

**VATA DOSHA (VAYU): IT'S ROLE IN NORMAL PHYSIOLOGY AND DISEASE PROCESSES IN AYURVEDA**Dr. Vishnu Prashad Sharma\*<sup>1</sup>, Dr. Lokesh Chandra Sharma<sup>2</sup><sup>1</sup>Professor, Department of Physiology, Govt. Akhandanand Ayurvedic College, Ahmedabad, India.<sup>2</sup>Professor, P.G. Department of Samhita, Govt. Akhandanand Ayurvedic College, Ahmedabad, India.

Article Received: 05 April 2026

Article Revised: 25 April 2026

Article Published: 01 May 2026

**\*Corresponding Author: Dr. Vishnu Prashad Sharma**

Professor, Department of Physiology, Govt. Akhandanand Ayurvedic College, Ahmedabad, India.

DOI: <https://doi.org/10.5281/zenodo.20019749>**How to cite this Article:** Dr. Vishnu Prashad Sharma\*<sup>1</sup>, Dr. Lokesh Chandra Sharma<sup>2</sup> (2026). Vata Dosha (Vayu): It's Role In Normal Physiology And Disease Processes In Ayurveda. World Journal of Advance Healthcare Research, 10(5), 237–239.

This work is licensed under Creative Commons Attribution 4.0 International license.

**ABSTRACT**

As one of the three primary *Doshas* in Ayurveda, *Vata* is responsible for igniting all forms of movement, communication and coordination within the body and mind. It has the greatest kinetic or dynamic properties of all physiological processes, as all interdependent physiological processes begin and are maintained through this *Dosha*, it is the foundation for establishing balance and it is through *Vata* that almost every physiologic activity is begun and maintained. *Vata* governs the physiologic functions of breathing, circulation, digesting, eliminating as well as nervous system functioning and provides the means in which internal and external experiences occur, allowing the body to make required physical adjustments. *Vata dosha* also regulates *Pitta dosha* and *Kapha dosha* by providing the initial functioning to both *Dosha*. In addition, when *Vata* is in harmony with itself, it regulates enthusiasm, breath, circulation through blood vessels, tissue expansion and contraction and the brain ability to utilize all five senses. Abnormal functioning of *Vata* leads many pathological manifestations related to the pain and circulation. This article explains physiological and pathological role of *Vata Dosha* in human body.

**KEYWORDS:** *Vata, Vayu, Physiology, Dosha, Ayurveda.***INTRODUCTION**

The term "*Vata*" originates from "*Gati*" and represents an extensive range of functions which take place throughout our bodies. The *Vata dosha*, as one of the three primary *Shariraka dohas*, plays an integral role in regulating both physiological processes and impacting how disease manifests in the body as it relates to *Dosha*. Since the *Vata dosha* is responsible for all forms of movement within the body as well as how our bodies communicate with one another and transfer energy between them, it has a direct impact on a significant number of body functions. Whereas the two other *Doshas* (*Kapha* and *Pitta*) establish structures for tissues and organs, then *Pitta* transforms those structures; *Vata* builds, nourishes, and moves the energy required for both of those actions (and, therefore, creates the equilibrium between them).

*Vata* is the kinetic energy that propagates all of the body's dynamic actions. For these reasons, it is essential that we establish a proper balance of *Vata* in our food,

our lifestyle and through other forms of treatment to maintain the optimum state of health and prevent the emergence of disease through Ayurveda. Just like how the wind blows, the *Vata* energy moves and transports everything around. *Vata* Energy is a dynamic and mobile energy within us. An analogy can be made between the movement of wind and how *Vata* is the main energy that is responsible for the movement of everything in the body. In Ayurveda, *Vata* is classified according to its many *Gunas*. The *Gunas* create characteristics of movement and express both positive and negative effects in our bodies. There are ways in which *Vata dosha* is responsible for various functions as mentioned in **Figure 1**. When too much dry, cool food is ingested by an individual; the individual has an irregular lifestyle; the individual overexerts themselves; and/or an individual is aging, then *Vata dosha* may vitiate and lead to different pathological presentations based upon the individual's characteristics.



Figure 1: Major Functions of Vata.

### Physiological Significance

Vata is the primary regulator of the body's mechanical and dynamic movements. It controls the body's upward and downward retrograde motion, as well as mental control and bodily function coordination. *Prana Vayu* is responsible for higher mental activities and breathing. *Udana Vayu* makes us move upward and enables us to talk. *Samana Vayu* controls metabolism and digestion. Movement and circulation are governed by *Vyana Vayu* and *Apana Vayu* reduces waste and facilitates reproduction.

Vata is central to regulation and as an active component to facilitate sensory and motor functions. Vata helps relay information from our senses through the nervous system to our brain, permits sound production and serves auditory and tactile senses relative to *Shabda* and *Sparsha*. Vata is essential to maintaining *Agni*, balancing all three *Doshas* and removing metabolic waste from the body through *Srotas*. Through its ability to flow through both physical and ethereal *Srotas*, we see the far-reaching effects of Vata. It also contributes to developing the fetus, forming bodily structure and maintaining life when in balance. Vata is comparable to the integrated functions of the various biological systems such as; the integration of movement, communication and coordination at the level of the nervous system, circulatory system and the respiratory system. Vata represents an essential connection between classical *Ayur Vedic* concepts and modern physiological principles; thus highlighting the value of Vata for health and homeostasis of the body. The digestive system uses the nutrients supplied in foods to convert to energy or usable nutrients the musculoskeletal system supports our body's physical structure, and allows us to move our body. The urinary system maintains normal fluid levels and removes metabolic waste products by passing through the kidneys, ureters, bladder and urethra from the body.

According to Ayurveda, *Vata dosha* is the 'space' of the human body. It consists of air and ether and is the primary biological force that produces movement within

the human body and also governs communication between elements within the body. *Vata dosha's* main functions are to govern the nervous system, respiratory system, circulatory system and excretory system. Vata balances the body and all types of movement in the body are initiated through *Vata dosha*. *Vata dosha* also regulates *Pitta dosha* and *Kapha dosha* by providing the initial functioning to both the *Pitta dosha* and the *Kapha dosha*. In addition, when Vata is in harmony with itself, it regulates *Utsaha/vitality*, breath, circulation through blood vessels, tissue expansion and contraction and the brain/mind ability to utilize all five senses.

### Patho-physiological Consideration of Vata

When *Vata dosha* becomes imbalanced, it will cause an individual to be unstable. It will also cause the other *Doshas* to displace and create disease in the body. Exacerbated Vata causes *Srotoduhsti*. It leads to degeneration of the skeletal system including bones and muscle. Some symptoms that accompany aggravated Vata can be osteoporosis and loss of muscle tissue. Aggravated Vata can produce a large amount of different types of disorders and are commonly grouped under the term *Vata Vyadhi*. These disorders include joint or musculoskeletal disease; *Pakshaghata*, *Ardita*, *Gridhrasi* as well as various types of digestive diseases including bloating, gas, constipation, various types of psychological disorders such as anxiety, fear, restlessness, and sleep disorders, etc.

Disruption of *Prana Vata* affects thought and breathing processes. The imbalance of *Udana Vata* negatively affects speech and communication capabilities/abilities. Disruption of *Vyana Vata* affects blood circulation, as well as movement/locomotion. Disruption of *Samana Vata* negatively affects the processes of digestion and absorption of food after ingestion. Disruption of *Apana Vata* hinders the normal processes of waste elimination. **Table 1** depicted various conditions associated with Vata disruption and their possible management approaches according to Ayurveda.

Table 1: Vata Vyadhi and their Management.

Disease	Chikitsa
<i>Sandhivata</i>	<i>Snehana, Swedana, Basti</i>
<i>Gridhrasi</i>	<i>Snehana, Swedana, Dashamoola, Rasna</i>
<i>Pakshaghata</i>	<i>Panchakarma, Abhyanga, Rasayana drugs</i>
<i>Avabahuka</i>	<i>Local Snehana, Nasya, Bala Taila</i>
<i>Katigraha</i>	<i>Kati Basti, Swedana, Basti</i>
<i>Kampavata</i>	<i>Medhya Rasayana, Shirodhara and Abhyanga</i>

### CONCLUSION

Vata embodies the force of movement, communication and regulation as it relates to a variety of physiological functions through the mechanisms of neural and biochemical activity. Vata accommodates the

transmission of nerve impulses vital to transmitting sensory and motor functions of the body *via* both electrical and chemical means so that body systems can coordinate all body systems for their necessary functions. *Vata* contributes to cellular communication to facilitate neurotransmission and hormonal signaling which is essential to sustain homeostasis by vascular delivery and nutrient delivery to the body and by the autonomic nervous system preserving cardiovascular dynamics and metabolic function.

#### REFERENCES

1. Vagbhata Ashtanga Sangraha Sutrasthana 17/1, 3rd edition, Varanasi, Chowkhamba Krishnadas Academy, reprint, 2012; page no 135.
2. Hankey A. The scientific value of Ayurveda. *J Alt Complement Med*, 2005; 11: 221–5.
3. *Susrutha Samhitha Sutrasthana 21/5*, 2nd edition, Varanasi, Chowkhamba Krishnadas Academy, reprint, 2003; page no 8.
4. Parashuram Shastri. *Sharangadhara Samhitha*. 4th ed. Varanasi, India: Choukambha Orientalia; Chapter 5 verse 25 pg 50.
5. Vagbhata Ashtanga Hridaya Sutrasthana 1/20, 2003, Varanasi, Chowkhamba Krishnadas Academy, reprint, 2003; page no 12, 6.
6. Murthy S. *Charaka Samhita*. 1st ed. Vol. 1. Choukambha Orientalia; 2004. Sutrasthana, Chapter 1, Verse 59, Pg 36.
7. *Ashtanga hrdaya of vagbhata*. Vol. Only volume. Varanasi, India: Choukambha Krishnadas Academy; Sutrasthana Chapter 11 verse 1, 2, pg no 68.
8. Sharma P. *Charaka Samhita*. 5th ed. Vol. 2. Choukambha Orientalia; 2000. Chikitsasthana, Chapter 28, Verse 5, Pg 461.
9. *Ashtanga hrdaya of Vagbhata*. Vol. 27. Varanasi, India: Krishnadas Ayurveda Series; Sutrasthana, chapter 1, verse 11, pg 8.
10. Sembulingam. *Essentials of Human Physiology*. 9th ed. Vol. Only volume. New Delhi, India: Jaypee Brothers Medical Publishers, 2021; pg 2.