



STUDY OF MANAGEMENT OF HRIDROGA (HEART DISEASE) FROM VANGASENA SAMHITA

*¹Vd. Sangle Bharat Bhikan, ²Vd. Kanoj Bharati S. and ³Vd. Joshi Mohan R.

¹MD Scholar, Department of Sanskrit Samhita Siddhant, T.A.M.V. Pune, Maharashtra, India.

²Associate Professor, Department of Sanskrit Samhita Siddhant, T.A.M.V. Pune, Maharashtra, India.

³HOD and Associate Professor, Department of Sanskrit Samhita Siddhant, T.A.M.V. Pune, Maharashtra, India.

*Corresponding Author: Vd. Sangle Bharat Bhikan

MD Scholar, Department of Sanskrit Samhita Siddhant, T.A.M.V. Pune, Maharashtra, India.

Article Received on 14/02/2017

Article Revised on 07/03/2017

Article Accepted on 28/03/2017

ABSTRACT

Heart disease becomes a major problem of today's era. We can see the depth of this problem through death ratios which is increasing day by day. Hence, the current scenario demands better preventive as well as curative measures for *Hridroga*. In Ayurveda apart from *Brihatrayee* and *Laghutrayee* the use of and researches on other neglected *Samhita* like *Vangasena* is very less. *Vangasena* has been written in 1276 A.D. The timeperiod of *Vangasena* is in between *Brihatrayee* and *Laghutrayee*. Hence to know the views, treatment principles, drugs, different formulations and wholesome *Vangasena* must be studied. Keeping the same view in front of eye the study of *Hridroga* from *Vangasena Samhita* is conducted. To compile the information and study the management of *Hridroga* from *Vangasena Samhita* is the main objective of the study. It is observed that *Vangasena* has described maximum *Sutra* for *Hridroga* than *Brihatrayee* and *Laghutrayee* with some new treatment principles, 6 new formulations (*chikitsakalp*) like- *Tiktakchurna*, *Eladichurna* etc. with contribution of total 13 new formulations like *Vallabhghrita*, *Kshirvallabhghrita*, *Baladyaghrita* etc., new *pathya* (wholesome) and some similarities with *Brihatrayee* and *Laghutrayee*.

KEYWORDS: *Hridroga*, *Vangasena*, *Brihatrayee*, *Laghutrayee*.

INTRODUCTION

The life of individual depends on *Marmatraya* (3 vital organs) includes *Hriday* i.e, Heart, *Shir* i.e, Head and *Basti* i.e, Urinary bladder (*Charak Sutrasthan* 29/1). Therefore disease or injury to these vital organs leads to danger. The oldest MS of *Vangasena Samhita* is written in 1276 AD and another in 1320. *Brihatrayee* – *Charak Samhita*, *Sushrut Samhita*, *Ashtang Sangraha* and *Ashtang Hriday* are written very before to *Vangasena Samhita* and from *Laghutrayee* – *Bhavprakash*, *Sharangdhar Samhita* are written after *Vangasena Samhita* except *Madhav Nidan*, which is written before *Vangasena*. So the diseases or other material in *Vangasena Samhita* may be similar or different from those of *Brihatrayee* and *Laghutrayee*. According to time period some changes in the diagnosis and treatment of diseases in *Vangasena Samhita* will be expected and studied. The current scenario demands an immediate emphasis be laid on preventive health care. So for prevention and treatment point of view detailed study about heart diseases is necessary from Ayurvedic literature. But the information is scattered in *Samhitas* and thus it is necessary to compile them. Also every

Samhita writer has its own view for diagnosis and treatment. *Vangasena* being a valuable script related to diagnosis and treatment of diseases, it is necessary to study its view with *Brihatrayee* and *Laghutrayee*. By this study we can find out the best preventive as well as curative measure for heart disease.

AIM

To study the management of *Hridroga* from *Vangasena samhita*.

OBJECTIVES

To compile and study the information about management of *Hridroga* from *Vangasena samhita*.

MATERIAL AND METHODS

Vangasena samhita was the material used for this study. The management of heart disease was studied and compilation was done.

OBSERVATION

According to objectives of the study it was observed that.

✚ Comparison of Treatment of Vataj Hridroga.

Chikitsa (Treatment) explained in VangasenaSamhita (V.S)	Also explained in
1) <i>Vaman</i> (Emesis- a type of Panchakarma)	Sushruta samhita (Su.S).
2) <i>Pippalyadi yoga</i> (Formulation)	Su.S.
3) <i>Pushkaradi kalka</i> (Paste)	Charak samhita (C.S), Ashtang Sangraha (A.S),
4) <i>Pushkaradi Kwath</i> (Decoction)	C.S , A.S, Ashtang Hriday (A.H)
5) <i>Haritakyadi Ghruta</i> (Butter)	C.S, A.S, A.H
6) <i>Punarnavadi tailam</i> (Oil)	C.S, A.S, A.H

✚ Comparison of Treatment of Pittaj Hridroga.

Chikitsa explained in V.S	Also explained in
1) <i>Vaman</i>	Su.S
2) <i>External application, Shodhan and Ahar</i>	C.S, A.S,A.H
3) <i>Yashthyadi yoga</i>	C.S, A.S, A.H
4) <i>Arjun Ksheerpaka</i> (A kind of formulation)	Not explained in other samhita
5) <i>Kakubhadi churna</i> (Powder form)	BhavPrakash(B.Pr)
6) <i>Kasherukadi Ghruta</i>	C.S, A.S, A.H
7) <i>Shreyasadi Ghruta</i>	C.S, A.S, A.H
8) <i>Sthiradi Ghruta</i>	C.S

✚ Comparison of Treatment of Kaphaj Hridroga.

Chikitsa explained in V.S	Also explained in
1) <i>Samanyachikitsa</i> (General treatment)	C.S, A.S,A.H
2) <i>Vaman with Vacha/Nimbakwath</i>	Su. S
3) <i>kumbhiShatyadiChurna</i>	C.S
4) <i>Eladi churna</i>	Not explained
5) <i>Tiktak churna</i>	Not explained

✚ Comparison of Treatment of Tri-doshaj Hridroga: *Samanyachikitsa*- explained in V.S and C.S

✚ Comparison of Treatment of Krumij Hridroga

Chikitsa explained in V.S	Also explained in
1) <i>Samanyachikitsa</i>	A.S, A.H
2) <i>For Hrudisthitkrumi</i> (worms situated in the heart)	Not explained
3) <i>Virechan</i> (Purgation- A panchakarma)	Su. S
4) <i>Aromatic Formulation</i>	Su. S
5) <i>Diet (Yava mixed Vidanga)</i>	Su. S

✚ Other Formulation

Chikitsa explained in V.S	Also explained in
1. Formulation-1 (<i>Pushkarmool with Honey</i>)	Not explained
2. Formulation-2 (<i>Hingupanchakam</i>)	C.S, A.S,A.H, S.S
3. Formulation-3 (<i>Hinguvachadi</i>)	Not explained
4. Formulation-4	S.S
5. Formulation-5	B.Pr
6. Formulation-6 (<i>Mrigshrunputpak-For KashtasadhyaHridroga</i>)	S.S, B.Pr
7. Formulation-7	B.Pr
8. Formulation-8	B.Pr
9. Formulation-9 (<i>VallabhGhruta</i>)	A.S,A.H
10. Formulation-10 (<i>Ksheervallabh</i>)	Not explained
11. Formulation-11(<i>ArjunaGhruta</i>)	B.Pr
12. Formulation-12 (<i>BaladyaGhruta</i>)	B.Pr

✚ Pathya in Hridroga

Doshawise Pathya explained in V.S	Also explained in
Vataj Hridroga (Milk, <i>Shali</i> rice, <i>Vatagnadravya</i> siddha <i>Basti</i> (A kind of <i>Panchakarma</i>), <i>Balya</i> dravya, <i>Mans rasa</i> - meat soup, <i>Ghruta</i>)	Su.S, A.H
Pittaj Hridroga (<i>Basti</i> with Honey, oil, <i>Yashtimadhu</i>)	Su.S
Kaphaj Hridroga (<i>Basti</i> with <i>Phaland</i> oil, Sugar <i>Kulattha swaras</i> -Horse gram juice, <i>Yava</i> -Barley, <i>Dhanyaka swaras</i> - coriander juice, <i>Tikshna</i> dravya)	C.S, Su.S

DISCUSSION

1. Treatment of Vataj Hridroga- *Vaman* is mentioned as *Shodhan Chikitsa* (cleansing treatment) in *Vangasena* with decoction of *Dashmool* which acts on Tridosha's and *Hrudya* (Cardio-protective) also, *Sneha* (unctuous substances) and *lavan* (salt) which helps for *Vaman* procedure (*Vamanopaga*). Same *Vaman Chikitsa* is also mentioned in *Sushruta Samhita*. In other granthas *Shodhan* is not explained for *Vataj Hrudroga*.

a) Pippalyadi churna: The drugs used are of *Pachan* property like *Pippali* (*piper longum*), *Ela* (*Elettaria Cardamomum*), *Hingu* (*Ferula asafoetida*), *Vacha* (*Acorus calamus*), *Saindhav* (*Himalyan rock salt*), *Ajmoda* (*Carum roxburghianum*) etc. Hence it may be for the *Pachan* of doshas which are remains after *Vaman* also. The drugs used are of *Hrudya* property also. This churna should be given with sour gruel or sour fruit juice or *kulattha* (Horse gram) soup, curd, wine or *Sneha* or one of the *ghruta* as explained in *Vangasena Samhita*. Again this may be for *Pachan* purpose and as *Anupan* or *Sahapan* (follower drug).

b) Pushkaradi kalka: The contents are arranged to reduce *Vata* and to do the *Pachan* of doshas e.g. *Pushkarmool* (*Inularacemosa*) -*Ushna* (hot), reduces *kapha* and *Vata*, *Bijapura-Ushna*, overcomes *Vata*, *Shunthi* (*Zingiber officinalis*) -*Ushna*, *Snigdha*, *MadhurVipaki* (end result is sweet), *Abhaya* (*chebulicmyrobalan*)-*Vatanulomani* (downward moving energy of *Vata*), *Madhur* (sweet) and *Amla* (sour), *Yavkshar-Sushma* (penetrating), *Katu* (spicy), *Ushna*, *Dipan* etc. (ref.-Nighantu Ratnakar). *Madhur*, *Amla* and *Lavan* dravyas are used which are best to reduce *Vata* (ref.-C.Su.1/59). Most of the drugs used are '*Hrudya*' also.

c) Pushkaradi kwath: In *Charak Samhita* '*Bhutik*' which is used instead of '*Putik*'. The meaning of both drugs is different. In *Ayurvediyshabdakosh*, '*Bhutik*=*Ajmoda/Yavani*' and '*Putik*=*Chirbilva/ PutiKaranj* (*Caesalpinia bonducella*)' but the properties of both the drugs are not so different which is used for the purpose of this yoga i.e. both are of *Katu*, *Ushna*, *Pachan*, *Krumihar* (worm removal) property and pacifies *Vata* (Nighantu Ratnakar). *Vagbhata* is not mentioned '*Putika* and *Matulunga*' as contents of this yoga.

d) Haritakyadi ghruta: In this yoga *Vatanulomak* and *Pachan*, *Madhurvipaki*, *Tiktarasdravya* as well as which pacifies doshas and which overcomes *Hridroga* like *Hrudya* dravya-*Haritaki* (*Terminalia chebula*) and *Shunthi* has been used which are very useful to overcome the pain in *Hridroga* as well as pain in the *Parshva* (Flanks) region.

e) Punarnavadi tailam: *Kapittha* (*Limonia acidissima*) is *Madhur*, *Amla*, *Grahi*, reduces *Pitta* and *Vata* and *Kulattha* is *Madhur*, *Amlavipaki*, reduces *Kapha* and *Vata* (Nighantu Ratnakar). Oil is processed with *Punarnava* (*Boerhaviadiffusa*) and other drugs. *Punarnava* is *Hrudya* also. The drug which reduces *Vata* as well as *Kapha* has chosen for this yoga. Therefore, this yoga may be used when there is a *Vata* dosha with *kapha* dosha *anubandha*.

2) Pittaj Hridroga- The drugs used for *Vaman* purpose are *Madhur*, *Shita*, *Snigdha*, *Amla*, *Kashaya* (astringent) (Nighantu Ratnakar) and helps to induce *Vaman* easily as well as both the drugs having *Hrudya* property and reduces *Pitta*. For *Virechan* purpose he advised to apply *shitapradeha* as external application, it may be to reduce heat produced due to *Pitta* and take bath before *Virechan* then advised to give *Draksha* (*Vitis vinifera*), Sugar, *Parushak* (*Grewia asiatica*) which reduces *Pitta* by *Madhur* and *Shita* guna and honey for proper *Virechan* then after *Virechan* he advised to give food which overcomes *pitta*.

a) Yashthyadi yoga: In this yoga, *Vangasena* advised to take *Yashtimadhu* (*Glycyrrhiza glabra*) churna and *Katuka* (*Picrorrhiza kurroo*) churna with water added with sugar. Both drugs are of *Pittaghna* property and *Katuka* is *Rechak*, *Bhedak* and cures heart disease also (Nighantu Ratnakar). This combination is helpful to alleviate *Pittadosha*.

b) Arjun kshirpaka: *Kshirpaka* of *Arjuntvak* (*Terminalia arjuna*) churna-*Hrudya*, *Balya* (which gives strength), *Hridroganashak* used with *Laghupanchamoola*-pacifies *Vata* and *Pitta* or *Bala-Balya* and *Vatpittahar* or *Madhuka* (*Yashtimadhu*)-*Pittahar* (Nighantu Ratnakar) added with sugar has prepared and given to the patient of *Hridroga*.

c) Kakubhadi churna: *Arjuna* having *kashay rasa* which is helpful to minimize *Pitta* and it is *Hrudya* also.

It provides strength to the Heart. *Ghruta*, Milk and *Gudaambha* (water of Jaggary) which used as *Anupan* and helps to reduce *pitta* dosha also.

d) Kasherukadi ghruta: In this yoga *Vangasena* has explained the meaning of '*Bis* and *granthi*' separately i.e. '*Bis*= Lotus root' and '*Granthi*=*Pippalimul*(root of *Piper longum*)' and *Charaka* and *Vagbhata* has explained *Bisgranthi* is a single word i.e. '*Bisgranthi*=Lotus root'. All drugs used in this yoga is of *Shita* property and *Pachan* property which is opposite of *Pitta* properties and *Ghruta* itself as a *Pittaghna* (reduces *pitta*).

e) Shreyasadi ghruta: In *Chakrapani* commentary on *Charaka*, '*Shreyasi*=*Rasna*' (and in *Sarvangsundar* and *Ayurvedrasayan* commentary of *Arundatta* and *Hemadri* respectively, *Shreyasi*=*Gajapippali* while in *Vangasena* '*Shreyasi*=*Haritaki*'. The actual meaning of *Shreyasi* is *Rasna* as well as *Haritaki*. Both drugs reduce *Vata* as well as *Pitta* and *Gajapippali* is also of *Snigdha*, *Laghu*, *Tikta* (bitter) which is helpful for *Vata* and *Pitta* also. Here we can see the different view of both Acharya's. Most of the drugs used in this yoga are from the *Jivaniya* Group (life promoting). All the drugs of *Jivaniya* group have *Madhur rasa*, *snigdha* and *shitalguna*. *Haritaki* contents five *rasa* except *lavana*, therefore it is *tridoshahar* also. Other drugs used are of *Pittaghna* and *Shita* property.

f) Sthiradi ghruta: *Shaliparni* (*Desmodium gangeticum*) itself is of *Madhur*, *Tiktarasa* and *Rasayana* and *Vrushya* also (*NighantuRatnakar*). *Ikshurasa* (*Sugarcane juice*), *Draksharasa* and Milk all are *pitta* alleviators through *Rechan* property and *ghruta* itself is a good *pittaghna* and *Dipan* also.

3) Kaphaj Hridroga-For *Vaman* he explained *Vacha* and decoction of *Nimba* (*Azadiracta indica*) which is of *Ushan*, *Tikshna*, *Ruksha*, *Tikta*, *Katu* property (*NighantuRatnakar*), all are opposite to *Kapha* and then advised to take *churna* which is mentioned in *Vataj Hridroga* after *Vaman* i.e. *Pippalyadichurna*. It may be for the *Pachan* of remaining doshas.

a) Kumbhishatyadi churna: Most of the drugs reduce *Kapha* due to the *rasa* and qualities of that particular drug. Few drugs are which reduces *Vata*, *Balya* and *Hrudya* also.

b) Eladi churna: Contents are *Sukshma-ela* and *Pippalimul* and *Anupan* is *ghruta*. Both the drugs have *Kaphaghna*- *Ruksha*, *Tikta*, *laghu* and *pachan* property.

c) Tiktaka churna: The speciality of this yoga is; it has all the drugs which have the property useful in all types of *Hridroga* viz. *Dipan*, *Pachan*, *Jivaniya*, *Vataghna*, *pittaghna*, *kaphaghna*, *Tridoshaghna*, *krumihar* etc.

4) Tri-doshaj Hridroga- For the *Agnidipan* and *Pachan* of the dosha the *Langhan* is necessary. Acharya advised

to take *PathyakaAahar* (wholesome food) and *Vihar* (behavior) because after *Langhan* and *Pachan* if wholesome food is not taken then it would help dosha to increase further. After completing these two steps only the increased dosha became start to reduce or comes to *Swasthana* (real position of dosha in the body) then he advised to give the *Chikitsa* as per each dosha.

5) Krumij Hridroga- *Krumij Hridroga* is the next step of *Tridoshaj Hridroga* hence for the *Pachan* of the increased dosha; *Langhan* and *Pachan* is advised here.

Vidanga and kushthachurna with Gomutra (cow urine)- *Vidanga* (*Embelia ribes*) has *Krumihar* and *Pachan* property while *Kushta* (*Saussurea lappa*) is also having *Pachan* and *Lekhan* (like scrubbing) property which is helpful to remove *krumi*. *Vidanga* is *Hrudya* also.

Virechan- helps to remove *Krumi*.

Aromatic formulation (Sugandhidravya)- The drugs which are used in this combination are of *Pachan*, *Dipan* and *krumihar* property. Due to *Sugandhidravya* *krumi* may be attracted towards them and hence it will help to remove *krumi* easily. Acharya *Sushruta* explained this yoga to remove the *krumi* from downward path i.e from anal region.

After the removal of *krumi* *Vangasena* and *Sushruta* has advised to take *Yava* (*Barley*) with *Vidanga* as a diet. Both are of *katu*, *Ushna*, *sushma*, *Dipan*, *Laghu* and overcome *Hridroga* (*NighantuRatnakar*). It may be to remove or alleviate the small *krumi* and also to stop the production of *krumi*.

Pathya: 1) Vataj Hridroga-Ahardravya or *dravya* which are used as *Pathya* has *Vataghna*, *dipan* and *Balya* property. The oil for *Basti* purpose is processed with *Vataghna* *dravya*. Hence it is beneficial to reduce *Vata* dosha.

2) Pittaj Hridroga- In *Vangasena Samhita*, *Basti* is prescribed as a *Pathya* with honey, it may be because honey is having *Madhur* and *Kashayrasa* which reduces *Pitta* dosha but increases *Vata* dosha also hence to overcome this drawback *Basti* will be prescribed. Oil and honey is also prescribed as *Pathya*, here same rule will be followed by *Vangasena* and Acharya *Sushruta* because properties of oil are opposite to *Vata* dosha and it helps to minimize the some properties which increases *pitta* and properties of honey are helpful to increase *Vata* but oil is there to alleviate the increased *vata* and honey is helpful to stabilize the *pitta* dosha. *Yashtimadhu* is also used in the *Basti*, it may be because it reduce *vata* as well as *pitta*.

c) Kaphaj Hridroga-Kulattha and *Yava* help to alleviate *Kapha* dosha with their *Ruksha* property. *Dhanyamla* and *Tiksha* *dravya* reduces *kapha* dosha with

the help of *Sushma* and *tiksha* quality which removes the *Kapha* from the very minute channels (*strotasa*).

Other formulations

a) formulation-1: *Pushkarmul* reduces *Kapha* and *vata*, *Parshvashoolhar* (reduces pain in the flank region) and *Ushna* drug and honey is used as a mediator to help the *Pushkarmul* to reach upto the target organ with the help of its *Sushma* quality.

b) formulation - 2: *Hingupanchakam*: The drugs reduce *Vata* as well as *kapha* and cardio-protective also.

c) formulation- 3: *Hinguvachadi*: The drugs used are of multiple properties like *Dipan*, *Pachan*, *Tridosahar*, *Krumihar* etc (NighantuRatnakar). Therefore this yoga is helpful in all types of *Hridroga*. We can say that this is also a unique and exclusive contribution for all *Hridroga* explained by *Vangasena*.

d) formulation- 4: *Dashmoolkwath*: As *Dashmool* pacifies all the doshas and additions; salt and *Yavkshar* (Alkali prepared from Barley plant) shows *Pachan* action, combination works as Cardio-protective.

e) formulation- 5: All drugs used are cardio-protective in nature and pacifies all the doshas with *dipan*, *Pachan* properties.

f) formulation- 6: *Mrugshrunputpaka*: This yoga is explained for '*Kashtsadhya Hridroga*' (very difficult to treat) and prepared with the help of '*Putra* method (close method)'. Therefore after the '*Agni sanskar*' (contact with fire) this yoga becomes more useful. '*Harinshrun*' (black buck horn) is used in this yoga. *Karya-karan bhav* (principle) behind the use of *Mrugshrun* in the formulation of *Hridroga -Mruga* is running very fastly still their heart is not going in fatigue it proves that the heart of the *Mruga* is very strong and purpose of using only *shrun* of this animal because *Shrun* is *Asthi sthan* (Bone) and Head region remains in the air ie. *Asthi- Dharankarma- Prakrut Aakash*. According to *Pindi-Bramhandi Nyaya* production of new *Sira* (collaterals) due to *Prakrut Aakashiy karma* of *Shrungasthi* occurs. The speed of this animal is very fast hence demand of blood is more towards heart and due to this cardiac output, cardiac supply and ultimately cardiac indurance increases. This *shrun* before giving *putra*, mixed with Cow ghee because *ghruta* minimizes *Ruksha* (dry) guna of the *shrun*. Hence this yoga is also useful in the *kashtasadhya Hridroga*.

g) formulation- 7: In this yoga drug used is *Arjuna* which overcomes *Hridroga* and gives strength to the heart and *Godhuma* (wheat) is *Balya* for *Hruday* by alleviating *Vata* dosha. Oil and *ghruta* reduces *Vata* and *pitta* respectively. So this yoga is also *Tridosahar*.

h) formulation- 8: Here Sugar reduces *vata*, *pitta* and *Krumi*, honey reduces *kapha* and *pitta* and sometimes increases *Vata* also.

i) formulation- 9: *Vallabhashruta*: Both the drugs used in this yoga are of '*Hrudya*' quality and hence both are *Hridroganashaka* also but both the drugs having common property is *Vatahar* hence this yoga is mostly useful in *VatajHridroga* as well as *Vatajanyavyadhi* (diseases occurred due to *vatadosha*).

j) formulation- 10: *Kshirvallabhashruta*: Due to *Kshir* (Milk) the *Vatahar* property of both the drugs becomes strong and hence this yoga is more useful in *Apatantrakavyadhi* as said by *Vangasena* in the *falshruti* (usage) of this yoga.

k) formulation- 11: *Arjunashruta*: *Arjun* is having *Hrudya* quality and it is *Tridosahar* also.

l) formulation- 12: *Baladyashruta*: This yoga is the combination of all *Balya* drugs which strengthens the heart and keeps heart healthy.

Acharya *Vangasena* and other *Samhitakar* have chosen the drugs in *Hridroga* are most of *Hrudya* quality, *Pachak* and reduces *Vata*. So the importance is given to *Vata* mainly. We can say that every *Hridroga* will not be occurred without contribution of *Vatadosha*. Therefore when any *Chikitsak* (practitioner) is going to treat *Hridroga* patient he should keep in mind *Vatadosha* and treat accordingly by choosing appropriate drugs for it.

CONCLUSION

After studying the management of *Hridroga* from *Vangasena* we can conclude that,

1. He has mentioned *Shodhan Chikitsa* for each type of *Hridroga*; specially advised *Vaman* for all types of *Hridroga*.

2. Total 6 new formulations are found.

a) *Eladi churna*

b) *Tiktak churna*

c) *Vidanga-kushtakrumihar yoga*

d) *Pushkarmool yoga* (formulation-1)

e) *Hinguvachadi yoga* (formulation- 3)

f) *Kshirvallabha ghruta*

3. *Sharangdhar* and *Bhavprakash* followed *Vangasena* in management. They have used 7 Yoga mentioned by *Vangasena* only viz.

a) *Dashmool kwath*

b) *Haritakivachadi yog* (formulation- 5)

c) *Mrigshrun putpaka*

d) *GodhumArjun churna* (formulation- 7)

e) *GodhumArjun yog* (formulation- 8)

f) *Arjuna ghruta*

g) *Baladya ghruta*

Therefore, we can say that *Vangasena* has explained total 13 new formulations in his *Samhita* for *Hridroga*.

4. Use of *Arjuna* drug is found more in the formulations of *Vangasena*.

6. Prophylaxis for *Hridroga*-

a) *Pathya*: *Aharaj- Mansrasa, Balyadravya, Milk, Ghruta, Dhanyak* (Coriander), *Yava, Kulitha* etc.

Viharaj- Basti is a *ViharajPathya* in all types of *Hridroga*.

Further Scope of the study

One can take trial on *Hridroga* patient of any formulation mentioned in *Vangasena Samhita* and observe the results. Also we can use the *Basti* for the *Hridroga* patient as a prophylaxis point of view.

BIBLIOGRAPHY

1. Acharya, S. (1893). *Chikitsa-sangraha*. Kolkata: Siddheshwar.
2. Chakrapani. (2008). *Charak Samhita, Ayurved Deepika Commentary*. (V. Y. Acharya, Ed.) Varanasi: Chaukhmbha Surbharati.
3. Dalhan. (2002). *Sushrut Samhita, Nibandhsangraha commentary*. (P. Sharma, Ed.) Varanasi: Chaukhambha Orientalia.
4. Joshi, V. J. (Ed.). (1968). *Ayurvediy Shabdakosh*. Mumbai: Maharashtra State Sahitya and Sanskriti Mandal.
5. Misra, P. S. (2013). *Bhavprakash Samhita*. Varanasi: Chaukhambha sanskrit Bhawan.
6. Mitra, J. (2012). *Ashtang sangraha with Shashilekha Commentary*. Varanasi: Chaukhmbha sanskrit series.
7. Murthy, P. K. (2009). *Sharandhar Samhita*. Varanasi: Chaukhambha Orientalia.
8. Oak, J. (Ed.). (2002). *Girvana Laghukosh*. Pune: Anand Latkar.
9. Paradkar, H. S. (2010). *Ashtang hruday with Sarvangsundar of Arundatta and Ayurved rasayana of Hemadri*. Varanasi: Chaukhambha Surbharati.
10. Roy, R. (1983). *Vangasena Samhita*. Varanasi: Prachya prakashan.
11. Saxena, N. (2004). *Vangasena Samhita*. Varanasi: Chaukhmbha sanskrit series.
12. Sharma, P. (2002). *Dravyaguna Vidyan*. Varanasi: Chaukhambha Bharati Academy.
13. Soman, L. S. (2011). *Nighantu Ratnakar*. Delhi: Chaukhambha sanskrit Pratishthan.
14. Upadhyay, A. S. (Ed.). (2006). *Madhav Nidan with Madhukosh commentary*. Varanasi: Sanskrit Granthmala Chaukhambha.
15. HYPERLINK "<http://neocardiabcare.com/alarming-statist>" <http://neocardiabcare.com/alarming-statist> ...
16. archive.indianexpress.com//1009607