

Reconceptualizing *Hridaya* as a Cardiopulmonary Functional Unit: A Narrative Review

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Abstract:

Hridaya occupies a central position in Ayurvedic physiology and is regarded as the seat of consciousness, *Prana*, *Ojas*, and the origin of major channels responsible for circulation and life sustenance. Unlike the modern concept of the heart as merely a mechanical pump, Ayurveda describes *Hridaya* as a multidimensional organ involved in physical, physiological, psychological, and spiritual functions. References to *Hridaya* are found throughout Vedic literature, Upanishads, classical Ayurvedic texts, and later commentaries. The present narrative review explores the concept of *Hridaya* from historical, anatomical, embryological, physiological, and cardiovascular perspectives and correlates these descriptions with contemporary scientific understanding. Classical Ayurvedic texts identify *Hridaya* as the *Mulasthan* of *Rasavaha* and *Pranavaha Srotas* and the seat of *Vyana Vata*, *Sadhaka Pitta*, and *Avalambaka Kapha*, which collectively regulate circulation, cognition, emotional processing, and structural stability. Ancient descriptions regarding the location, structure, chambers, valves, circulation, and respiratory associations of *Hridaya* demonstrate remarkable parallels with modern cardiovascular science. Understanding *Hridaya* through an integrative framework may contribute to contemporary research in cardiovascular physiology, autonomic regulation, and mind–heart interactions.

Keywords: Ayurveda, *Hridaya*, *Rasavaha Srotas*, *Pranavaha Srotas*, *Vyana Vata*, Cardiovascular Physiology

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Introduction

The heart is universally recognized as one of the most vital organs of the human body. In contemporary medicine, it is described as a muscular pump responsible for maintaining circulation and ensuring the delivery of oxygen and nutrients to all tissues. However, the Ayurvedic concept of *Hridaya* extends far beyond this mechanical interpretation.

The term *Hridaya* has been interpreted by Ayurvedic scholars through its etymological derivation. According to traditional explanations, “Hri” denotes receiving, “Da” signifies giving, and “Ya” implies movement.^[1] Thus, *Hridaya* is understood as an organ that continuously receives, distributes, and circulates vital substances throughout the body. This interpretation bears a striking resemblance to the modern understanding of the heart as an organ that receives venous blood and pumps oxygenated blood to peripheral tissues.

References to *Hridaya* are found throughout Vedic and post-Vedic literature. The *Rigveda*, *Atharvaveda*, *Upanishads*, *Mahabharata*, *Bhagavad Gita*, and *Yogic* texts portray *Hridaya* as the seat of life, consciousness, intellect, and spiritual awareness. Such descriptions indicate that ancient Indian scholars viewed *Hridaya* not merely as an anatomical structure but as the centre of physical, psychological, and spiritual existence. This broader perspective distinguishes the Ayurvedic

understanding of the heart from purely anatomical interpretations.

Classical Ayurvedic texts provide extensive information regarding the location, structure, embryological development, physiological functions, and pathological conditions of *Hridaya*. *Charaka* identifies *Hridaya* as the *Mulasthan* of *Rasavaha Srotas*,^[2] whereas *Sushruta* describes it as the origin of *Pranavaha Dhamani* and the principal seat of consciousness.^[3] Furthermore, *Hridaya* is considered the seat of *Vyana Vata*,^[4] *Sadhaka Pitta* ^[5] and *Avalambaka Kapha*^[6] which collectively regulate circulation, cognition, emotional processing, and structural integrity.

Recent advances in cardiovascular science have increasingly emphasized the complex interactions between the heart, nervous system, endocrine system, and psychological processes. Contemporary concepts such as neuro cardiology, psycho cardiology, autonomic regulation, and heart–brain communication demonstrate that the heart functions as more than a simple mechanical pump. Interestingly, many of these modern observations appear conceptually similar to descriptions found in Ayurvedic literature thousands of years ago.

Therefore, a comprehensive review of the Ayurvedic concept of *Hridaya* is essential for

understanding its relevance in modern biomedical science. The present narrative review aims to examine the classical descriptions of *Hridaya* and explore their correlations with contemporary concepts of cardiovascular physiology and autonomic regulation.

Materials and Methods

The present narrative review was conducted through an extensive analysis of classical Ayurvedic literature and contemporary scientific publications. Primary Ayurvedic sources included *Charaka Samhita*, *Sushruta Samhita*, *Ashtanga Hridaya*, *Ashtanga Sangraha*, *Bhela Samhita*, *Sharangadhara Samhita*, and relevant commentaries. Secondary literature was collected from electronic databases including PubMed, Google Scholar. Keywords such as “*Hridaya*”, “Cardiovascular Physiology”, “*Rasavaha Srotas*”, “*Pranavaha Srotas*”, “*Vyana Vata*”, “Autonomic Regulation”, and “Heart–Brain Axis” were used for literature retrieval. Relevant articles were critically reviewed and synthesized narratively to develop an integrative understanding of *Hridaya*.

Review of Literature

The concept of *Hridaya* has evolved through centuries of philosophical, anatomical, and physiological observations. Ancient Indian literature consistently portrays *Hridaya* as the central organ responsible for sustaining life and coordinating multiple bodily functions. References in the *Rigveda* suggest an early awareness of the significance of *Hridaya* in maintaining vitality and consciousness. The *Atharvaveda* describes *Hridaya* as resembling an inverted lotus, a metaphor that later became widely accepted in Ayurvedic literature. The *Chhandogya Upanishad* refers to *Hridaya* as *Pundarika* and identifies a subtle internal space within it that serves as the seat of consciousness. In this context, the significance of *Hridaya* is described as the abode of *Atman* and *Brahman*.

Epic literature also provides important insights into the understanding of *Hridaya*. The *Mahabharata* identifies *Hridaya* as the seat of *Atman*, *Prana*, and *Nadi*, while the *Bhagavad Gita* describes the Divine residing in the *Hridaya* of all living beings. Yogic literature, particularly the *Yoga Sutras* of *Patanjali*, associates *Hridaya* with *Chitta* and higher mental functions. These descriptions collectively indicate that *Hridaya* was regarded not only as a physiological organ but also as a centre of cognition, emotions, and spiritual awareness.

Classical Ayurvedic texts provide more systematic descriptions of *Hridaya*. *Charaka* includes *Hridaya* among the vital *Koshthanga*.^[7] *Sushruta* describes *Hridaya* as a *Sira Marma* situated within the thoracic cavity between the two breasts.^[8] He further identifies it as the seat of consciousness and the origin of *Pranavaha Dhamani*. These observations reveal an advanced

understanding of the central importance of the heart in sustaining life.

The anatomical descriptions of *Hridaya* found in Ayurvedic texts are particularly noteworthy. The heart is compared to an inverted lotus and is described as possessing internal spaces and gateways.^[9] Ancient scholars described *Dhamani* emerging from *Hridaya* and carrying nutrients throughout the body, while *Shira* returned materials to the central organ. This conceptualization bears remarkable similarity to the arterial and venous systems recognized in modern anatomy.

The physiological importance of *Hridaya* becomes even more evident through its association with *Rasavaha* and *Pranavaha Srotas*. *Rasavaha Srotas* is responsible for the distribution of nutrition to all tissues whereas *Pranavaha Srotas* maintains respiration and life-sustaining activities. Since *Hridaya* serves as the root of both systems, it occupies a central position in maintaining homeostasis. Ayurveda emphasizes that the continuous circulation of *Rasa* and *Rakta* ensures nourishment of all *Dhatu* and preservation of life.

Vyana Vata and Cardiovascular Regulation

Among the five subdivisions of *Vata* *Dosha*, *Vyana Vata* occupies a central role in the regulation of cardiovascular functions. Classical Ayurvedic texts describe it as *Sarvasharira Vyapi* (pervading the entire body) while having its principal seat in *Hridaya*.^[10] Owing to its origin in *Hridaya* and its pervasive distribution throughout the body, *Vyana Vata* is regarded as the primary regulator of circulation, movement, and physiological coordination.

The classical functions of *Vyana Vata* include *Rasa-Rakta Vikshepa* (circulation and distribution of body fluids), *Gati* (movement), *Prasarana* (expansion), *Akshepana* (propulsion), and the nourishment of all *Dhatu*.^[11] Among these, the circulation of *Rasa* occupies particular importance in the context of cardiovascular physiology. *Vagbhata* describe that *Vyana Vata* continuously propels *Rasa* throughout the body, ensuring that every tissue receives adequate nourishment.^[12] The concept of *Rasa Vikshepa* denotes the dynamic movement and distribution of circulating fluids from *Hridaya* to peripheral tissues and back again.

This description bears a close resemblance to the modern understanding of systemic circulation. Just as the heart continuously pumps blood through the arterial system to deliver oxygen and nutrients to tissues, *Vyana Vata* is said to facilitate the movement and distribution of *Rasa* and *Rakta* throughout the body. Thus, the pumping action of the heart and the maintenance of blood flow can be viewed as physiological expressions of *Vyana Vata*.

The cardiovascular significance of *Vyana Vata* becomes more evident through the functions of

Gati, *Prasarana*, and *Akshepana*. These terms collectively imply movement, expansion, and propulsion, which may be interpreted in modern physiological terms as the coordinated processes of cardiac contraction and relaxation, vascular expansion and recoil, and the propulsion of blood within the circulatory system. The rhythmic pulsation of *Hridaya* described in Ayurvedic literature can therefore be understood as a manifestation of *Vyana Vata*, reflecting its role in sustaining continuous circulatory activity.

Beyond the mechanical aspects of circulation, *Vyana Vata* also contributes to the regulation and coordination of cardiovascular function. In modern physiology, circulatory homeostasis is maintained through complex interactions among the myocardium, blood vessels, and autonomic nervous system. Ayurveda explains these integrated regulatory mechanisms through the dynamic influence of *Vyana Vata*, which governs the orderly movement and distribution of physiological substances throughout the body.

The role of *Vyana Vata* further extends to the adaptation of cardiovascular activity according to changing physiological demands. During exercise, emotional stress, or environmental challenges, the cardiovascular system modifies heart rate, cardiac output, and vascular tone to maintain tissue perfusion and homeostasis. Similarly, Ayurvedic texts describe *Vyana Vata* as a rapidly moving and all-pervading force capable of coordinating bodily responses according to situational requirements. This adaptive and regulatory nature of *Vyana Vata* closely parallels the modern concept of autonomic cardiovascular regulation.

Therefore, the collective functions attributed to *Vyana Vata* - including circulation, propulsion, rhythmic activity, coordination, and adaptation - demonstrate its fundamental role in maintaining cardiovascular homeostasis. Contemporary physiological parameters such as heart rate variability, pulse characteristics, cardiac output, and autonomic function may provide objective approaches for understanding and scientifically exploring the cardiovascular manifestations of *Vyana Vata*.

Sadhaka Pitta, Hridaya and the Heart-Brain Axis

The concept of *Sadhaka Pitta* provides an important psychophysiological dimension to understanding of *Hridaya*. While *Vyana Vata* primarily governs the mechanical aspects of cardiovascular function, including circulation and the propulsion of blood throughout the body, *Sadhaka Pitta* regulates higher cognitive, emotional, and motivational processes. *Sadhaka Pitta* as residing in *Hridaya*, where it governs *Buddhi* (intellect), *Medha* (cognitive ability and memory), *Abhimana* (self-awareness and confidence), and *Abhipreta Arthasiddhi* (the accomplishment of

desired goals).^[13] These descriptions indicate that *Hridaya* was conceived not only as the organ responsible for circulation but also as an important centre for higher mental and emotional functions.

The localization of *Sadhaka Pitta* within *Hridaya* reflects the concept of an inseparable relationship between the mind and the cardiovascular system. *Hridaya* is recognized as the seat of *Chetana* (consciousness), *Manas* (mind), and higher psychological faculties, integrating mental, emotional, and physiological functions within a unified framework. Accordingly, cognition, memory, decision-making, confidence, motivation, and emotional regulation are closely linked to the functional state of *Hridaya*, emphasizing the interdependence of psychological well-being and cardiovascular health.

This classical concept demonstrates remarkable parallels with contemporary biomedical science. Modern research has established the existence of the heart-brain axis, a bidirectional communication network mediated through neural, autonomic, endocrine, and humoral pathways. This integrated network enables emotional and cognitive states to influence cardiovascular function, while alterations in cardiovascular physiology can reciprocally affect cognition, mood, and emotional well-being. Emotional states such as stress, anxiety, fear, depression, and excitement are known to produce measurable changes in heart rate, blood pressure, vascular resistance, and autonomic balance. Conversely, cardiovascular disorders are frequently associated with cognitive impairment, depression, anxiety, and reduced quality of life. The biological basis of these interactions is explained through neuroendocrine mechanisms. Psychological stress activates the sympathetic nervous system and the hypothalamic-pituitary-adrenal (HPA) axis, resulting in the release of catecholamines and cortisol. These responses increase heart rate, myocardial contractility, blood pressure, and vascular tone while altering autonomic regulation. Such integrated autonomic and endocrine responses provide a plausible scientific basis for several regulatory functions traditionally attributed to *Sadhaka Pitta*.

Thus, *Sadhaka Pitta* may be interpreted as representing the psychophysiological interface between higher mental functions and cardiovascular regulation. The Ayurvedic concept that disturbances in cognition and emotion influence *Hridaya* closely resembles the principles of modern psychocardiology and neurocardiology, both of which emphasize the reciprocal relationship between psychological health and cardiovascular disease. Consequently, *Sadhaka Pitta* offers a valuable conceptual framework for integrating classical Ayurvedic principles with the contemporary understanding of heart-brain interactions and cardiovascular physiology.

Avalambaka Kapha and Structural Support of Hridaya

Avalambaka Kapha is the *Kapha* subtype primarily associated with the thoracic region and *Hridaya*. *Avalambaka Kapha* providing *Avalambana* (support), stability, nourishment, and protection to the organs situated within the chest. By virtue of these sustaining properties, *Avalambaka Kapha* maintains the structural integrity of *Hridaya* and facilitates its continuous function.^[14] It is also regarded as the principal *Kapha* subtype that nourishes and supports the functions of the remaining *Kapha* subtypes throughout the body.

The concept of *Avalambaka Kapha* extends beyond structural support and represents the Ayurvedic principle of physiological stability. The continuous mechanical activity of *Hridaya* requires a stable internal environment that preserves tissue integrity, minimizes mechanical stress, and ensures sustained cardiac performance. Through its nourishing and stabilizing properties, *Avalambaka Kapha* contributes to the endurance, resilience, and efficient functioning of the cardiovascular system under both resting conditions and physiological stress.

These classical descriptions demonstrate notable parallels with contemporary cardiovascular physiology. The functions attributed to *Avalambaka Kapha* may be correlated with the supportive role of the pericardium, connective tissue framework, extracellular matrix, and pericardial fluid, which collectively provide mechanical stability, reduce friction during cardiac movement, preserve myocardial architecture, and protect the heart from excessive mechanical strain. These structural components create an optimal environment for efficient and sustained cardiac function.

Beyond its structural role, *Avalambaka Kapha* may also be interpreted as representing the physiological mechanisms responsible for maintaining cardiovascular resilience and functional reserve. The ability of the heart to adapt to changing hemodynamic demands, withstand physical and emotional stress, preserve myocardial integrity, and maintain efficient cardiac performance reflects the functional attributes traditionally described for *Avalambaka Kapha*. Conversely, impairment of these supportive mechanisms may manifest as reduced endurance, structural instability, fatigue, and diminished cardiovascular efficiency.

Thus, *Avalambaka Kapha* complements the dynamic circulatory functions governed by *Vyana Vata* by providing the structural stability and physiological support essential for effective cardiovascular function. Together, these two *Dosha* subtypes illustrate the Ayurvedic principle that optimal cardiac performance depends upon the harmonious integration of dynamic movement and structural stability, closely paralleling the modern

understanding of the interdependence between cardiac mechanics and structural integrity.

Hridaya and Pranavaha Srotas

The relationship between *Hridaya* and *Pranavaha Srotas* represents one of the most sophisticated physiological concepts described in *Ayurveda*. *Hridaya* as the principal organ responsible for sustaining *Prana*, thereby emphasizing the close functional integration of the cardiovascular and respiratory systems. *Charaka* identifies *Hridaya* and *Mahasrotas* as the *Mulasthanas* of *Pranavaha Srotas*, whereas *Sushruta* describes *Hridaya* together with the *Pranavaha Dhamanis* as its anatomical basis. Although expressed differently, both descriptions highlight the intimate relationship between respiration and circulation in maintaining life.

In *Ayurveda*, *Prana* is regarded as the fundamental life-sustaining force responsible for all vital activities. *Prana Vata* governs respiration, swallowing, sensory perception, higher mental functions, and the maintenance of consciousness. These functions depend upon the continuous delivery of oxygen and nutrients through effective circulation. Consequently, *Hridaya* and *Pranavaha Srotas* function as an integrated physiological unit, ensuring adequate tissue perfusion, metabolic activity, and systemic homeostasis.

The coordinated relationship between respiration and circulation is further illustrated in the classical description of *Sharangadhara*. According to this description, *Prana* originates from *Nabhi*, ascends to *Hridaya* and the throat, expels impure air, interacts with the external environment, and subsequently returns carrying life-sustaining elements that nourish the body and support metabolic processes.^[15] Although described in traditional terminology, this sequence closely parallels the modern physiological concepts of pulmonary ventilation, alveolar gaseous exchange, oxygen uptake, pulmonary and systemic circulation, tissue oxygen delivery, and cellular metabolism.

The functional significance of this relationship is further reflected in the clinical manifestations of *Pranavaha Srotas Dushti*, which include *Shwasa* (difficulty in breathing), *Atisrishta Shwasa* (laboured respiration), *Sashabda Shwasa* (noisy breathing), *Chinna Shwasa* (interrupted respiration), and *Alpalpa Shwasa* (reduced respiratory capacity).^[16] These manifestations closely resemble the clinical features of various respiratory and cardiopulmonary disorders, suggesting that Ayurvedic scholars recognized the close physiological interdependence between the respiratory and cardiovascular systems.

Thus, the concept of *Hridaya* and *Pranavaha Srotas* exemplifies the integrative approach of *Ayurveda*, wherein respiration, circulation, metabolism, and consciousness are viewed as interconnected components of a unified

physiological system. Contemporary cardiovascular and respiratory physiology similarly recognizes the close coupling of cardiac and pulmonary functions in maintaining oxygen transport, tissue perfusion, metabolic homeostasis, and survival, thereby supporting the continuing relevance of this classical *Ayurveda* concept in understanding cardiopulmonary physiology.

Modern Cardiovascular and Autonomic Correlations

Recent advances in cardiovascular science have expanded the understanding of the heart beyond its traditional role as a mechanical pump. It is now recognized as a dynamic organ that continuously interacts with the nervous, endocrine, immune, and metabolic systems to maintain physiological homeostasis. This multidimensional perspective provides a scientific framework for interpreting the classical Ayurvedic concept of *Hridaya*.

A key aspect of this integrated view is the autonomic regulation of cardiovascular function. Cardiac activity is continuously modulated by the sympathetic and parasympathetic divisions of the autonomic nervous system, which regulate heart rate, myocardial contractility, vascular tone, blood pressure, and circulatory homeostasis. The coordinated functions of *Prana Vata* and *Vyana Vata* exhibit notable conceptual similarities to these autonomic mechanisms, as both are involved in maintaining the continuous regulation and adaptive responses of the cardiovascular system.

The clinical assessment of autonomic function has been strengthened by the application of heart rate variability (HRV), a well-established non-invasive marker of autonomic balance and cardiovascular adaptability. Variations in HRV reflect the dynamic interplay between sympathetic and parasympathetic activity and provide valuable insights into autonomic flexibility, stress resilience, and cardiovascular health. Since *Vata Dosha* is regarded as the principal regulator of movement, communication, coordination, and physiological adaptation, HRV offers a promising objective parameter for evaluating Vata-mediated cardiovascular regulation in integrative research.

Further insights have emerged from the field of neuro cardiology, which has demonstrated that the heart possesses an intrinsic cardiac nervous system capable of processing and transmitting neural information through bidirectional communication with the central nervous system. This heart-brain network influences autonomic regulation, cognition, emotional processing, and behavioural adaptation. These observations closely parallel the Ayurvedic view of *Hridaya* as the seat of *Chetana* (consciousness), *Manas* (mind), and higher psychological functions.

Complementing these findings, psychocardiology has established that chronic

psychological stress, anxiety, depression, and other adverse emotional states contribute to autonomic imbalance, activation of the hypothalamic–pituitary–adrenal (HPA) axis, systemic inflammation, endothelial dysfunction, and an increased risk of cardiovascular disease. These interactions correspond conceptually with the functions attributed to *Sadhaka Pitta*, *Prana Vata*, and *Hridaya*, which collectively integrate cognitive, emotional, and cardiovascular regulation within the Ayurvedic framework.

Collectively, these advances support the concept of *Hridaya* as a multidimensional physiological centre that integrates cardiovascular, autonomic, neurological, and psychological functions. The convergence between Ayurvedic principles and contemporary cardiovascular science provides a strong conceptual basis for integrative research exploring the interactions between the heart, autonomic nervous system, and mind.

Discussion

The present review demonstrates that the Ayurvedic concept of *Hridaya* extends beyond the modern anatomical definition of the heart. Rather than functioning solely as a muscular pump responsible for blood circulation, *Hridaya* is described as a multidimensional physiological centre integrating cardiovascular, respiratory, neurological, psychological, and metabolic functions. This holistic perspective reflects the systems-based approach of Ayurveda, in which physiological processes are viewed as interconnected and mutually dependent rather than functioning as isolated entities. Such an integrative understanding closely aligns with the current shift in biomedical science towards systems biology and network physiology.

A major observation of this review is the remarkable functional convergence between Ayurvedic descriptions of *Hridaya* and contemporary cardiovascular physiology. The identification of *Hridaya* as the *Mulasthan* of *Rasavaha Srotas* emphasizes its central role in the circulation and distribution of nutrients, while its association with *Pranavaha Srotas* highlights the physiological integration of respiration and circulation. Although expressed through traditional terminology, these concepts correspond closely to the modern understanding of cardiopulmonary interaction, oxygen transport, tissue perfusion, and maintenance of systemic homeostasis.

The physiological roles attributed to *Vyana Vata*, *Sadhaka Pitta*, and *Avalambaka Kapha* further illustrate the comprehensive nature of Ayurvedic cardiovascular physiology. *Vyana Vata* represents the dynamic aspects of cardiovascular regulation, including circulation, propulsion, coordination, and physiological adaptation. *Sadhaka Pitta* extends the functional scope of *Hridaya* beyond circulation by integrating cognition, emotion, motivation, and

behavioural responses, thereby emphasizing the inseparable relationship between mental and cardiovascular health. In contrast, *Avalambaka Kapha* provides the structural stability, nourishment, and resilience necessary for sustained cardiac function. Collectively, these three *Dosha* subtypes illustrate that efficient cardiovascular function depends upon the harmonious interaction of dynamic regulation, psychophysiological integration, and structural support.

The growing understanding of autonomic regulation, heart-brain communication, and psychocardiology provides a meaningful scientific context for interpreting these classical concepts. Contemporary evidence demonstrates that cardiovascular function is continuously regulated through complex interactions among the autonomic nervous system, endocrine pathways, immune mediators, and psychological processes. Bidirectional communication between the heart and the brain influences cardiovascular performance as well as cognition, emotional processing, and behavioural responses. Similarly, chronic psychological stress alters autonomic balance, neuroendocrine activity, and cardiovascular health. These observations support the Ayurvedic view of Hridaya as a centre integrating physiological and psychological functions rather than merely serving as a circulatory organ.

Despite these conceptual similarities, direct one-to-one comparisons between Ayurvedic concepts and modern anatomical structures should be approached with caution. Ayurvedic physiology is fundamentally based on functional principles rather than isolated organs or biochemical pathways. Therefore, concepts such as *Hridaya*, *Vata*, *Pitta*, and *Kapha* should be interpreted as comprehensive regulatory models that explain coordinated physiological functions instead of exact anatomical or molecular equivalents. Their relevance lies in providing an integrated framework that complements, rather than replaces, contemporary biomedical understanding.

The increasing availability of objective investigative tools offers new opportunities to evaluate these traditional concepts scientifically. Parameters such as heart rate variability, cardiovascular autonomic function tests, vascular assessments, neuroimaging, psychophysiological evaluation, and biomarkers of neuroendocrine stress may facilitate the exploration of relationships between *Vyana Vata* and autonomic regulation, *Sadhaka Pitta* and heart-brain interactions, *Prana Vata* and cardiopulmonary coordination, and *Avalambaka Kapha* and cardiovascular resilience. Such interdisciplinary research may contribute to the scientific validation of Ayurvedic physiology while promoting evidence-based integration with contemporary cardiovascular medicine.

Overall, the evidence synthesized in this review indicates that the Ayurvedic concept of *Hridaya* represents a comprehensive functional model integrating cardiovascular, respiratory, neurological, and psychological regulation. Although developed within a traditional medical framework, many of its physiological principles exhibit noteworthy conceptual parallels with contemporary cardiovascular science. Future multidisciplinary research combining Ayurvedic principles with modern physiological investigations may further clarify these relationships and strengthen the role of Ayurveda in integrative cardiovascular research and clinical practice.

Conclusion

Hridaya occupies a central position in *Ayurveda* as a multidimensional physiological concept encompassing circulation, respiration, cognition, emotional regulation, and vitality. Its functional association with *Rasavaha Srotas*, *Pranavaha Srotas*, *Vyana Vata*, *Sadhaka Pitta*, and *Avalambaka Kapha* reflects the holistic understanding of cardiovascular physiology described in the classical texts. Contemporary advances in cardiovascular physiology, neurocardiology, autonomic neuroscience, and psychocardiology offer meaningful functional parallels that facilitate the interpretation of these classical concepts. Future interdisciplinary research integrating *Ayurveda* with modern scientific methodologies may further strengthen the evidence base for its role in cardiovascular physiology and integrative medicine.

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Conflicts of Interest

There are no conflicts of interest.

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