



## DIAGNOSTIC APPROACH TO VATAJA HRIDROGA – A PRELIMINARY STUDY

## Ayurveda

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## ABSTRACT

*Vataja Hridroga* is a type of *Hridroga* (cardiovascular disease) that can be clearly differentiated based on pathognomic symptoms as mentioned in Ayurveda. It manifests with cardinal feature of *Ruja* in *Urah pradesha* (pain in the chest region) associated with other sign and symptoms *Alpanidrata*, *Shwasavrodha*, *Darah*, *Hrutdrava*, *Stambha*, *Stabadha*, *Akasmat Deenata*, *Shoka*, *Bhaya*, *Shabdasehshnuta*, *Shunyata*, *Vepathu* and *Vestana*. There is lacuna in Ayurveda to assess the symptoms of disease with standard parameter. Assessment is essential for diagnosis of disease. In the present article, study has been carried out to make a classical diagnostic frame of *Vataja Hridroga* by preliminary approach of grading system. Based on appropriate meaning of *Lakshanas* (signs and symptoms) enunciated in classical texts the grading was prepared and literary resources were analyzed in this study.

## KEYWORDS

*Ayurveda*, *Vataja Hridroga*, Arbitrary grading system

## INTRODUCTION

Cardiovascular diseases constitute the leading cause of global mortality and are one among major contributor to reduce quality of life. *Hridroga* is considered to be one of the integrated aspects related to *Rasavaha Srotas* (cardiovascular system).<sup>1</sup> Anything which afflicts *Hridaya* leads to *Hridroga*.<sup>2</sup> *Hridroga* has been classified into five types; *Vataja Hridroga* is one among them. Due to vitiation of *Vatadi Doshas*, *Rasa Dhatu* gets afflicted invading the components of *Hridaya* causing structural and functional damage leading to *Vataja Hridroga*.<sup>3</sup> *Vataja Hridroga* is characterized by different character of *Ruja* in *Urah Pradesha*, *Vepathu*, *Vestana*, *Stambha*, *Pramoha*, *Shunyata*, *Darah*, *Jirne Atyarthavedana*, *Stabadha*, *Drava*, *Akasmat Deenata*, *Akasmat Shoka*, *Akasmat Bhaya*, *Shabdasehshnuta*, *Shwasavrodha* and *Alpanidrata*.<sup>2,5</sup> To analyse the *Lakshanas* suitable approach is crucial. In Ayurveda no such standard parameter are mentioned. A classical framework for suitable diagnosis is need of an hour to plan *Chikitsa* (Treatment). In the present study each *Lakshanas* have been analysed through literary research and grading has been prepared to rationalise the disease model for further studies.

## ASSESSMENT OF LAKSHANAS IN VATAJA HRIDROGA

*Lakshanas* were rationalised with appropriate meanings as mentioned in classical texts and were outfitted with the preliminary arbitrary grading system.

- Arbitrary Grading on *Lakshana Vepathu* (*Kampa*<sup>1,6</sup> = Tremors)
  - No *Kampa* (Grade 0)
  - Karapadtal Kampa* occasionally (Grade 1)
  - Karapadtal Kampa* on intentionally holding any object (Grade 2)
  - Karapadtal Kampa* on regular basis/ *Gatrakampana/ Dehabramana/ Nidrabhagna/ Matiksheena* (Grade 3)
- Arbitrary Grading on *Lakshana Vestana* (*Bhumo Parilunthanam/Grathanamiva Angasya/Valanam*<sup>1,5</sup> = feeling of tightness/moving around a circle)
  - No feeling of enclosing a band over chest region (Grade 0)
  - Inappropriate feeling over chest region (Grade 1)
  - Feeling as if enclosing a band over chest (Grade 2)
  - Feeling of tightness over chest region (Grade 3)
- Arbitrary Grading on *Lakshana Stambha* (*Bahu Uru Janghadinam Sakunchanadhya* or *Nishkriyatvam*<sup>1</sup> = absence of movements)
  - Presence of contraction movements in *Bahu, Uru* (Grade 0)
  - Alteration of contraction movement in *Bahu, Uru* (Grade 1)
  - Alteration of contraction movement in *Bahu, Uru, Janghadi* (Grade 2)
  - Absence of contraction movements (Grade 3)
- Arbitrary Grading on *Lakshana Pramoha* (*Pramoha Neva Atyanta chittanasha/ Pramoho Atra Indriyamatramoha*<sup>7</sup> =

stupefaction/ insensibility)

- Absence (Grade 0)
  - Loss of any one or two sensory faculty (Grade 1)
  - Loss of 2-4 sensory faculties (Grade 2)
  - Loss of all sensory faculties (Grade 3)
- Arbitrary Grading on *Lakshana Shunyata* (*Agyanam*<sup>5</sup> = emptiness)
    - No feeling of emptiness (Grade 0)
    - Feeling of restlessness (Grade 1)
    - Feeling of restlessness and sadness (Grade 2)
    - Feeling of restlessness, sadness, negative thoughts, lack of confidence (feeling of empty) (Grade 3)
  - VAS Grading on *Lakshana Ruja* (*Santata Peeda*<sup>5</sup> = pain)
    - No pain (Grade 0)
    - Mild pain (Grade 1)
    - Moderate pain (Grade 2)
    - Severe pain (Grade 3)
  - Arbitrary Grading on *Lakshana Jirne Atyarthe Vedana*<sup>1</sup> (Pain In Relation To Food)
    - No abdominal pain (Grade 0)
    - Pain in abdomen /pain during food intake (Grade 1)
    - Pain after food intake/or middle part of digestion (Grade 2)
    - Pain after complete digestion of food (Grade 3)
  - Arbitrary Grading on *Lakshana Stabadha* (*Aapuritam*<sup>5</sup> = heaviness)
    - No *stabadha* (Grade 0)
    - Feeling of heaviness in chest region, upper limb on doing exertion (Grade 1)
    - Feeling of heaviness in chest region, upper limb on doing routine activity (Grade 2)
    - heaviness in chest region, upper limb on rest (Grade 3)
  - Arbitrary Grading on *Lakshana Hrutdrava* (*Hridi Kampa Ityatha/ Dravasca Dha Dha*<sup>1,6</sup> = Palpitation)
    - Absence of *Hrutdrava* (Grade 0)
    - Presence of *Hrutdrava* on and off (Grade 1)
    - Present in regular basis and /at work/or affected by sleeping (Grade 2)
    - Present in regular basis and even during sleeping (Grade 3)
  - Arbitrary Grading on *Lakshana Akasmat Deenata, Shoka and Bhaya* (*Dainyam* = Grief and Fear)
    - Absent (Grade 0)
    - Present (Grade 1)
  - Arbitrary Grading on *Lakshana Shabdasehshnuta* (*Shabdashravanadweshha*<sup>6</sup> = intolerance to sound)
    - Absence of *Shabdasehshnuta* (Grade 0)
    - Present without any cardinal feature (Grade 1)
    - Present with any one of cardinal feature (Grade 2)
    - Present with more than one cardinal feature (Grade 3)
  - Arbitrary Grading on *Lakshana Shwasavrodha* (*Avarodha*

- Apravrutti*<sup>8</sup>=Difficulty in Breathing)
- No difficulty in breathing (Grade 0)
  - Presence of breathing difficulty after heavy exertion/meal and/along with no or any one cardinal features (Grade 1)
  - Presence of *Shwasavrodha* after minimal exertion and/ or minimal two cardinal features (Grade 2)
  - Present throughout the day along with more than two cardinal features/needs management (Grade 3)
13. Arbitrary Grading on *Lakshana Alpanidrata (Nidra Alpatvam*<sup>6</sup> = Reduced sleep) (As per National Sleep Foundation)
- Sleep more than 5-6 hours (Grade 0)
  - Sleep less than 5-6 hours with Continuously sleep thereafter (Grade 1)
  - Frequent intervals awakening (Grade 2)
  - Awake constantly (Grade 3)

### Assessment of Grading System

**Table 1, assessment of grading system**

Grade 0	Absence of symptoms
Grade 1	Mild symptoms
Grade 2	Moderate symptoms
Grade 3	Severe symptoms

### DISCUSSION

Agitated and disturbed *Doshas* move all over the body; get amalgamated with *Dhatus* and results in *Dosha Dushya Sammurchana* leading to manifestation of *Lakshanas*. Assessment of *Lakshana* is essential to identify the severity of disease. Due to lack of standard parameter in *Ayurveda* the arbitrary grading system has been utilised to justify a disease. Each *Lakshana* of *Vataja Hridroga* are analysed based on appropriate meaning as mentioned in texts. In this present study, Grade 0 is indicative of absence of symptoms, Grade 1 for mild, Grade 2 for moderate, Grade 3 for severe condition of the disease (Table 1). For assessment of *Deenata*, *Shoka* and *Bhaya* grading cannot be standardised. For pain measurement visual analogue scale can be prioritized. This is first preliminary approach to frame the appropriate treatment of *Vataja Hridroga* with proverbial proficiency about the severity of *Lakshanas*.

### CONCLUSION

*Ayurveda* emphasize to prevent the disease as well as to cure the disease. The treatment is based on *Samprapti Vighatana* that can be achieved through proper evaluation of *Samprapti* and severity of *Lakshanas*. Thus preliminary diagnostic process is integrated to diagnose the diseases based on *Ayurveda* fundamentals to provide a frame for accurate diagnosis and appropriate treatment. Here each classical symptom is mentioned with an arbitrary grading system and further scientific study should be done in order to validate this preliminary approach.

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