SJIF Impact Factor (2025): 8.688| ISI I.F. Value: 1.241| Journal DOI: 10.36713/epra2016 ISSN: 2455-7838(Online)
EPRA International Journal of Research and Development (IJRD)
Volume: 10 | Issue: 6 | June 2025 - Peer Reviewed Journal

PHYSIOANATOMICAL UNDERSTANDING OF HRIDAYA ACCORDING TO ACHARYA BHELA

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ABSTRACT
Despite centuries of writings and research into cardiac anatomy and function, the topic is still advancing, particularly in relation to clinical applications and embryological significance. This article presents the concept of hridaya in terms of its swaroopa with reference to Acharya bhela and attempts to clarify the nomenclature that is most commonly used by Ayurvedic vaidyas. According to Ayurvedic texts, the heart is an organ with a broad range of functions in addition to being a blood pump. According to Ayurvedic classics, Hridaya is the seat of intellect and life and governs the body, mind, and senses. Hridaya is considered one among the Dashapranayatana and one among the trimarma. In this article we mainly emphasis on Hridaya swaroopa , Hridaya as Pranayatana and Rasa Dhathu Samvahana with reference to contemporary sciences. Just as how the pundareeka pushpa blooms during the day time and closes during the night similarly hridaya also functions . In this context we can consider the diurnal physiology of the heart. This article tries to conceptualise the concept of hridaya as told by Acharya Bhela.
KEYWORDS- *Ayurveda, Hridaya, Heart, Trimarma, Dasha Pranaayatana, Rasa Dhathu Uttpatti, diurnal physiology*

INTRODUCTION

Hridaya is well explained in vedas and is considered as vital organ. Vedas are the ancient most written treatises of knowledge. Ayurveda is considered as the upaveda of Atharveda.

The term Hridaya, it was thought to refer to an organ system that included the Shirasthahridaya i.e. brain (cranial hridaya) and Urasthahridaya (thoracic hridaya), or the heart. Yogvashishtha makes it quite evident that there are two Hridayas: a thoracic and a head one. According to Satpathbrahman and Brihadaranyak, the word Hridaya comes from three verbs: HRU means Harati (to receive from) or "abduct", "DA" means "to give" or "donate," "YA" denotes self-generated rhythmicity for contraction and relaxation, or "in Gatou," which means to control.

Both when awake and when sleeping, the Hridaya is constantly contracting and relaxing. Even when we are sleeping, this activity still goes on, albeit more slowly.This region has been classified as Pranayatan. Prana (life) and Ayatana combine to form the word Pranayatana (Seat in Ashrayasthana). Because Pranayatana is the seat of life and an essential component of the body, any trauma or complications therefrom result in death.

OBJECTIVES

- To conceptually understand concept of Hridaya according to Acharya Bhela.
- To explore the diurnal physiology with reference to cardiovascular system.

METHODOLOGY

Hridaya is called the substantial essence of a person.This essence of hridaya is the understanding of smriti (memory)and manas(the mind).In the hridaya there are 10 vessels taking its origin namely four going upwards, two going obliquely and four downwards.It is from these vessels ; mula sira get differentiated into various branches not all at once but gradually as these vessels descend into various systems.Acharya bhela states the rasa dhatu samvahana ; the transport of rasa in the shareera . Acharya tells this rasa from the hridaya is transported to all the pratyanga of the shareera as sira and dhamanis . Explaining the heart artery vein cycle in regards to blood circulation.

Hridaya as Prana adhisthana -Acharya explains the presence of Prana apana samana udana vyana vayu in the hridaya in the form of chakra or wheel stokes or as karnika in vimana ,thereby any aaghatha to this marma is not tolerable.

Swaroopa of Hridaya-Hridaya is like an bloomed kamala pushpa and resembles kumbika phala .

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The colour of the heart is also similar to the pundareeka and kumbhika phala.The heart is a muscular organ situated in the center of the chest behind the sternum. It consists of four chambers: the two upper chambers are called the right and left atria, and the two lower chambers are called the right and left ventricles. The right atrium and ventricle together are often called the right heart, and the left atrium and left ventricle together functionally form the left heart.This Hriday contracts during sleep and dilates when awake. Just as how the pundareeka pushpa blooms during the day time and closes during the night similarly hridaya also functions .In this context we can consider the diurnal physiology of the heart.Circadian rhythms are biological processes displaying endogenous oscillations of about 24-h. They are driven by a group of genes called clock genes. They form a tightly regulated system with interlocking feedback and feed-forward loops ,thus regulating the circadian rhythms of various biochemical and physiological processes ,all cell types in the cardiovascular system have intact molecular clocks, these peripheral clocks need to coordinate with the central clock to synchronize responsiveness of the heart and blood vessels to diurnal variations in their environment.Its shape is Adhomukha- Pundrika, or a downward-facing lotus.

RESULTS AND DISCUSSION

The description of Hridaya as an *Adhomukha-Pundrika* (downward-facing lotus) is a remarkable anatomical observation. The apex of the heart points downwards and to the left, and its four chambers could be conceptually compared to the petals of a *Pundrika* (lotus bud). This can indicate Acharya Bhela's ideology to describe the Hridaya structure using a simili, in a relatable form. The blooming phase of the lotus is explicitly linked to diurnal physiology. This ancient concept remarkably parallels the modern understanding of circadian rhythms in the cardiovascular system. Discussion can focus on how heart rate, blood pressure, and cardiac output naturally decrease during sleep (night/closing) and increase during wakefulness (day/blooming). This indicates that Acharya Bhela observed and documented the 24-hour physiological rhythm of the heart.Bhela's description of the five *Vayus* functioning as a *chakra* (wheel) in the Hridaya can be interpreted as a metaphor for the complex, coordinated autonomic regulation of the heart. The balance between sympathetic (*Vyana Vayu* for distribution) and parasympathetic nervous systems, which control the cyclical and rhythmic nature of the heartbeat, aligns well with this "wheel" concept. The fatality of an *Aaghatha* (trauma) to this *Marma* is thus explained by the complete disruption of this vital regulatory and circulatory systems.

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