



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 'Ayurvedokta 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*.<sup>1</sup> 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*.<sup>2</sup> 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.<sup>3</sup> 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*.<sup>4</sup> 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

*dhamanis* which are connected to the *hrudaya*. Some other synonyms used for *hrudaya* are- *mahat* and *artha*<sup>5</sup>. 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 *mulasthanas* 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.<sup>6</sup>

**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<sup>7</sup>.

#### **MATERIALS AND METHODS:**

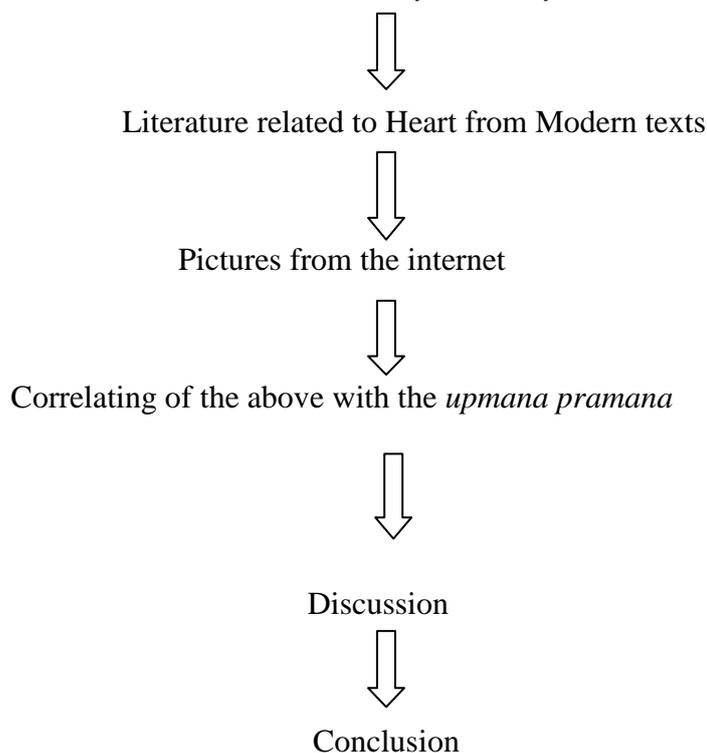
**Materials-** Ayurvedic classical texts-

- *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



## DISCUSSION:

Origin of *Hrudaya* (*Hrudaya utpatti*):



Fig.1 (Downward facing lotus)

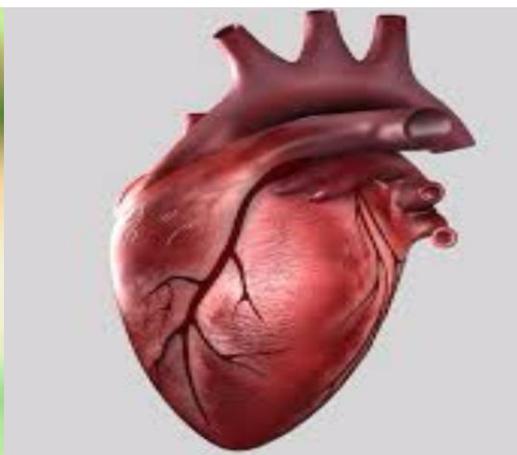


Fig.2 (Hrudaya)

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*<sup>8</sup>.

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 *Bhavamishra*:

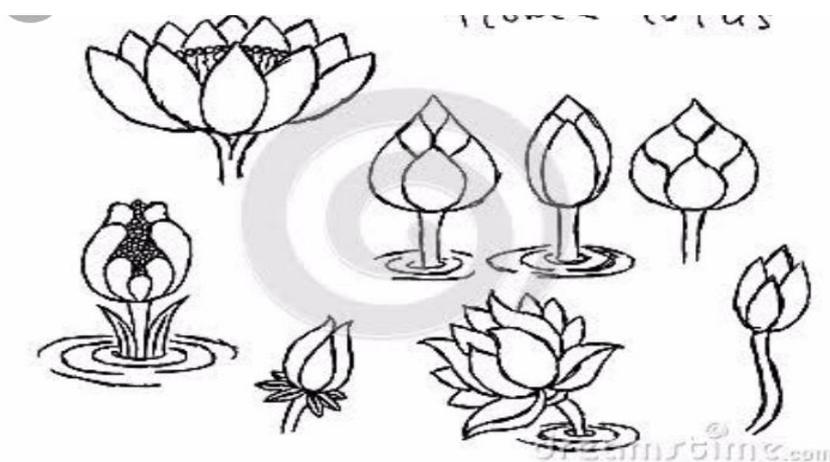


Fig.3 (The lotus: sometimes it blossoms and sometimes it withers)

The *hrudaya* resembles an inverted red coloured lotus. The *hrudaya* blossoms when the person is alert or awake and it

#### THE HEART:



Fig.4 (Clenched fist)

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<sup>10</sup>.

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<sup>11</sup>.

**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

withers when the person is asleep. This *aashaya* (organ) is known as the foremost seat of *chetana* (consciousness)<sup>9</sup>.

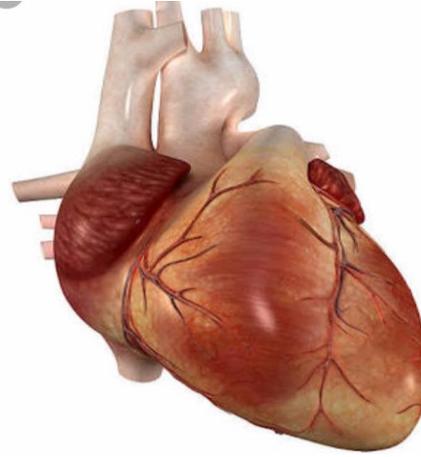


Fig.5 (Heart)

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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