

**CRITICAL ANALYSIS OF WORDS MENTIONED AS LAKSHANA IN
RELATION TO HRUDAYA (HEART) IN VARIOUS DISEASES: A
SYMPTOMATIC APPROACH**

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ABSTRACT

The meticulous diagnoses of the disease in Ayurveda completely rely on five means of diagnosis (Nidana panchaka). Out of that symptoms and signs (Lakshana) play an important role. For diligent diagnosis and to accomplishment in the treatment, a physician should analyze each and every symptom critically and interpret them accurately. As some clinical features (lakshana) occurred in more than one disease. In view of the increasing evidence of cardiac disorders (Hrudroga), the clinical interpretation of lakshanas mentioned in relation to hrudaya seems to be important. As various clinical features like Hrudayatoda, Hrudayagaurava, Hrudayaspanana, Hrudayashoonyata, Hrudayautkshlesha etc are rise of various diseases other than Cardiac disease. So the present article aimed to discuss critical analysis and interpretation of the different words as lakshana in relation to hrudaya (heart).

Keywords: Hrudaya, Heart, Lakshana, Nidanapanchaka, Hrudroga

INTRODUCTION

The scrupulous diagnosis, prognosis and treatment of the disease, completely rely on five means of diagnosis (Nidana panchaka). Out of that signs and symptoms plays an important role in the assessment of differential diagnosis. Clinical features in relation to heart like tachycardia, bradycardia, pain, burning, swelling and discomfort in cardiac region present a diagnostic challenge in outpatients. But the most common and less serious causes are musculoskeletal conditions

(Mamsaasthivaha sroto vikara), gastrointestinal disease (Annavaaha sroto vikara), respiratory disease (Pranavaaha sroto vikara), panic disorder (Manovaha sroto vikara) and more serious cause is cardiac disease (Hrudroga). Despite these figures, evaluating of lakshanas in relation to heart is important. So based on this evidence one can draw following diagnosis by considering different criteria like pain, burning, swelling, palpitation, and discomfort.

Table no: 1 Showing Differential Diagnosis B/o Presentations in Cardiac region^{1, 2, 3}

B/o Pain	Differential Diagnosis
Hruthruja	Visuchika, Vatajagulma, Vatajajwara, Guda and Amashashrita vata, udavarta, vatajahrudroga
Hrudayavedana	Bhayaja jwara

Hruth toda	Atisara poorvarupa, Paanavibrama
Hruth pida	Vatajagrahni, Shwasapoorvarupa, Vatajachardhi, Moorcha poorvarupa, Ashmari,
Hruthshoola	Asadhyaarsha, Vatajakasa, Amajatrushna, Vatajashoola, Dvandajashoola
Hruthshoolapida	Vataja arochaka
Hruthprapida	Vataja moorcha
Hruthsanghatashoola	Jwara asadhya lakshana
B/o Burning	Differential Diagnosis
Hruthdaha	Pittaja grahni, Amlapitta, pittajahrudroga
B/o Swelling	Differential Diagnosis
Hruthshotha	Gulma asadhya, Kaphajahrudroga
Hrudayapidaka	Prameha pidaka
Hrudayagranti	Krimija granti
B/o Palpitation	Differential Diagnosis
Hrudayaspanandana	Pandu
Hrudayakampa/vepana	Apasmara, vatajahrudroga
Hrudayadara	Vataja hrudroga
B/o Discomfort	Differential Diagnosis
Hrudayagaurava/bharika	Amavata, kaphajahrudroga
Hrudayasthamba	Aanaha, vatajahrudroga
Hruthgrah	Vataja arsha, Pravrudda amavata Prameha upadrava,
Hrudayashoonyata	Unmada, Vatajahrudroga
Hrudayaashuddi	Amaja jwara, Rasashesha ajeerna
Hrudayautkshlesha	Chardhi poorvarupa
Hruayaupadeha	Prameha poorvarupa
Hrudayaklama	Pittaja hridroga
Hrudyatulya	Raktapitta upadrava
Hrudayamanyata	Kaphaja grahni, Kshayaja kasa
As a diseases	
Hrudroga	Krimi lakshana, Koshtashrita and sarvangashrita vata, Nishwasa grahna

Cardiac Pain:

Pain is an unpleasant sensory and emotional experience that tells us something wrong and needs attention. To describe pain in the cardiac area (hrudayapradesha) as the result of various diseases other than cardiac disease, acharyas recorded different words

like shoola, pida and toda etc, even though all these words denotes the pain in general but they are not same in presentation. As in the clinical features of some diseases like arochaka (anorexia) they mentioned both word i.e shoola and pida and in jwara

asadhya lakshana (bad prognosis of fever) they mentioned sanghatashoola. So it is clear that they are differing in presentation in terms of intensity and severity. So after critical analysis of all words used to denote

the pain in hrudaya pradesha in relation to different disease, probably one can draw the following conclusion for the sake of differential diagnosis (showing in table no 2)

Table no 2: showing pain presentation in terms of severity and intensity

Vedana/Shoola	Mild pain
Pida/Shoola	Less than moderate pain
Ruja/Shoola	Moderate pain
Thoda/Shoolapida/Shoola	Less than sever pain
Prapida/Sanghatashoola/Shoola	Sever pain
*Based on number of times used and presence of chapter on shoola, here shoola is considering as a common terminology to denote pain in general.	

Burning sensation:

To express burning sensation or heart burn in the cardiac area of non-cardiac disease like amlapitta, pittajagrahni etc, acharayas used the word hrudayadaha. Usually in case of amlapitta it is present during the time of ajeernaavasta and in pittajagrahni during the

time of digestion. Based on intensity and severity, it can be clinically expressed like Pravara (severe), Madhyama (moderate), and Avara (mild). In pittajahrudroga it is usually pravara in nature (showing in table no 3).

Tabel No 3: showing daha presentation in terms of intensity and severity

Pravara	Severe
Madhyama	Moderate
Avara	Mild

Swelling:

Is a palpable mass perceived by the palpation, in gulma asadhya lakshana there is hrudayashotha i.e moderate to large palpable mass in the cardiac area and in the complication of prameha there is hrudayapidaka i.e small elevated mass like papule can be considered here. Where as in case of krimija hrudroga it is grantivath i.e nodular swelling.

pause. It is also present in non-cardiac diseases like pandu and apasmara etc. In pandu there is hrudayaspandana in apasmara there is hrudayakamapa and hrudayadara in vatajahrudroga. After analysis of pathogenesis and other clinical features of pandu and apasmara we can interpret the hrudayaspandana as tachycardia/bradycardia, hrudayakampa as chest tremor like anxiety and hrudayadara as tachycardia or palpitation.

Palpitation:

Is a perceived abnormality of the heartbeat characterized by awareness of heart muscle contractions in the chest: hard beats, fast beats, irregular beats, and/or

Discomfort:

To explicit the clinical features in relation to hrudaya of non-cardiac causes like amavata, amajajwara, raktapitta etc, and

scholars employed the different words like hrudaya gaurava, hrudaya shoonyata, hrudaya ashuddi etc. Based on different opinion of experts in ayurveda, the hrudayagaurava or bharika (heaviness in cardiac area or hypertrophic), hrudayagrah and stamba (rigidity and stiffness in cardiac area or slow beat), hrudayaashuddi (impurities in heart or impaired beat), hrudayashoonyata (emptiness in heart or impaired beat), hrudayatulya (congestion or slow beat), hrudayautklesha (nausea), hrudayaupadeha (coating or heaviness), hrudayaklama (exhaustion or tachycardia) and hrudyamanyata (feeling of displacement of heart) can be considered here for diagnosis.

CONCLUSION

Clinical features play an important role in the differential diagnosis along with other four criteria of nidanapanchaka. Lakshanas in relation to heart is a common presenting problem and is caused by both cardiac and non-cardiac etiologies. So a physician should analyze each and every feature critically and interpret them accurately to differentiate from serious causes, so that he cannot get failure. The history, physical examination and critical interpretation of lakshanas remain the front line in evaluation of diagnosis, prognosis and treatment.

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