

MIND-HEART AXIS IN AYURVED: EXPLORING THE IMPACT OF ANXIETY ON
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ABSTRACT

Heart disease has long been associated with psychological factors, with anxiety recognized as a principal contributor from ancient Ayurvedic texts to modern clinical practice. This paper explores the intricate relationship between anxiety and heart disease through the lens of Ayurvedic principles, with references to classical texts such as Charaka Samhita and Ashtanga Hridaya. The study highlights how anxiety, manifesting through excessive thinking (Atidhyana), worry, and fear, leads to the vitiation of doshas—especially Vata and Pitta—and disturbs the equilibrium of srotas (bodily channels) and dhatus (tissues). Particular emphasis is given to the role of Ojas, Prakriti (constitutional types), and Saaratva (tissue excellence), demonstrating how mental stress disrupts physiological processes including digestion, circulation, and sensory integration, ultimately precipitating cardiovascular pathology. Furthermore, this paper posits that the mind and heart are intimately connected, both structurally and functionally, and that the disruption of mental peace leads to somatic manifestations, reinforcing the Ayurvedic doctrine that “manah sharirasya karanam” (the mind is the cause of bodily functions). This analysis proposes that addressing anxiety through holistic mind-body approaches rooted in Ayurveda is essential for both the prevention and management of heart disease.

KEYWORDS: Anxiety, Heart Disease, Mana, Ayurved, Mind-Heart Connection.

INTRODUCTION

Anxiety, a complex emotional state, has been recognized in Ayurvedic literature as a key etiological factor in the development of heart disease since ancient times. Classical texts such as the *Charaka Samhita* and *Ashtanga Hridaya* describe how mental disturbances—particularly excessive thinking (*Atidhyana*), fear (*Bhaya*), and worry (*Chinta*)—affect the heart through their impact on the *doshas*, *srotas*, and *dhatus*. In the current era, with increasing psychological stress, the relevance of these insights has become even more pronounced. This paper aims to explore the Ayurvedic understanding of the mind-heart connection, highlighting the physiological and pathological pathways through which anxiety contributes to cardiovascular disorders, and emphasizing the need for integrative approaches in prevention and treatment. While considering the mental causes of heart disease, 'anxiety' has been the main cause since ancient times till today. It is mentioned first in the *Charaka Samhita*. In ayurveda hrudrog mentioned etiological factors in which anxiety is important in present era.^[1]

Anxiety shows various forms of mental emotions like to take care, to bring to mind, to pay attention, Sorrowful thoughts of the mind. Vaikalya, Vyakula, Shunyadrishti, Seeing in emptiness, thought, contemplate.

MATERIAL AND METHODS

Dosha Relation^[2]

Vata dosha: It is due to vat dosha prakop and extreme dhyana also causes vat prakop.

Pitta dosha: Worry is among the causes of Indigestion or food indigestion. From that generally, it is assumed that there is a deficiency or excess or false combination of digestive pitta. Its decision has to be made by examining it according to the rule of 'Purush Purush Viksha'. If there is Heena Yoga, symptoms like Hrulas and if there is aggravation, symptoms like heartburn will be seen.

Digestive Pitta Aggravation (often). Sadhak Pitta Aggravation, Self-respect loss, fear, intellectual confusion etc. are seen. We are of the opinion that the aggravation should be judged based on this. If the

condition of weak Sadhak Pitta is found, the decision has to be made based on 'Upashaya-Anupashaya' and associated symptoms.

Kapha Dosha: Kaphaghana Remedies proven by direct and objective evidence. Avalambak kapha ksheenata, Kledak (Gastric) Atrophy, Tarpak kapha Shirastha, Weakening of mind and senses, Bodhaka (Jivha) (Aruchi Nirman Siddha) Weakness.

Anxiety and Dhatu Relation

- 1) Rasadhatu: Defect (often Vata-dominated)
- 2) Rakta dhatu: Defect (Rasadushti, Animandya)
- 3) Mansa dhatu (results are seen over time.)
- 4) Meddhatu (according to anecdotal evidence)
- 5) Shukra dhatu (Rasadushti, Animandya)

Thus, the dhatu related to the heart have to be considered.

Oja Relation: Oja is very important in relation to the heart. Considering its relation to heart diseases in the context of 'concern', Charaka has described it as Prakrit Kapha Oja. (Ch.Su.17).^[3]

The place of Oja is 'heart'. (Ch.Su.17) 'Ashtabindu Oja' is present in the heart. (Ch.Sha.7).^[4]

Oja is produced in the body from food after Prakrit Agni Sanskar. Oja: It is clear that 'Ojakshaya' is caused by the 'chinta' motive. 'Ojakshaya' is caused by anger, sorrow.

Srotas Relation: Their transport path or srotas is considered from the effects on ras, rakta, mansa, meda.

Annava Srotas: Agni vaigunya is created due to the 'chinta' motive. 'Vaigunyat pavakasya' this Charakokt is a special motive that makes food intake evil. 'Hridgraha' occurs in the Amasayagata Vata, causing heart disease.^[5]

From this, the Amasaya is the source of food intake and the perversion of the food intake is proved.

Pranava Srotas – Its origin is the heart and the annava Srotas. Chinta is the cause of heart disease mentioned by acharyas of ayurved. Anxiety affects pranava and annava Srotas both.

Udakava Srotas: Some symptoms are seen in vata-dominant heart disease.

It is an experience that if 'rasakshinata' occurs due to anxiety, the throat, throat and palate become completely dry. Especially, this symptom of thirst is found in chronic heart disease. In the Ashtanga Sangrah, this is mentioned as aupasargika trushna.

Purishva Srotas: Due to annava, udakva dushti and agnivaigunya shows laxanas. Especially, excessive constipation is found. These are mentioned in the symptom description of heart disease.

Mutrava Srotas: Especially in the 'sama' state, there is frequent urge to urinate. Due to anxiety, the saman vayu and agni becomes abnormal. Urine is formed by

digestion of ahar which may be affected by saman vayu and agni vikruti.

Sveda-vaha Srotas: Sveda-sanavahan is the karma of Vyana. The vitiation of Vyana is due to anxiety. Therefore, the symptom of excessive sweating is seen. Excessive sweating is seen in severe hrutshool and Vata-pitta hrudrog.

Prakruti Relation

Vata Prakruti:- Vigilant, unstable organs, many deliriums, quick irritation, quick fear, jealousy, disordered mind, mobile vision, mobile nature, little sleep.^[6]

Pitta Prakruti: quick-tempered, hasty in mind, always in pain, afraid of trouble.^[7]

Kapha Prakriti: irritable, arrogant, calm, tolerant, unattached, able to bear trouble.^[8]

These symptoms show whether a person's nature is to be anxious or to remain calm. Of course, not everyone will be able to decide based on this alone. And it is not expected to make such a decision. Some of the specific symptoms that indicate this are.

1. Unstable limbs: Vata Prakruti people have a habit of constantly moving their hands, feet, and neck. It is also seen that these movements increase a lot due to Vata-provoking reasons such as anxiety, fear, grief, and trouble.

2. Irritability: - Getting angry quickly. Expressing excitement in the mind quickly, increasing movements, movement of facial muscles, eyebrows, ears, etc. These symptoms increase quickly if there is anxiety.

3. Quick temper: - Getting angry quickly, angry nature. If anxiety arises, irritability, irritability appears and if it is already present, it increases.

4. Trouble- Those who have a nature of not being able to bear trouble, trouble increases due to anxiety.

5. Such agitation, such arousal, calmness, tolerance Because of being capable of suffering, people of Kapha nature are less likely to be anxious or worried and can hide the effect of anxiety even if it is affected.

Saaratva Relation^[9]

It is tested to check the strength of the body and mind, the important symptoms related to man and anxiety are as follows.

Twak Saar: happy, enjoying

Rakta Saar: tempered, strong-willed, tolerant of hardship.

Maansa Saar: forgiving, courageous, independent, happy, energetic, strong

Asthi Saar: happy, enjoying, energetic, giving

Majja Saar: strong, knowledgeable, long-lived.

Ayurveda gives a very detailed and detailed thought about the substance 'mind'. The relationship between anxiety, mind and heart disease, it is necessary to write some basic principles as hypotheses.

1) 'Mind' is a substance. It is five-material. (Thought as substance)

- 2) Two qualities of mind 1) Anutva (Atomicity) 2) Ekatva (Unity).
- 3) The subjects of the mind are unconscious and are active by self-motivation. (Thought as action). Apart from contemplation, thinking, breathing, setting goals, and making resolutions, everything that is knowable becomes the subject of the mind. Since contemplation is 'excessive', it becomes the cause of distortion.
- 4) Without the existence of the mind, there is no 'knowledge' or there is no 'ignorance', which is the characteristic of the mind.
- 5) Controlling the senses, making them receptive to meaning, controlling oneself, reasoning and thinking are also the actions of the mind.
- 6) The mind and the organic conscious body are the bases of all pain.
- 7) The intellect that is influenced by the senses is given the name of that sense. Just as the 'intelligence' that arises from the mind is 'manobhavā'.
- 8) The refuge, foundation of all these things is the heart.
- 9) In order to protect the heart and its related emotions, one should take special care that the mind does not suffer. Pariharāya viśeṣa manaso dukkha hetavaḥ.^[10]
- 10) Things that are beneficial to the heart (hridya), pleasant to the mind (hitkar in the sense of energizing and nourishing the source) (in physical therapy). Peace and knowledge (in mental therapy) are important.

The use of the principles is necessary to understand the mind and anxiety and the causality of heart disease thought. Any process that occurs in the body is a visible manifestation of the special events of the body and mind. There are no voluntary actions without the participation of the mind. In the absence of body actions, however, mental actions can occur in the place of the mind itself due to the mind itself.

For this natural action to occur, physical, mental events occur. Many complex and mutually beneficial actions are very difficult to understand. Due to the lack of 'direct' evidence It is very difficult to distinguish between assumptions and standards. If we study the principles of intuition with effort, the fear of getting stuck in this ideological darkness will definitely reduce. Some definite ways can be found. Like.

- 1) Hina, Midhya and Atiyoga are the root causes of distortion. Therefore, 'Thinking' will be natural only when it is in Samyoga. To think in other yogas means to give birth to physical and mental distortions. For example, excessive thinking causes corruption of the sources of pleasure. 'Achintan' becomes an excessive cause of body-preservation. (Achintayo Harshanen Varaha iva pushyati.) From this it is proved that excessive use of the process of 'Thinking' causes corruption of the sources of pleasure. Due to corruption of the sources, the karma of rasa is also distorted. Often, lack of love causes symptoms such as loss of enthusiasm, personality, fatigue, guilt, etc.
- 2) Body doshas are related to the mind. Due to Vata dosha, the mind tends to be directed towards subjective

pursuits, motivation, regulation, enthusiasm, joy, enthusiasm. Prana vayu causes 'holding of wealth', Vyana vayu causes 'mind movement', Udana vayu causes 'mind enlightenment'. This is important. Sadhak Pitta causes deeds such as bravery, pride, etc. The mind does not worry. Due to Kapha, enthusiasm, laziness, knowledge, ignorance, intelligence, delusion, etc. are expressed by the body-mind. We have also seen that Prakrit Kapha is like a stream.

3) Mind and heart are synonymous words (synonyms) of each other. This also makes their close relationship with each other clear. Knowledge, happiness and sorrow are not the goal of the mind and the heart is filled with suffering and suffering. Happiness and sadness affect the heart as quickly and effectively as pain does not affect other organs. Severe anxiety can cause 'heart column' deformities ranging from severe colic formation to death. This is the part found in practice.

4) Physical symptoms are caused by anxiety; anxiety is caused by mental evil (mental illness).

CONCLUSION

Anxiety (*Chinta*), long acknowledged in classical Ayurvedic texts, remains a significant contributing factor to heart disease in the modern era. This paper highlights how mental disturbances, particularly those driven by excessive thought and emotional stress, lead to the imbalance of *doshas*, especially *Vata* and *Pitta*, ultimately disturbing *dhatus*, *srotas*, and *ojas*—the core elements involved in maintaining cardiac health. The close relationship between the mind and heart, both anatomically and functionally, underscores the importance of psychological well-being in preventing and managing heart disease. Ayurvedic understanding offers a comprehensive framework that not only recognizes the causative role of anxiety but also emphasizes holistic approaches, including mental, dietary, and lifestyle interventions. As stress-related heart conditions become increasingly prevalent, integrating Ayurvedic insights with modern medicine can offer more effective, personalized, and preventive strategies for cardiovascular care.

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