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# 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 *Stana* 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 Praanaayatana*. All above it is the *Vishesha Sthana* for *Chetana* through which Person experiences *Shuka 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 *Stana* near the *Amashaya Dwara* and it is the *Adhithana* for *Satwa, Raja* and *Tama*.<sup>[1]</sup> Explaining about the *Swaroopa 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.<sup>[2]</sup> *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.<sup>[3]</sup> *Acharya Charaka* has mentioned *Mahat* and *Artha* as synonyms of *Hrudaya* and it is the place where *Shadanga, Anga, Vijnana, Indriya, Artha Panchaka, Atma* and *Chinta* resides.<sup>[4]</sup> 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).<sup>[5]</sup> Further it is mentioned that *Hrudaya* is *Sthana* for *Paraoja* and *Mula* for *Ojavaha Dasha Dhamani*, which carries *Oja* to all over *Shareera* and nourishes.<sup>[6]</sup> Hence, *Hrudaya* being *Sthana* for *Ojavaha Dasha Dhamani*, one has to protect it.<sup>[7]</sup> Moreover *Hrudaya* is one among *Dasha Praana Ayatana*.<sup>[8]</sup>

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Talking about *Chetana*, in the context of *Dhatubedena Purusha*, *Acharya Charaka* mentioned that presence of *Chetana Dhatu* alone is called *Purusha* <sup>[9]</sup> and commenting on the word *Chetana*, *Acharya Chakrapani* says *Chetana* is the *Atma*.<sup>[10]</sup> *Acharya Charaka* also says that *Shareera* is *Chetana Adhithana Buta* and *Chetana* here refers to *Jnanakarana Atma*.<sup>[11]</sup> *Acharya Sushruta* also mentioned that *Chetana Dhatu* is one of the important factors constituting *Garbha*.<sup>[12]</sup> 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*.<sup>[13]</sup> This *Atma* which is responsible for *Jnana Prapti* is situated in the *Hrudaya*.<sup>[14]</sup>

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*<sup>[15]</sup> 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*.<sup>[16]</sup> *Acharya Charaka* also opines the same that *Hrudaya* is *Sthana* for *Chaitanya Sangraha*.<sup>[17]</sup>

## 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*.<sup>[18]</sup> *Shareera* experiences *Sukha Dukhadi* feelings due to the presence of *Atma* which is seated in *Hrudaya*. Moreover, *Hrudaya* is *Adhithana Sthana* for *Satwa (Manoguna) Raja* and *Tama (Manodoshas)*.<sup>[19]</sup> Gaining knowledge along with *Mana, Indriya* and *Indriya Artha* helps in *Jnana Prapti* which is *Manolaxana*.<sup>[20]</sup>

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 Pleeha* (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.<sup>[21,22]</sup> 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.<sup>[23,24]</sup>

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.<sup>[25]</sup>

## 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.

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