



Exploring *Paratantra Hrudroga*: A Comprehensive Study in Ayurvedic Cardiology

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ABSTRACT

The concept of *Swatantra* and *Paratantra Vyadhi* in *Ayurved* delineates independent and dependent disease conditions, respectively, providing a nuanced understanding of pathology and treatment strategies. This paper explores *Paratantra Hrudroga*, or cardiac disorders dependent on other causes, as outlined in Ayurvedic texts. Through a conceptual study, various *Paratantra Hrudroga* conditions are analyzed, elucidating their etiology, clinical manifestations, and treatment principles. Conditions such as *Agnimandyaj Hrudroga* and *Udavartaj Hrudroga* underscore the influence of digestive and urinary system dysfunction on cardiac health, while disorders like *Unmadjanya Hrudroga* highlight the impact of mental and emotional factors. Lifestyle-related factors, including alcohol consumption and sedentary habits, also contribute to *Paratantra Hrudroga*. Integrating Ayurvedic principles into contemporary cardiology practice can enhance therapeutic approaches and promote holistic well-being. This exploration of *Paratantra Hrudroga* contributes to the evolution of personalized and integrative approaches to cardiac care, aligning with the holistic ethos of Ayurved.

KEYWORDS: *Paratantra Hrudroga*, *Ayurved*, Cardiac health, Holistic approach.

INTRODUCTION

Central to Ayurvedic principles is the concept of *Swatantra and Paratantra Vyadhi*, delineating diseases with independent causes (*Swatantra*) from those dependent on other factors or diseases (*Paratantra*). While *Swatantra Hrudroga* stems from distinct causes and requires specific treatment approaches, *Paratantra Hrudroga* manifests as cardiac symptoms secondary to other systemic disorders. Understanding the distinction between these two categories is essential for accurate diagnosis and effective management.

Hrudroga is one of the vital diseases denotes abnormality in heart. For the formation of heart disease independently there are many factors are responsible like *dosha, dushya, avayav dushti, srotodushti, khavaigunya* at heart site. But the description of *Hrudroga* in *samhita* found that many other disease conditions also responsible and represents this disease. In ayurved, concept of *swatantra and paratantra vyadhi* is mentioned.^[1] According to that disease with independent causes, symptoms and treatment is independent or *swatantra* and on the contrary it is dependent or *paratantra*.

Acharya Charak mentioned *anubandhya and anubandha* terms for this concept.^[2] *Anubandhya* is separate *vyadhi* with full expressive characteristics. It originates from separate or own *nidanas*. It has to be treated separately. *Anubandh* is caused by other causes sometimes by other diseases. When original disease is treated the benefit is seen. It is necessary to understand the causes of the disease, but it is possible that the disease is not caused by independent reasons that are decision made only by thoughts suitable for treatment. Therefore, the direction of treatment cannot be determined, this results in treatment failure. So *paratantra* and *swatantra vyadhi* concept is essential for accuracy of diagnosis and treatment. There are five types of *Hrudroga* apart from these; the symptoms which are expressed under the auspicious of the heart should considered *paratantra*. Special consideration should be given to this while examine patients. To be successful in medical practice it is essential to understand the concept of separate and distinct disease.

This paper discusses lifestyle-related factors contributing to *Paratantra Hrudroga*, emphasizing the significance of dietary habits, behavioral modifications, and psychological well-being in maintaining cardiac health. Insights gleaned from Ayurvedic perspectives can enrich contemporary cardiology practice by offering personalized and integrative approaches to cardiac care.

OBJECTIVES OF STUDY

1. To conduct a comprehensive exploration of *Paratantra Hrudroga* as delineated in Ayurvedic literature, encompassing diverse conditions manifesting as secondary cardiac symptoms.
2. To elucidate the etiology, pathogenesis, and clinical manifestations of various *Paratantra Hrudroga* conditions, emphasizing the interplay of *doshas, dhatus, and malas* in cardiac pathology.
3. To study the importance of *paratantra* approach in *nidan* and *chikitsa* of *Hrudroga vyadhi*.

MATERIAL AND METHODS

This is based on conceptual study. Ayurved *samhitas* and journals were searched, compiled and analyzed.

Various diseases show clinical features of *Hrudroga* as well as disease as *updrav*.

Agnimandyaj Hrudroga: *Mandagni* is causative factor for *kaphaj and aamaj Hrudroga*. *Agnimandya* causes *apakva ahar ras* which lead to *ras rakta vikruti* affects the function of *hruday*.

Ajirnajanya Hrudroga: *Saam rasa* causes *hrutshool, hrud-daha, hrud-bhram*. *Rasadhatu* and *kapha dosha* give rise to *saam dosha* which vitiates *rasavaha strotas* and causes *hrudvyatha*. *Vatapradhan Rasasheshajirna* shows *hrutshool, hrutstambha, Hrud-daha*.

Visuchika: Due to dominance of *vat hrudruja* occurs.^[3]

Udavartaj Hrudroga: *Apanavayu* gets *pratiloma* due to obstruction of *adhovata, samanvruta apan avastha* give rise to *udavartajanya Hrudroga*.^[4] This condition depicts *karmata vikruti* of heart. Due to accumulation of *vatadosha* in *pakvashaya* create pressure on heart. This happens the improper functioning of heart.

Mutra Margajanya Udavartajanya Hrudroga: *Kled of raktadhatu* increases which vitiates *udakvaha strotas*. In turn *kaphadosha* get vitiates give rise to *kaphavruta prana, vyana avastha, hruday gourav, shram, shwasa, hastpad shaithilya* are seen.

Udgarveg Avarodhajanya Hrudroga: Due to *udgar vega avarodhajanya udavarta*, depressed *prana*, vitiates *udana* or *kapha avruta udan vayu* causes *hrudbandha* features.

Shram Shwasajanya Udavartajanya Hrudroga: Increased respiratory rate after doing some exercise is natural way to compensate oxygen supply to body. Sometimes this leads to vitiation of *Udana*. Depression of *prana* which causes obstruction in *strotas* and give rise to symptoms like *hrudstambha, hrud-avasaad* or excruciating pain in heart.

Aashruvegarodhaj udavartajanya Hrudroga: *Mana & pranavayu vikruti* is seen. Sadness or fear causes vitiation of *manovaha strotas*. *Udanvayu* get vitiates and obstructed *pranavayu* which causes pain in *hrudaya*. *Mano-abhighat* is a prominent cause.

Rajyakshmaj Hrudroga: In four types of *Rajyakshma*. *Kshayaj* type shows *Hrudroga lakshan*. Due to *rasakshaya, hrudshosh* occurs.

Unmadjanya Hrudroga: *Unmad* is a *manas vyadhi*. *Prana, udana, vyana, sadhak pitta, tarpak kapha vikruti* is seen.^[5] According to *apptopdesh*, *hruday* which exist in *buddhi* get vitiates. *Uccha shwas* which is *poorvarupa* of *unmad* is seen due to vitiates *udan vayu*. *Hrudgraha* is due to *udan aavrutt vyana, prana*. *Hrudshunyata* is seen in *unmad* which is also seen in *vataj Hrudroga*.

Amlapittajanya Hrudroga :- *Saam pitta* along with *Rasa-dhatu* enters heart and causes *daha* symptom. *Hrud daha* is due to *saampittaj pranavayu*.^[6]

Apasmar:- *Apasmar* disease is mainly related with *smruti*. In *apasmar samprapti doshaavrutt hruday* is an important *avastha*.^[7] *Pranavayu, udanvayu, vyanvayu, sadhakpitta* and *avlambak kapha* and *tarpak kapha* having major role in this condition. If there is *kapha anubandha*, there is *vega-avastha* and generate signs like

heaviness in chest and numbness. *Hrud toda* is seen in *vataj* type. In *pravara satva* person, above signs disappears as *vega-avastha* goes. In *avar satva* person with weak heart above signs remain and produce a disease of heart. **Arshajanya Hrudroga:-** *Mandagni* vitiates *Rasadhatu* so *kapha* also gets vitiates & vitiates *kapha* coats *dhamani* and create *hrudgraha*.^[8]

Medorogajanya Hrugrog:- Increased amount of *vikrut med dhatu* vitiates *kapha dosha* and *vikrut* in *vrukka*, *Dhamani*, *sira* causes *Hrudroga*. *Medh dhatu* obstructs *prakrut gati of prana, udana, vyana* and gives rise to *Hrudroga* Due to accumulated *medha-dhatu*, *Hruday snayu* become slaged (*shaithilya*) and vitiates *pranavayu* causes *shwas lakshana*.

Grahanijanya Hrudroga:- In *grahani vyadhi* vitiates *saman vayu* does not segregate *sara* and *kitta vibhajan* that leads to localized *dushti* of *Ama-rasa*. Vitiates *Ama-rasa* gets absorbed & circulated by vitiates *saman vayu* which obstructs channels of *hruday* causes *hrutpada*.^[9] In *pittaj Grahani drava* and *ushna guna* of *apakva pitta* causes *hruddah*.

Udarjanya Hrudroga:- In *udar vyadhi* mainly *ras, ambu, mutra, purish, annavaha strotas* gets *vikruti* i.e. obstruction in channel *strotorodh*. *Doshavrutta prana, Pranavrutta apana* causes *hruday dushri* to increase in size. *Laxanas* like palpitation (*hrud- rasa laxana*), *avsaad* (Bradycardia) *shyamvarna* in hands & feet are found. Increased *dosh sanchiti* in *udar vyadhi* create pressure on thoracic area which causes *parshvshool* and *dypnea*. *Apatarpan* cause *vata prokop*, this especially creates *vikruti* in *yakrut* all components of *vata* get vitiates & generate *Hrudroga*.^[10]

Amavatajanya Hrudroga:- *Picchil guna yukta saam rasa* is circulated via heart, this creates *gurutva* in heart.^[11]

Pandujanya Hrudroga:- *Pandu* is *pitta pradhan vyadhi*. *Vata vikruti* causes *hruday spanan* which is present as *poorva rupa of pandu*.^[12] *Pitta avrut vyan* causes *hruddah, klam, gatravikruti, hrudspanan*. *Aapdhatu vikruti* causes dryness slaged tendons leading to *Hrudroga*.

Shwas Hrudroga:- In *kshudra shwas* only *vata dosha* is vitiates which causes increases heart rate (*Hrudgati*) comes to normal on its own. *Tamak shwasa* is *kapha pradhan vyadhi*, which have vitiates component of *vata* i.e *udana prana, vyana*, especially *vikrut prana vayu* causes dilatation of heart. This condition is *yapya* and *asadhya*. *Cheena shwas* have *kapha vata pradhanya* with *pranavayu* predominance. This creates dilatation of lungs. Respiration by dilated lungs excruciating pain. Expiration is prolonged as dilated lungs, requires more time to relax so in reflex inspiration is preceded more rapidly as to fulfill immediate oxygen deficit of body. At same time heart devoid of *vyanavayu* support cause pain & *kapha avrut prana vayu* also cause dilatation of heart vessels, tendons and heart itself.

Madatyayjanya Hrudroga:- Intake of *madya* results in decrease of *saumya guna* & increase of *amla, ruksha, laghu gunas*. This vitiates *raktdhatu, amla guna* causes more vitiates *pitta* production which in turn creates *shoshan* of all *strotas*. This also vitiates all five components of *vata, pitta, kapha* & further decreases *kapha, kleda, saumya guna, sharir dhatu* becomes weak. *Apatarpan* causes *kamla, mukhshosh, hruddah, glani, hrudvyadhi, pralapa lakshana* are seen. *Santarpan janya madatyay* causes *hrudyas aayama* (dilatation) and

medavrutta udan. Apatarpana janya madatyay causes *hrudgrah*.^[13] *Mana, Buddhi dushti* due to *madyapana* causes anxiety related *lakshana* like *nidranash, hrudrava* (palpitation) and loss of confidence, fear.

Pramehajanya Hrudroga:- It has two etiology 1) *Santarpan janya* 2) *Apatarpan janya*. In *santarpanjanya* heart muscles/vessels are occupied or covered with *vikruti kapha*. This accumulated *vikrut kapha* causes heavyness in chest region. Day sleep increases, heaviness & discomfort in chest region. In *apatarpan mamsa, rasa, oja kshay* takes place. *Apanavrutta vyan* due to *atipravrutti* of *mala & mutra, rasa, kled & purish kshaya* happens above components strengthen the *sampraprti* of *Hrudroga* & causes anxiety related symptoms like palpitation (*hrudrava*) fear, thirst, *bhram*.^[14]

Vyanavrutta Apana:- *Adhmana, Udavarta, Gulma* causes *hrudgrah* all five components of *vata* is vitiated which further causes discomfort to patients & takes the disease prognosis toward *asadhya*. *Acharya Vagbhat* have mentioned *Hrudagraha* as one of the *Updrava* of *vataj prameha*. *Hrudagraha* have symptoms like tightness in chest deep inspiration discomfort etc. Treatment according to *Udana, Vyana, Prana* should be given.

DISCUSSION

The concept of *Swatantra* and *Paratantra Vyadhi* in Ayurved provides a comprehensive framework for understanding disease pathology and treatment strategies. *Paratantra Vyadhi*, which is dependent on other causes or diseases, often manifests with symptoms similar to those of the primary condition. Understanding and delineating *Paratantra Hrudroga* from *Swatantra Hrudroga* is crucial for accurate diagnosis and effective treatment.

The study delves into various *Paratantra Hrudroga* conditions mentioned in Ayurvedic texts, elucidating their etiology, clinical manifestations, and treatment principles. These conditions encompass a wide spectrum, ranging from digestive disorders affecting heart function to mental disturbances leading to cardiac symptoms. Each condition demonstrates a complex interplay of *doshas, dhatus, and malas*, highlighting the holistic approach of *Ayurved* in addressing health issues.

For instance, *Agnimandyaj Hrudroga* underscores the significance of digestive fire (*Agni*) in maintaining heart health. *Mandagni* leads to the production of improperly digested food substances (*Ama*), which, when circulated, can disrupt the functioning of the heart. Similarly, disorders like *Udavartaj Hrudroga* and *Mutra Margajanya Udavartajanya Hrudroga* highlight the role of *Apana Vayu* and urinary system dysfunction in cardiac pathology. Moreover, mental and emotional factors play a pivotal role in conditions like *Unmadjanya Hrudroga* and *Aashruvegarodhaj Udavartajanya Hrudroga*. Stress, anxiety, and sadness can vitiate the mind-body connection, leading to physiological imbalances affecting the heart. These conditions underscore the importance of addressing psychological well-being in cardiac care.

The study also examines lifestyle-related factors contributing to *Paratantra Hrudroga*, such as alcohol consumption (*Madatyayjanya Hrudroga*) and sedentary habits (*Udgarveg Avarodhjanya Hrudroga*). These insights emphasize the significance of dietary and behavioral modifications in preventing and managing heart diseases.

CONCLUSION

The study sheds light on the intricate relationship between various systemic disorders and cardiac health in Ayurved. By delineating *Paratantra Hrudroga* from *Swatantra Hrudroga* and elucidating their etiology and clinical features, it provides valuable insights for clinicians and researchers. Integrating Ayurvedic principles into contemporary cardiology practice can enrich therapeutic approaches and promote holistic well-being. Further research and clinical trials are warranted to validate the efficacy of Ayurvedic interventions in managing *Paratantra Hrudroga* and improving cardiovascular outcomes. This comprehensive understanding of *Paratantra Hrudroga* contributes to the evolution of personalized and integrative approaches to cardiac care, aligning with the holistic ethos of *Ayurved*.

ACKNOWLEDGEMENTS

I express gratitude to the Department of Kayachikitsa and Hospital Authority for giving me this opportunity to study this particular research topic. Special thanks to Hon'ble Secretary of Maharashtra Arogya Mandal's, Mr. Anil Gujar, and Hon'ble Joint Secretary of Maharashtra Arogya Mandal's, Mr. Arun Gujar, Hon'ble Principal Dr. Pranita Joshi and Faculty members Dr. Yogesh Kotangle, Dr. Vijayalaxmi Patil, Dr. Kiran Ubhe and Dr. Ritesh Damle for co-operating throughout the research study. Many thanks to my colleagues, as we got to learn many new things while reviewing the research articles and our knowledge regarding the subject has been increased.

Disclosure of conflict of interest

The authors declare that there was no conflict of interest regarding the publication of manuscript.

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