CONCEPTUAL ANALYSIS OF HRUDAYA USING UPMANA PRAMANA

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ABSTRACT

Anatomical study of various organs and other related structures in the body; is essential for proper understanding of the normal physiology of the human body. The study of sharir is therefore important for the proper knowledge of various abnormalities occurring in the body in certain diseases. The study of vital organs such as the heart, brain, lungs, etc. is more essential as they are the important pillars of our body.

According to modern concept, the term ‘Heart’ is used in a single and dignified context, to denote the major vital organ of the cardiovascular system which is well-known for its pumping action of blood. This paper is related with the description of ‘Ayurvedodkta Hrudaya’, which is very much different from that of the anatomical heart. The Ayurvedic literature has described the Hrudaya by comparing it with a downward facing red coloured lotus flower with closed petals. Some others have also described Hrudaya by comparing it with a clenched fist. On the basis of upmana pramana we can compare the Hrudaya with the lotus flower as well as the clenched fist. The main aim of this paper is to understand from ayurvedic point of view the anatomy and the physiology of hrudaya using various examples mentioned in ayurvedic classical texts for describing Hrudaya.

Keywords: Hrudaya, Lotus, Upmana Pramana.

INTRODUCTION : There are three important marmas or vital points in our body. Acharya Charaka has included hrudaya in the Trimarmas, that is, Sheer, Hrudaya and Basti.1 Afterwards acharya Sushruta classified the types of marmas depending upon their prognostic values and structural status, there are five types; sadhyapranhara marma, kalantarapranhara marma, vishalyaghana marma, vaikalyakara marma and rujakara marma. From the trimahamarma, hrudaya is taken. Hrudaya marma is sadhyapranhara marma and sira marma.2

The term ‘Hrudaya’ is the organ where- Hru- Haran- means acceptance. Da- Dadati- means given.

Ya- Yayati- means movements.

This means hrudaya is the organ where the three activities, that is, acceptance, giving and movements are taking place.3 There are ten resting places of prana (life) in our body; called as dashapranayatanas. These dashapranayatanas are as follows- two shankha pradesh, trimarmas, kantha, rakta, shukra, oja and guda 4. Thus it is seen that Charak acharya has included hrudaya in these pranayatanas. So we can say that hrudaya is the seat of life or the prana. Various synonyms has been used in place of hrudaya; some of them are- mahamula, mahafala. These are the ten
dhamaṇis which are connected to the hrudaya. Some other synonyms used for hrudaya are- mahat and artha\(^5\). The origin of hrudaya is from essence of shonita and kapha. Below hrudaya there is the presence of pleeha and phupphusa on left side and yakruta and kloma on right side. The mulasthana of pranvaha srotasa are hrudaya and mahastrotasa. As all rivers finally meet and pour their water in the sea in the same way all veins pour their blood in the heart.\(^6\)

Location of Hrudaya:
In between the abdomen and chest, between the two breasts and at the opening of the stomach is the location of the hrudaya, which is the seat of satva (soul/life), etc. Injury to it causes sudden death\(^7\).

MATERIALS AND METHODS:
Materials- Ayurvedic classical texts-
\- Ashtanga Hrudaya
\- Ashtanga Sangraha
\- Bhavprakash Samhita
Modern standard textbooks-
\- Clinically Oriented Anatomy
\- Human Anatomy
Internet Sources-
Some relevant pictures related to Hrudaya were taken from the internet.

Methods- Literature related to Hrudaya from Ayurvedic classics

\[\downarrow\]

Literature related to Heart from Modern texts

\[\downarrow\]

Pictures from the internet

\[\downarrow\]

Correlating of the above with the upmana pramana

\[\downarrow\]

Discussion

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Conclusion
DISCUSSION:
Origin of Hrudaya (Hrudaya utpatti):

According to ayurvedic classical texts, the hrudaya is formed from the prasad bhaga of shleshma and rakta. Its appearance is similar to the downward facing lotus flower with its petals closed. It is hollow inside. Hrudaya is the seat of chetana (consciousness) because smruti (memories), etc are related to it. The pleeha (spleen) and phuphusa (lungs) lie to the left lateral side of the hrudaya, while the yakruta (liver) and kloma lie to the right lateral side of the hrudaya.

As we saw in the above example, here Vagbhatacharya has described the utpatti and the swarup of the hrudaya along with the other structures related to it. Practically it is seen that the hrudaya or the heart is placed mainly towards the left side of the chest; in between the two phuphusa (lungs). The shape of the hrudaya resembles a clenched fist.

Description of Hrudaya as per Bhavmishra:

Fig.1 (Downward facing lotus)  Fig.2 (Hrudaya)

Fig.3 (The lotus: sometimes it blossoms and sometimes it withers)
The *hrudaya* resembles an inverted red coloured lotus. The *hrudaya* blossoms when the person is alert or awake and it withers when the person is asleep. This *aashaya* (organ) is known as the foremost seat of *chetana* (consciousness).9

**THE HEART:**

![Fig.4 (Clenched fist)](image)

![Fig.5 (Heart)](image)

The heart, slightly larger than a clenched fist, is a double, self-adjusting suction and pressure pump, the parts of which work in unison to propel blood to all parts of the body.10

The heart is a conical hollow muscular organ situated in the middle mediastinum. It is enclosed within the pericardium. It pumps blood to various parts of the body to meet their nutritive requirements. The heart is placed obliquely behind the body of the sternum and adjoining parts of the costal cartilages, so that one-third of it lies to the right and two-thirds to the left of the median plane. The direction of blood flow, from atria to the ventricles is downwards forwards and to the left. The heart measures about 12*9cm and weighs about 300gms in males and 250 gms in females.11

**CONCLUSION:** From the above discussion we can conclude that the *Hrudaya* resembles an inverted lotus flower with closed petals. It is red in colour, resembling a clenched fist. It is one of the important *marma* and also the foremost seat of *chetana* (consciousness). It is an important *pranayatana* (seat of life). Due to so many similarities, the *hrudaya* can be compared with the red coloured inverted lotus flower having closed petals.

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