



RESEARCH ARTICLE

OPEN ACCESS

Received 14.12.2024

Accepted 08.01.2025

Published 31.01.2025

Corresponding author

sangeeta13968@gmail.com

Copyright © 2025 Dr. Sangeeta Nehra, MD PhD. This is an open access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.

Published By Journal of Quantum Science of Consciousness,

Center for Quantum Activism.

DOI: XXXXXXXXXXXXXXXX

Year: 2025, Volume: 01, Issue: 03, Pages: 53- 61

Anahat Chakra Practice To Understand Higher Physiology Of The Heart -A Case Report

By Dr. Sangeeta Nehra, MD PhD

Teaching Faculty, Department of Dravyaguna, Babakhetanath Government Ayurvedic College and Hospital, Narnaul and Director AYUSH Haryana, India

Abstract: In this paper we report a case study of a patient, suffering from a breast lump (chronic granulomatous mastitis). The patient received allopathic treatment by a breast surgeon under integrated management. Our therapeutic approach aimed to address the recurring issues by understanding their historical roots and promoting long-term wellness through yogic practices, rather than relying solely on medication. We recommended two specific practices, with a particular focus on Anahata Chakra yogic practice, which was taught to her over a three-month period. This practice was complemented by counselling sessions designed to explore the deeper connections between the heart's physiology and emotional states. By altering her thought patterns at a mental level, we sought to effect positive changes in her physical health. The patient's relief, as evidenced by improved tongue pictures and the disappearance of a lump in her breast, demonstrated the profound impact of Anahata Chakra yogic practice on her overall well-being..

Keywords: Anahat chakra, Heart, Manas, Para oja, Vital body.

1. INTRODUCTION

Ayurveda texts state that *hridaya* (heart) is an abode of *manas* (mental body) and *atma* (soul). It is also the place of *para oja* (inherent immunity)- the essence of *dhatu* (all tissues). *Hridaya marma* (vital field of the heart), is the most important vital part that is essential to keep our body healthy¹. Each organ or tissue or cell has energy bodies (*sukshma sharir*) associated with the physical body. The functions and actions of every organ are hidden in their energy bodies, which are reflected simultaneously in the physical body/organ. Our feelings, thoughts, and emotions (these exist within subtle bodies) direct the flow of energy (good or bad/ slow or fast) via our continuous habits, and have an impact on a particular organ². For example, a broken heart due to chaos in a family or extramarital affair, gives an impression on the physical as a frozen heart or depressive heart because the vital energy is increasingly dumped or blocked in vital & mental fields due to jealousy or overthinking³. Vital energy flow is quantum in nature (it is non-local); it directly affects the physical body or organ, because the consciousness (*chetna*) mediates between the two bodies- mental and vital; or vital and physical⁴.

A female patient, aged 30, was suffering from chronic granulomatous mastitis (breast lump). She was receiving modern medication under the observation of a Breast Cancer Surgeon. The occurrence of pus was continuous, even after medication; therefore, it was decided to go forward with integrated therapies. The breast area comes under *Anahat chakra*; the vital field of this *chakra* needs to be corrected with specific *yogic* practices⁵. She needed counselling to understand her physical, physiological, and psychological conditions and what emotions she was carrying within the deeper matrix of subtle bodies (vital, mental, and supra-mental bodies). It was decided to guide her, on two *yogic* practices to correct the vital matrix of vital software. Specifically, the tongue picture was taken which showed the deep emotions imprinted on the tongue bed. Counselling and *Yogic* practices were designed and she was advised to do it on an everyday basis to break the old pattern of vital software in *Anahat Chakra* and to design a new matrix in the vital body for proper functioning at the physiological and physical level.

2. THEORY BEHIND HARDWARE AND SOFTWARE OF HUMAN BODY:

We are made up with five bodies/*koshas* i.e. physical(p), vital(v), mental, supramental and bliss. First two bodies, p and v have direct relationship with each other. Vital body sketches and frames the blue print and physical body represents the same. Therefore, a living body is a dynamic duo of a physical-physiological body (*bhautika-sharir*) and a vital body (*prana-sharir*). The physical body is localized, acts within time and space (*kala-sthana & disha*); we can see changes in the body directly by our senses. But vital body is quantum or non-local in nature, has signal-less connections, beyond time and space; we cannot see changes in this body directly.[6]

Our body's individual consciousness- soul (*atma/chetan tatva*) has the connection with cosmic consciousness (*brahm/chetna*) via our vital body; which we call vitality/prana/chi; via breathing cycles, *pranic* energy (*vata*) flows and gives movement to all body systems. For example, respiratory, circulatory, lymphatic, endocrine and urinary systems etc. [7]

Vital body records our energy patterns autonomously; what we sense at a physical level, feel at vital level, think and give meaning at mental level and what we intuit at supramental level. In our day today routine life activities, these energy patterns frame the blueprints in vital body. These blueprints function for physical body systems to work properly and the consciousness (soul) is the mediator between physical and vital and the mental and the supramental.[8]

The smallest unit of each system in our body is wrapped with five bodies. So, energy patterns within our subtle bodies are very specific and put different frequencies of imprints with subtle bodies. For example, if someone is more inclined towards pleasure and sexual activities, the initially lower *chakras*/organs will be involved, i.e, reproductive organs and their systems- their inner subtle fields and then, slowly other organs will also be involved. It means that different types of feelings and thoughts impact differently in our body organs and systems. [9]

In this way, "we are five layered human beings (*panchmayakosha*) and consciousness is the ground of all beings".

3. HOW TO BREAK OLD PATTERNS VIA YOGIC PRACTICES:

The quantum field of subtle bodies offer infinite possibilities (some are already manifested and many are un-manifested) for consciousness (*atma*) to choose from. Consciousness chooses one possibility, which we call a type of experience (*anubhava*) by the person. If a person chooses the same possibility and changed into reality again & again, it forms a habit pattern; if it is a bad habit, then there is a need of breaking these energy patterns of that habit framed within the vital body in order to shift it from old to new¹⁰.

Cosmic consciousness wraps the whole universe. We are living in the ocean of consciousness; our individual consciousness—the soul is one drop of cosmic consciousness which houses in the physical body. Without a mediator of this consciousness (*atma*), survival of the bodies is not possible. Our individual consciousness (soul) collapses simultaneously, at physical level (heart, breast, lungs, thymus) and its correlated vital level (*anahat chakra*) as well also. We are the subject (me); what we see or feel or think about anything, these are called quantum objects; these are waves of possibilities for consciousness to choose from¹¹.

Our ego (*manas*) experiences both manifested tendencies (*mansik vritiyan*) and unconscious potentialities (still dormant and yet to unfold into new possibilities). Out of these, we select one possibility, then unfolds into many more. This process begins at subtle level (*suksham sharir*) and later ultimately manifests as a physical reality in the world¹²."

A Quote By ~ Paracelsus~

"Man is a microcosm, or a little world, because he is an extract from all the stars and planets of the whole firmament, from the earth and the element; and so is their quintessence."

4. ANAHAT CHAKRA AND EPIGENETIC

Abode of *Anahat chakra* is within the vital network of organs, vital bodies of Heart, Lungs, Breast and Thymus gland. Each one of these organ is wrapped with its own vital body and then all together they make a big network of vital energy patterns. This pattern effect each other's field and also its correlated organs. Vital energy network of each organ

affects its own nervous system networking. Inside the vital fields - specific energy patterns are framed and designed, we call them- blueprint network; these play a role to function or action of physical organs¹³.

Our conditioned thoughts often disrupt the flow of vital energy in and out of the chakra. The practice of the Anahat Chakra helps to restore harmony to this imbalance. The vital functions of organs associated with the Anahat Chakra collectively contribute to self-distinction — the recognition of what is 'me' and 'not me'; what lies outside of this personal realm¹⁴. These organs play a key role in shaping emotional states such as happiness, sadness, contentment, or heartbreak. They influence our sense of comfort or discomfort with others in specific moments and spaces, either through physical or subtle acceptance or rejection.

The epigenetic field is the environment in which we live, whether within our own inner system, at home with family, in the office, or within society. It encompasses our daily activities—our actions, thoughts, meanings, feelings, emotions, behaviors, and reactions—which continuously impact our body and its systems. Our inner state, whether positive or negative, influences how we behave, and this, in turn, has a direct effect on our organs and overall health¹⁵

4.1 Epigenetic Field and the Correlation between Organs at the Anahat Chakra

Our body continuously writes the story of energy patterns (in the field of subtle bodies) and continuously results on the physical body. When we experience love or compassion, energy flows inward, but when we reject, feel hurt, or experience jealousy, energy is lost or flows outward or blocked, weakens the Anahat Chakra field. The epigenetic mechanism influences both organ nourishment, as well interrupts the functions.

The yogic practice of Anahat Chakra aims to establish a rhythmic balance between the organs, clearing blockages, and allowing energy to flow in harmony. This is particularly true for the heart and lungs, the same with thymus and breast fields which help to maintain both inner and outer health. Rudolf Steiner, a prominent scientist, explained this concept in three parts: the conscious area, the rhythmic area, and the active area¹⁶.

According to Steiner, a person engages with the world through three avenues: (i) through the senses, which lead to the development of concepts and thoughts about the world; (ii) through feelings, which create likes and dislikes; and (iii) through willpower, which allows one to act and thus become one with the world.

In this study, we focus on the second avenue—the role of feelings in maintaining rhythm and balance, which can be achieved through the yogic practice of the Anahat Chakra¹⁷.

4.2 Ayurveda Wisdom

According to Ayurveda, the heart is the abode of the *Atma* (Soul) and *Manas* (Mind/Mental body). It is also the seat of immunity, represented by *para oja*, which is said to be eight drops in quantity (*asht bindu*). The vitality or vital field of heart is considered the essence of all tissues (*dhatu*). This suggests that the heart and its associated organs in the upper chest area are surrounded by subtle fields and channels, as previously explained. These subtle channels are known as *strotas* (which surround the systems and organs), and they are infinite in number—countless in nature. Some examples include *pranava strotas* (vital body), *manava strotas* (mental body), *sangyavaha strotas* (sensory and motor areas), *swedava strotas* (sweating areas), and *mutrava strotas* (urinary system) etc. However, Ayurveda generally lists thirteen main channels (*strotas*) apart from the infinite number of others, as identified by ancient physicians¹⁸.

Characteristics (*Swaroop*) of Subtle Channels:

These subtle channels form a web-like network surrounding the organs, systems, and tissues, much like a fabric. Between the fabric, there are empty spaces (*avkash-yukt*), which can take the form of circular or longitudinal tubules, or even climbers with branches. The colour of these channels corresponds to the organs they surround. For example, the channels surrounding the veins are bluish in colour¹⁹.

The following verse from ancient texts illustrates the concept “*Strotas Asankhayata*”:

*"Kupitanam hi doshanam sharire
paridhavantam*

*Yatra sangha kha-vaigunayad vayadhis-
tatropjayate*¹⁹

This means:

Due to the accumulation (*sanchaya*) of doshas (metabolic toxins) or any mental stress, or due to blockages (e.g., excessive fat accumulation or metabolic disorders), *doshas* move from one area to another (*prakopa and prasar*). When these doshas accumulate excessively and block normal flow, they localize in one area (*sthan sanshraya*), leading to a disorder. Over time—whether in days, months, or years—this accumulation manifests as a disease (*vayakt*).

For example, if a cough (in the chest area) arises, the subtle channels of the nose, ears, and eyes may also be affected, due to the involvement of surrounding subtle channels (*pranava strotas*). This can lead to the manifestation of a disease like tuberculosis (TB). If TB spreads to the digestive system, it could result in a disorder such as dysentery (*atisar*).

4.3 Connection of Subtle Energy Channels:

The subtle energy channels, surrounding the organs of the Anahat Chakra (heart, lungs, thymus, and breast) are interconnected. Each organ has its own vital energy pattern. If one organ experiences blocked energy, adjacent organs may eventually become involved if treatment is delayed. As stated by *Maharishi Sushrut*, if one *strotas* becomes imbalanced due to excessive *vata*, *pitta*, or *kapha dosha*, other related *strotas* will also be affected, because all subtle channels are interlinked within the vital body field.

5. CASE REPORT AND INTEGRATIVE PRACTICES

*Vital Healing through Anahat Chakra Practice
and Mental Healing through Counselling*

5.1 History of the Patient

This woman presented with a lump in her left breast and visited a Breast Cancer Clinic, where a breast surgeon diagnosed her with "chronic granulomatous mastitis." This condition involved the formation of pus in her left breast. Despite receiving allopathic treatment from a breast cancer specialist, the pus continued to form repeatedly. After discussing the case with the doctor, and with

her agreement, I, as a counsellor and healer, introduced her (patient) to two yogic practices. One of these practices was Anahat Chakra yogic practice, which was crucial for shifting her vital energy in her upper chest area. This practice aimed to transform old energy patterns to new energy patterns and open blocked channels surrounding the heart, lungs, thymus, and breast area.

She was instructed to practice these two yogic techniques for six months, with the goal of breaking the old energy blueprint in her vital body fields-all correlated organs). She agreed and began practicing, sending me her face and tongue photos before and after the practices each day.

Note: The heart, thymus, lungs, and breasts are deeply connected to our personal feelings. They reflect our capacity for love, compassion, and care. If we create a distance between ourselves and others ('me' and 'not me'), these organs become imbalanced due to our emotions and weakens the immune system and heart field. Investigations often reveal disorders through the physical symptoms associated with these emotional imbalances.

5.2 Counselling Sessions and Identifying the Root Cause at Mental and Causal Levels

During our counselling sessions, it becomes clear why this woman continued to experience infections/pus formation despite her medication. Although the medicines provided temporary relief, the infection and pus formation repeatedly returned. After discussing the situation with the breast disease expert, we considered whether the rainy season might have contributed to the recurring issue, but it soon became apparent that the cause was deeper, at the mental and vital level. The medication's limited effectiveness and the persistence of pain and infection suggested a more complex underlying issue.

Through our discussions, I learned that she had deep-seated emotional issues related to her family and relationships. I explained that in order to heal the lump in her left breast vital field, she needed to focus on balancing her Anahat Chakra. I also explained that the challenges she was facing were part of her life lessons, and that understanding and accepting these challenges were necessary to balance her karmic connections (according to the law of karma).

5.3 Yoga Therapeutics: Anahat Chakra and Nadi Suddhi

The woman committed to practicing two techniques—Anahat Chakra and Nadi Suddhi—for six months. She reported positive changes in her heart area and the breast lump. To track her progress, I observed her condition through daily photographs of her face and tongue. By December, she was completely healthy and healed.

She practiced Anahat Chakra for fifteen minutes and Nadi Suddhi for fifteen minutes, totalling half an hour in the morning and another half hour in the evening. She followed this routine with great faith. Over time, a strong therapeutic connection (Tangled Hierarchy) developed between us, and she began to understand the laws of creation and karma, including why we are born on Earth and how we evolve through our own learning processes.

5.4 Anahat Chakra Practice



To perform the Anahat Chakra practice, follow these steps:

1. **Sit in a comfortable position** (*Sukhasana*). This posture promotes balance, calmness, and peace. Cross your legs comfortably, keeping your head, neck, and spine aligned. Place your hands on your knees, palms facing upwards, and form a circle with your thumb and forefinger (Chin Mudra).
2. **Relax and breathe** naturally for 2-3 minutes, focusing on each inhale and exhale.
3. **Stretch your arms upward** from knee level to above your head as you inhale. Join your palms in Namaste Mudra at the top and hold your breath for 2-3 seconds.
4. **Exhale slowly** and bring your arms back down to the starting position, resting your hands on your knees with palms facing up.
5. Repeat this process for 12-15 minutes, performing @per minute 12-15 breaths-150-180 breathing cycles.

- 6. This practice helps break the old emotional patterns in the vital body and facilitates healing.

6. DISCUSSION

Integrative therapies are powerful tools for healing disease. According to Ayurveda and yogic principles, the five layers of the body (*panchkosha sharir*) are interconnected and influence each other. Our emotions, thoughts, and actions directly impact the health of these layers.

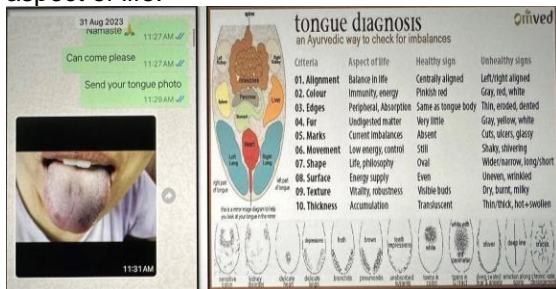
For instance, on **September 20, 2023**, a photograph of her tongue revealed that she was experiencing emotional stress due to family issues, which made her tongue appear more reddish and pinkish than in previous photos. This change highlighted the importance of regular counselling along with medication and yogic practices, as the results were more effective than relying on a single therapy alone.

7. CONCLUSION

The goal of the two yogic practices and counselling sessions was to shift the old energy templates and to establish a new energy patterns, balanced flow of vital energy within the body. This helped to reset the vital body's blueprint, enabling it to function optimally. By following the prescribed practices and counselling, the patient achieved significant healing and restored health.

Photos of Tongue and Face:

Photo 1: Tongue diagnosis picture shows front- left sides are related with lungs and breast; depicts healthy and unhealthy signs are reflected on tongue bed with different aspect of life.



First Day (1) when she sent her tongue photo. Front-Left side of tongue area (shows organs - left breast and left lung) is seen blackish and marked ulcer like, due to pus formation in left

breast and due to accumulation of *kapha dosha*. Middle area of tongue showed the blackish lines correlated with imbalance of heart area, in vital field. Due to reoccurrence of pus, black area showed chronicity and continuously developing of old patterns in Anahat chakra field involving correlated organs.

Photo 2: Next weeks (5, 8, 12 September 2023)

Two yogic practices were taught to her. She started sending her photo of face before and after practices and also sent her tongue photo. The tongue bed, area of front left - clear indication of changes in vital energy flow.



Photo 3: Next week (15, 23 September 2023)



Photo 4: Next week (02, 03, 19 October 2023)



Photo 5: Next week (02, 24 October and 3 November, 2023)



Note: (a) First day on 31 August 2023, patient's tongue surface shows the whole picture of body organs; the area of the left side of the tongue is as left breast or left lung area, which has dark bluish coloration- it gives the message of disorder or due to any blockage any disease in this area, at left side of breast or lung.

(b) After counseling and doing *yogic* practices, the left side of the tongue showed an improved impression- the change of color turned pinkish and reddish and after one month, the color of the tongue became more healthy.

Note: In Ayurveda, out of five sensory organs and their senses (*gyanendriya*), one sensory organ is the tongue, which is called *rasendriya*; it keeps very subtle information about our organs whether they are healthy or not.

It informs via tongue bed which organ is balanced and which is not; the whole body

has 65-75 % water; our emotions, feelings and thoughts impact on our subtle bodies and via tongue, we receive information through signs and symptoms of the body.

At the end (27 December 2023), her message came and she sent her tongue, and no lump was found, showed to doctor; she was healed.

FINANCIAL SUPPORT AND SPONSORSHIP

Nil

CONFLICT OF INTEREST

No

CONSENT

The patient has given her consent after healing and non- re-occurrence of pus and no lump in left side of breast.

ACKNOWLEDGEMENT

I am very much thankful to Breast Diseases Expert and Cancer Surgeon, ABC Centre, Kurukshetra for having trust in integrative therapeutics, especially in *yogic* practices and allowed for counseling as per her (patient) basic constitution. I also appreciate and thankful to Dr. Atish Mozumder for helping me to write this article.

REFERENCE

1. Desai Ranjitrai, *Ayurvediya Kriya Sharir, Chapter-39, Sri Vaidyanath Ayurveda Bhawan Private Limited, Nagpur, sixth edition, 1973.*
2. Goswami Amit, *See the World as A Five Layered Cake, Course-Book PDF, Chapter 4.*
3. Goswami Amit & Onisor R. Valentina, *Quantum Integrative Medicine, A New Paradigm for Health, Disease Prevention and Healing, Chapter 9, Monkfish Book Publishing Company, NY, 2023.*
4. Goswami Amit, *The Everything Answer Book, How Quantum Physics explains Love, Death and the meaning of Life, Chapter-3, Jaico Publishing House, Mumbai, 2019.*
5. Judith Anodea, *Eastern Body, Western Mind, Psychology and the Chakra System as a Path to the Self, Celestial Art Berkely, Rev.ed. 2004.*
6. Goswami Amit, *Quantum Doctor, A Physicist's Guide to Health and Healing, Part Three, Jaico Publishing House, Mumbai, 2019.*
7. Ji Digambar Swami & Jha Pitamber, *Hathpradipika, Chapter- 2, Kaivalyadham Shrimanmadhav Yogmandir Samiti, Lonawala, 2011.*
8. Goswami Amit, *Quantum Doctor, A Physicist's Guide to Health and Healing, Part Two, Jaico Publishing House, Mumbai, 2019.*
9. Goswami Amit, *See the World as A Five Layered Cake, Course-Book PDF, Chapter 3.*
10. Goswami Amit, *The Everything Answer Book, How Quantum Physics explains Love, Death and the meaning of Life, Chapter-4, Jaico Publishing House, Mumbai, 2019.*
11. Goswami Amit & Onisor R. Valentina, *Quantum Integrative Medicine, A New Paradigm for Health, Disease Prevention and Healing, Chapter 9, Monkfish Book Publishing Company, NY, 2023.*
12. Goswami Amit, *Quantum Doctor, A Physicist's Guide to Health and Healing, Chapter-14, Jaico Publishing House, Mumbai, 2019.*
13. Goswami Amit, *Taming The Brain: Quantum Neuroscience and Awakening of Real Intelligence, Chapter-10, Course Book.*
14. Judith Anodea, *Eastern Body, Western Mind, Psychology and the Chakra System as a Path to the Self, Chakra Four, Celestial Art Berkely, Rev.ed. 2004.*
15. Goswami Amit, *Quantum Doctor, A Physicist's Guide to Health and Healing, Chapter-11, Jaico Publishing House, Mumbai, 2019.*
16. Goswami Amit & Onisor R. Valentina, *Quantum Integrative Medicine, A New Paradigm for Health, Disease Prevention and Healing, Chapter 9, Monkfish Book Publishing Company, NY, 2023.*
17. Goswami Amit & Onisor R. Valentina, *Quantum Integrative Medicine, A New Paradigm for Health, Disease Prevention and Healing, Chapter 9, Monkfish Book Publishing Company, NY, 2023.*

18. Steiner Rudolf and Wegman Ita, *Fundamentals of Therapy, An Extension of the art of Healing through Spiritual Knowledge, Chapter-1, Anthroposophical Publishing Co. London, 1925.*
19. Pandeya P.K., & Chaturvedi G., *Charak Samhita, Viman Sathan, 5/4, Chaukhamba Bharti Akadmi Varansi, 2009.*
20. Shashtri Dutt Ambika, *Sushrut Samhita of Maharishi- Susruta, Sharir Sathan, 7/8-17, Chaukhamba Sanskriti Sansthan, 2009.*