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CRITICAL ANALYSIS ON *VATA KARMA*, CONSIDERING SUBJECTIVE AND OBJECTIVE PARAMETERS

Kamath Nagaraj[1], J Chandran Devika[2], K Sudhamayi[3]
Associate Professor[1], PG Scholar[2, 3], Department of Kriya Shareera[1, 2, 3]
Sri Dharmasthala Manjunatheshwara College of Ayurveda & Hospital, Hassan, Karnataka, India[1, 2, 3]

**Corresponding Author: Kamath Nagaraj*

ABSTRACT

Background: *In Ayurveda, Dosha, Dhatu, and Mala form the foundational elements of the human body, with Vata Dosha being a key regulator of physiological movements and functions. An imbalance in Vata leads to various health disorders, emphasizing the need for its accurate assessment in clinical practice.*

Aims and Objectives: *To analyse and evaluate the Karma of Vata Dosha through both subjective and objective parameters, aiming to enhance diagnostic accuracy and treatment.*

Materials and Methods: *Classical Ayurvedic texts such as Brihattrayi and Laghutrayi were referred to for understanding Prakrita and Vaikrta functions of Vata. Relevant contemporary medical literature was reviewed to correlate traditional concepts with quantifiable physiological indicators.*

Discussion and Conclusion: *Subjective parameters include clinical history, Prakriti and Vikriti analysis, and sensory observations, while objective parameters involve clinical tests and diagnostic tools assessing sensory, motor, and cognitive functions. Prakrita Karma like Utsaha, Uchchvāsa, and Cheshta reflect normal Vata activity, whereas Vaikrta Karma due to Vata Vṛddhi or Kṣhaya manifest as conditions such as Karshya, Kampa, Anaha, Nidra Bhramsha, and Agni Sādana, which can be evaluated through structured clinical methods. Integrating both approaches allows for a more comprehensive understanding of Vata Dosha Karma, supporting evidence-based diagnostics and individualized therapeutic strategies in Ayurvedic practice.*

KEYWORDS: *Vata Dosha, Prakrita karma, Vaikrta karma*

INTRODUCTION

Our human body is composed of *Dosha, Dhatu* and *Mala* among which *Doshas* are the principal factors for regulating homeostasis within body. It has been said that, diseases are produced by the lack of equilibrium state between *Doshas* and normalcy or homeostasis is maintained by their cordial balance. *Vata Dosha*, one of the three fundamental *Doshas* in *Ayurveda*, governs all movement and communication within the body and mind. It is primarily composed of the elements *Akasha* and *Vayu* and is responsible for vital functions such as respiration, circulation, nerve impulses, and locomotion. The concept of *Vata Karma* refers to the diverse physiological and pathological actions influenced by *Vata*, making its accurate assessment essential for diagnosis, treatment, and preventive care in Ayurvedic practice.

Traditionally, Ayurvedic practitioners have relied on subjective parameters such as *Prakriti, Vikriti,* clinical history, and sensory observations to evaluate *Vata* activity. However, with growing interest in evidence-based Ayurveda and integrative medicine, the need to establish objective parameters including quantifiable physiological markers, diagnostic tools, and technological aids has become increasingly significant.

This article aims to explore both subjective and objective approaches to analyse *Karma* of *Vata Dosha*, highlighting their relevance, integration, and potential to enhance diagnostic accuracy and personalized treatment strategies in Ayurvedic practice.

AIM AND OBJECTIVES

To evaluate, explain, and discuss *Vata Dosha Karma* considering subjective and objective parameters.

MATERIALS AND METHODS

Textbooks on Ayurveda, such the *Brihattrayi* and *Laghutrayi*, are a good source of information about *Vata Dosha Prakrita & Vaikrita Karma*. For relevant subject matter compilation, medical journals were referred and a supportive reliable hypothesis was built.

DISCUSSION

In clinical practice, based on both subjective and objective parameters proper functioning of *Vata Dosha* can be assessed.

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Prakrita Karma* of *Vata

Utsaha: Patients can be asked whether they are oriented to time, place, and person. This includes questions like knowing the current date, their location, and identifying themselves or others. They can also be asked about their interest and involvement in daily activities. This helps to understand whether they are actively participating in routine tasks.

Uchchvasa and *Nishchvasa*: Questioning the patient in regard to any kind of breathing difficulties, abnormalioties become the primary step to analyse this *Karma*. Other factors will be Respiratory rate, chest circumference, and respiratory movements, which can be examined to assess the functions of inhalation and exhalation. These parameters help in evaluating the normalcy or disturbance in the respiratory function.

Cheshta: This can be assessed by inquiring about the patient's involvement in both major and minor day-to-day activities.
Vega Pravartana can be assessed by examining reflexes and protective reflexes, which help evaluate the proper functioning of the nervous system and the natural urges regulated by *Vata Dosha.*

Samyak Gatyam cha *Dhatunam* can be assessed by evaluating the individual's body build, level of nourishment, Body Mass Index (BMI), and relevant blood reports. These parameters help determine the proper formation and functioning of the bodily tissues.

Akṣaṇam Patvena Cha, which refers to the proper functioning of the sense organs, can be assessed through various clinical tests. These include Rinne's and Weber's tests for hearing, touch assessments (superficial, deep, and temperature), two-point discrimination, and graphesthesia for tactile perception. Vision can be evaluated using Snellen's chart, Jaeger's chart, and Ishihara's chart. Additionally, taste and smell tests helps to assess the integrity of the respective sensory functions.

Vaikrta Karma - Vata - Vrudhi

Karshya can be assessed by measuring the individual's weight and calculating the Body Mass Index (BMI). It should be mainly crossed checked with the natural lean personality & abnormal pathological weight loss.

Karshnya refers to discoloration of the skin, which can be assessed either locally or generally. Observing changes in skin tone or patches helps in understanding underlying *Doshic* imbalances, particularly of *Vata*.

Ushna Kamitva refers to the preference for warmth or hot comforts, which can be assessed by asking whether the individual tends to seek out warm environments, food, or clothing.

Kampa refers to tremors, which can be assessed clinically as localized tremors, generalized tremors, or other forms such as fine or coarse shaking. These manifestations often indicate *Vata* imbalance affecting neuromuscular function.

Anaha refers to abdominal distension or bloating, which can be assessed through per abdominal examination to check for fullness, tenderness, or gaseous distension, often linked to *Vata* imbalance in the gastrointestinal tract.

Sakrit Graha refers to constipation, which can be identified by asking about the frequency, consistency, and ease of bowel movements.

Bala Bhramsha refers to a loss of strength or vitality, which can be assessed by evaluating muscle power and by asking about complaints of fatigue or weakness.

Indriya Bhramsha refers to the impairment or loss of sensory functions, which can be assessed through clinical testing of all *Indriyas*, including vision, hearing, smell, taste, and touch.

Nidra Bhramsha refers to disturbance or loss of sleep, which can be assessed by inquiring about symptoms of insomnia, such as difficulty in falling asleep, staying awake, or experiencing unrefreshing sleep.

Pralapa refers to excessive or irrelevant speech, which can be observed clinically as continuous talking without context or purpose.
Bhrama refers to giddiness or a sensation of spinning, which can be assessed through vestibulo-cochlear balance tests, evaluation of coordination, and by asking about complaints of dizziness.

Deenata refers to an ill or depressed appearance, which can be observed through the patient's overall expression, posture, and lack of vitality.

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Vaikrta Karma - Vata - Kshaya

Anga Sada refers to fatigue or physical tiredness, which can be assessed by asking the patient about feelings of weakness or lack of energy during daily activities.

Alpa Bhaṣa indicates reduced speech, where the patient speaks very little or responds minimally. This may be observed during conversation or clinical interaction.

Sanjna relates to the orientation to time, place, and person, which can be evaluated through basic cognitive questions to check the patient's awareness of their surroundings and self.

Moha refers to altered states of consciousness, including unconsciousness or confused mental status. This can be clinically assessed using the Glasgow Coma Scale (GCS) to determine the level of consciousness and neurological function.

Agni Sadana refers to the weakening of digestive fire, which can be assessed by complaints of reduced appetite and observation of clean tongue, indicating poor digestive activity.

Praseka is characterized by excessive salivation or dribbling of saliva.
Alasya denotes laziness or lack of motivation, which is observed as physical and mental inactivity.
Gauravam refers to a feeling of heaviness, either in the abdomen or throughout the body or limbs.
Shwetya is observed as pallor, often assessed through the skin, conjunctiva, or nails.
Shaitya indicates coldness, either localized or generalized, which can be confirmed by measuring body temperature.
Shlathangatva is described as a loosening or lack of tone in body parts, often indicating musculoskeletal or neurological weakness due to *Vata* imbalance.

Shvasa refers to breathing difficulties, which may be accompanied by cough, abnormal respiratory movements, and discomfort in respiration.

Kasa is identified as cough which can be assessed subjectively & objectively by observation during interaction.
Atinidrata refers to excessive sleep or drowsiness, which can be assessed by the patient's complaint of increased sleeping hours or feeling sleepy during the day.

CONCLUSION

Integrating subjective and objective parameters for analysing *Vata Dosha Karma* offers a comprehensive approach to Ayurvedic diagnostics. This integration enhances the accuracy of disease assessment and supports personalized treatment planning, contributing to evidence-based Ayurvedic practice.

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