

**CRITICAL VIEW ON HRIDAYA AS SITE FOR PRANAVAHA &
RASAVAHA STROTAS****Dr. Ram Prakash Singh*¹ and Dr. Akashdeep A. Meshram²**

¹Final Year PG Scholar, Department of Rachna Sharir, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat, India.

²Professor, Department of Rachna Sharir, Parul Institute of Ayurved, Parul University, Vadodara, Gujarat, India.

Article Received on
21 May 2021,

Revised on 11 June 2021,
Accepted on 01 July 2021

DOI: 10.20959/wjpr20218-21169

Corresponding Author*Dr. Ram Prakash Singh**

Final Year PG Scholar,
Department of Rachna
Sharir, Parul Institute of
Ayurved, Parul University,
Vadodara, Gujarat, India.

ABSTRACT

Ayurveda is a fundamental study of life having all encompassing methodology. It thinks about human body made out of Tridosha, Sapta Dhatu, Three Mala and twelve Prana. Hridaya is referenced as a Pranayata (resort of life) in Ayurvedic writing which makes reference to its importance at physiological level to keep up with imperativeness as it works persistently from birth to death. Hridaya is associated with the stream and conduction of Prana (essential energy in type of Rasa, Rakta) in this way it is considered as Pranvaha and Rasavaha Srotas Moola. In Ayurvedic works of art it is characterized in Shriogata Hridaya and Urogata Hridaya, which demonstrates the fine affiliation among heart and mind. Hridaya is started from substance part of Rakta

and Kapha Dosha during fourth month of fetal life. It has gigantic significance as it is considered as Kosthang, Pratyanga and Marma. Ten vessels (Dash Mahamoola) emerge from the Hridaya by which Prana in type of Rasa Rakta and Oja is circled all through the body. Rasa Dhatu is flowed from Hridaya to all body under impact of Vyana Vayu bring about sustenance of all Dhatus. Hence Hridaya has monstrous significance in keeping up with essentialness of a person.

KEYWORDS: Hridaya, Pranayata, Prana, Pranvaha, Rasavaha Srotas.

INTRODUCTION

The human heart is answerable for furnishing tissues with imperative supplements, and working with squander discharge. Therefore, cardiovascular brokenness causes destroying

physiologic outcomes. Disturbance of any component of the heart - myocardium, valves, conduction framework, and coronary vasculature, can unfavorably influence siphoning proficiency in this way prompting grimness and mortality.^[1] Cardiovascular infections (counting coronary vein infections) is number one reason for overall mortality, with about 80% of the weight happening in non-industrial nations.^[2]

In Ayurvedic works of art heart is the "Urastha Hridaya".^[3] It is viewed as one among the three organs (trimarma) which needs consistent cautiousness and a sharp eye on way of life and gastronomy, to keep away from illnesses with helpless anticipation.^[4]

NIRUKTI

"Hridaya" in Ayurveda is a equivalent for the word heart. "Hridaya" is gotten from three action words (according to satpathbrahman and brihadaranyak). "Hrun" which intends to kidnap, "father" which implies to give and "in gatou" self created rhythmicity for constriction and unwinding.^[5] The hridaya in this way implies an organ which draws liquid including blood from everywhere the body and afterward supplies it to every one of the parts of the body.^[6] The hridaya is a crucial organ what's more, whenever influenced, may cause immediate demise.^[7]

Functions of Hridaya

Hriday is the site of Rasa, Vatadi Dosha, Satva, Buddhi, Indiya, Atma and Ojas what's more, it is the prevalent most spot for Antaratma. It holds the all Dash Dhamni, Prana, Apana, Manas, Buddhi and so on like the focus of a cartwheel.^[8] Every one of the ten Vessels of Hridaya course the Rasa in type of Ojas and this load of ten Vessels rebelliously help in the all body capacities. Dushit Rasa in type of Rakta Dhatu for getting refined goes to the Hridaya and flows to Fuffus subsequent to getting cleansed it returns to the Hridaya and by the capacity of Vyan Vayu it is siphoned out to entire body. So in a nutshell heart capacities to keep up with essentialness, it moves the Prana in type of Rasa Rakta and Ojas to whole body.

Panchmahabhautik creation of Hridaya

At the hour of Shukra Shonit Samyoga, hereditary material for the advancement of Hridaya is consistently present as far as Beejbhagavaya in Beeja. When appended to Garbhashya, by the effect of all the Garbhottpadak Bhavas it begins to create. As examined before among every one of the six Garbhottpadak Bhavas, Matrija Bhava contributes in the beginning and improvement of Hridaya. Rasavaha Nadi which is appended from mother to embryo performs

two primary capacities; one is to give nourishment and second is to move the Ojas from mother to hatchling. In the long run by the activity of Agni Mahabhoota (Metabolic action, Pachan Vyapar) and Vayu Mahabhoota (Vibhajana) the Mansa Dhatu present as Anu structure in Rakta and by the relationship of Kapha Dosha (Avlambaka Kapha) Hridaya is created as an organ. Under the idea of "Sarve Dravyam Panchbhautikam Asmin" all the Chetan what's more, Achetan Dravya are Panchmahabhautik. As Shukra and Shonit being Panchmahabhautik every one of the organs getting from are likewise Panchmahabhautik in their sythesis. Hridaya being made out of the quintessence part of Rakta and Kapha, it is perceived that Panchbhautik piece of Hridya is overwhelmingly Agneya, Prithvi and Apyeya.^[9]

Hridaya as a Moola of Pranvaha Srotas, Rasa Vaha Srotas

Acharya Charak and Sushrut both have included Hridaya as the Moola of Pranvaha Srotas and Rasavaha Srotas since it effectively partakes in breath what's more, Rasa Rakta Samvahan. As referenced by Acharya Charak the utilitarian space of Pran Vayu incorporate Moordha, Urah, Kantha, Jihva, Asya, Nasika and in capacities for Shwasna and Ahara along with Sthivana, Kshwyathu, Udgar.^[10] In the cycle of Ahara Paka, Pran Vayu makes a difference in the engendering of Ahara from mouth to the Koshta^[11], where Aharapaka happen what's more, Rasa Dhatu is shaped. This Rasa Dhatu (in type of Rakta) alongside Prana is shipped off the Hridaya under impact of Samana Vayu^[12], in Hridya the Rasa, under impact of Vyan Vayu is coursed all through the body to sustain the further Dhatu and after that the abused Prana (because of Dhatu Paka) is returned back to Hridaya now it is shipped off Fuffusa from where it is ousted out and in the wake of getting immersed it returns back (it incorporates both marvel external breath and cell breath) accordingly it is decontaminated and ship off the Hridaya once more furthermore, from here it is re coursed to the body furthermore, tissue. Along these lines it is clear why Hridaya is expressed as normal Moola of both Pranvaha and Rasavaha Srotas. Based on above conversation it tends to be basically comprehended that Hridaya performs conduction of Rasa which contain supplements for body tissues, Rakta the red portion, Prana the division that is created by the demonstration of breath, and Ojus a similar time. Yet, is really the blood the tissue which contains all the above parts and ceaselessly stream through the body by the siphoning of heart also, plays out all the functions.

DISCUSSION AND CONCLUSION

Hridaya and heart: The term “Hridaya” was first seen in Atharva Veda and was considered as an organ system comprising sirastha hridaya i.e. brain and urustha hridaya i.e. heart. This urustha hridaya in Samhitas was considered to be hollow organ (kostha), made up of two pesi, and three mandala sandhis, and in a shape of lotus and connected with ten maha dhamanies i.e. pulsating vessels and supply blood, nutrition, oxygen and thus immunity to the entire body thus anatomically, physiologically and functionally urastha hridaya is similar to that of heart.

REFERENCES

1. Kumar Vinay, Abbas Abul K, Aster Jon C. Robbins And Cotran Pathologic Basis Of Disease. South Asian Edition. Volume II. Published By Reed Elsevier India Private Limited, 9th Edition, Chap 12, Page No. 523.
2. Park K, Park's Textbook Of Preventive And Social Medicine, M/S Banarsidas. Bhanot Publishers, 20th Edition, Chap. 6, Page No. 314- 317.
3. Susruta. Shastri Kaviraja Ambikadutta, Editor. Susruta Samhita. Vol I. Reprint 2011. Chaukhambha Sanskrit Sansthan, Varanasi. Sarira Sthana. Ch. 6, Ver. 26.
4. Agnivesha. Dwivedi Lakshmidhar, Dwivedi BK, Goswami Pradip Kumar, Editors. Caraka Samhita. Vol III. Chowkhamba Krishnadas Academy, Varanasi. Chikitsa Sthan Ch. 26 Ver. 3.
5. Sukla Vidyadhar, Ayurveda Ka Itihas Chaukhamba Sanskrit Pratisthan.
6. Agnivesha. Dwivedi Lakshmidhar, Dwivedi BK, Goswami Pradip Kumar, Editors. Caraka Samhita. Vol III. Chowkhamba Krishnadas Academy, Varanasi. Chikitsa Sthan Chakrapani On Ch. 24 Ver. 36.
7. Susruta. Shastri Kaviraja Ambikadutta, Editor Susruta Samhita. Vol I. Reprint 2011. Chaukhambha Sanskrit Sansthan, Varanasi. Sarira Sthana. Ch.6 Ver. 9.
8. Charak Samhita with Ayurved Dipika commentary of Chakrapanidatta, Chaumkhmbha orientalia reprint edition 2015. Sutra Sthan 30/4 P183.
9. Charak Samhita with Ayurved Dipika commentary of Chakrapanidatta, Chaumkhmbha orientalia reprint edition 2015. Sutra Sthan 30/4 P183.
10. Sharangdhar samhita with Dipika hindi commentary by dr. Brahmanand tripathi, chaukhambha surbharti Prakashan edi. 2013, purva khanda 6/13 p-56.
11. Charak Samhita with Ayurved Dipika commentary of Chakrapanidatta, Chaumkhmbha orientalia reprint edition 2015 Chikitsa Sthan 15/36 p-515.

12. K patvardhan, The history of the discovery of blood circulation: unrecognized contributions of Ayurveda masters. (Adv Physiol Educ., 2012; 36: 77–82. doi:10.1152/advan.00123.2011).