

A REVIEW ARTICLE ON IMPORTANCE OF VATA DOSHA**Dr. Nisha Mor*¹**¹PhD Scholar, Department of Ayurveda, Desh Bhagat University Mandi Gobindgargh Punjab.Article Received on
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***Corresponding Author****Dr. Nisha Mor**PhD Scholar, Department of
Ayurveda, Desh Bhagat
University Mandi
Gobindgargh Punjab.**ABSTRACT**

The elements that make up the human body are Mala, Dhātu, and Dosha. Because of its special qualities and range of bodily functions, it is believed that of all the doshas, the vata dosha is the most significant. In addition to other Doshas, it regulates the movements of Dhātu and Mala. It supports the preservation of the Doshas, Mala, and Dhātus balance condition. At times of intensified states, it relocates all other Doshas to different locations, where they create issues. It aids in the body's waste elimination, which supports homeostasis. Agni regulation is crucial for vata dosha, which controls all other dosha states and maintains homeostasis through their harmonious balance. Vata dosha governs several physiological processes, including metabolism, absorption, and digestion.^[2] The body is constantly nourished by the processes of Kapha, Pitta, Vata, and even Shonita (blood), which are

important for sustenance of the life, according to Acharya Sushruta, who placed great emphasis on the role of tridoshas in maintaining normalcy within the body. Vata Dosha governs the various sensory organs of the body and their proper functioning, as well as mental moods and their activities. Vata Dosha is also responsible for different Srotadusti, which cause different diseases to arise, and for the acts of different Srotas. What distinguishes the Vata Dosha from the other Doshas is its capacity to emphasize the positive aspects of other Doshas while maintaining its unique personality. When paired with other Doshas, it can also induce a variety of diseases due to its unique properties. Consequently, most diseases arise from an exacerbated state of Vata Dosha, but in a normal state, it is the most vital element for life and helps to maintain the body's equilibrium.

KEYWORDS: Vata, sharir kriya, homeostasis.

INTRODUCTION

The human body is made up of three parts: Dosha, Dhātu, and Mala.^[1] Dosha is primarily responsible for maintaining homeostasis within the body. In the words of Acharya Vagbhata, diseases result from an imbalance between the doshas, and their peaceful cohabitation maintains homeostasis.^[2] Sushruta, the Acharya, wrote, "*Deha Eṣaistu Dhāryate*," which means "*the elements that the body always relies on to support itself are Shonita (blood), Kapha, Pitta, and Maruta (Vayu)*." This emphasizes the need for Doshas to maintain bodily normalcy.^[3]

Two basic types of doshas are recognized by all Ayurvedic schools: Cerebral activities are governed by Manasa dosha and physical actions by Sharira dosha. The 3 primary components of Kapha Dosha, Vata Dosha, Pitta Dosha, as well as Sharira Doshas, are also divided into various categories. Once more, the two primary elements of Manasa Doshas are Tama Dosha along with Raja Dosha.^[4] Even while certain scholars occasionally known as to Rakta as the 4th dosha in the human body, the concept is devoid of the necessary components that establish the dosha element. In an ideal world, Doshas would be identified by two fundamental qualities: (1) "**Swatantreyana Dushti Katritwam Doshatwam**"—the ability to corrupt oneself and other people on one's own—and (2) "**Prakritiyambhakatwe Sati Dushti Katritwam Doshatwam**"—the capacity to identify Prakriti (phenotype).^[5] Since Rakta cannot ascertain an individual's Prakriti as well as it is corrupted by the occurrence of vitiated Doshas, it could not be considered a Dosha. It is also vital to itself independently.

Vata is considered the most important and basic of the Sharira Doshas cause of its attributes, roles, capacity to govern another Doshas, and capacity to induce the highest number of diseases. The traditional roles of Vayu have been chronicled by all Ayurvedic academics; Acharya Charaka has contributed significantly. Apart from him, the various roles portrayed by Vata Dosha has been emphasized by Vagbhata and Acharya Sushruta. "*Va Gatigandhanayo*," which explains two crucial facets of the Vata Dosha's operation in the human body—"Gati," or motion, and "Gandhana," or starting—is where the word "Vata" originates.^[6] It follows that the motion of other Doshas, Dhatus, and Mala, and the activation of various sensory and bodily organs in their appropriate activities, must be among the principal roles of Vata Dosha. In the past, Acharya Charaka listed the following characteristics of the Vata Dosha: **Laghu (light), Shita (cool), Khara (coarse), Vishada (non-slimy), Chala (mobile), Sukshma (subtle), and Ruksha (rough)**.^[7] Renowned

Ashtanga Hridayam commentator *Acharya Hemadri* had been outlined the specific action assigned to every Gurvadi Guna. When we examine the roles associated with the Gurvadi Gunas which Vata Dosha possesses, we may gain insight into the general duties of Vata Dosha.

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

	Guna (Quality) of Vata Dosha	English Meaning	Karma (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

We will examine the several activities of Vata Dosha in the section that follows, taking into account the roles played by the specific attributes that were previously discussed. In addition, a few scholars have given thorough explanations of the broad functions of Vata Dosha. According to Acharya Charaka, the different roles of Vata Dosha described in **SamoMoksho Gatimatam** (proper elimination of excreta), **Nihswas** (expiration), **Sutrashana**, 18th chapter **asUtsaha** (enthusiasm), **Charaka Samhita**, **Cheshta** (movements), **DhatugatiSama** (normal metabolic transformation of tissues) along with **Ucchvas** (inspiration).^[9]

In the 11th chapter of *the Ashtanga Hridayam Sutrasthana*, *Acharya Vagbhata* expounded on many functions of Vata Dosha in the following manner: **Vegapravartanam** (beginning of natural desires), **Nihswas** (expiration), **Ucchvas** (inspiration), **Utsaha** (enthusiasm), **Cheshta** (movements), **and Samyagatya Cha Dhatunamkshanam Patavena Cha:** natural state preservation of body tissues and proper function of sensory organs.^[12] In a similar vein, many additional scholars have elaborated on the function of Vata Dosha, including ideas from the writings of the 3 previously named greats.

Regulation of Movement of Other Doshas by Vata Dosha

Vata dosha controls the regulation of movement of the other two doshas. The other two Doshas are sent to their target areas in both normal and abnormal conditions, where they carry out essential duties or cause numerous illnesses. In this connection, Acharya Sharangadhar had been beautifully expressed how Vata moves Dhatus, Pitta, Malas, as well as Kapha in a way that is comparable to how the clouds have been moved to a specific spot in

the sky to produce rainfall, and how the absence of Vata Dosha renders them incapacitated.^[16] The way in which Vata Dosha facilitates other Doshas in their sama avastha was expounded upon by Acharya Sharangadhar. According to Acharya Sushruta, Vata is the cause of Prasara (spreading); though it lacks emotion, it is associated with Raja Guna, which is the initiator of all activities. Vata also plays a part in the transit of another Doshas in its inferior circumstances.^[17] According to **Acharya Charaka**, "tridoshas move through all of the circulation in the body of the individual," which explains how the Vata Dosha facilitates the movement of the other 2 doshas and causes a variety of ailments. Vata, being the most delicate of the Doshas, drives out the other two. These two Doshas are triggered by an agitated Vata, which then distributes them throughout the body and obstructs blood vessels. This leads to a variety of ailments and desiccation of the components of the tissue like Rasa, between another thing.^[18]

The other 2 Doshas are governed by the Vata Dosha. Other Doshas are transferred by Vata to the targeted organs, resulting in to act correctly or to display a range of illnesses, depending on whether it is in its Prakrita / Vikrita Avastha (pathological or normal) condition. Acharya Sharangadhar has poetically expressed in this context how Vata moves Kapha, Pitta, Dhatus, and Mala to a given region to make rain, much as clouds have been pushed into a definite position in the sky to form rain when Vata Dosha is absent.^[16] Function of Vata Dosha in the movement of other Doshas in their vitiated states is explained by Acharya Sushruta, who quotes Acharya Sharangadhar as saying that "vata Dosha is the Tridosha that causes Prasara (spreading); it is predominant with Raja Guna, which is the stimulant of every things, despite having no sensation."^[17] According to **Acharya Charaka**, "tridoshas move through all the channels of circulation in the individual's body" which explains how the Vata Dosha facilitates the movement of the another 2 doshas, which in turn causes numerous diseases. Because of its subtlety, Vata dosha among them pushes the other two doshas aside. The activation of these two Doshas by the aggravated Vata scatters them throughout the body as well as obstructs which is the pathways of circulation, causing to the emergence of many illnesses and the drying out of tissue components as example Rasa, etc.^[18] Consequently, it may be concluded that the kapha and pitta doshas are controlled by the vata dosha.

Vata Dosha as the Principal Factor for Maintaining Equilibrium Between pitta, kapha Dhatus and Mala

Vata has several functions when it is in its natural state. One of these is the production of Mala, which is caused by the actions of Jatharagni on Ahara Rasa as well as Dhatwagni on each Dhatus. It is believed that Aana rasa is the Mala of Vata, rakta dhatu is the Mala of Pitta, and rasa dhatu is the Mala of Kapha.^[19] These doshas remain in an equilibrium state because, when they arise in the body, the vata dosha helps them to exit rather than the other doshas. Consequently, it could be said that vatta dosha controlled the equilibrium of other doshas. In the Charaka Samhita Sutrasthana's 18th chapter, Maharishi Charaka lists the following roles of Vata Dosha: in a normal state, Vata manifests as physical movements, inspiration, enthusiasm, the function of Dhatus to its Poshya Dhatus (which is associated with the changes in a tissues' metabolism), as well as the elimination of waste of various Mala/ waste products in the appropriate amount.^[20] In the 12th chapter of Charaka Samhita, Sutrasthana, the Vata Dosha's function in eliminating various waste elements from the body is also described under the heading "Kshepta Vahirmalanam."^[21] Acharya Dhridhavalala states in the Siddhisthana of the Charaka Samhita that mala, such as Pitta, Mutra, and Vita, from their respective locations and so stops the genesis of ailments owing to abnormal buildup of them in our body, which is responsible due to baat doshas. Comparably, in its aberrant state, the same Vata Dosha is in charge of the accumulation of various Mala within each Ashaya and the consequent etiology of various ailments as a result of this aberrant accumulation.^[22] Additionally, according to Acharya Sushruta, the main factor causing the pitta and kapha doshas to become vitiated is the vata dosha. Vata Dosha is referred to by Acharya Sushruta as "**Achintya Virya**" (possessing unimaginable power), "Doshanam Neta" (the foremost as well as chief between vata, pitta, and kapha), and "Roga Samuha Rata" (the king of groupings of ailments) in the Nidansthan of Sushruta Samhita.^[23] Thus, it is evident to us that only the vata dosha is responsible for maintaining the balanced state of the pitta, kapha, and all Dhatus and Mala doshas.

Vata Dosha as Regulator of Mana & Indriya

Owing to its universal nature, Vata may readily permeate even the smallest portion of the body, allowing it to effortlessly reach the Mana (mind) as well as Indriya (sensory organs). Within the Vatakalakaliya Adhyaya of Sutrasthana of Charaka Samhita, Acharya Charaka has expounded on this aspect in detail, explaining it as follows^[30]:

- a. "(Vata) Pravartaka Cheshtanamucchavachanam"- The Vata maintains all kinds of activity.

- b. “(Vata) Niyanta Praneta Cha Manasa”- It (Vata) prevent and forces the mental activity.
- c. “(Vata) Sarveindriyanamuddyojaka Sarveindriyarthanambhivodha”- All of the senses are coordinated by Vata, who also facilitates delight in their activities.
- d. “(Vata) ‘Pravarataka Vacha’, ‘Prakriti Shabda Sparshayo’, ‘Shrotra Sparshanayo Mulam’, ‘Harshotsahayoni’- Vata is the "reason of excitement as well as courage," "stimulates speech," "is the source of touch and sound," as well as "the root reason of the auditory and tactile sense faculties."

Vata governs the mind and all of its functions, so imbalances in Vata are the root cause of many Manasa Rogas (psychiatric disorders). Furthermore, it has been mentioned that Vata is the Manasa Dosha that dominates Rajo Guna.^[31] Thus, when Vata is vitiated, Rajo Guna is likewise vitiated, and this ultimately vitiates the intellect and its qualities. So, it may be said that different Manasa Rogas are the root cause of vata.

Likewise, vata dosha controls all the sensory and physical organs. The instantaneous emergence of a mental faculty due to the close closeness of Atma (soul), Mana (mind), Indriya (sensory organs), as well as Indriyarth (sensory objects) is known as praktyaksha or perception.^[32]

It might be argued that, just as vata dosha governs Mana and Indriya's mobility and activity, it also governs various sensory impressions. When the Vata Dosha is vitiated, there is a deceit of sensory experience. Thus, it can be claimed that vata governs the intellect as well as various sensory and bodily organs.

Regulator of Srotas - Vata dosha

Vata is the controller of all the Srotas in the human body. As per Acharya Charaka's etymological explanation, Srotas are the conduits that facilitate the transfer of nutrients, hence the term "Sravanat Srotamsi."^[33] Any fluid or liquid needs to be moved, and Chala Guna, which is solely helpful in transportation and is held by Vata Dosha, can do this.^[34] As previously stated, Chala Guna in Vata Dosha has a unique characteristic that enables it to transport Pitta and Kapha to other places.

Impact of Vata Vitiating on Srotas and its Role in Srotadusti

We need to talk about how the vitiation of Vata Dosha affects Srotas, or channels, in this. Any Dosha that has become vitiated can be explained using three principles: vitiation of the

material as a whole (Dravyata Vriddhi), vitiation of their qualities (Gunata Vriddhi), as well as vitiation of their action (Karmata Vriddhi). Ruksha (dry), Shita (cold), Laghu (light), Sukshma (little), Chala (movable), Vishada, and Kshara are the qualities of the vata dosha. One of Shita Guna's functions is stambhana, or stiffness, which is the slowness of all bodily functions and movements.^[37] Therefore, if the Vata Dosha is vitiated, there may be instances of sluggishness in flow through various channels (strotas).

Furthermore, according to Sutrasthan's Vatakalakaliya Adhyaya in the Charaka Samhita, "Dosha Samshoshan" is one of Vata Dosha's tasks. In his commentary, Acharya Chakrapani Dutta used the term "Sharira Kleda Samshoshana," which denotes the body's absorption of water.^[39] This very function is due to Vata Dosha's Ruksha Guna, or dryness.^[40] There will be more absorption potential in channels when there is sluggish fluid flow. Therefore, due to its Dosha Ruksha Guna, the material in channels may condense more, take the form of a bolus-like structure, and clog them. This very facet has been referred to as "Varta" under the Vikrita Vata Dosha function. Acharya Chakrapani has defined "Varta" as "Vartulikara Varta," while Acharya Arundutta has defined it as "Purishadinam Pindikaranam." Both methods allow for the bolus to form inside the channels. Channel obstruction will result from this, further vitiating Vata Dosha. This idea applies to Swas and Kasa Roga, where a vitiated Vata Dosha causes Pranavaha Srotas to become vitiated, leading to a dry Avalambaka Kapha along with the obstruction of strotas by dryness as well as condensed form.

The vata dosha is made worse by this blockage of Pranavaha Srotas, leading to coughing and respiratory distress. This kind of change that occurs within channels is comparable to the Sanga type of Srotadusti.

CONCLUSION

Based on the aforementioned considerations, it can be inferred that Vata Dosha is unique among all Doshas in our body since it serves a variety of purposes in the human body. Even the smallest channels can be penetrated by Vata Dosha because of its Sukshma (tiny) Guna, that helps regulate the function of different channels. Its Ruksha (dryness) Guna facilitates the body's fluid-absorbing portion's absorption. Because of its Shita (coldness), it also helps to slow down movement. Guna. Vata Dosha, when it becomes more intense, results in obstructions in the stories and gives rise to many ailments and difficulties because of these two or three traits. Vata Dosha facilitates the coordinated movement of Dhatus and Doshas due to its Chala Guna (movable), that governs their motion. By virtue, the Vishada Guna of

Vata Dosha facilitates the elimination of various waste products via a multitude of openings. The Vata Dosha manages the mind and sensory organs along with their many actions because of its laghu, sukshma, and chala guna. Agni, which is governed by Vata Dosha, governs all biological functions, including absorption, metabolism, as well as digestion, which are essential to life. Thus, Acharya Charaka refers to Vata Dosha as the body's primary sustainer and the primary sustainer of the universe. Finally, it can be said that, based on the different attributes and roles of Vata Dosha, we can further analyze that Vata Dosha plays more complex roles in our bodies, which aids in our understanding of the significance of Vata Dosha in better regulating homeostasis of the human body as well as the sustenance of the life.

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