Exploring The Physiological Aspect Of Hridaya In Ayurved

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ABSTRACT:

In Ayurvedic texts 107 number of Marmas(vital organs) are mentioned, while Trimarmas.eBasti(Urinary System), Hridayam(Heart) and Shira (Head) are considered supreme among themselves, because they possess Pran (Life force) in them.¹ Among these Trimarmas,Hridayahas its own importance as this is the seat of Chetna. AcharyaCharakexplained aboutDashpranayatan(Ten Principal seatsof life) in which the Prana are established and the Hridaya is one of the Dashpranayatan.²According to Ayurved it is a site of Mana (Mind) and is the Mula of Manovahi Srotas³ and thus related with our thought process and emotions. Rasa Dhatu is essential for Preenan (Nourishment)⁴ and Hridaya is considered as the Mula (origin source) of Rasavaha Srotas⁵ through which Rasa circulates all over the body and provide nourishment.Similarly Mula of PranavahaSrotas is also explained as Hridaya.⁶TheHridayais the supreme location ofOjas(Essence of all Dhatus)and locus of consciousness is the reason why physicians call it Hridaya, Mahator Artha.⁷. The present review critically examines the available literatures to evaluate the physiological aspect of Hridayain Ayurved.

Key Words: Hridaya, Mahat, Artha, Trimarmas, Prana, Rasa.

Introduction:

In Ayurved the term Hridaya is not solely used for Heart, it has different meanings in different contexts; AcharyaCharak mentioned that Shadang (Six divisions of body the i.e four limbs, head and torso) with internal organs has Vijnam (consciousness), IndriyaarthaGyan (motor and sensory perceptions) and the Atma (soul), Mana (mind) and objects of Manalike Chintyaetc. are all located in the Hridaya.⁷The Hridayasustains Sparsavijnan (Tactile perception), life and body.⁸Hridaya is referred as Koshtang(Internal Organ)⁹and is developed from Matrija(Maternal)Garbhkarabhava¹⁰( Procreative factors) in the 4th month during foetal life.¹¹Aahara Rasa obtained fromAamashya(Stomach) is circulated in the whole body byHridayaMarmawhich is the seat of Satva, Raja and Tamaand is situated in the thoracic cavity between theStanaya Mandalas (Nipples or Both Lungs).¹²The shape of Hridaya is like a lotus whose apex is directed downwards. This Hridaya contracts during sleep and dilates when awake.¹³ Development of Hridaya takes place from the Sara (Essence) of Rakta and Kapha Dosha.¹⁴
To explore the physiological aspect of \textit{Hridaya} in Ayurved.

\textbf{Materials and Methods:}

Available Ayurveda texts like CharakSamhita, SushrutaSamhita, Ashtang etc., reviewed research articles, research papers, authenticated internet sources.

\textbf{Physiological Aspect of Hridaya}

\textbf{Dosha and Hridaya}

\textbf{VATA}

PranaVayu resides in the Murdha (Brain) and while circulating in Urah(Thoracic Region) and Kantha(Throat), it controls the Buddhi (Intellect), Hridaya and Indriya(Senses).\textsuperscript{15} The main seat of VyanaVayu is Hridaya, it controls contraction relaxation and rhythmicity of Hridaya.\textsuperscript{16} VyanaVayu maintains the tone of blood vessels so that they are responsible for maintaining blood pressure, control the heart rates.

\textbf{PITTA}

Sadhaka Pitta is located in the Hridayaand thus makes it susceptible for Buddhi (intelligence), Medha (perception of knowledge), and Ahankar (Pride).\textsuperscript{17}

\textbf{KAPHA}

AvalambakaKapha resides in the Urah Pradesh (Thoracic region) &involved in the Avlamban Karma of TrikSthana (Thoracic Region) and provides the necessary lubrication and strength to the Hridayamand UrahPradesha for its continuous work.\textsuperscript{18}

\textbf{Dhatus (Tissue elements) and Hridaya}

During the process of AaharaPaka (Digestion), AaharaRasa is distributed to whole body via Hridaya and it helps in the Poshan (Nutrition)of Rasa Dhatuand then there is nourishment of subsequent Dhatustakes place through KsirdadhiNyay, but if due to some reason Hridayais not working properly then the subsequent Dhatu will not get proper nourishment and this leads to different kinds of disease related to particular Dhatu. Hridaya itself is made up of Mamasa Dhatu\textsuperscript{19} and it gets nourishment from Rasa&RaktaDhatu.

\textbf{Ojas (Essence of all Dhatus ) and Hridaya}

Ojas is the essence of RasadhDhatus and it is also called Bala (Strength)\textsuperscript{20} and this Bala can destroy the strength of the Doshas and promotes the strength of body\textsuperscript{21} hence this Ojas has the property to prevent and eliminates diseases from the body. It is the Ojas which keeps all living beings nourished and refreshed. The Hridaya\textsuperscript{22} is the supreme location of Ojas (Essence of all Dhatus) and locus of consciousness is the reason why physicians call it Hridaya, Mahat Artha.\textsuperscript{6} Arising from the Hridaya the Dash Mahamula (ten great vessels) that carry Ojas, pulsating in the body and suffusing thoroughly. Hridaya is the seat for Para Ojas which is in Astabindu Pramana\textsuperscript{23} This clear and slightly red-yellowish substance situated in the Hridaya is Known as Ojas and its destruction leads to death\textsuperscript{24}, that is the reason Hridaya is considered under SadhyaPranahar (Injury leading to immediate death)Marma. During the intrauterine life, production of Ojasoccurs, then this Ojas increases in the quantity and quality through the Rasa of the Garbh. This type of qualitative Rasa formed the Hridaya.\textsuperscript{26} This Para Ojas goes into Hridaya and Circulation of the Ojasthrough Hridaya maintains the life.

\textbf{Strotas (Bodychannels ) and Hridaya}

Strotas are the minute channels, which are spreadedall over the body. These are the empty space through which ManasBhavas (Psychological factors), Prana (Vital force), Anna (Nutritional factors), Jala (liquid contents), Dosha (three i.eVata, Pitta and Kapha)Biological humours), Dhatu, Upadhatu (Secondary tissues in the body), Dhatumala, Mutra, Purish etc. are circulating in body.
Hridaya is the Mula (Root) of Rasavaha, Pranavaha and Manovaha Srotas. Sushruta Acharya said that if there is viddh (Injury) to Pranavaha Srotas, it will leads to Krodha (Anger), Vinaman (Bending down of the body), Mohana (Illusion), Bhramana (Vertigo), Vepana (Tremors) and at the end Maran (Death). This all happens due to the factor that Hridayais Sadhyo Pranahara Marma and also comes under Trimarmas. Rasavaha Srotoviddha manifests Sosha (dryness) and ultimately leads to Maran (Death).

Hridaya is also the Mula Sthana of Pranavaha Srotas, which means Hridaya also regulate the circulation of Prana Vayu in body. In many cardiac diseases it has observed that Swasa (Dyspnoea) and Kasa (Cough) are cardinal symptoms. There are many cardiac disorders resulting from Pranavaha Srototudushti. Acharya Charak mentioned the Lakshanas (Symptoms) of Pranavaha Srototudushti which comes under Swasa (Respiratory Disorders).

Hridaya is the seat of Ojas, Prana and Mula of Rasavaha Srotas. It is clear that these all are circulates though the channels originates from Hridaya and reached up to the smallest unit of the body.

Aahara Rasa and Hridaya

The Dhatus are regularly nourished from Aahara (Food) we consume and this Poshan Karma (Nutrition) depends upon the quality and quantity of Aahara, Agni (Digestive Power). Aahara Pachan (Digestion) occurs in the Aamashya (Stomach) and after proper Pachan Aahara Rasa/poshak Rasa is formed and this Aahara Rasa is pushed by Vyana Vayu and reaches the Hridaya. The Rasa from Hridaya enters the 24 Dhamanis and reaches different parts of the body and by this nourishes the body and Poshan of subsequent Dhatu takes place. Though the rasa is circulating all over the body, its main site is said to be Hridaya because it is the Hridaya which distributes the Rasa through the Dhamanis.

Anahata Chakra and Hridaya

In Ayurveda Chakra refers to the core energy centers within our body, located along the backbone and stretching from the base of the spine to the head. Anahata Chakra is the most influential energy center out of the 7 Chakras. Exploring divinity through pure love inspires this fourth Chakra. Anahata means unstruck or unbeaten. This signifies an impartial and infinite love allowing a deeper understanding of self and others. It is located in the region of the Hridaya, in the center of the chest. The color of Anahata Chakra is green and corresponding element is Vayu (Air) that represents freedom and expansion and represented by a lotus flower with twelve petals.

We can correlate this with the cardiac plexus and the twelve petals are related to the following plexuses:

1. Right Deep Cardiac Plexus
2. Left Deep Cardiac Plexus
3. Anterior Pulmonary Plexus
4. Posterior Pulmonary Plexus
5. Superficial Cardiac Plexus
6. Cardiac Ganglion of Weisberg Plexus
7. Right Coronary Plexus
8. Ventricular plexus
9. Left Coronary Plexus
10. Endo Cardiac Plexus
11. Remark
12. Bibders Ganglion Plexus

Conclusion:
The concept of *Hridaya* is found in *Ayurveda* which is considered as Heart at some palces and at others related with the *Shira* (Brain). As *Chintya*(Thinking), *Vicharaya*(Analysis), *Uhya*(speculation), *Dheya*(Aim), *Sankalp*(Decision) are the Karma (Action) of *Mana* and *Hridayawhich is the seat of *Mana* will be affected by these factors.*Hridaya* is also involved in the distribution of *Aahara Rasa* throughout the body for *Dhatu*-*Poshan* and is the supreme location of *Ojas* and locus of consciousness. *Trimarmas*, *Basti*, *Hridayam*, and *Shira* are considered supreme among all Marmas, because they possess *Pran* in themand one should make every effort to protect them.

References:


