Coarse	<i>Lekhana</i>	Which reduces body fat

On the basis of above functions of the specific qualities, we will analysis the different activities of *Vata Dosh* in the following section. Apart from this, the general functions of *Vata Dosh* have been elaborately described by different scholars. *Acharya Charaka* has described various functions of *Vata Dosh* in *Charaka Samhita*, *Sutrashana*, 18th chapter as- *Utsaha* (enthusiasm), *Ucchvas* (inspiration), *Nihswas* (expiration), *Cheshta* (movements), *Dhatugati Sama* (normal metabolic transformation of tissues) and *Samo Moksho Gatimatam* (proper elimination of excreta) [9]. Further, he has elaborately described the various activities of *Vata Dosh* in *Charaka Samhita*, *Sutrashana*, 12th chapter as follows:

1. *Tantrayantradhara*- *Vata* sustains all the organs of the body.
2. *Pravartaka Cheshtanamucchavachanam*- *Vata* prompts all types of actions.
3. *Niyanta Praneta Cha Manasa*- *Vata* restrains and impels the mental activities.
4. *Sarveindriyanamudyojaka*- *Vata* coordinates all the sense faculties.
5. *Sarveindriyarthanamabhivoda*- *Vata* helps in enjoyment of all sense faculties with their objects.

6. *Sarvashariradhatuvyuhakara*- *Vata* brings about compactness in all the tissue elements of the body.
7. *Sandhanakara Sharirasya*- *Vata* brings together different parts of the body.
8. *Pravartaka Vacha*- *Vata* prompts speech.
9. *Prakriti Sparshashabdayo*- *Vata* is in the origin of touch as well as sound.
10. *Shrotrasparshanayomulam*- *Vata* is the root cause of the auditory and tactile sense faculties.
11. *Harsha Utsaha Yoni*- *Vata* is the causative factor of joy and courage.
12. *Samirano Agne*- *Vata* ignites the digestive fire.
13. *Dosha Samsoshana*- *Vata* absorbs *Dosh* i.e. *Kleda* (watery portion).
14. *Kshepta Vahirmalanam*- *Vata* eliminates the excreta.
15. *Sthulanusrotasam Bhetta*- *Vata* pervades the various macro and micro circulatory channels.
16. *Karta Garbhakritinam*- *Vata* mould the shape of embryo.
17. *Ayushoanuvritti*- *Vata* is indicative of the continuity of the span of life [10].

Acharya Sushruta has also described the various functions of *Vata Dosh* in *Sushruta Samhita*, *Nidansthana*, 1st chapter as-

1. *Doshadhatwagnisamatam-Vata* maintains the balance between *Dosha, Dhatu* and *Agni*
2. *Sampraptim Vishayeshu-* *Vata* coordinates sensory organs with their objects and
3. *Kriyanamanulomyam-* *Vata* is responsible for proper functioning of all the physical and mental activities [11].

Acharya Vagbhata also described the various functions of *Vata Dosha* in *Ashtanga Hridayam, Sutrasthana*, 11th chapter as- *Utsaha* (enthusiasm), *Ucchvas* (inspiration), *Nihswas* (expiration), *Chesta* (movements), *Vegapravartanam* (initiation of natural urges) and *Samyagatya Cha Dhatunamkshananam Patavena Cha* (maintenance of body tissues in their normal state and proper functioning of the sense organs) [12]. Likewise many other scholars have also described the functions of *Vata Dosha* following the line of above three great scholars.

In the present study the authors have analysed the functions of *Vata Dosha* on the basis of above classical descriptions and conceptual understandings in a novel way.

DISCUSSIONS

The functions of *Vata Dosha* which have been classically described by various scholars can be analysed under the various headings as discussed below:

Supremacy of Vata Dosha among Sharira Doshas

Vata Dosha has been categorically mentioned first in the sequence of all *Sharira Doshas* by all the principal scholars of Ayurveda. In *Ashtanga Hridayam*, *Acharya Vagbhata* has poetically described the supremacy of *Vata Dosha* among all the other *Doshas* which can be discussed as below [13]:

- a. *Vata* is considered as supreme due to '*Vibhutwad*'- its omnipresent character. It can pervade the minute channels due to which when *Vata* gets vitiated it can reach to the minute parts of body more proficiently and can cause diseases effecting those parts.
- b. *Vata* is considered as supreme due to '*Ashukaritwad*'- it can rapidly transmit through all the channels of the body.
- c. *Vata* is considered as supreme due to '*Valitwad*'- it is more intense and strong in comparison with the other two *Doshas*.
- d. *Vata* is considered as supreme due to '*Anyakopanat*'- it is capable to vitiate other *Doshas* also. In the *Prakopa* and *Prasara* state, *Vata* helps in movement of other two *Doshas*.
- e. *Vata* is considered as supreme due to '*Swatantryad*'- it is independent. *Vata* is not dependant on other *Doshas* for its *Chaya*, *Prakopa* and *Prasara*.
- f. *Vata* is considered as supreme due to '*Vahu Rogatwad*'- it is capable of causing maximum

number of diseases. Among all the *Nanatmaja Vikara* (diseases caused due to vitiation of only one type of *Dosha* specifically) *Vataja Nanatmaja Vikara* are maximum in number i.e., 80, in comparison with *Pittaja* and *Kaphaja Nanatmaja Vikara* which are 40 and 20 in number subsequently [14]. As per *Charaka Samhita, Chikitsasthan*, chapter 28- diseases caused by vitiation of *Vata Dosha* are considered to be innumerable [15].

Regulation of Movement of Other Doshas by Vata Dosha

Regulations of movement of other two *Doshas* are controlled by *Vata Dosha*. *Vata* in its *Prakrita* or *Vikrita Avastha* (normal or abnormal condition) transmits other *Doshas* to their target organs to perform their normal functions or to produce various diseases. In this context, *Acharya Sharangadhar* has poetically described how *Kapha*, *Pitta*, *Dhatu* and *Mala* remain lame in absence of *Vata Dosha* and how *Vata* transports them just like the way clouds are transported in the sky to a specific spot to cause rains [16]. When *Acharya Sharangadhar* has described the role of *Vata Dosha* in transportation of other *Doshas* in their normal condition, *Acharya Sushruta* has described its role in transportation of other *Doshas* in their vitiated states- "among the *Tridoshas*, *Vata Dosha* is the cause for *Prasara* (spreading); though devoid of sensation, it is predominant with *Raja Guna* and the *Raja Guna* is the activator of all things" [17]. *Acharya Charaka* has described the role *Vata Dosha* in transportation of *Pitta* and *Kapha* to produce various diseases by saying- "in the body of the individual, *Vata*, *Pitta* and *Kapha* move though all the channels of circulation". Among them, *Vata* due to its subtle nature impels the remaining two *Doshas*. The aggravated *Vata* having provoked these two *Doshas* gets them scattered into different places of the body and obstructs the channels of circulation leading to the manifestation of different diseases, and drying up of tissue elements like *Rasa* etc. [18]. Thus it can be opined that, movement of *Pitta* and *Kapha Dosha* is regulated by *Vata Dosha*.

Vata Dosha as the Principal Factor for Maintaining Equilibrium Between other Doshas, Dhatus and Malas

Whenever *Vata* remains in its normal condition it performs multiple functions among them one of the important function is expulsion of waste products (*Mala*) which are produced due to functions of *Jatharagni* on *Ahara Rasa* and *Dhatwagni* on different *Dhatu*s. *Vata* has been considered as *Mala* of *Anna Rasa*, *Pitta* has been considered as *Mala* of *Rakta Dhatu* and *Kapha* has been considered as *Mala* of *Rasa Dhatu* [19]. Whenever these *Doshas* generate within body they comes out of different channels by the action of *Vata Dosha* and thus they remain in equilibrium state within body. Thus it can be said that, equilibrium state among

other *Doshas* is maintained by *Vata Dosha*. In *Charaka Samhita, Sutrasthana*, 18th chapter *Acharya Charaka* has mentioned functions of *Vata Dosha* as- “when *Vata* is in its normal state, it reflects itself in the form of enthusiasm, inspiration, physical movements, movements of *Dhatu*s to their *Poshya Dhatu*s (can be correlated with metabolic transformation of tissues) and excretion of different *Mala* or waste products in proper amount”^[20]. The role of *Vata Dosha* in excretion of different waste products of the body has been also mentioned in 12th chapter of *Charaka Samhita, Sutrasthana* as- “*Kshepta Vahirmalanam*”^[21]. In *Siddhithana* of *Charaka Samhita, Acharya Dhridhavala* has mentioned that, “*Vata* is responsible for expulsion of different *Mala* like *Vita, Mutra, Pitta* etc. from their respective *Ashaya* and thus prevents in the causation of diseases due to abnormal accumulation of them. Similarly, in its altered condition, the same *Vata Dosha* is responsible for accumulation of different *Mala* within their respective *Ashaya* and subsequent causation of different diseases for such abnormal accumulation”^[22]. Likewise *Acharya Sushruta* has also mentioned that, *Vata Dosha* is the principal cause for vitiation of the other two *Doshas*. In *Nidansthan* of *Sushruta Samhita, Acharya Sushruta* has termed *Vata Dosha* as- “*Achintya Virya*” (having unthinkable power), “*Doshanam Neta*” (the foremost and principal among all the *Doshas*) and “*Roga Samuha Rata*” (king of groups of diseases)^[23]. Thus we can clearly opine that, the equilibrium state of other two *Doshas* along with other *Dhatu*s and *Mala* is maintained by *Vata Dosha*.

Vata Dosha as Regulator of Agni

While mentioning the functions of *Vata Dosha*, *Acharya Charaka* has mentioned that *Vata* ignites *Agni*- “*Samiranoagne*”^[24]. Also, *Vata Dosha* in form of *Samana Vayu* has been said to be the promoter of power of *Agni*- “*Samanoagnivalaprada*”^[25]. Also describing the various types of alteration of *Agni*, *Acharya Charaka* has mentioned one condition known as *Vishmagani* which is caused by vitiation of *Vata Dosha*^[26]. *Acharya Sushruta* has also mentioned the importance of *Vata Dosha* as regulator of *Dosha, Dhatu* and *Agni* in following way- “*Anila (Vata)* pervades the entire body and when not aggravated, maintains the normalcy of *Dosha, Dhatu* and *Agni*”^[27]. Thus it can be said in line of the classical scholars that, *Vata Dosha* acts as a supreme regulator of *Agni*. As *Agni* is considered to be the most essential factor for digestion (in form of *Jatharagni*), absorption (in form of *Bhutagni*) and metabolism (in form of *Dhatwagni*)^[28], so it can be concluded that, *Vata Dosha* is the sole regulator of all these activities in human body which are essential for sustenance of life. That’s why *Acharya Charaka* has felicitated *Vata Dosha* by saying “*Vayurayuvalem Vayurvayurdhata Sharirinam*” which means ‘*Vayu*

(*Vata Dosha*) is the *elan vitae*, *Vayu* is the strength, *Vayu* is the sustainer of living beings’^[29].

Vata Dosha as Regulator of Mana & Indriya

Due to its omnipresent character, *Vata* can pervade the minutest part of body and thus it can reach the *Mana* (mind) and *Indriya* (sensory organs) very subtly. In *Vatakalakaliya Adhyaya* of *Sutrasthana* of *Charaka Samhita*, this aspect has been elaborately described under the functions of *Vata Dosha* by *Acharya Charaka* in following way^[30]:

- “(Vata) *Pravartaka Cheshtanamucchavachanam*”- *Vata* promotes all types of action.
- “(Vata) *Niyanta Praneta Cha Manasa*”- *Vata* restrains and impels the mental activities.
- “(Vata) *Sarveindriyanamuddyojaka Sarveindriya-rthanambhivodha*”- *Vata* coordinates all the sense faculties and helps in enjoyment of their objects.
- “(Vata) ‘*Pravarataka Vacha*’, ‘*Prakriti Shabda Sparshayo*’, ‘*Shrotra Sparshanayo Mulam*’, ‘*Harshotsahayoni*’- *Vata* ‘prompts speech’, ‘is the origin of touch as well as sound’, ‘root cause of the auditory and tactile sense faculties’ ‘causative factor of joy and courage’.

As because *Vata* controls mind and its activities, so vitiation of *Vata* leads to causation of different *Manasa Roga* (psychiatric diseases). Also, *Vata* has been said to be dominant of *Rajo Guna*, one of the *Manasa Dosha*^[31]. So in case of vitiation of *Vata*, there is also vitiation of *Rajo Guna* which ultimately vitiates mind and its attributes. So, it can be said that, *Vata* acts as the root cause of different *Manasa Roga*. Likewise, all the sensory and physical organs are controlled by *Vata Dosha*. *Pratyaksha* or perception is arise due to manifestation of a mental faculty instantaneously manifested as a result of the proximity of *Atma* (soul), *Indriya* (sensory organs), *Mana* (mind) and *Indriyarth*a (sensory objects)^[32]. As *Vata* regulates the movement and activity of *Mana* and *Indriya*, it can be said that, *Vata Dosha* regulates different sensory perceptions also. In case of vitiation of *Vata Dosha*, deception of sensory perception occurs. So it can be said that, *Vata* acts as regulator of mind and different sensory and physical organs.

Vata Dosha as Regulator of Srotas

Vata acts as regulator of all the *Srotas* of human body. The etymological derivation of *Srota* as given by *Acharya Charaka* states that, the channels through which transudation of nutrient materials takes place are known as *Srotas*- “*Sravanat Srotamsi*”^[33]. The transudation of any fluid or liquid needs some displacement which can be done by virtue of *Chala Guna*- which is possessed by *Vata Dosha* only^[34]. As stated earlier, *Vata Dosha* due to its unique property of *Chala Guna* can transport the other two *Doshas* to different places. Likewise, under the function of *Loka Vayu* or environmental air *Acharya Charaka* has

mentioned one function as- "*Pravartanam Srotasam*" or initiation of currents in water [35]. This same concept can be applied in case *Vata Dosha* also as both are same in terms of elemental constitution. Thus it can be said that, *Vata Dosha* initiates and regulates the process of transmission and transudation of different materials through different channels. Under the description of *Samana Vayu*, *Acharya Charaka* has mentioned that it pervades the *Swedavaha Srotas*, *Doshavaha Srotas* and *Ambuvaha Srotas*- "*Swedadoshambuvahini Srotamsi Samadhishtita*" [36]. Thus it can be said that *Vata Dosha* acts as a regulator of different *Srotas*.

Impact of Vata Vitiatio on Srotas and its role in Srotadusti

In this connection we must discuss about the impact of vitiatio of *Vata Dosha* on *Srotas*. Vitiatio of any *Dosha* can be conceptualised on the basis of three aspects- vitiatio of the whole substance (*Dravyata Vriddhi*), vitiatio of its quality (*Gunata Vriddhi*) and vitiatio of its function (*Karmata Vriddhi*). *Vata Dosha* possess the following qualities viz.- *Ruksha*, *Shita*, *Laghu*, *Sukshma*, *Chala*, *Vishada* and *Kshara*. One of the function of *Shita Guna* is *Stambhana* which can be understood as sluggishness of any process or movements within human body[37]. So in case of vitiatio of *Vata Dosha*, there may be instance of sluggishness of movements through different channels. Also, in *Vatakalakaliya Adhyaya* of *Sutrasthan* in *Charaka Samhita*, one of the functions of *Vata Dosha* has been said to be- "*Dosha Samshoshan*". *Acharya Chakrapani Dutta* in his commentary has referred this terminology as- "*Sharira Kleda Samshoshana*" which is absorption of watery portion of the body [39]. This very function can be attributed to the *Ruksha Guna* of *Vata Dosha*[40]. Also, when there is sluggishness of movement of any fluid within channels, the scope of absorption will be increased. So by virtue of its *Dosha Samsoshana Karma* or *Ruksha Guna*- the substance within channels may become more condensed and turns into bolus like structure. Under the function of *Vikrita Vata Dosha*, this very aspect has been termed as '*Varta*'. The meaning of the term '*Varta*' has been interpreted as '*Vartulikara Varta*' by *Acharya Chakrapani* and '*Purishadinam Pindikaranam*' by *Acharya Arundutta*. Both the meaning refers to formation of bolus within channels. Thus in case of vitiatio of *Vata Dosha* the movements of contents of *Srota* will become sluggish or reduced and subsequently may give rise to formation of bolus like structure. This will cause obstruction of *Srotas* which will further vitiatio *Vata Dosha* more. This concept can be applied to *Swas* and *Kasa Roga* where there is vitiatio of *Pranavaha Srotas* by vitiatio *Vata Dosha* and subsequent dryness of *Avalambaka Kapha* and obstruction of *Srotas* by its dryness and condensed

form. This obstruction of *Pranavaha Srotas* subsequently vitiates *Vata Dosha* more causing respiratory distress and cough. This type of alteration within the course of channels can be compared with *Sanga* type of *Srotadusti*.

Again, under the function of '*Vikrita Loka Vayu*' *Acharya Charaka* has mentioned one as- "*Pratisaranamapaganam*"- which can be interpreted as 'changing the course of the rivers to opposite direction' [41]. This very concept can be applied in vitiatio of *Vata Dosha* also. Vitiatio *Vata Dosha* often changes the direction of the course of channels to opposite. This can be seen in case of *Tamakswas Roga* where there is movement of *Vata Dosha* towards '*Pratiloma Disha*' (opposite direction) [42]. Similarly when this happened within *Pakvashaya*, it can be interpreted as retro peristalsis giving rise to diseases like *Udavarta*. Same can be said in case of *Chhardi* also. So, such alteration in flow of channels can be compared with *Vimargagamana* type of *Srotadusti*.

Due to its *Ruksha Guna* and *Kleda Samsoshaka Karma*, *Vata Dosha* absorbs the watery portion of the contents of channels and converts them into bolus as discussed earlier. Thus it can be said that, in case of *Arbuda* or *Granthi*- this very unique character of *Vata Dosha* gives rise to tumour like structures within *Medavaha* and *Mamsavaha Srotas*. This type of vitiatio of *Srotas* can be comparable to *Shiragranthi* type of *Srotadusti*.

Vata Dosha by virtue of its *Chala Guna* can drags out other *Doshas* from one site to another. This unique character helps to regulate the transmission of different substance i.e., *Dosha* and *Dhatu*s through different *Srotas*. When vitiatio, *Vata Dosha* can drags down other *Doshas* to another place and expels them through different orifices and channels abnormally. This phenomenon can be observed in case of *Prameha* where vitiatio *Vata Dosha* drags down *Kapha* and *Pitta Dosha* along with *Meda*, *Mamsa* & *Shariraja Kleda* to *Vasti* and mixes up with urine and expels them through *Mutravaha Srotas*[43]. This type of vitiatio of *Mutravaha Srota* due to vitiatio *Vata Dosha* results into increased amount of urination and can be compared with *Atipravritti* type of *Srotadusti*.

Vata Dosha as Parama Yogavahi

One of the primary cause for supremacy of *Vata Dosha* and its ability to produce the maximum number of diseases is its ability to accentuate the properties of other *Doshas* without losing its own character. Having possessed with such unique quality *Vata* has been termed as '*Parama Yogavahi*'. *Acharya Charaka* has described *Vata Dosha* as '*Yogavahi*' in nature. In combination with other *Doshas* it produces both types of effects. For example, when combined with *Tejas* (*Pitta Dosha*) it produces burning sensation and when combined with *Soma* (*Kapha Dosha*) it

produces cooling effect [44]. Having observing such property of *Vata Dosha*, *Acharya Sushruta* has divided the all substance of this universe into two broad groups only- *Agneya* and *Soumya*.

CONCLUSION

From the above discussions it can be concluded that, among all the *Doshas* of our body, *Vata Dosha* possesses some unique qualities by virtue of which it performs multiple types of functions in our body. *Vata Dosha* can pervade the minutest channels due to its *Sukshma Guna* which helps it to regulate the activities of various channels. Due to its *Ruksha Guna* it helps in absorption of watery portion of body. Also due to its *Shita Guna* it helps to sluggish the movements. By virtue of these two qualities *Vata Dosha* in its aggravated state causes obstructions in channels and gives rise to several types of diseases. *Vata Dosha* due to its *Chala Guna* which is responsible for movement of *Doshas* and *Dhatus*, helps to regulate the movement of them in a coordinate way. *Vata Dosha* helps to eliminates various types of waste products through different orifices by virtue of its *Vishada Guna*. Due to its *Laghu*, *Sukshma* and *Chala Guna*, *Vata Dosha* regulates mind and sensory organs as well as their different activities. By regulating *Agni*, *Vata Dosha* regulates all the biological activities which are essential for sustenance of life like digestion, absorption and metabolism. That's why *Acharya Charaka* has referred *Vata Dosha* as the supreme sustainer of the body and controller of everything in universe. So, it can be finally concluded that, on the basis of available classical descriptions about the various qualities and functions of *Vata Dosha*, we can further analyse the functions of *Vata Dosha* in our body more elaborately which will help us to understand the importance of *Vata Dosha* in maintaining the homeostasis of human body and sustenance of life in a better way.

REFERENCES

1. Shastri Ambikadutta, editor. Sushrut Samhita of Maharshi Sushrut. Reprint. Vol. 1. Sutrasthan, chapter 15, Verse no. 3. Varanasi: Chaowkhamba Sanskrit Sansthan, 2012. Page no. 73
2. Murthy Srikantha K.R., editor, Vagbhata's Astanga Hridayam (Text, English translation, Notes etc.), Reprint Ed., Vol. 1, Varanasi: Chaukhamba Orientalia, 2018, Sutrasthana, chapter 1, Verse no. 20, page no. 12
3. Murthy Srikantha K.R., editor, Illustrated Sushruta Samhita (Text, English translation, Notes etc.), Reprint Ed., Vol. 1, Varanasi: Chaukhamba Orientalia, 2016, Sutrasthana, chapter 21, Verse no. 4, page no. 152
4. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 1, Verse no.57, page no. 41
5. Desai Ranjitrai, Nidan Chikitsa Hastamalaka, Reprint Ed., Vol. 1, Kolkata, Shri Baidyanath Ayurved Bhawan Pvt. Ltd., 2010, chapter no. 1, page no. 10
6. Shastri Ambikadutta, editor. Sushrut Samhita of Maharshi Sushrut. Reprint. Vol. 1. Sutrasthan, chapter 21, Verse no. 5. Varanasi: Chaowkhamba Sanskrit Sansthan, 2012. Page no. 113
7. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 1, Verse no. 59, page no. 43
8. Paradakara Hari Sadasiva Sastri, editor. Astangahridaya of Vagbhata: commentary Ayurved Rasayana of Hemadri. Reprint ed., Varanasi, Chaukhamba Sanskrit Sansthan, 2012, Sutrasthan, Chapter 1, Hemadri's commentary on verse no. 18, page no. 12
9. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 18, Verse no. 49, page no. 347
10. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 12, Verse no. 8, page no. 237
11. Shastri Ambikadutta, editor. Sushrut Samhita of Maharshi Sushrut. Reprint. Vol. 1. Nidansthan, chapter 1, Verse no. 10. Varanasi: Chaowkhamba Sanskrit Sansthan, 2012. Page no. 297
12. Murthy Srikantha K.R., editor, Vagbhata's Astanga Hridayam (Text, English translation, Notes etc.), Reprint Ed., Vol. 1, Varanasi: Chaukhamba Orientalia, 2018, Sutrasthana, chapter 11, Verse no. 1, page no. 155
13. Murthy Srikantha K.R., editor, Vagbhata's Astanga Hridayam (Text, English translation, Notes etc.), Reprint Ed., Vol. 1, Varanasi: Chaukhamba Orientalia, 2018, Sharirsthana, chapter 3, Verse no. 84, page no. 413
14. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 20, Verse no. 10, page no. 362

15. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 5. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Chikitsasthan, Chapter 28, Verse no. 13, page no. 22
16. Srivastava Sailaja, editor. Sharangadhar Samhita of Sharangadhar, Reprint edition, Varanasi: Chaowkhamba Sanskrit Sansthan, 2013. Purvakhanda, Chapter 5, Verse no. 25, Page no. 65
17. Shastri Ambikadutta, editor. Sushrut Samhita of Maharshi Sushrut. Reprint. Vol. 1. Sutrasthan, chapter 21, Verse no. 28. Varanasi: Chaowkhamba Sanskrit Sansthan, 2012. Page no. 119
18. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 5. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Chikitsasthan, Chapter 28, Verse no. 59- 60, page no. 36
19. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 3. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Chikitsasthan, Chapter 15, Verse no. 18- 19, page no. 237
20. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 18, Verse no. 49, page no. 347
21. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 12, Verse no. 8, page no. 237
22. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 6. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Siddhistan, Chapter 1, Verse no. 38- 40, page no. 164
23. Shastri Ambikadutta, editor. Sushrut Samhita of Maharshi Sushrut. Reprint. Vol. 1. Nidansthan, chapter 1, Verse no. 8. Varanasi: Chaowkhamba Sanskrit Sansthan, 2012. Page no. 297
24. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 12, Verse no. 8, page no. 237
25. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 5. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Chikitsasthan, Chapter 28, Verse no. 8, page no. 21
26. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 3. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Chikitsasthan, Chapter 15, Verse no. 50- 51, page no. 240
27. Shastri Ambikadutta, editor. Sushrut Samhita of Maharshi Sushrut. Reprint. Vol. 1. Nidansthan, chapter 1, Verse no. 10. Varanasi: Chaowkhamba Sanskrit Sansthan, 2012. Page no. 298
28. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 3. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Chikitsasthan, Chapter 15, Verse no. 6- 17, page no. 230- 241
29. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 5. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Chikitsasthan, Chapter 28, Verse no. 3, page no. 19
30. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 12, Verse no. 8, page no. 237
31. Shastri Ambikadutta, editor. Sushrut Samhita of Maharshi Sushrut. Reprint. Vol. 1. Nidansthan, chapter 1, Verse no. 8. Varanasi: Chaowkhamba Sanskrit Sansthan, 2012. Page no. 295
32. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 11, Verse no. 20, page no. 211
33. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 30, Verse no. 12, page no. 595
34. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office,

- 2004, Sutrasthan, Chapter 1, Verse no. 59, page no. 43
35. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 12, Verse no. 8, page no. 238
36. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 5. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Chikitsasthan, Chapter 28, Verse no. 8, page no. 21
37. Paradakara Hari Sadasiva Sastri, editor. Astanga hridaya of Vagbhata: commentary Ayurved Rasayana of Hemadri. Reprint ed., Varanasi, Chaukhamba Sanskrit Sansthan, 2012, Sutrasthan, Chapter 1, Hemadr'si commentary on verse no. 18, page no. 12
38. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 12, Chakrapani's commentary on Verse no. 8, page no. 238
39. Paradakara Hari Sadasiva Sastri, editor. Astangahridaya of Vagbhata: commentary Ayurved Rasayana of Hemadri. Reprint ed., Varanasi, Chaukhamba Sanskrit Sansthan, 2012, Sutrasthan, Chapter 1, Hemadri commentary on verse no. 18, page no. 12
40. Desai Ranjitrai, Nidan Chikitsa Hastamalaka, Reprint Ed., Vol. 1, Kolkata, Shri Baidyanath Ayurved Bhawan Pvt. Ltd., 2010, chapter no. 1, page no. 13
41. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 1. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Sutrasthan, Chapter 12, Verse no. 8, page no. 238
42. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 4. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Chikitsasthan, Chapter 17, Verse no. 56, page no. 156
43. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 3. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Chikitsasthan, Chapter 6, Verse no. 5- 6, page no. 98
44. Sharma R.K., Dash Bhagwan, editor. Charaka Samhita of Agnivesh: commentary Ayurveda Dipika of Chakrapani Dutta. Reprint Ed. Vol. 3. Varanasi: Chowkhamba Sanskrit Series Office, 2004, Chikitsasthan, Chapter 3, Verse no. 38, page no. 74

Cite this article as:

Bijita Majumder, Sukalyan Ray. Studies on Functions of Vata Dosha- A Novel Approach. International Journal of Ayurveda and Pharma Research. 2022;10(Suppl 2):117-124.

<https://doi.org/10.47070/ijapr.v10iSuppl2.2542>

Source of support: Nil, Conflict of interest: None Declared

***Address for correspondence**

Dr. Sukalyan Ray

Associate Professor & H.O.D.,

Dept. of Roga Nidan Avum

Vikriti Vigyan,

Raghunath Ayurved Mahavidyalay &

Hospital, Contai, Purba Medinipur,

West Bengal.

Email: spandan24x7@gmail.com

Disclaimer: IJAPR is solely owned by Mahadev Publications- dedicated to publish quality research, while every effort has been taken to verify the accuracy of the content published in our Journal. IJAPR cannot accept any responsibility or liability for the articles content which are published. The views expressed in articles by our contributing authors are not necessarily those of IJAPR editor or editorial board members.