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Understanding the Condition of *Hridroga*: A Critical Review for the Understanding of *Vataj and Pittaj* forms of the Disease

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Abstract

Hridaya is one of the vital organs of the body, also called as one of the *Marmas* of the body, sustaining the life of the body. However, its working is mainly affected by many factors which include the vitiations of the *tridoshas* and the physical conditions of the heart itself. Understanding the disease, the various signs can be understood as the beginning stages of the disease, which mainly includes the Feeling of Palpitations (*Hridrava*), feeling of heaviness (*hridaya-gaurava*) & feeling of restlessness sequentially, or one or many out of these. Our main criteria for the study is to understand the progress of the disease before the onset of its actual symptoms, as the *Hridaya* (Heart) is a vital organ supporting life and its major functions and many signs appear or can be usually experienced by the patient, while the disease progresses inside the body of the patient. Etiologically, this can be understood by understanding the stages of the *kriya-kaal* of the disease, where the signs of this *hridroga*, can be experienced by the patient from the *prokopa* stage itself, as it is capable of inducing the same signs and symptoms of the *Hridroga*, due to other pre-existing conditions of the *tridosha vitiation*, rather than by having the complete *samprapti vighatan* (etiology) behind the cause of the disease.

Keywords: *Hridaya, Hridroga, Marma, Kriya-kaal, Tridoshas*

Introduction

Hridaya (=Heart) is a vital organ of the human body, *the Sharir*. It is also a part of *Tri-marma* of the Human body. *Hridaya* is also an important site of the body by virtue that it can control the *nadi tantra samsthana* (Nervous system) by having the control over the *Mana* by working in association with the *Mastishk* (=Brain) itself. *Hridaya* (=Heart) is also mentioned as a site for *Mana*. The latter refers to the mind & the version of the consciousness which keeps the body and its senses working for the perception. *Mana* controls the perception based elements, their understanding and response with the help of various Sensory organs, called *Gyan-indriya*. Based on the principle of the selection of the *vishayas* (subjects) which is generally understood as the perception, *Mana* alongwith the *gyan-indriyas* directly can also understand the subjects. These *vishayas* (subjects) are then interpreted by the intellectual centers of the Brain, hence involving the Brain (*mastishk*) and Heart (*hridaya*) both in the same line, for understanding the subjects. But here in this understanding of the subjects, the role of *hridaya* comes into play, when taking the decision over the observations alone. As the power of the involvement of the heart and the body

itself, depends on the vitality or the functioning power of the heart itself, which is called as the *hridaya-bala*.

According to the Ayurveda, various *naadis* based on the *vatadi tridoshas* connects the *hridaya* to the rest of the body. Based on the status of the *vatadi tridoshas* within the body these *naadis* gets affected and hence affecting the functioning of the heart. Here in this article, our studies are mainly focused on understanding the connection of the *vitiation* of these *tridoshas*.

Understanding, the connection of the *tridoshas*, *Hridaya* can instantly respond to the changing *tridoshas* status of the body, specifically if it is involved as a '*kha-vaigunya*' part of the *kriya kaal*.

Reviewing the literature reveals these key points about the *Hrid-roga*,

As per *Acharya Charak*, The following key factors are responsible for the *Hridroga*, like,

- Over-exercising, Excess regular or occasional work-outs & excess Gym work-outs.
- Excessive intake of spicy, chilly and irritating foods, which acts as irritant to the Gastro-intestinal tracts.
- Excess use of laxatives or purgatives or taking administering prolonged purgation procedures.

- Excess use of enema and enema-procedures.
- Taking too much Stress, suffering from Anxiety Neurosis, or the stages of Depression.
- Suffering from prolonged Fear or having stages of Hypnosis.
- Prolonged suffering from any chronic ailment or co-morbid conditions.
- Improperly cure or compliance or non-cure of previous ailments.
- Excess use of emesis treatment.
- Presence of undigested food inside the body from prolonged periods.
- Suppression of natural urges of the body like Urine, Stool, Coughing, sneezing, etc.
- Excessive use of body slimming measures like body slimming foods intake or other dieting measures.
- Occurrence or Presence of any grave injury to the body.

As per Acharya Sushruta, The following key factors are responsible for the Hridroga, like,

- Suppression or retaining the urges of Stool, Urine, etc.
- By eating excess of the hot and dry grains (=foods),
- Having incompatible foods,
 - By combination e.g. eating multiple grains at the same time.
 - By quantity e.g. Ghrita and Honey in equal quantity.

- Eating food while the previous food is in un-digested state.
- Or by having non-suitable foods, which are unfit to consume.

Due to the above factors, the *tridoshas* gets vitiated and then they go to the *hridaya* & pollute the *rasa, rakht dhatus* and therefore hindering the working of the *Hridaya*, hence creating the *Hridroga*.

Etiological Process and Etiological Elements of the Hridroga

The *tridoshas* after getting vitiated from any of the above listed causative factors, they leave their own parent places, reaches the heart and affects the *Rasa dhatu* and blocking the functioning of the *Hridaya* or by affecting the functioning of the *hridaya* & becomes the cause of the *Hridroga*.

This whole etiological process involves the following elements & processes within the body as listed below, before making the appearance of any signs or symptoms of this disease as,

Dosh: *Vatadi tridoshas, vata mainly.*

Dushya: *Rasa, Medha dhatus.*

Strotas: *Rasaveh strotas, Pranveh strotas.*

Adhishthan: *Hridaya (=Heart).*

Strotodushti: *Sang.*

Svabhav: *Chirkari.*

Agnidushti: *Agnimandya-Rasagini.*

Sadhyasadyata: *Yapya.*

Table 1: Types of Hridroga.

<i>Charaka Samhita (5 types)</i>	<i>Sushruta Samhita (4 types)</i>	<i>Ashtang-Hridayam (5 types)</i>
<i>Vataj Hridroga</i>	<i>Vataj Hridroga</i>	<i>Vataj Hridroga</i>
<i>Pittaj Hridroga</i>	<i>Pittaj Hridroga</i>	<i>Pittaj Hridroga</i>
<i>Kaphaj Hridroga</i>	<i>Kaphaj Hridroga</i>	<i>Kaphaj Hridroga</i>
<i>Tridoshaj Hridroga</i>	<i>Sannipatik Krimija Hridroga</i>	<i>Sannipataj Hridroga</i>
<i>Krimija Hridroga</i>	----	<i>Krimija Hridroga</i>

General & Special Signs of Hridroga,

The general signs (*Samanya Lakshan*) of Hridroga, as per Acharya Charka are as follows,

- *Discoloration of the body.*
- *Unconsciousness of the body.*
- *Onset of the fever.*
- *Occurrence of Coughing, without any infectious cause or any visible pathological cause.*
- *Occurrence of Hiccups frequently (with or without any cause).*
- *Discomfort in breathing.*

- *Sudden onset of any Breathing issues without any visible pathology.*
- *Development of Bad taste in the mouth.*
- *Excessive thirst.*
- *Occurrence or episodes of Emesis.*
- *Excessive salivation or expectoration of mucus from the mouth.*
- *Pain in the chest region.*
- *Disliking towards the food.*

As our study is focused on *vataj & pittaj lakshana* (signs) of the Hridroga, so below these are to be discussed as follows,

Table 2: Special signs of Vataj Hridroga, as per Vrihtrayi,

<i>Charak Samhita</i>	<i>Sushruta samhita</i>	<i>Ashtang-Hridayam</i>
Feeling of emptiness of the <i>Hridaya</i> .	Pulling sensation inside the <i>Hridaya</i> .	Excessive pain in the <i>Hridaya</i> region
Presence of Tachycardia	Pricking pain inside the <i>Hridaya</i> .	Feeling the Pricking pain sensation in <i>Hridaya</i> .
Feeling of Dryness in the <i>Hridaya</i> .	Feeling of beating the <i>Hridaya</i> with the wooden sticks.	Feeling of emptiness, breaking or bursting of the <i>Hridaya</i> .
Feeling of bursting of the <i>Hridaya</i> .	Cutting the <i>Hridaya</i> with the saw, type of feeling.	Feeling of dryness of the <i>Hridaya</i> .
Feeling of stoppage of the Heartbeats.	Pain sensation feeling like someone is splitting the <i>Hridaya</i> with the Axe.	Feeling of stoppage of the Heartbeats.
Unconsciousness of the body		Feeling of emptiness of the <i>Hridaya</i> .
		Intolerance towards listening to the sounds & absence of Sleep.
		Shaking, cramps, Stiffness & unconsciousness of the Body
		Stoppage of Breathing

Table 3: Special signs of Pittaj *Hridroga*, as per *Vrihtrayi*,

<i>Charak Samhita</i>	<i>Sushruta samhita</i>	<i>Ashtang-Hridayam</i>
Feeling of darkness in front of eyes.	Feeling of thirst	Feeling of excessive thirst
Onset of the Fever	Feeling of instability of the <i>Hridya</i> .	Feeling of Vertigo
Burning sensation over the <i>Hridya</i> or the chest region.	Feeling of hotness, burning sensation of the <i>Hridya</i> .	Burning sensation over the <i>Hridya</i> .
Stages of confusion or Blurriness	Feeling of smoke emanating from the place of <i>Hridya</i> .	Feeling of unconsciousness.
Feeling of Fear.	Feeling of unconsciousness.	Emesis of acidic contents of the stomach.
Feeling of heat around the body.	Absence of sweating.	Feeling of smoke emanating from the Throat.
Appearance of Yellowish coloration of the body.	Dryness of the mouth.	Appearance of Yellowish coloration of the body & Onset of the Fever.

Materials & Methodology

The key approach for understanding the disease is mainly focused on the *tridoshas* responsible for the *Hridroga*, but here our focus will more on understand the other specialized conditions also, which are able to develop the same signs and symptoms as that of the *Hridroga*. This can be understood by understanding the different stages of the *kriya kaal* of the *tridoshas*, along with understanding the signs these *tridoshas* being able to create within the body of the individuals.

Results & Discussion

Based on the understanding of the facts about the *Hridroga* disease, as learnt from the literature and textual studies and the clinical experiences, it can be understood that after completely reviving the concepts, disease signs & its complexities arising within the body, the course of the disease can be understood as the first indication of the disease itself, for the patient first and the clinicians later. However, the onset of the disease can never be assumed uncertain as its onset can be understood by the presence of the visible signs from any of its etiological stages itself which are called, the stages for the *shad kriya kaal*, which is generally a *dosha Prokopa-awastha stage* (second stage of the *kriya kaal*) or onwards stage, although still it has to be co-related clinically by the clinicians for the presence of the other above mentioned signs also, as referred to the texts as discussed above, as the indicator for the disease & the shared with the author of this article for further research insights of the facts.

Conclusion

The etiological review of this disease is purely based on our critical understanding of the disease, its analytical studies along with the understood literature review as needed for the observation of the signs of the disease among the patients, which can be seen clinically or could be co-related clinically to conduct various research studies based on these results. So, here from our review, which states that due to the *dosha vititation* itself, the signs of the disease may appear in the patients itself much initially, when the *Tridoshas* progress inside the body of the patient, as understood by the *samprapti vighatan* process and as seen clinically. As otherwise these signs and symptoms usually appear by following the complete *samprapti vighatan* (etiology) for the disease.

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