



## REVIEW ARTICLE

### HRUDYA AND HRUDAYA – A CRITICAL REVIEW

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#### ABSTRACT

*Ayurveda*, the science of life focuses on a holistic approach towards achieving health. Body and the mind are inseparable for a sound health, as per *ayurveda*. So in view of this, an entity that attracts attention is the *hrudaya*. As per ayurvedic treatises *hrudaya* is not an organ that pumps blood, but an entity with much broader area of action. *Hrudaya* is that, which controls, *shareera* (body), *manas*(mind), *indriya*(senses) and also is a seat of *buddhi*(intellect) and *chetana* (vitality). And “*Hrudya* ” is another term/function which is found mentioned in various contexts of ayurvedic literature. *Hrudya* is often interpreted only as, that which is pleasing to mind. The exact understanding of *hrudya* , its scope of action and its utility in various somatic and psychic disorders is left unexplored. Therefore, through this article an effort is being made to understand the *hrudya karma*(*hrudya* function) in light of *hrudaya avayava*.

**Keywords:** *Hrudaya* ,*Hrudya* , *Manas*, *Buddhi*, *Indriya*.

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## INTRODUCTION

*Hrudya* can roughly mean “*hrudayaaya hitam hrudyam*”<sup>(1)</sup> i.e., that which is *hita* (congenial) to *hrudaya* is *hrudya*. *Hrudya* is mentioned throughout in the treatises, under various contexts. *Hrudya karma*, is attributed to food in one context, while in the other contexts to medicine and in some other contexts to *adravya* modalities (non involving medicines). In order to make best use of the drugs or modalities with *hrudya karma* and *adravya* modalities, the *hrudya karma* has to be understood first. This would enable to know better about the disease conditions, where it could be used, its area of action, its limitation and so on. *Hrudya* is a function linked to *hrudaya*, therefore, knowing the *hrudaya* in a holistic way, would only facilitate the proper understanding of *hrudya karma*. Hence, an effort here is made, to explore in detail the concept of *hrudaya*, thereby clarifying the *hrudya karma*.

## OBJECTIVES –

- ✓ To provide clarification on *hrudaya avayava*, as found in ayurvedic texts.
- ✓ To analyze *hrudya karma*.

## REVIEW OF LITERATURE –

When looked into the classics, all the *samhitakaras* are equivocal about the involvement of *hrudaya*, when it comes to *hrudya karma*. And some *samhitakaras* also have involved *manas*, as the site of action of

*hrudya* drugs. Therefore, clarification regarding the entities like *hrudaya* and *manas* also become essential to have a holistic understanding of the *hrudya karma*.

### 01) Review on Hrudya –

- ✓ हृदयाय हितं<sup>(1)</sup>
- ✓ हृदयहितं यत् तत् स्रोतः शुद्ध्यर्थं देयम्<sup>(2)</sup>
- ✓ हृदयस्य प्रियं हृद्यम्<sup>(3)</sup>
- ✓ हृदयहिता हृदयप्रियाश्च<sup>(4)</sup>
- ✓ मनःप्रियाणि च<sup>(5)</sup>
- ✓ हृदयस्य प्रियं तत् प्रसादकरत्वात्<sup>(6)</sup>
- ✓ अहृद्यं इति हृदयाय अहितं<sup>(7)</sup>
- ✓ हृदयप्रियं हितं च<sup>(8)</sup>

### 2. Review on hrudaya –

*Hrudaya* is a *matruja avayava* (organ derived from mother)<sup>(9)</sup>. Emergence of *hrudaya* in the foetus happens during the fourth month of pregnancy. It is formed out of *prasaada bhaga* (essence) of *shonita* and *kapha*<sup>(10)</sup>. It is said to resemble a lotus bud opened downwards. When *jaagrata* (waking state), *hrudaya* blooms and when in sleeping state, it constricts, just like the lotus<sup>(11)</sup>.

The 10 *ojovaha dhamanis* are linked to *hrudaya*<sup>(12)</sup>. And according to Sushruta, nourishment of the body is done through the *dhamanis* that are connected to *hrudaya*. *Hrudaya* is the *moola* (root) for *rasa vaha* and *pranavaha srotases*<sup>(13)</sup> and is the site of *chetana* (vitality) too<sup>(14)</sup>. It is also a

*sadyopranahara* and *sira marma*<sup>(15)</sup>. *Hrudaya* is the seat of *trigunas*<sup>(16)</sup>.

Bodily forces, that regulate and make the *hrudaya* function are the *prana vata*, *vyana vata*, *avalambaka kapha* and *sadhaka pitta*. *Prana*, *apana*, *mana*, *buddhi chetana*, *manabhoota* are attached to *hrudaya* like the spokes of the wheel attached to the centre<sup>(17)</sup>.

## DISCUSSION –

### A. *Hrudaya* – a psycho-somatic organ .

Every cell, every DNA, is a store house of information, guided by which, it performs the functions it is meant to. This innate information is pre-determined, en-coded by *praktanakarma* and is carried through generations. The intellect /intelligence of each and every cell/subtlest part of the body can be assigned under one heading that is *buddhi /dhee*. It is this entity, that stores–handles–processes-controls these information. This intellect (*buddhi /dhee*), is under the control of the *manas* and *atma* as per *ayurveda*<sup>(18)</sup>. *Manas* and *atma* are concerned with the psyche. Every cell or DNA, for having a structure is a physical entity, and as they possess intelligence of their own as they are governed by the *manas* and *atma*, that are the rulers of psyche as per *ayurveda*. Therefore, every subtlest unit of the body is both physical and psychic. This rule holds good for *hrudaya* as well, as it is the substratum for *manas* and *atma*, the controllers of all the units. So

labelling any bodily entity as purely somatic or psychic would not be appropriate, as all the entities are psychosomatic more so the *hrudaya*. Here are few references to substantiate the same ,

- ✓ *Hrudaya* can be translated as heart, which only refers to an anatomical part, that pumps blood. In *ayurveda*, the word *hrudaya* means much more than just heart. *Ayu* is described as the conjugation of *shareera*(body), *indriya*(senses), *satwa*(mind) and *atma*(soul). The very conjugation of these four factors is the reason for life and the place of conjugation is *hrudaya*<sup>(19)</sup>. If this organ is damaged / perturbed, the conjugation of the four factors will be destroyed, thereby taking away the *prana*, the resident of *hrudaya*. Therefore, *hrudaya* can be referred to the heart for theoretical purposes, but for all practical purpose, it has to be seen from the perspective described above.
- ✓ *Manas* has its residence in *hrudaya*<sup>(17)</sup>. Therefore, both share a close nexus, influencing each other. Emotion is the attribute of *manas*, any positive or negative emotion created from *manas* due to *raja /tama* or *satwa gunas* affects the *hrudaya*, its substratum<sup>(20)</sup>. Similarly any structural or functional

disturbance to *hrudaya* afflicts its resident the *manas*. This establishes that, *hrudaya* is active at the level of psyche as well as soma, because of its association with *manas*. This psychological impact on *hrudaya* has been substantiated by many modern day research<sup>(21)</sup>. Stress or negative emotions also are believed to be risk factors for MI could be the reason why, attack of MI is triggered by emotional stress.

- ✓ The development of *Hrudaya* in the foetus starts during the fourth month of intrauterine life and presentation of *manas* also takes place during the same period<sup>(22)</sup>. First the substratum is created and then the *manas* the *ashrayi* presents itself. This establishes the inseparable relation between the *hrudaya* and *manas*. *Garbha* can express its desires only after the fourth month of intra-uterine life, as the *hrudaya* starts developing during this month. *Hrudaya* is the seat for all emotions<sup>(20)</sup> and is inevitable for their expressions too. Further, *manas* starts developing in the *hrudaya* which is its substratum. *Hrudaya* and *manas* from then on start expressing emotions, which are appreciated in the form of likes and dislikes of the mother. This

reference conveys that, for the expression of any emotion, the two entities the *hrudaya* and *manas* are essential. This in turn proves their concomitant relationship.

- ✓ *Hrudaya* is compared to a lotus that is greatly influenced by the sun. Likewise, *Pratibodha* (Waking state) and *swapna* (state of sleep) in humans, have a direct relation with *hrudaya*. *Hrudaya* and its *srotases* bloom during the day and constrict during the night, which is like the lotus being influenced by sun rise and sunset<sup>(11)</sup>. This phenomenon, has got a tremendous impact on *agni* and other physical components of body. At the physical level, the *hrudaya* *avyava*, shares a close relation with *agni-ahara rasa – rasa dhatu*. If there is impairment in digestion resulting in the formation of *ama*, be it in the *jatharagni* or *rasa dhatu*, the structure more likely to get affected is the *hrudaya* because of its affinity with these entities.

**At the psychological plane** - As told earlier *swapna* and *pratibodha* are linked to *hrudaya*<sup>(23)</sup>. Sushruta, soon after the description of *hrudaya* has explained the physiology and types of *nidra*(sleep)<sup>(24)</sup>. *Hrudaya*, is the seat for both *manas* and *trigunas*, hence these

are inter related. Therefore, this relation between *hrudaya-triguna-manas*, shows the psychological aspect of *hrudaya*. In addition to this, the *dhamanis* responsible for *pratibodha* and *swapna* are anatomically also linked to *hrudaya*. Therefore, *hrudaya* is responsible for *nidra* which is a psychosomatic phenomenon. Hence, *hrudaya* is not a mere physical structure.

- ✓ *Shukra vega, ashru vega* and *stanya pravrutthi*<sup>(25)</sup> are all psychosomatic mechanisms. In all the three mechanisms, *hrudaya* has a principle role to play, as the *dhamanis* carrying out these functions arise from *hrudaya*. These processes can happen only in the presence of functioning *hrudaya* and its *ashrayi manas*. As *hrudaya* is the organ involved in these processes, its psycho-somatic role can be established with the help of the above concept. Thus, with the help of the above evidences, it could be concluded that, the *hrudaya* influences the psyche and the soma or an entity with psycho-somatic affinity.

## B. Discussion on *hrudya karma* -

### Definition of *hrudya* -

*Hrudya karma* has been defined as “*hrudayaya hitam*” and “*hrudayaya priyam*” in

most of the contexts. Arunadutta, while clarifying the *hrudya karma*, states – *Priya* or liking depends on the individual and hence generalising a *dravya*(substance) as those which are *priya* (liked) by *hrudaya* is not apt. Rather, the *dravyas* which are *hita*(congenial) to *hrudaya* and *manas* have to be termed as *hrudya dravyas*. Hence, *Hrudaya hitam hrudya m* rightly defines the *hrudya karma*. Yet, the *hrudya dravyas* which are *priya* or liked by an individual also has to be considered as *hrudya* to that individual, as liking or *priyatwa* has a positive impact on *hrudisthita manas*.

### HRUDYA KARMA:

*Hrudaya priya, hrudaya hita, hrudaya tarpana, ojovruddhi kara, mana priya, hrudaya* and *tat srota shuddhi*, are the definitions of the term *hrudya*, found in various contexts of treatises. Keeping these definitions and the contexts of their mentioning, the “phenomenon of *hrudya*” could be grossly classified as ***Dravyabhoota hrudya*** and ***Adravyabhoota hrudya***. In *dravyabhoota hrudya* the ten *hrudya* drugs of *dashemani gana* have been focussed and *adravyabhoot hrudya* includes all the modalities (not necessarily drugs) like *gandha, roopa and rasana*, which are attributed as *hrudya*. Above concept has been discussed here, under these two headings and an effort has been made to draw a conclusion, as to

where these categories of *hrudya* modalities find their application in clinical practise.

### 1. DRAVYABHOOTA HRUDYA :-

Charaka samhita<sup>(26)</sup> and Ashtanga sangraha are the two texts, enumerating , *Amra, amrataka, lakucha, karamarda, vrukshamla, amlavetasa, kuvala, badara, dadima, matulunga* as the ten *hrudya* drugs. These *drugs* , either all the ten or any of these, have been mentioned to be used in conditions like, *chardi*<sup>(27)</sup> -*arochaka*<sup>(28)</sup>-*hrudroga*<sup>(29)</sup>- *hrudaya abhighata*<sup>(30)</sup> and *gulma*<sup>(31)</sup> . All these are the conditions where, primarily the *hrudaya* and secondarily its *ashrayi* the *manas* are involved. In these conditions *hrudaya* is the principle victim and *manas* is in association only. By this, it could be deduced that the group of ten *hrudya dravyas* are more useful in cases where the *hrudaya* is the principle *dushya* and *manas* the secondary one. This view is further strengthened, by the references which show that. Even though *hrudya dravyas* are defined as those which are liked by the mind also that are congenial to it. Some scholars believe that these ten *hrudya* drugs act on *manas*. But the references have a different story to say. The ten *hrudya* drugs do not find an application in the *unmada* and *apasmara* which are commonly believed to be *manasika rogas*, which is not true. These diseases involve *manas* or *buddhi* along with *hrudaya*(physiological aspects like *rasa*) in

secondary association . *Hrudya dashemani* , works mainly at the physical plane and only assists the functioning of *manas*. *Hrudaya* is an organ that is active at physical as well as psychological plane. *Hrudya dashemani* also works at these two planes, predominantly at physical level(*arochaka* etc.), where there is no *mano* or *manovaha sroto vikruti*. In conditions affecting the physical aspect of *hrudaya*, with *manas* as a secondary victim, is an indication for use of *hrudya dashemani*. Any somatic illness of *hrudaya* ,in the long run will also have an impact on the psyche component of *hrudaya*. In such cases the *hrudya dashemani* is to be used .

### Guna dharma of Hrudya dashemani-

From this backdrop, after having analysed the context and definition of the term *hrudya* in various places in treatises, the probable mode of action of these ten drugs could be understood in the following way,

- ✓ Chakrapani<sup>(32)</sup>, has commented on the term *hrudya* as *ruchikara*, in the context of *amla rasa guna dharma*. Therefore, *Hrudya* could be considered as any *dravya* which is *amla* and that which improves *ruchi*(taste).
- ✓ *Amla* is the superior most among all the *hrudya dravyas*<sup>(33)</sup>. Therefore, it wouldn't be wrong to state, the *amla hrudya dravyas* are also superior most. The attributes of the *rasa* could be

safely assumed as the attributes of the *dravya*, because *hrudya karma* has been described in relation to its *rasa* and not in relation to *guna veerya or prabhava*. Hence, in *amla hrudya dravyas*, the action is mainly performed by *dravyasthita rasa*.

Therefore, *amla rasa karma* can be considered as *hrudya dashemani guna karma*, as all of them possess *amla* as *pradhana rasa* with a sole exception of *amra*.

- ✓ As all of these are *amla pradhana*, the *guna karma of amla rasa* <sup>(34)</sup> could be expected in all these drugs. The properties like *agni dipti*, *hrudya*, *pachana*, *roochana*, *prenana*, *bhedana*, *laghu*, *moodhavanulomanam* are applicable to these drugs which could be appreciated in *guna- karma* of these

drugs, exception being the *amra*(ripe mango) which is a *brumhana* type of *hrudya* drug, which is predominantly *madhura*. And some drugs are *grahi*, some are *bhedana*.

- ✓ Few of the drugs among the *hrudya dashemani* group are not mentioned as having *hrudya* property in the context of *annapanavidhi*, yet they have to be considered as *hrudya*, because they have been grouped under “*hrudya mahakasaya gana*”.

As Charakacharya has given the liberty to the physicians to choose the drugs in *mahakashaya gana*, permutations and combinations of these ten drugs or use of few drugs as per the requirement could be done. From among the six *dravyas*, the drugs have to be chosen, based on the component of *hrudaya* which is disturbed.

**Table no. 1: Action of Hrudya Drugs at different level**

<i>Amra, matulunga and dadima</i>	At the level of somatic and psychic aspects of <i>hrudaya</i> ( psychic- <i>manas –hrudaya</i> ) somatic ( <i>koshta, ahara rasa and rasa dhatu</i> )
<i>Amlavetasa, vrukshamla, badara</i>	Are <i>hrudya</i> somatically

The action of these drugs is, a positive effect on all aspects of *hrudaya*(at somatic and psychic planes).But, the *hrudya dashemani* drugs act primarily on *shareera*(*hrudaya-agni-rasa*) and secondarily on *manas*. They have a positive effect even when used randomly. But,

*dosha dushya vivechana* has to be done prior to administration any *chikitsa* to have a good result with no adverse effects.

**Probable mode of action of *hrudya dashemani* drugs –**

**Table no. 2: Effect of *Hrudya Mahakashaya* on different components of *hrudroga***

Component	Karma	Could be useful in
<i>Jatharagani</i>	<i>Deepana</i>	In <i>vataja ajeerna</i>
<i>Vata</i>	<i>Moodha vata anulomanam</i> <i>, bhedana</i>	<i>Anulomana of prana-udana-vyana– samana-apanam</i>
<i>Rasagni</i>	<i>Deepana</i>	
<i>Rasadhatu</i>	<i>Rochana</i> , <i>pachana</i> <i>,preenana</i>	<i>Hrudya</i> is mentioned as <i>ruchya</i> in many contexts
<i>Ama</i>	<i>Pachana</i>	<i>Vataja ajeerna</i>
<i>Dosha</i>	<i>Kapha-pitta –raktakara</i>	<i>Vata hara</i>
<i>Hrudaya</i>	<i>Hrudya</i>	<i>Because -hrudayaya hitam</i>
<i>Manas</i>	<i>Hrudya - Ruchya</i>	<i>Hrudayaya manaso hitam /hridaya priyam /ruchyam</i>

**Table no. 3: Mode of action and administration (*Sevana kala*) of *hrudya mahakashaya* in diseases that predispose *hrudroga*.**

Disease	Is <i>Hrudya</i> in terms of	<i>Aoushadha sevana kala</i> <sup>(35)</sup>
<b><i>Arochaka</i></b>	<i>Rochana – (“jihwa and hrudaya priya”)</i> <i>Deepana and pachana (“preenana of rasa dhatu”)</i>	<i>Samudgam</i>
<b><i>Chardi</i></b>	<i>Manas priyam</i> <i>Rochana</i> <i>Moodha vata anulomana</i>	<i>Sayam bhuktante</i> <i>Prataha bhuktante</i>
<b><i>Gulma</i></b>	<i>Jatharagni deepana</i> <i>Moodha vata anulomana</i>	<i>Bhuktante</i>
<b><i>Udavarta</i></b>	<i>Moodha vata anulomana</i> <i>Vataja ajeerna hara</i>	<i>Annadou</i>
<b><i>Madatyaya</i></b>	<i>Hrudaya- manas priyam</i>	<i>Bhuktante</i>
<b><i>Rasashesha ajeerna</i></b>	<i>Rochana (jihwa hrudaya dosha hara)</i> <i>Pachana-rasagni deepana</i>	<i>Muhurmuhu</i>



<b>Hrudroga</b>	<i>in vataja hrudroga in hrudaya marma abhighata as anupana for vatannulomanam</i>	<i>Muhurmuhu Pratah bhuktante</i>
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### **Hrudya in garbhini**

*Hrudya karma* nourishes both *hrudaya* and *manas*, in *garbha*, therefore it is indicated in fourth month of pregnancy by Sushrutacharya<sup>(36)</sup>. *Hrudya karma*, in this context is both *dravyabhoota* and *adravyabhoota hrudya*. *Dravyabhoota hrudya* here is not the *amla dashemani hrudya*, but the *madhura-snigdha dravyas* which are *hrudya s (ojasya)*.

### **2. ADRAVYABHOOTA HRUDYA :-**

In this category, the *adravyabhoota chikitsas*, which act as *hrudya* could be considered. In several contexts, it is found mentioned, "*ahrudya gandha ashana darshanaishcha*", *hrudya aoushadha* (in *maha guna yukta aoushadha*) and so on. In all these contexts, the term *hrudya* has to be understood as all the modalities (not necessarily as drugs), but all modalities which please *hrudisthita mana*. Though in these contexts *hrudya* it is defined as *hrudya ya-priyam* and not *manasa priyam*, yet it should be understood as *manasa priyam* i.e *hrudya* is to be read as *hrudayasthita manasaya hitam priyam*.

In Sushruta samhita, *hrudya* modalities have been mentioned once, in the treatment of *unmada apasmara*, which are again the modalities that soothe the *manas*. Even then

*Hrudya adravyabhoota chikitsa*, is useful in somato-psychic diseases involving *hrudaya*.

Through this, a conclusion could be drawn that, even though the *hrudya* means *manasaya-hrudaya hita- priyam*, it is useful in case of somato psychic disorders or even psycho somatic disorders to a larger extent and not in cases where *manas* and *manovaha srotas* are primarily afflicted with *manasika doshas* like the *rajas* and *tamas*, as in *unmada*, *apasmara*. "*Hrudya*" is a phenomenon, which is congenial and pleasing to both *hrudaya* and its dependent *manas*.

### **CONCLUSION**

*Hrudaya* is that entity, which is active both in physical and psychological aspects of human body. *Hrudya* is that *dravya* or phenomenon which is pleasing and congenial to both *hrudaya* and its resident *manas*. All the modalities and drugs listed as *hrudya* are useful in treating the conditions of *rasavahasrotas*, mainly *arochaka*, *chardi*, *gulma*, *udavarta*, *hrudroga*, where *hrudaya* and its components (*rasa* etc.) are affected with secondary affliction of *manas*. Role of *hrudya dravyas* in treating the diseases with *manovaha sroto vikruthi*(primary affliction of *manas*), like *unmada* and *apasmara* is very

limited, while *adravyabhoota hrudya* could be used for this purpose which acts on *manas* primarily.

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