

## CONCEPT OF HRIDAYA IN AYURVEDA

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**ABSTRACT**

According to *Ayurveda*, the heart, or *Hridaya*, is one of the body's important organs. Any harm to the *Hridaya* causes terrible ailments, serious problems, or even death. That's why it is considered under *Trimaram* and *Dashaprana ayatana* both. A careful examination indicates that two organs have almost equal claims to the name "*Hridaya*," which refers to an organ that regulates the flow of *Prana* by gathering and dispersing in a rhythm. At one pole, there is the belief that *Hridaya* is considered as brain in modern anatomy while heart in western psychology. *Ayurveda* texts state that *Hridaya* has a wide range of functions in addition to being an organ that pumps blood. According to ancient *Ayurveda* texts, *Hridaya* governs the body, mind and senses and serves as the centre of intelligence and life. It is crucial

to fully comprehend this organ, *Charaka* and *Shushruta* consider as *koshthanga*. These features unmistakably identify *Hridaya* as the "*Urastha Hridaya*". The notion of *Urastha Hridaya*, or the heart as it is regarded in *Ayurveda*, is highlighted in the current review paper.

**KEYWORDS:** *Hridaya*, *Manas*, *Sadhaka Pitta*, *Hridaya Marma*, *Trimarmsiddhi*, *Tridosha*.

**INTRODUCTION**

The word "*Hridaya*" first appeared in *Atharvaveda*, where it is referred to as cardiorespiratory system an organ system that included the heart and the brain (cranial *Hridaya*), (thoracic *Hridaya*). Two *Hridaya*—one located in the thoracic region and the other

in the head—are expressly mentioned by *Yogvashishtha*. According to *Satpathbrahman* and *Brihadaranyak*, the word “*Hridaya*” is formed from three *Dhatu* (verbs): “*Hru*” stands for *Harati* (recipient), “*Da*” for *Dadati* (to give or contribute) & “*Ya*” stands for *Yagati*, which means “to control”, or “in *Gatou*”, which refers to self-generated rhythmicity for contraction and relaxation. *Hri-* the suction activity of *Hridaya* (i.e., venous return), *Da-* the pumping action of *Hridaya* (i.e., to propel of oxygenated blood), and *Ya-* the management of these above two activities, thus, express the function of the organ. As a result, the heart is indicated as the body organ called *Hridaya* since it receives, emits, and moves. Throughout wakefulness and sleep, the *Hridaya* alternates between states of contraction and relaxation. Even if it happens more slowly while you are sleeping, this action nonetheless goes on.

The *Charak Samhita*’s “*Arthe Dash Mahamuliya Adhyaya*” and “*Trimarmiya Adhyaya*” and *Sushrut Sharir Sthana*’s “*Garbh Vyakarana Shariropkramnitya Adhyaya*” both provide excellent illustrations of the notion of *Hridaya*. The *Hridaya* is counted in *Siramarma*<sup>[1]</sup> because it provides *Rasa*, *Rakta*, and *Oja* to all of the *Srotas* of the body.

*Hridaya* has been described by *Vagbhata* as the *Moola* of *Sira*,<sup>[2]</sup> and *Sira* are *Rakta-updhatu*. Since *Sira* (vessels), the end product of *Rakta* and *Meda* interaction, are abundant in the heart, it is *Sira Marma*. According to *Ayurveda*, the *Hridaya* evolves into a muscular organ from the *Prasadbhag* of *Shonita* (*Rakta* and *Kapha*) (which can be correlated with myometrium).<sup>[3]</sup> The continuity of life processes depends on the twelve *Prana*, which are concentrated at different locations on the human body called *Marma* (*Prana sthana*). *Trimarma* are *Shiras* (head), *Hridaya* (heart), and *Basti* (urinary bladder). Even now, death is eventually caused by cerebral death, cardiac arrest, and renal failure.

*Hridaya* is also named by *Acharya Charak* as one of *Trimarma* and *Dasavisheshaayatana*,<sup>[4]</sup> and by *Acharya Shushrut* as a *Marma sthan* of the *Sadhyapranhar* variety (based on injury prognosis, i.e., a crucial organ that, if injured, may result in instantaneous death),<sup>[5]</sup> They have determined that this area is *Pranayatana*. Two words, *Prana* (life) and *Ayatana*, combine to form the word *Pranayatana* (*Ashrayasthana* -Seat). In light of the fact that *Pranayatana* is a crucial component of human being and essential for life, any *Aaghat* or complications caused by it result in death. *Acharya Kashyapa* also referred to *Hridaya* as *Pranayatana* and *Mahamarma*.<sup>[6]</sup> Since it is the location of *Chetana*, *Mana*, and all the other *Prana*, *Charak* refers to it as *Mahamarma*.

According to *Sushruta*, *Charaka*, and *Vagbhata*, this *Ura sthitha* (thoracic) *Hridaya* is an organ, with cavity that is *Aashaya*,<sup>[7]</sup> a *Kosth*<sup>[8]</sup> and a *Kosthanga*.<sup>[9]</sup> *Acharya Sushruta*, gave the very scientific description of heart in which it is situated in between the area of breast and epigastric pit with *Pleeha* (the spleen) and *Phuphus* (the lung) and as if lateral relation while *Yakrut* (the liver) and *Klome* (pancreas) in right lateral position. *Acharya Sharangdhara* also has the same view.

The size of heart is approximately 4 *Anguli* or about the size of individual's own fist. It is composed of two *Peshis* of the *Bahala* and *Shlakshna* types since its function must begin in the womb and continue nonstop till death. As a result, the heart's muscular structure is exceedingly sophisticated and effective. Three *Mandala Sandhi* are present. The circular valves regulate the passage of the *Rasa-Rakta* complex in and out of the heart. These are referred to as *Sandhi*/joints by *Sushruta* because they allow for the unidirectional movement of bodily parts. In *Aamavata*, movable joints become bloated and uncomfortable, and valvular heart disease can develop as a consequence.

Its shape is *Adhomukha-pundrika*, or an inverted lotus with a downward-facing apex.<sup>[10]</sup> It is connected to ten *Mahadhamani*, or throbbing vessels, which provide the entire body with blood, nutrients, and oxygen as well as immunity. The dispute surrounding the cranial and thoracic hearts is thus finally cleared up by the references mentioned above. As a result, it may be said that the anatomy, physiology, and functionality of the *Urastha Hridaya* are comparable to those of the heart.

Because it is soft, malleable, contractile, and expansible, the heart, which is a component of the fertilised ovum, is genetically referred to as the maternal organ.<sup>[11]</sup> The heart bud is created from the clear and pure fraction of *Rakta*, *Mansa*, and *Kapha* in the second month of intrauterine life. The mother is referred to as *Dvihridaya* when the full-fledged heart has evolved from a bud by the fourth month<sup>[12]</sup> (one who has two hearts). Being the residence of *Manas*, the *Atma*, it manifests a number of wants known as *Dauhrida* that must be satisfied. If they are not met, congenital illnesses, such as cardiac disease, may develop.

### ***Hridaya- Chetana sthana***

According to *Acharya Charak*, the heart is where *Prana* and *Oja* (Para Oja) lay, while according to *Acharya Sushruta*, the heart is where *Chetna tatva* resides. The seat of awareness is in the heart, according to the phrase "*Hridayam Chetana Sthanam*". The heart is the source

of life, and the body's ability to sustain itself depends on it. It also serves as the seat of the mind or *Mana*<sup>[13]</sup> *Chakrapani Chaithanyasangraha* (Ch.Su.30/7) claims that through managing the mind, consciousness can be focused on the heart. Because the heart is the site of the cardiac impulse, it contains *Aatmikguna* such *Dhyan*, *Vidnyas*, *Ichha*, *Dvesha*, *Sukha*, *Dukkha*, and *Prayatna*. As the *Hridaya* (heart) is the receptacle of *Chetana tatva*, it is differentiated first in foetal development, according to *Balvik Bhishaka Kankayana*. According to *Dhanvantari*, all organs, including the heart, originate concurrently with the *Bhavas Oja*, *Mana*, *Aatma*, and *Buddhi*. Since the heart is the centre of all sense perception (representing *Vayu's* action), the *Hridaya* (heart) is essential for all regular mental and bodily functions.

According to *Acharya Charak*, the goals of *Mana*, or the mind, are everything that can be conceived of, including choosing, debate, grasping, decision, and anything else that the mind can perceive, such as happiness, grief, desire, aversion, and other things. It is feasible to state that these are brain-related themes based on both ancient and modern science. Because the heart can be transplanted after brain death, it can be claimed that *Mana* is located in the brain. *Hridaya* only articulates the many *Bhava* (desires or virtues) that *Mana* bestowed. One of the root causes of the vitiation of *Rasavaha srotasa* is extreme anxiousness (Ch.vi.5).

## DISCUSSION

The term "*Hridaya*" refers to the organ that regulates the flow of *Prana* by gathering and pumping it rhythmically. According to this definition, *Hridaya* is also the brain and the heart. *Shirastha Hridaya* (by virtue of its serving as knowledge, memory, intelligence, etc). *Hridaya* has a lotus form with a downward-facing. According to Indian text of medicine tradition, *Hridaya* is the birthplace of two *Srotas*, namely *Pranavaha Srotas*, which are equally important.

The *Aahar Rasa* is changed into *Rasa Dhatu*, which nourishes the remaining cells of the body. This task is carried out by *Rasavaha Srotas*. By inhaling, *Rasa Pranvaha Srotas* obtain an unbroken flow of *Amberapeeyush* (oxygen). Only the several *Bhava* (desires or virtues) that *Mana* granted are articulated by *Hridaya*. Extreme anxiety is one of the main factors that contributes to the vitiation of *Rasavaha srotasa* (Ch.Vi.5) The objectives of *Mana*, or the mind, according to *Aacharya Charak*, include everything that can be thought of, such as selecting, debating, grasping, making decisions, and anything else that the mind can sense,

such as joy, sorrow, desire, aversion, and other things. It is plausible to claim that these are topics connected to the brain, supported by both classical and contemporary science.

It might be argued that *Mana* is located in the brain because the heart can be replaced after brain death. Nourishing liquid *Rasa Dhatu* is the alias of *Aahar Rasa*. Together, *Rasa* and *Rakta* circulate throughout with the assistance of *Vyanavayu*, body by *Hridaya*, and *Rakta* is in charge of *Jeevan Karma*, supporting the life activity by providing *Prana* to every part of the body. *Rasa* and *Rakta* also work together to maintain balance in the universe. *Rasa-Rakta* complex is required for the sustaining and extending life.

*Hridaya* pumps all of the body's tissues and organs with the *Rasa*, fluids and nutrients, *Rakta*, *Oja*, and vital fluids. As a result, the health of the heart determines life, vitality, consciousness, the performance of the sense organs, the mind, or intellect, and indirectly determines happiness and sorrow. The human heart assists waste elimination while supplying tissues with essential nutrients.

As a result, heart failure has severe physiological ramifications. Any damage to the heart's myocardial; valves, conduction system, and coronary vasculature can negatively affect pumping performance, which increases morbidity and mortality.<sup>[14]</sup>

## CONCLUSION

In *Ayurveda*, the brain and the heart were both included together under the name *Hridaya*. According to the *Samhita*, the *Urastha Hridaya* was a hollow organ (*Kostha*) with a lotus-like shape made of two *Peshi*, three *Mandala Sandhi*, and ten *Maha Dhamani*, or pulsating vessels, which supply *Prana* and nutrients, as a result, energy to the entire body. The *Hridya* described in *Ayurveda* literature shares many anatomical, physiological, and functional characteristics with the heart understood in modern anatomy.

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