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Nidana Panchaka of Vataja Hridroga - A Literary Review

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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 Rakta*. Due to etiological factors when *Doshas* get aggravated they cause *Agnidusti* 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



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INTRODUCTION

According to *Halayudha Kosha* and *Sathapatha Brahamana* 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*¹. It is one among the *Sadhyopranahara Marma* and is located at *Stanayormadya*². *Hridaya* acts as an *Adhistana* for *Chetana*¹, *Buddhi*, *Prana*, *Manas* and *Ojas*³. *Hridaya* is considered as *Moola* for *Rasavaha* and *Pranavaha Srotas*⁴. Anything which afflicts *Hridaya* leads to *Hridroga*⁵. It can be developed as a complication due to *Avarana*⁶.

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*⁷.

AIMS AND OBJECTIVES

Table 1 *Nidanas of Vataja Hridroga*

<i>Aharaja Nidana</i>	<i>Shushkalpa Bhojana (dry, less quantity of food)</i>
<i>Viharaja Nidana</i>	<i>Ativyayama (excessive Exercise), Upvasa (Fasting)</i>
<i>Manasika Nidana</i>	<i>Shoka (Grief)</i>

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 *Bruhatrayee* 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*⁸ of *Vataja Hridroga* (Table 1) which manifests as-



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*

<i>Lakshanas</i>	<i>C.S</i> ⁹⁻¹⁰	<i>S.S</i> ⁵	<i>A.H</i> ¹¹	<i>B.P</i> ¹²	<i>M.N</i> ¹³	<i>Basav.</i> ¹⁴	<i>V.S</i> ¹⁵
<i>Vepathu</i>	+	-	+	-	-	-	-
<i>Vestana</i>	+	-	+	-	-	-	-
<i>Stambha</i>	+	-	-	-	-	-	-
<i>Pramoha</i>	+	-	+	-	-	-	-
<i>Shunyata</i>	+	-	+	-	-	-	-
<i>Darah</i>	+	-	-	-	-	-	-
<i>Jirne</i>	+	-	-	-	-	-	-
<i>Atyarthavedana</i>							
<i>Shosha</i>	-	-	+	-	-	-	-
<i>Ruja</i>	+	+	+	+	+	+	+
<i>Stabadha</i>	-	-	+	-	-	-	-
<i>Drava</i>	-	-	+	-	-	-	-
<i>Aaksmadeenata</i>	-	-	+	-	-	-	-
<i>Shoka</i>	-	-	+	-	-	-	-
<i>Bhaya</i>	-	-	+	-	-	-	-
<i>Shabdasehshnuta</i>	-	-	+	-	-	-	-
<i>Shwasavrodha</i>	-	-	+	-	-	-	-
<i>Alpanidrata</i>	-	-	+	-	-	-	-

(*C.S*- *Charaka Samhita*, *S.S*- *Susruta Samhita*, *A.H* –*Astanga Hridaya*, *M.N*-*Madhava Nidana*, *B.P*-*Bhavaprakasha*, *Basav.*-*Basavrajeeyam*, *V.S* –*Vangasena Samhita*)

Upashaya and *Anupashaya* (Relieving Factors and Aggravating Factors) have been mentioned in *Hridroga Adhyaya* in *Samhitas*. In regard to *Vataja Hridroga*, *Pathyadi Kalka*, *Pippalyadi Churana*, *Jeevakadi Ghritam*, *Haritakyadi Ghrita*, *Pushkarmuladi Kalka*, *Nagara Kwatha* etc has been mentioned as *Upashaya*^{10,16-17}. *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.

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*.

It invades the components of *Hridaya* and manifests as *Vataja Hridroga* (Figure 1). The *Samprapti Ghatakas* are mentioned as:
Dosha: *Vata* predominant *Tridoshas*
Dushya: *Rasa*, *Rakta*, *Manas*, *Ojas*
Srotas: *Pranavaha*, *Rasavaha*, *Raktavaha*, *Manovaha*



Srotodushti: Sanga, Vimargamana

Ama: Jatharagni, Dhatwagni

Agni: Jatharagnijanya, Dhatwagnijanya

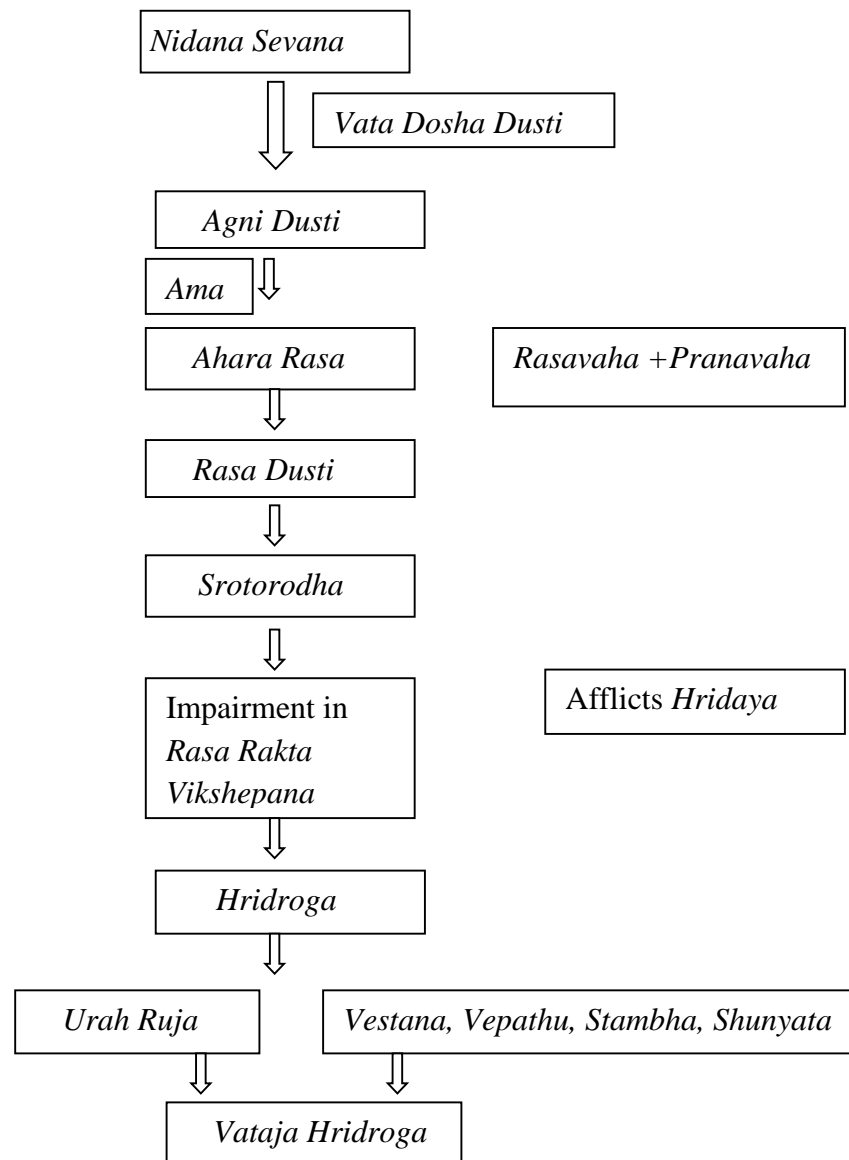


Fig 1 Samprapti of Vataja Hridroga

Udbhava Sthana: Pakwashaya

Sanchara Sthana: Sarvasharira

Vyakhta Sthana: Urasa, Sarvasharira

Adhithana: Hridaya, Dhamani

Swabhava: Ashukari

Rogamarga¹⁹: Madhyama

DISCUSSION

Nidana (Etiological Factors):

Nidana of *Hridroga* has been clearly mentioned by different *Acharayas* in *Ayurveda* classics. The *Visheshya Nidan* 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 *Sarvadhātu Kshaya*, *Ojokshaya* and decrease in *Vyadhi Kshamatva* which indicates severe strain and consequent exhaustion²⁰.

Upavasa (Fasting) leads to *Agni* and *Vata Vriddhi* which causes *Shoshana* to the body and thereby causing *Rasa Kshaya*²¹.

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 Dhātu 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 Avarodha*²².

Manasika Nidana like *Shoka* (Grief) involves *Rajo Dosha*. *Vata Dosha* is first aggravated followed by *Pitta Dosha* aggravation. Continuous exposure to *Shoka* for longer period can cause *Agnivikruti*²³.

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 *Rupa*²⁴.

***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), *Shabdasehshnuta* (intolerance to sound), *Shwasavrodha* (difficulty in breathing), *Alpanidrata* (reduced sleep)¹¹. *Vataja Hridroga Lakshanas* has been explained in *Bruhatrayee* 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 vitiate the *Rasadi*

Table 3 Mentioning the Character of *Ruja*

	C.S ⁹⁻¹⁰	S.S ⁵	A.H ¹¹	B.P ¹²	M.N ¹³	Basav. ¹⁴	V.S ¹⁵
Ruja	+	+	+	+	+	+	+
<i>Aayamathe</i> (Drawing pain)	-	+	-	+	+	-	+
<i>Tudhyathe</i> (Pricking pain)	-	+	+	+	+	-	+
<i>Nirmathyathe</i> (Churning pain)	-	+	-	+	+	-	+
<i>Deeryathe</i> (Cracking pain)	-	+	-	+	+	-	+
<i>Sphotyathe</i> (Bursting pain)	-	+	+	+	+	+	+
<i>Patyathe</i> (Tearing/Cutting pain)	-	+	-	+	+	-	+
<i>Bhidhyathe</i> (Piercing pain)	-	-	+	-	-	-	-

Vepathu (Tremors): *Susruta* explains *Vepathu* as ‘*Gatrakampanam*’. Due to increase in the *Chala Guna* of *Vata*, the *Prakupita Vata* in *Sira* causes *Vepathu*²⁵⁻²⁸.

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

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*²⁵.

Pramoha (Stupor), Shoshana (Emaciation) ²⁶: Due to *Rasa Kshaya*, there happens to be *Abhava* of *Sneha* which

*Dhatu*s. 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).

does *Shoshana* of *Rasa Dhatu*. It affects

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*²⁹.

Jirne Atyarthavedana (pain after digestion of food): *Rasa Dushti* causes depletion of *Rasa*, *Raktadi Dhatu*s and affects *Rakta Vikshepana*. *Rakta Vikshepana* is required in digestion of



food²⁹. 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): *Gangadhara* 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*²⁶. Due to depletion of *Rasa Dhatu* there develops *Hritdrava*.

Aksmaat Deenata Shoka, Bhaya (Depressed, Grief and Fear): ‘*Rajo Bahulo Vayu*’ with the increase in *Rajo Guna*, *Dusti* of *Vata Prakopa* initiates the feeling of *Bhaya* (fear), *Shoka* (grief)²³.

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*²⁶⁻²⁷.

Hritshunya bhava or shunyata (Feeling of emptiness) ²⁶⁻²⁸: *Rasavaha Srotas* which carry *Rasa* has its *Moola* as *Hridaya* and *Dasa Dhamani*⁴. *Acharya* implies that due to *Rasa Kshaya*, there occurs the feeling of emptiness in *Urah Pradesha*.

Alpanidrata (Reduced sleep): *Acharya Susruta* has mentioned both *Alpa Nidra* and

Nidra Nasha under the symptoms of *Vata Pitta Vriddhi*. *Acharya Charaka* has mentioned *Nidranasha* under *Nanatmaja Vikara* of *Vata* where *Laghu Guna* causes *Nidranasha*³⁰. *Nidra* is *Tamomayee* and *Tamo Guna Pradhana*. *Tamo Guna* helps in sleep process. When mind gets disturbed due to various factors the *Rajo Guna* will get increase. ‘*Rajo Bahulo Vayu*’ *Rajo Guna* resembles with the *Vata Dosha*. Thus the effect of *Tamo Guna* gets diminished resulting in *Alpa Nidrata*³¹.

Upashaya (Relieving Factors):^{10, 16-18}

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* are *Vataghna*, *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 Dosha³²:

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 Samarthya 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*²⁹. 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*³³. *Hridaya* is regarded as seat of *Manas* and *Ojas*³. *Hridaya* is also affected on basis of *Ashraya Ashrayi Bhava*. Vitiating 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 Dhātu* through *Srotas*. *Hridaya* is



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

***Samprapti Ghataka*³⁴:**

On *Nidana Sevana* such as grief, fasting, excessive exercise, intake of unctuous, dry and inadequate quantity of food the *Vata Pradhana Dosha* vitiation occurs, the vitiated *Doshas* initially take their *Ashreya* in *Hridaya* and vitiation of *Pitta* decreases the alteration of *Ahara* in *Rasa Dhatu* which results in declining in *Rasa Rakta Vikshepana*. *Sthana* of *Rasa Dhatu* is *Hridaya* and it performs the *Karma* of *Preenana*, *Raktapushti*, *Tarpayati*, *Yapayati* and *Vardhyati*³⁵. With the

formation of *Ama* in combination with vitiated *Doshas Vata, Pitta, Kapha* (*Prana, Vyanavata, Sadhaka Pitta, Avalambaka Kapha*) produces the *Sama Doshas*. It can be regarded as *Pakwashaya Samutha Vyadhi*. *Agnidusti* and *Doshadusti* vitiates *Saptadhatu* mainly *Rasa, Rakta Dhatu* along with the involvement of respective *Srotas* and results in *Ojo Kshaya*. There happens to be *Srotodusti* in the form of *Sanga* followed by *Vimargamana* with predisposition of *Kha-Vaigunyata* in *Hridaya*. It thereby leads to improper functioning with its influence at *Uras* and *Sarvasharira* and produces the symptoms of *Hridroga* pertaining to *Doshic* involvement causing *Vataja Hridroga*.

***Sadhyasadhyata* (prognosis):**

Prognosis of diseases is foremost tool to plan the response of treatment accordingly and to access the severity of illness. *Vataja Hridroga* is mentioned as *KashtaSadhya* (difficult to cure)³⁶.

CONCLUSION

Hridroga is manifested due to any affliction caused to the *Hridaya*. It is classified into five types. *Vataja Hridroga* is predominantly characterized with *Ruja* in *Urah Pradesha* (Pain in the chest region). With the meticulous explanation about *Nidana*, *Purvarupa*, *Rupa*, *Upashaya*,



Anupshaya, *Samprapti* and *Sadhyasadyata*, 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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