



Review Article

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A CRITICAL REVIEW OF VATIKA HRIDROGA WITH SPECIAL REFERENCE TO ISCHEMIC HEART DISEASE

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ABSTRACT

Given increasing evidence, most deaths are due to non-communicable diseases; half of them are the cardiovascular disease. Hridaya is moolasthan of pranavaha and rasavaha strotas. According to Acharya Sushruta, any condition that produces disturbance in the heart is Hridroga. It is classified into five types. Vataja Hridroga is characterized by Ruja in Urah Pradesha (Pain in the chest region). Vatika type seems to have conceived the disease entity correlated with ischemic heart disease. None of the other Cardiac afflictions appears to have been described under Hridroga. The prevalence rate in the younger age group is increasing day by day so, we need to know the detailed knowledge of vatika hridroga

Keywords: Hridroga, Vataja Hridroga, Ruja

INTRODUCTION

Hridaya is one of the three marmas (vital parts) of the body. It is moola of pranavaha srotas Hridroga existed among human beings since prehistoric times. Identification of this disease was established from the Vedic period (2400B.C). In Ayurveda, all painful heart diseases come under the broad classification of Hridroga. Ayurveda describes Hridroga in form of vatika, paittika, kaphaja and krimija hridroga. Acharya Charaka has also described sannipatika hridroga¹. According to modern science, based on features of these disorders as described in various texts, they can be correlated with multiple abnormal cardiac conditions. Although there is no exact correlation of I.H.D. (Ischemic heart disease) in Ayurveda, but based on their clinical features, it is very close to vataja hridroga. In Vatika HRDA, Roga pain has been described as the main feature. The character of pain is also mentioned herewith in full description. Relation of pain with food has also been observed, which closely resembles features of angina. Medodusti can also be considered because abaddha (circulatory) medodusti (i.e., dyslipidemia) is a significant cause of atherosclerosis that produces conditions like I.H.D.

The word ischemia refers to a lack of oxygen due to inadequate perfusion, which results from an imbalance between oxygen supply and demand. I.H.D. is the primary global cause of death, accounting for >9 million deaths in 2016 according to WHO estimates². The prevalence of CVD in India was estimated to be 54.5 million. One in 4 deaths in India is now because of CVDs with Ischemic heart disease³.

Hridroga is among those diseases where the Ayurvedic viewpoint needs clarification. In the presence of limited available literature, which is too scattered, confusing, and also due to the increasing prevalence of the cardiac disorder, it needs to be analyzed

critically. So, the present article is aimed to provide a clear concept of vatika hridroga based on classical references and allied modern science.

Hridaya

The term 'Hridaya' has been controversial for ages and continues to be so even today, considering two Hridaya have been accepted, namely Urohridaya and Sirohridaya⁴. sirohridaya is deemed the seat of Buddhi, Manah, Cetana and Indrivias. Urohridaya refers to the seat of / circulation of Rasa, Rakta, etc. In the present article, we consider urohridaya synonymous with heart. As per ancient text, the literal meaning of the word HRDAYA is to receive, eject, and circulate the blood throughout the body⁵. This Hridaya is placed in the thoracic cavity. Left to it are Pliha and Fuffusa, and right to it are Yaktra and Kloma⁶, which beats⁷. It is a Matrija organ⁸. And Rakta and Kapha contribute to its formation. This Hridaya is the special seat of Sadhaka Pitta, Avalambaka Kapha and Vyana Vayu.

Hridroga

According to Acharya Susruta any condition which produces disturbances in the heart is called Hridroga⁹. The earliest detailed description of Hridroga is available in Charaka Samhita, much of the description in Bhela Samhita, followed by Sushruta and Vagbhata, While Acharya Charaka and Acharya Vagbhata described Hridroga as a part of some chapter. Acharya Susruta has devoted a separate chapter to deal with the disease, Sushruta has told heart disease one step forward; his description of Hridroga is very elaborated and comprehensive. He described various types of heart diseases and described a peculiar condition of heart disease called Hritshool¹⁰. Hritshool has been described

separately entitled gulma pratishedadyaya. Acharya Madhavkar has also described Hridroga as a separate chapter.

Nidana of Vatika Hridroga¹¹

- Aharaja Nidana - Shushkalpa Bhojana (dry, less quantity of food)
- Viharaja Nidana - Ativyayama (excessive exercise), Upvasa (Fasting)

- Manasika Nidana - Shoka (Grief)

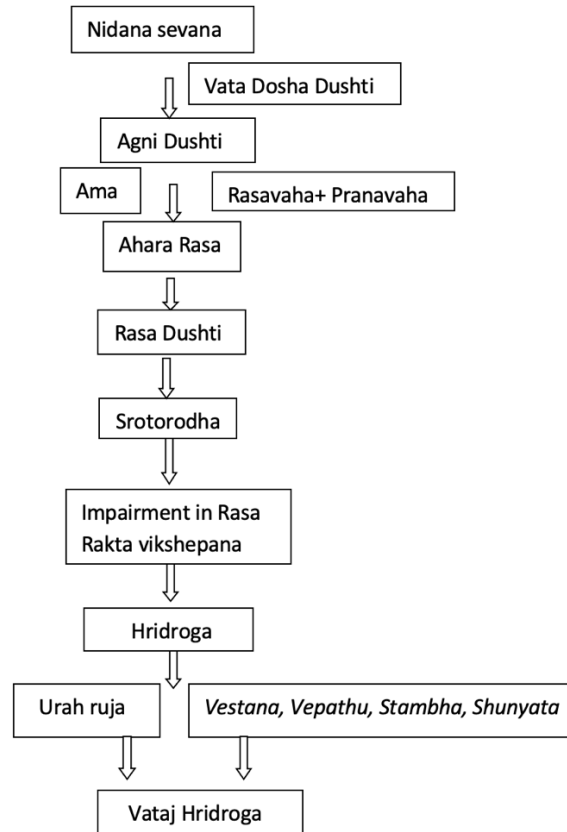
Samprapti of Vatika Hridroga

On Hetusevana, such as grief, fasting, excessive exercise, intake of buttery, 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.

Table 1: Lakashana of Vatika Hridroga

Ayurvedic terms	Modern terms	C.S ^{12 13}	S.S ¹⁴	A.S ¹⁵	A.H ¹⁶
Shunyata	Numbness	+	-	+	+
Vepathu	Tremors	+	-	+	+
Vestana	Cardiac cramps	+	-	+	+
Stambha	Stiffness in cardiac region	+	-	+	+
Jeerana-atyarth vedna	Postprandial pain	+	-	+	+
Uttamarujam	Severe heart pain	+	-	-	-
Aayamyate	Drawing pain	-	+	-	-
Tudyate	Crushing pain	-	+	+	+
Nirmathyate	Piercing pain	-	+	-	-
Diryate	Cracking pain	-	+	-	-
Sphotyate	Pricking pain	-	+	+	+
Patyate	Splitting pain	-	+	-	-
Shulyate atyartham	Severe pain	-	-	+	+
Bhidyate	Stabbing pain	-	-	+	+
Shusyate	A sense of dryness	+	-	+	+
Swasa –rodha	Dyspnoea	-	-	+	+
Pramoha	Stupor	+	-	+	+
Dara	Tachycardia	+	-	-	-
Akaswant –dinata	Sudden sense of depression	-	-	+	+
Shoka	Grief	-	-	+	+
Shabda asahishunta	Intolerance to sound	-	-	+	+
Alpa –nidarta	Insomnia	-	-	+	+
Bhaya	Fear	-	-	+	+
Drava	Palpitation	+	-	+	+

C.S- Charaka Samhita, S.S- Sushruta Samhita, A.H –Ashtanga Hridaya, A.S-Ashtanga Samgraha



Samprapti Ghataka

Dosha: Vata predominant Tridoshas

Dushya: Rasa, Rakta, Manas, Ojas

Srotas: Pranavaha, Rasavaha, Raktavaha, Manovaha

Srotodushti: Sanga, Vimargamana

Agni: Jatharagnijanya, Dhatwagnijanya

Ama: Jatharagni, Dhatwagni

DISCUSSION

Different Acharyas have mentioned Nidana of Hridroga in Ayurveda classics. The Visheshya Nidan of vatika Hridroga has not been mentioned in Ayurveda classics. Only Acharya Charaka has said Nidan of Vatika Hridroga, which are as follows - Vyayama (Exercise) creates lightness in the body. It regulates the circulation of Ahara Rasa, but Excessive Vyayama is responsible for Vata and Pitta Dosha Prakopa, due to which Sarvadhatu Kshaya, Ojokshaya and decrease in Vyadhi Kshamatva occurs, which indicates severe strain and consequent exhaustion¹⁷. Regular Upavasa (Fasting) is responsible for causing Agni and Vata Vruddhi, due to which Shoshana in the body occurs and thereby causing Rasa Kshaya¹⁸. Ruksha guna in the body is increased by the person having Shushka Bhojana, due to which shoshana in the body occurs, which leads to the aggravation of vata. Alpa Bhojana is responsible for Kapha Kshaya. Dhatu Poshana does not happen properly, which results in a decrease in Snigdha and Pichil Guna of Dosha, thus increasing Laghu and Ruksha Guna of Vayu, causing Vata Prakopa and Gati Avarodha¹⁹. A person having Shoka, Bhaya, Chinta will lead to aggravation of Manas Dosha, and it will vitiate Tridoshas (somatic Dosha), especially Vata; if these causes are consistent, then it can create a harmful impact on the heart (Hridaya), leading to various diseases of heart²⁰. All these factors strongly indicate the importance of Dosha and Agni in the manifestation of Vatika Hridroga.

After stating that the pain could be severe, Acharya Charaka goes on to enlist the associated symptoms of this type of Hridroga. He does not go into the details of pain as such. However, Sushruta has very clearly described the nature of the pain like Aayamathe (Drawing pain), Tudhyathe (Pricking pain), Nirmathyathe (Churning pain), Deeryathe (Cracking pain), Sphotyathe (Bursting pain), Patyathe (Tearing/Cutting pain) Bhidhyathe (Piercing pain). Vagbhata comes to a compromise by uniting the two. A keen observation backed by an intuitive mind uncovers the similarity the above symptomatology has with ischemic heart disease known in modern medicine. ‘Angina’ is defined as acute pain of cardiac origin related to the inadequate blood supply, characterized by paroxysmal pain in the substernal or precordial region of the chest, which is aggravated by an increase in the demand of the heart and relieved by a decrease in the work of the heart, it can radiate to the neck, shoulders and arm²¹. The nature of pain is squeezing, stretching, constricting, crushing, which is aggravated by exercise, heavy meals and is relieved by rest. Myocardial infarction, commonly referred to as ‘Heart attack’, is the death of cardiac muscle due to prolonged ischemia. Thus, myocardial infarction can also manifest as a complication of angina. MI is also associated with the following symptoms - Cyanosis (sometimes) syncope, Fever, cough, breathlessness, thirst, confusion, restlessness, Nausea, Vomiting, Frothy or blood mixed sputum, sweating and coldness of limbs.

Comparing the location (Hridistah, Hridi bada) and nature of pain described by Acharya Sushruta in Uttara tantra⁴³ seems to be quite similar to a description of angina available in Texts of modern medicine. The general symptomatology given by

Charaka varivarnya etc., resembles symptoms of myocardial ischemia.

CONCLUSION

Hridroga is manifested due to any affliction caused to the Hridaya. It is classified into five types. Across the Samhitas, we get various references of vataj Hridroga explained with the diverse nature of pain it produces. In modern parallels, I.H.D. is the most common painful cardiac condition. Due to their similarities in pain, they can be co-related.

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