Hrudaya Chetana Sthanam - What Modern Science Says?

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ABSTRACT

Hrudaya is one of the Kostanga. Hrudaya, which resembles like Adhomukha Pundarika is situated between two Stanas and is the Sthana of Satwa, Raja and Tama. Mahat and Artha are the synonyms of Hrudaya. Also, Hrudaya is the Vishesha Sthana for Chetana i.e., Atma, Shareera experiences Shukha Dhukhadi feelings because of this Chetana. Medical science says that heart and mind work together. Recent scientific research says that Consciousness emerges from the brain and heart acting together. In this paper an effort is made to explain the scientific truth regarding Hrudaya as Chetana Sthana.

Key words: Hrudaya, Chetana Sthana, Heart Brain Interaction.

INTRODUCTION

Hrudaya is one of the Kostanga as mentioned in our classics and is the Sthana for Para Oja. It is also one among the Dasha Praanayatana. All above it is the Vishesha Sthana for Chetana through which Person experiences Shukha Dhukadi feelings. Modern science opines that a positive outlook reduces heart attack risk and intense negative emotions puts one’s heart at risk. This heart brain interaction is responsible for one consciousness through which a person experiences feeling.

Classical Background

To understand Hrudaya as Chetana Sthana lets understand the term Hrudaya and Chetana and try to analyse why Hrudaya is considered as the Chetana Sthana scientifically.

In the context of Marma, Acharya Sushruta explained location of Hrudaya that, it lies between two Stanas near the Amashaya Dwara and it is the Adhisthana for Satwa, Raja and Tama.[1] Explaining about the Swaroopia Acharya Sushruta says that it resembles like that of Adhomukha Pundarika and it will be in active state (Vikasati) when awake and in passive state (Swapata) state during sleep.[2] Hrudaya Utpatti takes place from shonitakapha Prasada, Pleeha and Phupphasa are situated to the left and below the Hrudaya, Yakrut and Kloma towards right and below.[3] Acharya Charaka has mentioned Mahat and Artha as synonyms of Hrudaya and it is the place where Shadanga, Anga, Vijana, Indriya, Artha Panchaka, Atma and Chinta resides.[4] Also a simile is mentioned regarding the Hrudaya and its Asharaya as Gopanasina Aagarakarnika. Here Hrudaya is Gopanasina (the central beam) and all above mentioned entities are Aagarakarnika (the rafters).[5] Further it is mentioned that Hrudaya is Sthana for Paroja and Mula for Ojavaha Dasha Dhamani, which carries Oja to all over Shareera and nourishes.[6] Hence, Hrudaya being Sthana for Ojavaha Dasha Dhamani, one has to protect it.[7] Moreover Hrudaya is one among Dasha Praana Ayatana.[8]
Talking about Chetana, in the context of Dhautbedena Purusha, Acharya Charaka mentioned that presence of Chetana Dhatu alone is called Purusha [9] and commenting on the word Chetana, Acharya Chakrapani says Chetana is the Atma.[10] Acharya Charaka also says that Shareera is Chetana Adhisthana Buta and Chetana here refers to Jnanakarana Atma.[11] Acharya Sushruta also mentioned that Chetana Dhatu is one of the important factors constituting Garbha.[12] And due the presence of this Chetana Dhatu Shareera experiences Sukha Dukhadi feelings. The Sannikarsha of Atma, Mana, Indriya and Indriya Artha is responsible for Jnana Prapti.[13] This Atma which is responsible for Jnana Prapti is situated in the Hrudaya.[14]

Now let’s see the facts that say Hrudaya is the Sthana for Chetana Dhatu. In Nidra Prakarana Acharya Sushruta mentioned that Hrudaya is Chetana Sthana[15] and also in the context of Masaanumasika Garbha Vrudhi, it is said that Garbha Hrudaya starts developing in the fourth month and Hrudaya is Chetana Sthana.[16] Acharya Charaka also opines the same that Hrudaya is Sthana for Chaitanya Sangraha.[17]

**DISCUSSION**

In our classics, Hrudaya is given prime importance. As mentioned above Hrudaya is the Sthana for Chetana Dhatu i.e., Atma. Iccha, Dwesha, Sukha, Dhuka and Prayatna are the Atma Gunas.[18] Shareera experiences Sukha Dukhadi feelings due to the presence of Atma which is seated in Hrudaya. Moreover, Hrudaya is Adhisthana Sthana for Satwa (Manoguna) Raja and Tama (Manodoshas).[19] Gaining knowledge along with Mana, Indriya and Indriya Artha helps in Jnana Prapti which is Manolaxana.[20]

Why Hrudaya is compared to Heart? This can be justified with the references about Hrudaya regarding its structure and function mentioned in our classics. Hrudaya is situated between two Sthana and heart is also situated between two breasts in the thoracic cavity. Hrudaya resembles like Adhomukha Pundarika, heart also resembles as lotus flower bud as apex of the heart is pointed and faces downwards. To the left of Hrudaya Plehea (compared to spleen) and Phuphusa (compared to lungs) are situated and to the right and below Yakrut (compared to liver) and Kloma (compared to pancreas) are situated which holds good with modern anatomy. Satwa (Manoguna) Raja & Tama (Manodoshas) are present in Hrudaya which can be compared to the emotions experienced by heart. Thence, we can compare Hrudaya with Heart.

Talking in terms of modern, the word Chetana Dhatu or Atma can be correlated to consciousness as this consciousness is responsible for experiencing feelings. This consciousness originates from heart-brain coherence. The relationship between mind and emotions are better understood by the healthy status of the heart. Integrated brain heart interaction system brings stability in emotions, greater sense of peace, creativity, ability to manifest our vision and goal and control over physiological activities.

Emotions are controlled by the Limbic system of our brain. In the 1950s, MacLean introduced the concept of the limbic system to denote the interacting regions of the brain involved in emotional processing.[21,22] In addition to the areas of the Papez circuit, MacLean included regions such as the amygdala, septum, and prefrontal cortex in the limbic system. Later, he also originated the triune brain model, which delineated three functional brain systems that he believed developed successively in response to evolutionary needs.[23,24]

Nerve impulses from the heart are received first at the 1st brain level, then move into the brain’s higher centers (2nd and 3rd levels), affecting how we feel, think, perceive, and perform. Disordered heart rhythms signal the brain that we are feeling stress. Ordered heart rhythms signal the brain that we are feeling calm and positive. The first brain and the medulla regulate blood pressure and the autonomic nervous system. The second brain (which includes the amygdala) monitors heart rhythm patterns and other body responses to sense how the body is feeling. The 3rd brain monitors the activity in the second brain and names the feeling.[25]

**CONCLUSION**

Hrudaya is the Sthana for Chetana Dhatu i.e., Atma and due the presence of this Chetana Dhatu Shareera...
experiences *Sukha Dukhadi* feeling. Hence, we can say that *Hrudaya* is the *Sthana* for *Chetana Dhatu*. This *Chetana Dhatu* or *Atma* can be correlated to consciousness. The heart brain interaction is responsible for one’s consciousness through which a person experiences feelings, from which we can infer that medical science and our science opines the same.

**REFERENCES**


Source of Support: Nil, Conflict of Interest: None declared.