

***Anahat Chakra* in Yogic Literature: A Critical Review of its Role in Health and Disease**

Abstract

Background: The term *Chakra* (~Wheel) is derived from the *Sanskrit* word *Chakra*, meaning "wheel," "disc," or "circle." In Yogic philosophy, *Chakras* are described as subtle psycho-energetic centers that facilitate the flow and distribution of *Prana* (~Vital life force) throughout the *Sukshma Sharira* (~Subtle body). Among these, *Anahat Chakra* (~Cardiac *Chakra*), situated in the cardiac region, is regarded as the center of compassion, emotional balance, love, and vitality. Classical Yogic texts describe its role in harmonizing the flow of *Prana* and maintaining equilibrium between the body and mind. Increasing interest in integrative medicine has highlighted the need to critically examine traditional concepts in the context of contemporary health sciences. **Objective:** To critically review the concept of *Anahat Chakra* as described in classical *Yogic* literature and explore its relevance to health promotion, disease prevention, and therapeutic applications. **Methods:** A review was conducted using classical *Yogic* texts and contemporary scientific literature. Relevant information was retrieved from electronic databases, including PubMed, Scopus, Google Scholar, and ScienceDirect, along with authoritative books on *Yoga* and integrative health. **Results:** Classical literature describes *Anahat Chakra* as the fourth primary *Chakra* associated with the element *Vayu* (~Air), the heart region, and the regulation of emotional stability, compassion, and higher consciousness. Contemporary evidence suggests that Yogic practices focusing on *Anahat Chakra*, including *Asana* (~Posture), *Pranayama* (~Breath control), meditation, and *Mantra* chanting, may positively influence autonomic nervous system balance, stress reduction, emotional regulation, cardiovascular health, and overall quality of life. **Conclusion:** *Anahat Chakra* represents an important psycho-spiritual construct in *Yogic* literature with potential implications for holistic health and well-being. Integrating traditional Yogic concepts with contemporary scientific perspectives may enhance understanding of mind-body interactions and support the development of complementary approaches for health promotion and disease management.

Keywords: *Chakra, Anahat Chakra, Prana, Yoga*

INTRODUCTION

The concept of *Chakra* has its earliest roots in the *Atharvaveda*, which describes the *Purusha* (~Human body) as having *Ashtachakra* (~Eight *Chakras*) and *Navadvara* (~Nine gates), forming the basis for later yogic descriptions of the subtle energy system.^[1] The term *Chakra* is derived from the *Sanskrit* word *Chakra*, meaning "wheel" or "energy vortex." In *Yoga* and *Tantra*, *Chakras* are conceptualized as subtle psychoenergetic centers through which *Prana* (~Vital life force) flows, playing a central role in maintaining the functional harmony of the body and mind. The subtle energy system comprises seven *Chakras*, with six primary *Chakras* located sequentially along the spinal column, namely *Muladhara*, *Swadhishtana*, *Manipura*, *Anahata*, *Vishuddha*, and *Ajna*.^[2] The *Anahata Chakra* is located in the cardiac region at the center of the chest and is considered the fourth primary *Chakra* in the yogic energy system. The term *Anahata* is derived from the *Sanskrit* words "An" (not) and "Ahata" (struck), meaning "unstruck" or "unbeaten," which symbolizes the subtle inner sound arising without external contact. This *Chakra* is associated with the element *Vayu* (~Air) and governs emotions such as love, compassion, empathy, forgiveness, and devotion. It acts as a vital link between the lower *Chakras* related to physical existence and the higher *Chakras* associated with spiritual consciousness. A balanced *Anahata Chakra* is believed to promote emotional harmony, healthy interpersonal relationships, psychological well-being, and a sense of inner peace, thereby contributing significantly to overall health and quality of life.^[3] A balanced and optimally functioning *Anahata Chakra* is associated with emotional stability, psychological well-being, empathy, compassion, and harmonious interpersonal relationships.^[4] When the *Anahata Chakra* is blocked or imbalanced, an individual may experience emotional disturbances such as persistent grief, anxiety, emotional insecurity, social withdrawal, difficulty in establishing meaningful interpersonal relationships, and a diminished capacity for empathy, compassion, and forgiveness. Such imbalance may also be associated with physiological manifestations involving the cardiovascular and respiratory systems.^[5] In the contemporary era, the rising prevalence of psychosomatic disorders, cardiovascular ailments, respiratory dysfunctions, and stress-related emotional disturbances highlights the need for a holistic approach to health.

AIM

To critically explore the concept of *Anahata Chakra* as described in classical Yogic texts and to evaluate its relevance in the maintenance of health and the understanding of disease.

OBJECTIVES

1. To explore the conceptual and theoretical aspects of *Anahata Chakra* and assess its significance in the maintenance of health and the manifestation of disease.
2. To undertake a comprehensive review of classical *Yogic* texts and scriptures describing *Anahata Chakra*, with special emphasis on its location, attributes, functions, and associated Yogic practices.

3. To examine the potential influence of the balanced or activated state of *Anahata Chakra* on physical health, emotional regulation, psychological well-being, and spiritual development.
4. To identify and enlist the therapeutic relevance of *Yogic* interventions aimed at harmonizing *Anahata Chakra*, including *Asana*, *Pranayama*, *Mudra*, *Bandha*, Meditation, and other *Chakra*-oriented practices.

MATERIALS AND METHODS

A comprehensive literature review was undertaken to explore the concept of *Anahata Chakra* and its relevance to health and disease. Classical sources, including the *Vedas*, *Upanishads*, *Yogic* and *Tantric* texts, along with contemporary literature such as books, peer-reviewed journals, review articles, and electronic resources, were systematically reviewed. Relevant data were retrieved from databases including PubMed, Google Scholar, ResearchGate, ScienceDirect, and J-Gate using keywords such as “*Anahata Chakra*,” “Heart *Chakra*,” “*Shatchakra*,” and “*Yoga*,” combined with Boolean operators “AND,” “OR,” and “NOT” to ensure a focused and comprehensive search.

REVIEW AND DISCRIPTION OF ANAHAT CHAKRA

In the region of the heart is situated the *Anahata Chakra*, depicted as a lotus of deep red or vermilion colour with twelve petals. Upon these petals are inscribed the twelve Sanskrit letters from *Ka* to *Tha*. Within the pericarp is a smoky-grey hexagram (*Shatkona*), formed by the interlacing of two triangles, symbolizing the union of *Shiva* and *Shakti*. At its centre resides the *Vayu Mandala*, which is associated with the element *Vayu* (~Air) and is represented by a smoky-coloured hexagonal region. The *Bija Mantra* of this *Chakra* is “*YAM*,” and it is traditionally linked with the sense of *Sparsha* (~Touch) and the organ of *Tvak* (~Skin). *Anahata Chakra* is regarded as the seat of compassion, love, and emotional harmony, serving as a vital centre for the integration of physical and subtle aspects of consciousness.^[6]

The *Bija Mantra* of the *Anahata Chakra* is *Yam*, and its vital energy is *Prana Vayu*. The presiding deity, *Ishana Rudra Shiva*, symbolizes peace, balance, and higher consciousness. The *Trishula* and *Damaru* represent spiritual power and cosmic vibration, while the *Ganga* signifies purification and self-knowledge. The serpents symbolize the control and transformation of emotional and instinctual energies into higher awareness.^[7]

The *Shakti* associated with the *Anahata Chakra* is *Kakini Shakti*, traditionally depicted with a rose-colored complexion and seated on a lotus, symbolizing purity and spiritual growth. The symbolic attributes held in her hands represent protection, transformation, knowledge, and the harmonious regulation of the fundamental cosmic processes of creation, preservation, and dissolution.^[8]

The animal symbol associated with this is the *Krishna Mriga*, which represents agility, sensitivity, and the subtle nature of consciousness.^[9]

Various views over the anatomical position of *Anahat Chakra* as per ancient literature are mentioned in Table 1.

Table: 1. Anatomical Position ^[10]

Ancient Literature	Description of Anatomical Position
<i>Shandilya Upanishad</i>	Located in the region of the heart (~ <i>Hridaya</i>), between the navel and the throat.
<i>Yoga Kundalini Upanishad</i>	Situated in the heart center along the <i>Sushumna Nadi</i> , corresponding to the cardiac plexus.
<i>Darshana Upanishad</i>	Heart region, above <i>Manipura</i> and below <i>Vishuddha Chakra</i> .
<i>Yoga Shikha Upanishad</i>	Located in the middle of the chest, serving as a center for meditation and <i>Pranic</i> regulation.
<i>Nadabindu Upanishad</i>	Associates the heart region with the perception of the unstruck (<i>Anahata</i>) sound and higher consciousness.
<i>Shiva Samhita</i>	Places <i>Anahata Chakra</i> in the heart center along the <i>Sushumna Nadi</i>

Anatomical Correlation:

The *Shat Chakra* system is believed to influence physiological functions through its association with the endocrine glands and major nerve plexuses. Each *Chakra* is traditionally correlated with a specific endocrine gland and neural plexus, thereby linking it to distinct anatomical regions and functional processes within the body.

The *Anahata Chakra* is anatomically correlated with the cardiac plexus, a complex network of sympathetic and parasympathetic nerve fibers located at the base of the heart near the bifurcation of the trachea. It is situated in the mid-thoracic region, posterior to the sternum and anterior to the vertebral column, corresponding to the cardiac area. The cardiac plexus regulates vital cardiovascular functions, including heart rate, cardiac conduction, and coronary blood flow. Owing to its location in the *Hridaya* (~Heart) region, *Anahata Chakra* is also functionally associated with the heart, lungs, thymus gland, and circulatory system, thereby influencing cardiopulmonary and autonomic functions.^[11]

Physiological Correlation:

Notable components of the cardiac plexus include sympathetic fibers from the cervical and thoracic ganglia and parasympathetic fibers derived from the vagus nerve, which collectively regulate heart rate, cardiac contractility, and autonomic cardiovascular functions. The close association of this neural network with the heart and respiratory system reflects the traditional role of the *Anahata Chakra* as a center governing emotional regulation, compassion, and the harmonious integration of cardiopulmonary functions.

Endocrinological Correlation:

The thymus gland, anatomically associated with the *Anahata Chakra*, is located in the anterior superior mediastinum, posterior to the sternum and anterior to the heart. It plays a vital role in the development and maturation of T-lymphocytes (T cells), thereby contributing to immune regulation and adaptive immunity, particularly during early life.^[12]

General description of *Anahata Chakra* is given in Table 2

Table: 2. General description ^[13]

Sr. No.	Guna	Description
1	Yogic Name	<i>Anahata Chakra</i> (The "unstruck" center, associated with the subtle sound arising without external contact)
2	<i>Sthana</i>	<i>Hridaya Pradesh</i> (~Cardiac region)
3	<i>Yantra Akriti</i>	<i>Shatkona</i>
4	<i>Varna</i>	<i>Bandhuka Pushpa Sadrisha</i> / <i>Harita Varna</i> (Deep red or green according to different traditions)
5	<i>Beeja Mantra</i>	<i>Yam</i>
6	<i>Beeja Varna</i>	<i>Dhumra</i>
7	<i>Dala Akshara</i>	कं खं गं घं ङं चं छं जं झं ञं टं ठं
8	<i>Vahana</i>	<i>Krishna Mriga</i>
9	<i>Chakra Guna</i>	<i>Sparsha</i> / <i>Prema</i> / <i>Karuna</i>
10	<i>Tattva</i>	<i>Vayu</i> (~Air)
11	<i>Tattva Rupa</i>	<i>Shatkona</i> within a circle
12	<i>Guna</i>	<i>Sparsha</i> (~Touch)
13	<i>Jnanendriya</i>	<i>Tvak</i>
14	<i>Karmendriya</i>	<i>Hasta</i>
15	<i>Vayu</i>	<i>Prana Vayu</i>
16	<i>Loka</i>	<i>Maha Loka</i>
17	<i>Graha</i>	Traditionally linked with <i>Shukra</i> (Venus) in some systems
18	<i>Deva</i>	<i>Ishana Rudra Shiva</i>
19	<i>Deva Shakti</i>	<i>Kakini Shakti</i>
20	<i>Shakti Varna</i>	<i>Rakta/Aruna</i> (Rose-colored)
21	<i>Kamala Dala</i>	12
22	<i>Dala Varna</i>	<i>Sindura</i> /Deep Red
23	<i>Anubhuta Swada</i>	<i>Kashaya</i> (~Astringent) (as per some tantric traditions)
24	<i>Prahari Devata</i>	<i>Ishana Rudra</i>
25	<i>Mantra</i>	<i>Om Yam Namah</i>
26	<i>Mantra Sankhya</i>	12,000 (varies among traditions)

27	<i>Mantra Devata</i>	<i>Kakini Shakti</i>
28	<i>Chakra Pravritti</i>	Love, compassion, devotion, empathy, emotional balance
29	<i>Dhyana Siddhi</i>	Inner peace, emotional stability, selfless love, spiritual awareness, harmony
30	Symbol	

Table 3. Colour of Petals According to Different Texts ^[14]

Sr. No.	Text	Colour of Petals
1	<i>Shat Chakra Nirupana</i>	<i>Sindura</i> (Vermilion-red)
2	<i>Shat-Chakra-Nirupana</i> (Avalon's translation)	Deep red / Vermilion coloured
3	<i>Shiva Samhita</i>	Red lotus in the heart region
4	<i>Gheranda Samhita</i>	<i>Bandhuka</i> flower coloured (crimson-red)
5	<i>Yoga Kundalini Upanishad</i>	Described as a twelve-petalled lotus; colour not explicitly mentioned
6	Modern Yogic Literature	Green (symbolic representation of the heart center)

Signs of *Anahata Chakra* Imbalance ^[15]

1. Difficulty expressing or receiving love
2. Lack of compassion and empathy
3. Cardiovascular disturbances
4. Respiratory difficulties (e.g., shallow breathing)
5. Fatigue and reduced vitality
6. Overdependence on others for emotional support

Signs of balanced *Anahata Chakra* ^[16]

1. Compassion and empathy towards others
2. Ability to give and receive love freely
3. Emotional stability and resilience

4. Inner peace and contentment
5. Healthy and harmonious relationships
6. Forgiveness and acceptance
7. Kindness and generosity
8. Self-love and self-acceptance
9. Trust and openness in interpersonal interactions
10. Sense of connectedness and belonging

Techniques To Balance *Anahat Chakra*:

According to yogic philosophy, the activation of the *Anahata Chakra* is facilitated by the harmonized functioning of the lower psycho-energetic centers, namely *Muladhara*, *Swadhishtana*, and *Manipura Chakras*. As a result of its awakening, the bones and muscles become healthy and strong. The disorders related to respiratory and circulatory system will be cured completely.^[17]

Traditional yogic literature describes *Chakra* harmonization as a process achieved through practices including *Dharana*, *Dhyana*, *Pranayama*, *Mantra Chanting*, aromatherapy, physical exercise, and sensory-based interventions such as colour, sound, and light therapy, which are believed to enhance psycho-spiritual well-being.^[18]

1. *Dharana* on *Anahata Chakra*:

In the region of the heart is the *Anahata Chakra*, associated with the element *Vayu*. The Air *Mandala* is hexagonal in form and smoky-grey in colour. Its *Beeja Mantra* is “YAM.” One should attain mastery over the Air element by directing the *Prana* to the cardiac region and meditating upon the *Beeja Mantra* “YAM.” Within this *Chakra* resides *Vayu Deva*, radiant and all-pervading, while Lord *Ishana Rudra*, shining like pure crystal and bestowing fearlessness and grace, presides over the lotus along with Goddess *Kakini Shakti*. The yogi should meditate upon this divine form as the source of compassion, harmony, and spiritual awakening. Through mastery of the Air element, the practitioner is said to gain control over *Prana*, lightness of body, emotional equilibrium, and purity of mind. As *Chakra* awakens, the heart is filled with unconditional love, compassion, serenity, and profound bliss, enabling the practitioner to experience unity with all living beings.^[19]

Benefits-

- *Vak Siddhi*: Mastery of Speech
- Development of Leadership and Command Like *Ishvara*
- Fulfilment of Noble Aspirations
- Abode of Divine Consciousness

2. Meditation Benefits:

By meditation on the *Anahata Chakra*, the yogi attains purity of heart and steadiness of mind. He becomes compassionate, wise, and devoted to the welfare of all beings. Experiencing the

divine sound i.e. *Anahata Nada* and inner bliss, he transcends sorrow and attains peace, spiritual knowledge, and joy.^[20]

3. Compassion and Forgiveness: Practicing compassion, forgiveness, and unconditional love is one way to normalize an imbalanced *Anahata Chakra*.

4. Stimulating Fragrances / Essential Oils for *Anahata Chakra*^[21]

- Rose (*Rosa damascene*)
 - Encourages emotional healing and forgiveness
 - Helps release grief, resentment, and emotional pain
 - Fosters harmony in relationships
- Pine (*Pinus Sylvestris*)
 - Promotes inner strength, resilience, and self-confidence
 - Supports a sense of balance, harmony, and connectedness
 - Facilitates emotional healing and heart-centered awareness

5. Asana (Postures):

Sukshma Vyayama: *Skandha Chakra*, *Griva Shakti Vikasaka* and *Skandha Shakti Vikasaka* practices

Sthula Vyayama^[22]:

- Standing Posture: *Tadasana*, *Vrikshasana*, *Garudasana*, *Trikonasana*
- Sitting Posture: *Gomukhasana*, *Ardha Matsyendrasana*, *Baddha Konasana*
- Prone Posture: *Bhujangasana*, *Makarasana*, *Dhanurasana*, *Shalabhasana*
- Supine Posture: *Matsyasana*, *Matsyasana*, *Chakrasana*, *Supta Baddha Konasana*

Pranayama: *Ujjayi*, *Nadi Shodhana*, *Bhramari Pranayama*

7. Bandha: *Jalandhara Bandha*

8. Mudra: *Anjali Mudra*, *Padma Mudra*, *Apana Vayu Mudra*^[23]

9. Mantra Chanting: Chanting the *Anahata Chakra Mantra* 'YAM' creates vibrations that clear blockages and restore harmony.^[24]

10. Crystal Healing: Rose quartz, emerald, green tourmaline, jade, green calcite, green kyanite, peridot.^[25]

11. Sound Therapy: Listening to soft instrumental music like flute, veena and meditative ragas such as *Raga Yaman* and *Raga Bhimpalasi* to promote relaxation and emotional well-being.^[26]

12. Diet:

- Green Leafy Vegetables: Consumption of vegetables such as spinach, broccoli, and kale provides essential micronutrients and antioxidants that support overall health and well-being.
- Antioxidant-Rich Foods: Green tea and berries are rich sources of antioxidants, which may contribute to cardiovascular health and protection against oxidative stress.
- Whole Grains: Whole grains, including oats and barley, provide complex carbohydrates and dietary fiber that help maintain energy balance and support psychological well-being.^[27]

RESULT AND DISCUSSION

The present review highlights the significance of *Anahata Chakra* as a psycho-spiritual center associated with emotional balance, compassion, empathy, and overall well-being. Various yogic interventions, including *Asanas*, *Pranayama*, *Mudra*, *Bandha*, *Mantra* chanting, meditation, sound therapy, aromatherapy, and dietary modifications, were found to contribute to the harmonization of the *Anahata Chakra*. Traditional yogic texts describe the *Anahata Chakra* as the seat of love, inner peace, and higher consciousness, while contemporary studies suggest that heart-centered yogic practices may improve emotional regulation, reduce stress, and enhance psychological well-being. Thus, the integration of these practices may support holistic health by promoting harmony between the physical, mental, emotional, and spiritual dimensions of an individual.

- **Green colour:** The green colour associated with the *Anahata Chakra* symbolizes harmony, compassion, emotional healing, and balanced growth.^[28]
- **Vayu Mahabhuta:** The *Anahata Chakra* is associated with *Vayu Mahabhuta* (~Air element), representing movement, vitality, emotional balance, and the circulation of Prana.^[29]
- **Petals:** The petals of *Chakra* are traditionally understood to represent the subtle energy channels that converge and function around these psycho-energetic centers. The number and arrangement of these *Nadis* are symbolically depicted as a lotus with a specific number of petals.
- **Vowels:** The twelve petals of this *Chakra* bear the *Sanskrit* letters (*Ka* to *Tha*), which symbolically represent specific vibrational energies, *Vrittis* (~Mental modifications), and subtle aspects of consciousness associated with the heart center.^[30]
- **Vowel Sound:** The twelve petal sounds of the *Anahata Chakra* represent subtle vibrational frequencies associated with the heart center, symbolizing emotional harmony, expanded awareness, and the flow of *Pranic* energy.^[31]
- **Krishna Mriga:** This symbolizes lightness, agility, sensitivity, and the dynamic movement of *Prana*. The antelope also signifies the restless yet expansive nature of the mind, which can be stabilized through meditation and spiritual discipline.^[32]
- **Beeja Mantra:** The *Beeja Mantra* of the *Anahata Chakra* is “YAM” (यं). In yogic and tantric traditions, *Beeja Mantras* are considered primordial sound vibrations that embody the essential energy of a particular *Chakra*. The syllable “YAM” is associated with the *Vayu Mahabhuta*, which governs movement, expansion, circulation, and the flow of Prana within the body.
- **Devata:** The *Devata Ishana Rudra* represents the transcendence of ego, the awakening of divine consciousness, and the cultivation of love, compassion, and inner harmony associated with the *Anahata Chakra*.
- **Devi:** *Kakini Shakti*, the presiding goddess of the *Anahata Chakra*, symbolizes compassion, emotional refinement, devotion, and the transformative power of love and spiritual awareness.

Probable Mode of Action of *Anahata Chakra*

Prana Vayu and *Vyana Vayu* are closely associated with the *Hridaya* (~Heart), which is also considered the *Sthana* of *Anahata Chakra*. *Prana Vayu* primarily governs respiration, inhalation, and the intake of vital energy, while *Vyana Vayu* is responsible for circulation, distribution of nutrients, and the movement of *Prana* throughout the body. The coordinated functioning of these two subtypes of *Vata* facilitates the maintenance of cardiovascular and respiratory activities.

According to yogic philosophy, the *Anahata Chakra* is located in the cardiac region and is associated with the heart, lungs, circulatory system, and emotional well-being. It is regarded as the center of love, compassion, empathy, and emotional balance. The harmonious functioning of *Anahata Chakra* is believed to support both physiological and psychological health. When the energy of this *Chakra* is blocked or imbalanced, an individual may experience emotional disturbances such as grief, loneliness, anxiety, resentment, and difficulty in interpersonal relationships, along with disturbances related to cardiovascular and respiratory functions.

From an anatomical perspective, *Chakras* are not recognized as physical structures in modern medicine; rather, they are psycho-energetic concepts described in yogic and tantric traditions. Anatomically, the cardiac region comprises the heart, lungs, thymus gland, cardiac plexus, pulmonary plexus, major blood vessels, and autonomic nerve networks involved in respiration, circulation, and cardiovascular regulation.

In contemporary scientific terms, practices aimed at balancing the *Anahata Chakra*, such as meditation, *Pranayama*, *Mantra* chanting, and heart-centered *Yoga* postures, may influence autonomic nervous system activity, cardiorespiratory function, emotional regulation, and psychological well-being. Thus, *Anahata Chakra* can be interpreted as a symbolic representation of the integration of cardiovascular, respiratory, emotional, and psycho-spiritual functions.

CONCLUSION

In conclusion, the exploration of the theoretical aspects of *Anahata Chakra* and its relevance to health and well-being highlights its significance as a psycho-spiritual center associated with love, compassion, emotional balance, and inner harmony. A comprehensive review of classical yogic literature revealed the attributes, symbolism, functions, and practices related to this *Chakra*. The study emphasizes that the harmonization of *Anahata Chakra* may positively influence emotional, psychological, and physiological well-being, particularly in relation to cardiovascular and respiratory functions. *Yogic* interventions such as *Asana*, *Pranayama*, *Mudra*, *Bandha*, *Mantra* chanting, Meditation, Sound therapy, Aromatherapy, and appropriate dietary practices were identified as potential approaches for balancing this, *Chakra*. The therapeutic implications of these practices underscore their role in promoting holistic health and enhancing the integration of physical, mental, emotional, and spiritual dimensions of life. Thus, understanding and incorporating *Anahata Chakra*-based practices may contribute to overall well-being and support a more balanced and harmonious lifestyle.

REFERENCES

1. Vedamurti Taponishtha Pandit Shreeram Sharma Acharya, Atharvaveda Samhita-Sarala Hindi Bhavartha sahita, Part 1, Kanda10, Sukta 02, Shloka 31, Published by Yuganirmana Yojana Gayatri Tapobhoomi, Mathura (UP) p. 406.
2. Swami Niranjanananda Saraswati, Prana and Pranayama, ch. 2, Published by Yoga Publication Trust, Munger, Bihar, India, First edition 2009, p. 27.
3. Margarita Alcantara, Chakra Healing – A beginner’s Guide to Self-healing Techniques that Balance the Chakras, Published in India by Embassy Book Distributors, p. 31.
4. Arhanta Yoga. Anahata Chakra (Heart Chakra): Self-Realization Through Love [Internet]. Arhanta Yoga; [cited on 2026 Jul 13]. Available from: <https://www.arhantayoga.org/blog/anahata-chakra-heart-chakra-self-realization-through-love/>
5. YJ Editors. Everything You Need to Know About the Heart Chakra [Internet]. Yoga Journal. 2021 Mar 11 [cited on 2026 Jul 13]. Available from: <https://www.yogajournal.com/tag/intro-to-the-chakras/>
6. Arthur Avalon (Sir John Woodroffe): The Serpent Power – Being the Shatchakra Nirupana and paduka Panchaka, Published by C. Subbarayudu, at the Vasanta Press, The Theosophical society, Adyar, Madras, 4th edition, P. 371
7. Sivananda R. Anahata Chakra [Internet]. Tantra-Kundalini.com; [cited 2026 Jul 13]. Available from: [Tantra-Kundalini Anahata Chakra](#)
8. Arthur Avalon (Sir John Woodroffe): The Serpent Power – Being the Shatchakra Nirupana and paduka Panchaka, Published by C. Subbarayudu, at the Vasanta Press, The Theosophical society, Adyar, Madras, 4th edition, P. 371.
9. Sivananda R. Anahata Chakra [Internet]. Tantra-Kundalini.com; [cited 2026 Jul 13]. Available from: [Tantra-Kundalini Anahata Chakra](#)
10. Ajai Kumar Chhawchharia, Yoga-Its practice and philosophy, Chaukhamba Surbharati, Varanasi, India, 2015, p. 525.
11. Rajesh k. Manik (2023) Neuro Anatomical & Physiological study on Shatchakra. Journal of Pharmaceutical Negative Results, Volume 14 DOI: <https://doi.org/10.47750/pnr.2023.14.S01.149>
12. 7 Chakras Org. Anahata Chakra (Heart Chakra) [Internet]. 7 Chakras Org; [cited 2026 Jul 13]. Available from: [7 Chakras – Anahata Chakra](#)
14. C. Shrivastav, Kundalini Shakti Evam Dhyana Yoga, Manoj Publication, Varanasi, India, 2004, p. 118.
15. Patel R. Warning signs your chakras are out of balance [Internet]. mindbodygreen; 2020 Feb 21 [cited 2026 Jul 13]. Available from: [mindbodygreen – Signs of Chakra Imbalance](#)

16. Pandey S. Anahat Chakra (Heart Chakra): Meaning, location, symbol and awakening [Internet]. Fitsri Yoga; [cited 2026 Jul 13]. Available from: [Fitsri Yoga – Anahat Chakra](#)
17. Swami Ramadev, Pranayama Rahasya (Secrets of Pranayama) with scientific factual evidences, Published by Divya Prakashan, Haridwar, 1st Edition 2009, p. 107.
18. Dr. Archana Purushottam Shinde (2021)- Importance of Shatchakras in life with its applied aspect, WJPMR,2021, 7(8), 309-311.
19. Swami Vishnuswaroop, Yoga tattva Upanishat, verse 98, English Translation accompanied by Sanskrit text in Roman Transliteration, Published by Divine Yoga Institute Kathmandu, Nepal, 1st Edition - June 2016 AD.
20. Woodroffe J (Arthur Avalon). *The Serpent Power: The Secrets of Tantric and Shaktic Yoga*. 7th ed. New York: Dover Publications; 1974. p. 111–120
21. Price S, Price L. *Aromatherapy for Health Professionals*. 4th ed. Edinburgh: Churchill Livingstone Elsevier; 2012. p. 180–182.
22. Beshara R. The chakra system as a bio-socio-psycho-spiritual model of consciousness: Anahata as heart-centered consciousness. *Int J Yoga Philos Psychol Parapsychol*. 2013;1(1):29-33. doi:10.4103/2347-5633.123289
23. Hirschi G. *Mudras: Yoga in Your Hands*. York Beach (ME): Weiser Books; 2000. p. 92–95.
24. Arhanta Yoga. *Anahata Chakra (Heart Chakra): Self-realization Through Love* [Internet]. Arhanta Yoga Ashrams; 2024 [cited 2026 Jul 13]. Available from: [Arhanta Yoga – Anahata Chakra: Self-realization Through Love](#)
25. Margarita Alcantara, Chakra Healing – A beginner’s Guide to Self-healing Techniques that Balance the Chakras, Published in India by Embassy Book Distributors, p. 121
26. Fitsri Yoga. Heart Chakra (Anahata): Meaning, Location, and Signs of Balance & Blocked Chakra [Internet]. 2025 Jul 24 [cited 2026 Jul 16]. Available from: [Fitsri Yoga – Heart Chakra \(Anahata\)](#)
27. Anubhav. Best foods for chakras: the ultimate guide to balancing all 7 chakras [Internet]. Fitsri Yoga; 2025 Aug 19 [cited 2026 Jul 16]. Available from: [Fitsri Yoga – Best Foods for Chakras](#)
28. Woodroffe J (Arthur Avalon). *The Serpent Power: The Secrets of Tantric and Shaktic Yoga*. New York: Dover Publications; 1974. p. 111–120.
29. Saraswati SS. *Kundalini Tantra*. Munger (Bihar): Yoga Publications Trust; 2008. p. 227-235.
30. Woodroffe J (Arthur Avalon). *The Serpent Power: The Secrets of Tantric and Shaktic Yoga*. New York: Dover Publications; 1974. p. 113-115.
31. Beshara RK. The chakra system as a bio-socio-psycho-spiritual model of consciousness: Anahata as heart-centered consciousness. *Int J Yoga Philos Psychol Parapsychol*. 2013;1(1):29-33.
32. Beshara RK. The chakra system as a bio-socio-psycho-spiritual model of consciousness: Anahata as heart-centered consciousness. *Int J Yoga Philos Psychol Parapsychol*. 2013;1(1):29-33.