ABSTRACT

In outlook of the escalating evidences, most deaths are ascribed to non communicable diseases and half of these are outcome of cardiovascular disease. Hridroga is considered to be one of the incorporated facets related to Rasavaha Srotas (cardiovascular system). Yogvashishtha and Acharya Bhela has mentioned Hridaya as Shirohridaya and Urohridaya. Urohridaya has been accepted in correspondence to circulation of Rasa and Raktā. Due to etiological factors when Doshas get aggravated they cause Agnidustī which vitiates the Rasa, invades the components and causes affliction to Hridaya. Affliction to Hridaya results in manifestation of five types of Hridroga. Amongst the five types of Hridroga, the Vataja Hridroga is presented with the cardinal feature of Ruja (pain dominant heart disease) and shows cardiac affliction along with other symptoms as explained in Samhitas. Nidana Panchaka is a method to determine the progression of disease which includes Nidana (Etiological factors), Purvarupa (Prodromal symptoms), Rupa (Symptoms), Upashaya (Relieving factors), Anupashaya (Precipitating factors) and Samprapti (Pathogenesis). The present critique aims to confer the review on Nidana Panchaka of Vataja Hridroga in detail to elucidate different attributes based on Samhita.

KEYWORDS

Hridroga, Nidana Panchaka, Vataja Hridroga
INTRODUCTION

According to Halayudha Kosha and Sathapatha Brahma, the term Hridaya is derived from ‘hri-da-ya’ indicative of three essential functions, which receives blood from different parts of the body, which gives blood to all parts of the body for their sustenance and oxygenation, which function constantly and unremitting until the individual expires respectively. Embryologically, Hridaya is Shonita Kapha Prasadaja. It is one among the Sadhyopanahara Marma and is located at Stanayormadya. Hridaya acts as an Adhistana for Chetana, Buddhi, Prana, Manas and Ojas. Hridaya is considered as Moola for Rasavaha and Pranavaha Srotas. Anything which afflicts Hridaya leads to Hridroga. It can be developed as a complication due to Avarana.

Hridroga has been classified into five types; Vataja Hridroga is one among them. Due to vitiation of Vatadi Doshas, Rasa Dhatu gets vitiated invading the components of Hridaya causing structural and functional damage leading to Vataja variety of Hridroga.

AIMS AND OBJECTIVES

To establish the Nidana Panchaka of Vataja Hridroga as per Ayurveda classics.

MATERIALS AND METHODS

Concepts related to proposed title are collected from classical texts of Ayurveda, Various published research papers, internet source and proceedings of seminar.

LITERARY REVIEW ON VATAJA HRIDROGA

An explanation on Hridroga can be traced in Ayurveda literature. Acharya Charaka, Vagbhata, Bhavapraksha, Madhava has classified Hridroga into five types as Vataja, Pittaja, Kaphaja, Sannipataja and Krimija Hridroga. Acharya Susruta enumerated Hridroga into four types as Vataja, Pittaja, Kaphaja and Krimija.

Comprehensive review on Nidana (Etiological factors) mentioned in Bruhattarayee and Laghutrayee plays a considerable role in manifestation of Hridroga. Samanya Nidana and Visheshya Nidanas for Hridroga have been explained in the Ayurveda classics. Acharya Charaka has mentioned the Nidanas of Vataja Hridroga (Table 1) which manifests as-

<table>
<thead>
<tr>
<th>Nidana</th>
<th>Description</th>
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<tbody>
<tr>
<td>Aharaja Nidana</td>
<td>Shushkalpa Bhojana (dry, less quantity of food)</td>
</tr>
<tr>
<td>Viharaja Nidana</td>
<td>Ativayayama (excessive Exercise), Upvasa (Fasting)</td>
</tr>
<tr>
<td>Manasika Nidana</td>
<td>Shoka (Grief)</td>
</tr>
</tbody>
</table>
Purvarupa (prodromal symptoms) of Vataja Hridroga are not explained in Ayurveda classics. Various Lakshanas (symptoms) mentioned by different Acharyas simulates each other. The Rupa or Lakshanas of Vataja Hridroga (Table 2) are enlisted as follows-

Table 2 Symptoms of Vataja Hridroga

<table>
<thead>
<tr>
<th>Lakshanas</th>
<th>C.S9-10</th>
<th>S.S5</th>
<th>A.H11</th>
<th>B.P12</th>
<th>M.N13</th>
<th>Basav.14</th>
<th>V.S15</th>
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</thead>
<tbody>
<tr>
<td>Vepathu</td>
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<td>Vestana</td>
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<td>Pramoha</td>
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<td>Shunyata</td>
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<td>Ruja</td>
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<td>Aaksmadeenata</td>
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<td>Bhaya</td>
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</tr>
<tr>
<td>Shabdasehshnuta</td>
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<tr>
<td>Shvasavrodha</td>
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<tr>
<td>Alpanidrata</td>
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</tr>
</tbody>
</table>

(C.S- Charaka Samhita, S.S- Susruta Samhita, A.H –Astanga Hridaya, M.N- Madhava Nidana, B.P-Bhavaprakasha, Basav.-Basavrajeyam, V.S –Vangasena Samhita) On Hetusevana such as grief, fasting, excessive exercise, intake of unctuous, dry, less and inadequate quantity of food the Vata Dosha will get aggravated and there occurs the Agnidusti which then vitiates the Rasa.

Upashaya and Anupashaya (Relieving Factors and Aggravating Factors) have been mentioned in Hridaya Adhyaya in Samhitas. In regard to Vataja Hridroga, Pathyadi Kalka, Pippalyadi Churana, Jeevakadi Ghritam, Haritakyadi Ghrita, Pushkarmuladi Kalka, Nagar Kwatha etc has been mentioned as Upashaya10,16.17 Upashaya helps in providing symptomatic relief to the deceased. As Vataja Hridroga is entitled as Sadhya (curable)18, hence the role of Upashaya has its significance in management of the disease.

The Samprapti Ghatakas are mentioned as:

**Dosha:** Vata predominant Tridoshas

**Dushya:** Rasa, Rakta, Manas, Ojas

**Srotas:** Pranavaha, Rasavaha, Raktavaha, Manovaha
**Srotodushti:** Sanga, Vimargamana

**Agni:** Jatharagnijanya, Dhatwagnijanya

**Ama:** Jatharagni, Dhatwagni

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**DISCUSSION**

**Nidana (Etiological Factors):**

Nidana of Hridroga has been clearly mentioned by different Acharayyas in Ayurveda classics. The Visheshya Nidanas pertaining to Doshic predominance has not been clearly mentioned in Ayurveda.
classics. Acharya Charaka has put forth the Nidanas of Vataja Hridroga which are as follows:

Vyayama (Exercise) creates lightness in the body and it regulates the circulation of Ahara Rasa. If a person continuously indulges in Vyayama, Vata Dosha and Pitta Dosha Prakopa occurs and it leads to Sarvadhatu Kshaya, Ojokshaya and decrease in Vyadhi Kshamatva which indicates severe strain and consequent exhaustion20.

Upavasa (Fasting) leads to Agni and Vata Vruddhi which causes Shoshana to the body and thereby causing Rasa Kshaya21. Shushka Bhojana is responsible for increase in Ruksha Guna in the body which does Shoshana and thus aggravates Vata. Alpa Bhojana is responsible for Kapha Kshaya which leads to Heena Dhatu Poshana and thereby resulting in decrease in Snighda and Pichil Guna of Dosha. Thus increases Laghu and Ruksha Guna of Vayu causing Vata Prakopa and Gati Avarodha22.

Manasika Nidana like Shoka (Grief) involves Raja Dosha. Vata Dosha is first aggravated followed by Pitta Dosha aggravation. Continuous exposure to Shoka for longer period can cause Agnivikruti23. All these factors evidently indicate the significance of Dosha and Agni in the manifestation of Hridroga.

Purvarupa (Prodromal Symptoms):

The classical reference and explanation regarding the Purvarupa has not been given. In few contexts, it is mentioned that Purvarupa themselves can be established as Rupa24.

Rupa (Symptoms):

It is considered as an absolute manifestation of a disease. The types of Hridroga can be clearly differentiated based on pathogonomic symptoms. Acharya Susruta emphasis over the character of pain. Further in Madhava Nidana, Bhavaprakasha, Bhela Samhita, Basavarajeeyam, Vangasena, view expressed by Susruta has been mentioned. Acharya Charaka has mentioned Lakshanas as Vepathu (tremors), Vestana (cardiac cramps), Stambha (stiffness) Pramoha (stupor), Shunyata (feeling of emptiness), Darah (tachycardia), Jirne Atyarthavedana (pain after digestion), Ruja (pain in the chest region)9-10. Acharya Charaka has not explained the character of pain. Vagbhata has explained Stabadha (feeling of heaviness), Drava (palpitation), Aaksmadeenata (depressed), Shoka (grief), Bhaya (fear), Shabdasehsnuta (intolerance to sound), Shwasavrodha (difficulty in breathing), Alpanidrata (reduced sleep)11. Vataja Hridroga Lakshanas has been explained in Bruhattrayee and Laghutrayee, it has been discussed further to understand the
Samprapti of the disease. These are as follows-

**Ruja (Pain in the chest region):** Due to etiological factors there occurs the Rasadusti which involves the Rasavaha and Pranavaha Srotas and vitiates the Rasadi Dhatus. There happens to be decrease in the function of Rasa Dhatu and increase in the contraction which inflicts Hridaya thereby causing Shula Utpatti in Urah Pradesha (Pain in the chest region). Acharayas have highlighted the character of pain (Table 3). It does Shoshana of Rasa Dhatu. It affects

<table>
<thead>
<tr>
<th>Table 3 Mentioning the Character of Ruja</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Ruja</strong></td>
</tr>
<tr>
<td>Aayamathe (Drawing pain)</td>
</tr>
<tr>
<td>Tudhyathe (Pricking pain)</td>
</tr>
<tr>
<td>Nirmathyathe (Churning pain)</td>
</tr>
<tr>
<td>Deeryathe (Cracking pain)</td>
</tr>
<tr>
<td>Sphotyathe (Bursting pain)</td>
</tr>
<tr>
<td>Patyathe (Tearing/Cutting pain)</td>
</tr>
<tr>
<td>Bhidhyathe (Piercing pain)</td>
</tr>
</tbody>
</table>

Vepathu (Tremors): Susruta explains Vepathu as ‘Gatrakampanam’. Due to increase in the Chala Guna of Vata, the Prakupita Vata in Sira causes Vepathu<sup>25-28</sup>.

**Vestana (Cardiac cramps):** Sarvangasundara defines Vestana as ‘Valanam’ (turning, moving round in a circle). Margavarana of Vata leads to the Utpatti of Vestana<sup>25</sup>.

**Stambha (Stiffness):** Hemadri refers it as ‘Niskriyatvam’ (absence of function). With the Increase in Sheeta Guna by Kapha and decreased in Chala Guna of Vata there occurs Stambha<sup>25</sup>.

**Pramoha (Stupor), Shoshana (Emaciation)**<sup>26</sup>: Due to Rasa Kshaya, there happens to be Abhava of Sneha which Srotas and causes Pramoha.

**Swasavarodha (Difficulty in breathing), Hritdarah (Tachycardia):** Kshaya of Rasa Dhatu leads to the exhaustion with little activity and weakness in Hridaya which is considered to be the Moola of Pranavaha Srotas. Prana Vata helps in Nishwasa Kriya with the help of Udana and Vyana Vata. When Vata gets affected due to etiological factors, the Avarodha of Prana Vata produces Swasavarodha and Hritdarah<sup>29</sup>.

**Jirne Atyarthavedana (pain after digestion of food):** Rasa Dushti causes depletion of Rasa, Raktadi Dhatus and affects Rakta Vikshepana. Rakta Vikshepana is required in digestion of
food. Due to increase in workload by limited supply of blood, it leads to excessive pain during intake of meal and in its digestion.

**Hritdrava (Palpitation):** Gangadharma has mentioned it as ‘Dravasca Dha Dhak Kranam’. As Vyana Vata is ‘Deha Sanchari’ it distributes Rasa Dhatu throughout the body. Thus does the sympathetic and parasympathetic control of heart. The function is disturbed due to Pitta and Kapha involvement causing Hritdrava. Due to depletion of Rasa Dhatu there develops Hritdrava.

**Aksmaat Deenata Shoka, Bhaya (Depressed, Grief and Fear):** ‘Rajo Bahulo Vayu’ with the increase in Raja Guna, Dusti of Vata Prakopa initiates the feeling of Bhaya (fear), Shoka (grief).

**Shabda Asehshnuta (Intolerance to sound):** Acharya Vagbhata has mentioned that due to vitiation of Rasa Dhatu and Rasa Kshaya, Hridaya and Indriyas will be affected. As Indriyas are affected there occurs the Shabda Asehshnuta.

**Hritshunya bhava or shunyata (Feeling of emptiness):** Rasavaha Srotas which carry Rasa has its Moola as Hridaya and Dasa Dhamani. Acharya implies that due to Rasa Kshaya, there occurs the feeling of emptiness in Urach Pradesha.

**Alpanidrata (Reduced sleep):** Acharya Susruta has mentioned both Alpa Nidra and Nidra Nasha under the symptoms of Vata Pitta Vridhhi. Acharya Charaka has mentioned Nidranasha under Nanatmaja Vikara of Vata where Laghu Guna causes Nidranasha. Nidra is Tamomayee and Tamo Guna Pradhan. Tamo Guna helps in sleep process. When mind gets disturbed due to various factors the Raja Guna will get increase. ‘Rajo Bahulo Vayu’ Raja Guna resembles with the Vata Dosha. Thus the effect of Tamo Guna gets diminished resulting in Alpa Nidrata.

**Upashaya (Relieving Factors):**

Intake of Sauviraka, Mastu, Takra and Saindhava Lavana Sidha Tila Taila and intake of Gomutra, Jala, Pancha Lavana Sidha Tila Taila is helpful in Vatika variety of Hridroga. In Vataja Hridroga, Snehana therapy is to be given followed by intake of Dashamoola Kwatha. Unctuous food is to be added with salt for emesis in patients. Acharya Bhela has mentioned Audhaka Anupamamsa Rasa, Dadhi, Dugdha, Guda as pathya in Vataja Hridroga. It should be avoided in other types of Hridroga. He has given formulation Jeevakadi Ghritam, Mahasneha for Vataja Hridroga. Punarnavadi Tailam constitutes of mainly Punarnava that helps in ailments like Pandu, Shotha, Hridroga, Kasa, Shopha. The drugs such as Shunthi, Pushkarmula, Vayastha, Kayastha, Saindhava and Hingu are Tridoshahara, Hridya, Sara, Sukshama.
and Snighda. It is used as Shamana Sneha in Vataja Hridroga. Pushkarmuladi Kalka, Pushkarmuladi Kwatha areVataghna, Kaphaghna, Jwaraghna, Ruchya, Swasaghna, Anulomana, Vranaropana, Deepana, Parshvashulahara in nature. Pathyadi Kalka is to be administered in unconscious patient, who breathes heavily and has severe pain. Pipplayadi Churana is to be added with Sneha for Vamana Therapy. Trayushanadi Ghrita is effective in Vataja Hridroga. Nagara Kwatha is Agnivardaka and helpful in Kasa, Shwasa, Arsha, Vrana, Urahkshata and Shoola.

**Anupashaya (Relieving Factors):** Specific to Vataja variety of Hridroga, Anupashaya has not been mentioned in literature.

**Samprapti (Pathogenesis):** Samprapti is the process of understanding the progression of disease. A comprehensive understanding is essential to enlighten the concept of disease manifestation. It plays a predominant role in Samprapti Vighatanameva Chikitsa.

**Role of Dosha**

- **Prana Vata** is situated in Murdha and performs the function of Hridaya Dharana, Buddhi, Indriya Dharana. Hridaya Dharana specifies the myocardial activity of the heart. Vyana Vata situated in Hridaya performs Rasadi Samvahana, Prasarana, Akunchana, Gati, Asrik Sravana which specifies the function of contraction and relaxation of heart. Sadhaka Pitta situated in Hridaya responsible for Buddhi, Medha and Utsaha. It is affected on the basis of Ashraya Ashrayi Bhava and causes impaired function of Rasa Rakta Vikshepana. Avalambaka Kapha situated in Urah Pradesha performs Avalambana of Hridaya which is explained by Hemadri as ‘Hridaya Samarthyana Karoti’. Due to Manasika Nidana Sevana, Rajo Guna will be provoked with their Chala Guna (Sankhya Karika 13) which may hamper the function of Hridaya. Thus plays a significant role in manifestation of the disease.

**Role of Dushya:***

Rasa, Rakta, Manas, Ojas are main Dushyas affected in the manifestation of Hridroga. The Manasika Bhavas have direct influence on Manas and does Vata Prakopa. Hridaya is regarded as seat of Manas and Ojas. Hridaya is also affected on basis of Ashraya Ashrayi Bhava. Vitiation of Rasa and Rakta hampers the Vikshepana Karma and results in manifestation of various Lakshanas as Hritdrava, Hritshula etc.

**Role of Srotas:***

Paushaka Dhatus are transported to the Sthayi Dhatu through Srotas. Hridaya is
regarded as 

\textit{Moolasthana} of \textit{Pranavaha Srotas} and \textit{Rasavaha Srotas}\textsuperscript{4}. \textit{Pranavaha Srotas} does the \textit{Pranavahana Karma}. \textit{Rasavaha Srotas} originates mainly from \textit{Hridaya} and \textit{Dasa Dhamanis}. \textit{Dhamanis} circulate \textit{Rasa} all over the body through \textit{Hridaya}. \textit{Rasavaha Srotas} and \textit{Pranavaha Srotas} when vitiated due to intake of dry, unctuous food, excessive physical exertion causes manifestation of \textit{Hridaya}. \textit{Manovaha Srotas} is mentioned in the description of \textit{Manas Roga}. Affliction to \textit{Manas} causes \textit{Manovikara} and does \textit{Sroto Dusti}. \textit{Manas} has its seat in \textit{Hridaya}\textsuperscript{3}. Involvement of \textit{Rasavaha}, \textit{Pranavaha}, \textit{Manovaha Srotas} has its significance. Due to \textit{Srotodushti Rasa Rakta Pravahana} may get obstructed followed by \textit{Vimargamana} which afflicts \textit{Hridaya} and leads to the manifestation of \textit{Hridaya}. 

\textbf{Samprapti Ghataka}\textsuperscript{34}:

On \textit{Nidana Sevana} such as grief, fasting, excessive exercise, intake of unctuous, dry and inadequate quantity of food the \textit{Vata Pradhana Dosha} vitiation occurs, the vitiated \textit{Doshas} initially take their \textit{Ashreya} in \textit{Hridaya} and vitiation of \textit{Pitta} decreases the alteration of \textit{Ahara} in \textit{Rasa Dhatu} which results in declining in \textit{Rasa Rakta Vikshepana}. \textit{Sthana} of \textit{Rasa Dhatu} is \textit{Hridaya} and it performs the \textit{Karma} of \textit{Preenana, Raktapushhti, Tarpayati, Yapayati} and \textit{Vardhyati}\textsuperscript{35}. With the formation of \textit{Ama} in combination with vitiated \textit{Doshas Vata, Pitta, Kapha (Prana, Vyanavata, Sadhaka Pitta, Avalambaka Kapha)} produces the \textit{Sama Doshas}. It can be regarded as \textit{Pakwashaya Samatha Vyadhi}. \textit{Agnidusti} and \textit{Doshadusti} vitiates \textit{Saptadhatus} mainly \textit{Rasa, Rakta Dhatu} along with the involvement of respective \textit{Srotas} and results in \textit{Ojo Kshaya}. There happens to be \textit{Srotodusti} in the form of \textit{Sanga} followed by \textit{Vimargagamana} with predisposition of \textit{Kha-Vaigunyata} in \textit{Hridaya}. It thereby leads to improper functioning with its influence at \textit{Uras} and \textit{Sarvasharira} and produces the symptoms of \textit{Hridaya} pertaining to \textit{Doshic} involvement causing \textit{Vataja Hridaya}. 

\textbf{Sadhyasadhyata (prognosis)}:

Prognosis of diseases is foremost tool to plan the response of treatment accordingly and to access the severity of illness. \textit{Vataja Hridaya} is mentioned as \textit{KashtaSadhya} (difficult to cure)\textsuperscript{36}.

\textbf{CONCLUSION}

\textit{Hridaya} is manifested due to any affliction caused to the \textit{Hridaya}. It is classified into five types. \textit{Vataja Hridaya} is predominantly characterized with \textit{Ruja} in \textit{Urah Pradesha} (Pain in the chest region). With the meticulous explanation about \textit{Nidana, Purvarupa, Rupa, Upashaya,}
Anupshaya, Samprapti and Sadhyasadhyata, the Vataja Hridroga can be well understood which implicate that predominantly Vata Dosha which when gets aggravated chiefly involves the Rasavaha, Raktavaha, Pranavaha and Manovaha Srotas and leads to the manifestation of Hridroga. Understanding of Nidana Panchaka contributes to plan the result oriented treatment and management of the disease through detail knowledge of Samprapti.
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