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.
INTRODUCTION

Hrudya can roughly mean “hrudayaaya hitam hrydym”\(^{(1)}\), i.e., that which is hita (congenial) to hrudaya is hryduya. 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 hryduya 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 hryduya karma. Hence, an effort here is made, to explore in detail the concept of hrudaya, thereby clarifying the hryduya karma.

OBJECTIVES –

- To provide clarification on hrudaya avayava, as found in ayurvedic texts.
- To analyze hryduya 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 hryduya drugs. Therefore, clarification regarding the entities like hrudaya and manas also become essential to have a holistic understanding of the hrudya karma.

1. Review on Hrudya –

- \(\text{हृदयाय हितं} (1)\)
- \(\text{हृदयःतत् सोऽः: शौचःवं देयम्} (2)\)
- \(\text{हृदयःप्रये हृदयाय} (3)\)
- \(\text{हृदयाहिता हृदयायाद्} (4)\)
- \(\text{मन्-प्रयाणं च} (5)\)
- \(\text{हृदयःप्रये तत् प्रसादकर्त्वत्} (6)\)
- \(\text{अहृद्यं इति हृदयाय अहितं} (7)\)
- \(\text{हृदयःप्रये हितं च} (8)\)

2. Review on hrudaya –

Hrudaya is a matruja avayava (organ derived from mother)\(^{(9)}\). 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\(^{(10)}\). It is said to resemble a a lotus bud opened downwards. When jaagrata (waking state), hrudaya blooms and when in sleeping state, it constricts, just like the lotus\(^{(11)}\).

The 10 ojovaha dhamanis are linked to hrudaya\(^{(12)}\). And according to Sushruta, nourishment of the body is done through the dhamanis that are connected to hrudaya. Hrudaya is the moolal (root) for rasa vaha and pranavaha srotases\(^{(13)}\) and is the site of chetana (vitality) too\(^{(14)}\). It is also a
sadyopranahara and sira marma\textsuperscript{(15)}. *Hrudaya* is the seat of trigunas\textsuperscript{(16)}.

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\textsuperscript{(17)}.  

**DISCUSSION**

\textbf{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*\textsuperscript{(18)}. *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*\textsuperscript{(19)}. 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*\textsuperscript{(17)}. 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\textsuperscript{(20)}. 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\(^2\)\(^1\). 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\(^2\)\(^2\). 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\(^2\)\(^0\) 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 \(^1\)\(^1\). This phenomenon, has got a tremendous impact on *agni* and other physical components of body. At the physical level, the *hrudaya avyaya*, 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*\(^2\)\(^3\). Sushruta, soon after the description of *hrudaya* has explained the physiology and types of *nidra*(sleep)\(^2\)\(^4\).*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 stanyapravrutthi\(^{25}\) 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 tarpna, ojovruddhi kara, mana priya, hrudaya and tatsroto 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\(^{26}\) 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-arochaka-hrudroga-hrudaya-abhighata and gulma. 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 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\(^{32}\) 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\(^{33}\). 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 dravya-sthita 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 could be expected in all these drugs. The properties like agni dipti, hrudya, pachana, roochana, prenana, bhedana, laghu, moodhavatanulomanam 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 mahakasaya 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

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

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*

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

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

<table>
<thead>
<tr>
<th>Disease</th>
<th>Is Hrudya in terms of</th>
<th>Aouashadha sevana kala&lt;sup&gt;(35)&lt;/sup&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arochaka</td>
<td>Rochana – (“jihwa and hrudaya priya”) Deepana and pachana (“preenana of rasa dhatu”)</td>
<td>Samudgam</td>
</tr>
<tr>
<td>Chardi</td>
<td>Manas priyam</td>
<td>Sayam bhuktante Prataha bhuktante</td>
</tr>
<tr>
<td></td>
<td>Rochana</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Moodha vata anulomana</td>
<td></td>
</tr>
<tr>
<td>Gulma</td>
<td>Jatharagni deepana</td>
<td>Bhuktante</td>
</tr>
<tr>
<td></td>
<td>Moodha vata anulomana</td>
<td></td>
</tr>
<tr>
<td>Udavarta</td>
<td>Moodha vata anulomana</td>
<td>Annadou</td>
</tr>
<tr>
<td></td>
<td>Vataja ajeerna hara</td>
<td></td>
</tr>
<tr>
<td>Madatyaya</td>
<td>Hrudaya- manas priyam</td>
<td>Bhuktante</td>
</tr>
<tr>
<td>Rasashesh ajeerna</td>
<td>Rochana (jihwa hrudaya dosha hara)</td>
<td>Muhurmuhu</td>
</tr>
<tr>
<td></td>
<td>Pachana-rasagni deepana</td>
<td></td>
</tr>
</tbody>
</table>
**Hrudroga** in *vataja hrudroga*

in *hrudaya marma abhigata as anupana for vatannulomanam*

<table>
<thead>
<tr>
<th>Hrudroga</th>
<th>Muhurmuho</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pratah bhuktante</td>
<td>Pratah bhuktante</td>
</tr>
</tbody>
</table>

**Hrudya** in *garbhini*

*Hrudya karma* nourishes both *hrudaya* and *manas*, in *garbha*, therefore it is indicated in fourth month of pregnancy by Sushrutacharya (36). *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 *hrudayasthanita 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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Cite this article as: Priyanka Shandilya, Shreevaths. Hrudya and hrudaya – a critical review, J of Ayurveda and Hol Med (JAHM). 2017;5(2):1-11

Source of support: Nil
Conflict of interest: None Declared.