Natural Resources for Human Health

eISSN: 2583-1194

Original Research

Received 19 July 2026
Revised 26 Aug 2026
Accepted 12 Sep 2026

Natural Resources for Human Health 2026, Vol. 6 (21s): 300–313

KEYWORDS:
Yoga, Ayurveda, Panchkoshas, Yogsutras, Yogic practices, Doshas, Panchkarma, Bioregulating principles (Vata, Pitta, Kapha). Asanas, Pranayama, Mudras, Bandhas, Shatkriyas

The Pivotal Role of Yogic Therapies for Maintaining the Balance of Bioregulating Principles Vata, Pitta and Kapha.

[1]Dr.Rajashree Kolarkar, [1]Dr.Dwivedi Amarprakash, [1]Dr.Rajesh Kolarkar, [1]Dr Suchita Manish Sheth, [2]Dr. Madhuri Bhandare, [3]Dr.Shrimant Raut, [4]Dr Dnyaneshwar Khanadare, [5]Mahesh Talekar

[11]Ph.D. (Scholar) D.Y.Patil Deemed To Be University Nerul, Navi Mumbai *Corresponding Author* Email: diptyrk72@gmail.com
[2]Ph.D.Guide, Professor, Department of Shalya Tantra, School of Ayurveda, D Y Patil Deemed to be University, Navi Mumbai Email: amar.dwivedi@dypatil.edu
[3]Professor & HOD R.A.Podar Medical College (Ayu) worli, Mumbai, Email: rajesh_rajashree@yahoo.co.in
[4]Professor, R.A. Podar Medical College (Ayu) worli, Mumbai, Email: smsheth1972@gmail.com
[5]Associate professor R.A. Podar Medical College (Ayu) worli, Mumbai, bhandare-madhuri@yahoo.co.in
[6]Professor and HOD K.G. Mittal Ayurved College Mumbai. rautshree10@gmail.com
[7]Assistant professor YMT Ayurvedic medical college Kharghar, Navi mumbai. mktalekar78@gmail.com
Assisstant Professor, Assistant Professor, K G Mittal Ayurved College, dpkhandare@yahoo.com

ABSTRACT: **Background**: Yoga is closely related to Ayurveda and its principles and it is one of the six systems of Indian philosophy. Apart from Astang Yoga the concept of panchkoshas are the main from the science of Yoga to Ayurveda. The ultimate aim of Yoga is to attain self enlightment which is possible only when the body and mind complex functions in a stable and balanced state. Ayurveda text says one who always remains united with self is a healthy person. Yogasutra describes yoga as the stable state of mind "Yogachittavruttinirodhah". World Health organization also looks at health as a state of positive well being at physical, mental, social and spiritual level.

The aim and objective of the study is to understand and know the philosophy of the factors that how yogic therapies play pivotal role for the maintaing the balance of Vata,Pitta and Kapha as elucidated in Ayurveda and Yogashastra. This research explores the conceptual relationship between Yoga and the Tridosha by means one can say that Yoga is a comprehensive mind-body approach, and regular practice of which claim to delay the onset of aging process1 , programs combining āsanas, prāṇāyāma, and meditation or relaxation produce greater physiological and psychological benefits2 and its being a physical activity that can be modified to suits the needs of older people and is growing in popularity3.and the objective of the study was to see how yoga therapy and practices are useful to balance the bioregulating principles (Vata,Pitta,Kapha) of the body indrectly by visualization of benefits of yoga in varios endocrine disorder , which if are blanced will keep a person healthy and if disproportionate will cause various disease, also pathways becomes particularly evident when examining how lifestyle factors, including exercise modalities like yoga, can influence hormonal balance. Common hormones that are notably affected by lifestyle choices include cortisol, insulin, and sex hormones such as estrogen and testosterone4.

Natural Resources for Human Health
eISSN: 2583-1194

Research indicates that chronic stress can lead to prolonged elevation of cortisol, a hormone secreted by the adrenal glands in response to stress5. quality of evidence and the strength of recommendation for yoga as a therapeutic means in the management of prehypertension and hypertension6 and how it plays a pivotal role in the management of Holistic health. Yoga is a comprehensive mind-body approach, regular practice of which claim to delay the onset of aging process lifestyle factors, including exercise modalities such as yoga, can influence hormonal balance. practicing yoga reported improvements in menstrual regulation and reduced symptoms of premenstrual syndrome7

Yoga has developed highly effective models and tools for healing and wellness and maintaining the balance of Vata pitta and Kapha so this article provides a conceptual framework to understand, how yoga helps to improve for maintaining the balance of Bioregulating principles Vata,Pitta and Kapha. And diseased in imbalance state like affecting basal level of thyroid hormones

Methodology: Ayurveda is often enormeously associated with herbs only. In actual fact it has a huge canvas that includes among other Yoga and panchkarma. Diet and digetion are the pivots on which most of its theories are based on physiology (Normalacy) as well as in pathology (Disease). Yoga practices are useful in correcting the excess of different doshas effectively. All the studies related to yoga therapies were searched in various online sources such as Google Scholar, pub-med, web of Science, and the relevant research papers were revived and the required information was compiled. Critical review has been done with the help of all available treties and research article.

Present study shows that the Practice of Asanas, Pranayama, Mudras, Bandhas and Shatkriyas helps to stabilize these Doshas and promotes the overall well-being of the body which automatically reduces the risk of any disorders.

INTRODUCTION

Today's fast-paced lifestyle, 'Holistic health' is become more important than ever, as stress, anxiety, depression, psychosomatic disorders are some of the most common problems faced by the people of almost at all ages. *Ayurveda* and *Yoga* offer natural ways to maintain the balance between the lifestyle and proper health. These practices not only maintain physical health but are also helpful in maintaining mental peace and emotional stability, leading to a healthier and most suitable life span.

The aim of any health system practises is to reach healthy state in which one arrives at complete balance between body, mind and self and harmony with the universal law of nature. Ayurveda our very own made to order indigenous system of medicine has given us several tricks to follow that will prevent us feeling unwell. Health is defined in Ayurveda as "*balanced dosha* (humerurs), healthy agni, a good state of tissues and their metabolic end products lead to a balanced state of the senses mind and self, all of which lead to health (*Shshrut S*. 75/41).

Ayurveda is one of the most ancient medical sciences in the world. It adopts holestic approach treats a human being as a complex whole and strives for harmony between a human being and the entire environment around him. There are three main texts in Ayurveda known as *Brihat-trayi*, these are *charak samhita*, *sushrut samhita* and *Ashtanghriday*. In the Buddhist period the practice of Ayurveda flourished and spread outside India. However it suffered a gradual decline under Mughal and British rules. After independence in 1947 people started looking back to their own heritage and revival of Ayurveda started taking place. The Ministry of AYUSH (Ayurveda**,** Yoga**,** Naturopathy**,** Unani**,** Siddha**,**& Homoeopathy**)** was officially established on November 9, 2014**,** by the central government, elevating the former Department of ISM&H (Indian Systems of Medicine & Homoeopathy) to a full ministry for the holistic development and propagation of traditional Indian medicine systems. This move aimed to revive ancient knowledge and integrate it with modern science, boosting research, education, and wellness initiatives.

Ayurveda works on the principle of Bioregulating principles '*Tridosha*'- *Vata, Pitta, and Kapha*. The three energies control all the body's functions physiological and psychological. When these three *Dosha*s are in balanced, we live healthy; when they are imbalanced, we suffer from various diseases[8]. *Yoga* and *Ayurveda* are ancient Indian practices. *Yoga*, being a complimentary

practice of Ayurveda, helps to keep the body's Tridoshas in balance through Yama*, Niyama, Asanas* (postures), *Pranayama* (breathing exercise), *Mudra-Bandh, Dhyana* (Meditation) and *Shatkriyas* (cleansing techniques).

All *Yogic* practices may be classified as i) *Asanas* ii) *Pranayamas* iii) *Bandhas* and *Mudras* iv) *Kriyas* v) Meditation and vii) Attitude training practices (*Yama* and *Niyama*).

METHODOLOGY

The review covers the existing evidence regarding yoga as a method of managing and promoting physical, mental, and social health, as well as maintaining for the balance of *Vata, Pitta* and *kapha*. The review is based on published in peer reviewed journals and indexed in Web of science, Scopus, Google scholar, and PubMed database. The review includes all the techniques of *yoga* such as yogic *Asana*, *yogic Pranayama*, Meditation, *yogic kriyas*, relaxation techniques etc.

DISCUSSION

The foundation of Ayurvedic treatment lies on *Vata, Pitta* and *Kapha*. They are three Bioregulating principles present inside the body and are known as *Tridosha* which controls various physiological functions of the body[9]. yoga exhibits Hormonal balance which is critical for maintaining homeostasis within the body and is influenced by various lifestyle factors, including diet, exercise, and stress levels along with oxidative stress/antioxidant components, immune-related cytokines, and stress hormones, its evaluation in serum or plasma [10].

Normal functions (Physiological) of Bioregulation Principles (Tridoshas) in the body. (CS.Su.18) Serum levels of nitric oxide, F_2-isoprostane, and lipid peroxide were significantly decreased by yoga practice. serum total glutathione (GSH) contents, activities of GSH-peroxidase, and GSH-s-transferase were remarkably increased[11] also there is significant increased immune-related cytokines, such as interleukin-12, and interferon-γ, in serum. Yoga practice significantly reduced the plasma levels of adrenalin and increased plasma levels of serotonin compared with the control group

Table 1 Normal functions of *Vata, Pitta* and *Kapha*

Vata	***Pitta***	***Kapha***
Originator and regulator of all kind of actions of the body	Activates and regulates digetion	Lubricates and moistens
Regulates and guides the mind	Preserves vision	Gives firmness to the joints
Keeps action of speech, mind and body in order	Regulates body temperuture	Gives hardness and stability to the body
Evacuates excretory matters	Normal colour and appearance of skin and radiance to the body	Gives firm muscle tone and state of good nutrition
Directs flow of one dhatu to the next nourishing dhatu	Responcibal for intelligence, courage and high ideas	Gives good sexual vigour
Carries products of digetion to their proper destination	cheerfulness	Attitude to forgive people
It is responsible for the maintenance of activities of the body	Hunger, thirst and softness of the body	
Responsible for healthier development of the foetus		

There are five types of Vata. This classification seems to be based on both anatomy (Structure) and physiology (Functions) these are: ***Prana***: relates to chest and respiration however significant improvements for the yoga group in some of the QOL and depression measures is seen , Hospital Anxiety and Depression scale[12] were seen ***Vyana***: pertains to the chest, though more to cardiac functions. ***Udana***: concerns the upper gut This may be important in emesis and other motility disorders of the upper gut. ***Samana***: refers to the intestines. This controls the churning movement required for digestion of food and formation

of stool. ***Apana***: relates to the rectum and genito-urinary system. This controls evacuation of stools, ejaculation of sperm and parturition (delivery of a child)[13].

Table 2 Types of *Vata*,location,communication field and normal function

Name of Vata	Location	Communication field	Normal function
Prana	Head	Cheat, Throat	Regulate Heart, Sense organs, Intellect, Vision
Vyana	Chest	Nose, Umbilicus, Throat	Initiation of speech, Memory, Strenght, Colour
Udana	Heart	All over Body	Flexion, Extension, Body activites
Samana	Near digestive fire	Alimentory tract	Digestion, Divide useful and waste part of food
Apana	Large intestine	Waist, Bladder and Genitals	Ejaculation of sperm, Menstrution, Defecation, Urination, child birth

Pitta dosha also five types:

Table 3: Types of *Pitta,* location and normal function

Name of pitta	Location	normal function
Pachak	Between Amashay and Pakwashay	to digest food
Ranjaka	Liver and spleen	to impart red colour to Rasa and convert it into blood.
Sadhak	Heart and brain	to help realize ones desire, to maintain the intellect and memory.
Alochak	Eye	to keep up normal vision**.**
Bhrajak	Skin	to digest an oily substance,to irradicate the glow of ones complexion.

Just like vata and *pitta*, there are five types of kapha. This classification, like that of *vata*, seems to be based on both anatomy (structure) and physiology (function). The various types are:

***Bodhak*:** This makes taste of food possible and probably refers to the saliva. Its main location is in the mouth and at the root of the tongue. When the 'mouth waters' or when euphemistically speaking, there is a 'bitter taste' in the mouth after certain unpleasant incidents, one knows that the bodhak kapha has been incited.

***Kledak*:** This is active in the gut and protects the stomach from the fiery pitta. Perhaps it is the mucus that lines the stomach on the inside!

***Tarpak*:** This lies in the brain and protects it from external injury. It probably is the cerebrospinal fluid. yoga in physical activity guidelines for older adults as a multimodal activity that improves aspects of fitness like strength, balance and flexibility, as well as mental wellbeing , significant improvements for the yoga group in some of the QOL and depression measures , Hospital Anxiety and Depression scale and meta-analysis was to evaluate the quality of evidence and the strength of recommendation for yoga as a therapeutic means in the management of prehypertension and hypertension

Shleshak: This is the synovial fluid that oils and lubri/cates the joints, making them more supple. It also gives strength and firmness to ligaments.

Avalambhak: This resides in the thorax and pelvis. It lubricates the organs in these regions and facilitates their proper functioning.

Table 4: Types of kapha, location and normal function

Name of Kapha	Location	normal function
Bodhak	mouth and at the root of the tongue	Helps in taste perception
Kledak	Stoamch, Gut	Moistens hard food and help digestion
Tarpak	Head	Nourishes sense organs
Shleshak	Bone Joints	Lubricates and strenghens the joint
Avalambhak:	thorax and pelvis	Lubrication, Inflence funtions of other types of Kapha

Thus the three bosses controlling the body are *vata* chief executive officer, *Pitta* the fiery transformer and *kapha* the gentle stabiliser.

To achieve '*samatvam*' (the balanced state of mind), the ancient seers realized the need to cleanse the impurities of the mind (imbalance of three gunas and *Ajñana*-wrong knowledge) and body (imbalances of the three dosas). This practice of yoga helps mitigate the effects of chronic stress and empowers individuals to respond to challenging situations with greater equanimity.

These techniques have been classified by *Swami Vivekananda* under four streams namely, path of self analysis (*jñanayoga*), self control (*rajayoga*), self surrender (*bhaktiyoga*) and self sacrifice (*karmayoga*). *Patañjali* classified the techniques of *Raja yoga* under eight heads as *yama, niyama, asana, pranayama, pratyāhāra, dhāraṇa, dhyāna and Samadhi*. The process involved in all these techniques is, developing complete mastery over modifications of the mind (*cittavṛttinirodhah*). The resulting freedom to consciously manipulate all the physiological functions of the body is the basis of the process of 'cleansing' that is mentioned in yoga text.

To relieve suffering and prolong life resulting in health at physical level has been the main thrust over the past two decades of scientific medical research. yoga practice exhibit significantly lower cortisol levels compared to those who do not Thanks to all the advances in technology and diagnostic tools, we have reached the cross roads wherein we have started realizing the /immense influence of mind over matter and we are talking about mind-body medicine, spirituality in medicine, psychosomatic medicine, holistic health practices, pramotion of positive health.

According to *Taittiriyopanisad* these five components of an individual are called five layers (*Kośhas*) i.e. *Annamaya, Pranamaya, Manomaya*, refers to the biochemistry of the body which is a *Vijñānamaya*, and *Anandamaya Kośhas*. *Annamayakośha* combination of these five elements in its grossest form with least freedom for self manipulability or plasticity, According to present understanding in science, *annamayakośha* is the gross, visible, material body, a combination of different molecules such as Carbon, Hydrogen, Oxygen, Nitrogen, Calcium, Potassium, which in turn are nothing but pockets of energy that have gained their specific properties.

Pranamayakośha is the subtle aspect of our being that is made of the life energy (*prana*), that adds the dimension of life to the non-living matter in all living cells. This invisible bio-energy or vital energy keeps the body alive and maintains a state of good

health. Balanced flow and functioning of the five aspects of Vata (*prana, apana, samana, udana, vyana*) is the basis of healthy functioning of the body. Concept of dosas or the biological humors is the cornerstone in the understanding of the anatomy, physiology, diagnosis and treatment of diseases, according to the science of Ayurveda. practicing yoga reported improvements in menstrual regulation and reduced symptoms of premenstrual syndrome .Yogic practise exhibited improved testosterone levels, further supporting the hypothesis that yoga can positively influence reproductive health. The dosas are the basic operating principles which govern the psycho-biological functions of the body. The three dosas (*vāta, pitta, kapha*) are a combination of the subtle aspects of the five elements of the annamayakośa. Thus, Vata is composed of ākāśa and *Vayu* (only the quality of spandana or movement eg: gaseous state), *Pitta* of *Tejas* and *Apa* (spandana with a direction, eg: liquid state), and *Kapha* of *Apa* and *Prthivī* (packed up spandana that has lost the ability to move by itself eg: solid state). Every individual is a unique combination of these three dosas and the uniqueness is due to the differences in permutations and combinations of the three dosas and gunas.)

A harmonious state of the three dosas creates balance and health; an imbalance, which might be an excess (vruddhi or deficiency (*kshaya)*, manifests as disease. yogic practices enhance muscular strength and body flexibility, promote and improve respiratory and cardiovascular function, promote recovery from and treatment of addiction, reduce stress, anxiety, depression, and chronic pain, improve sleep patterns, and enhance overall well-being and quality of life *Rājayoga* text (*hathayoga-pradīpikā*) clearly bring out the fact that the cleansing practices of yoga such as *āsanas, prāṇāyān mudrās, kŗiyās* and *bandhas* are meant to correct the *prana* imbalances that help in setting right the dosa imbalances Prana as referred to in yoga texts may be referred to as the subtle *vayu* aspect of *pañcamabhutas* (forms the *vatadosa*) in which the physical properti of the five elements have dissolved and is left with on the quality of '*Spandana*' or movement or activity . practice reduces pain intensity and pain-related distress, decreases catastrophizing, and improves overall quality of life among individuals with chronic pain.

Manomayakośha or the mind is the subtler aspect of one's personality. The mind carries one's personality where in the mind carries on its different functions such as defined as a perception (*Manas*) memory (*Chitta*) and ego (*Ahankara*). Mind, which conglomeration of thoughts responds the input through sense organs. This is characterized by feelings such as "likes or dislikes","love or hate backed by the heavy 'I' (the ego). It is the uncontrolled surge of emotions that is the root cause of all human distress. When the emotions become powerful, they start governing our actions against what is right. practices reduce catastrophizing reactions to pain and improve well-being by increasing mindfulness and reducing physical and mental discomfort Thus, going against the cosmic laws, leads to imbalances called *Adhi* or Stress. Long standing *Adhis* get pushed into *prāṇamaya* and *annamaya-kośhas* causing *Vyadhis* Hence the statement 'You are what you think you are'. Of the five elements that constituted the body and the dosas, the properties of Vata are retained in the form of cognitive functions of the nervous system as triguus of the mind. *Tamas, Rajas* and *Sattva* are the three *gunas* of the mind (from lethargy or violence (*tamas and rajas*) to softer qualities (*Sattva*). *Vijñānamayakośa* is the layer of right knowledge or conscience that continusly guides one to do the right thing. It is this component of of right knowledge or conscience that continuously the mind that has developed in human race greatly that differentiates man from animals. *Anandamayakośa* refers to the subtlest aspect of existence where there is complete freedom, harmony and perfect health.

Yoga is mentioned in Ayurvedic texts such as the *Charakasamhita. Yoga* is important for dissolving physical stress and calming the mind before meditation, and is central to dinacarya, the Ayurvedic routine. *Yoga* postures tone every area of the body, and cleanse the internal organs of toxins, which is one of the goals of Ayurveda. Yoga balances all three dosas, and different poses have different effects. For eg, forward bending postures cool *Pittadosa.* Twists are good for *Kapha* because they stimulate digestion. studies have shown a favorable change in the composition and function of gut microbiota and their metabolites with meditation practice when compared to controls. Yoga and meditation improved the composition and function of gut microbiotaBackward bends are heating, and thus balancing to *Vāta* types. *Yoga* aims to cleanse the *nādis*, or channels, with different postures. *Mahāyogi* Gorakhnath gives the medical benefits of four *prāṇāyāmas*, as follows: *Sūryabhedana* stops *vāta* problems in the stomach and prevents throat trouble; *Ujjayi* stops kapha problems in the throat, increases *jatharāgni*, stops problems in head, belly and the tissues; *Śītalī* stops imbalances of pitta; *Bhastrikā* balances all three *dosas*, increases *jatharagni*, awakens and straightens *kundalini*, destroys kapha in *brahmanadi* (presumably *suṣumna*) and pierces the three *granthis* (knots).

Asanas are special patterns of postures that stabilise the mind and the body through static stretching. Their aim is to establish proper rhythm in the neuromascular tonic impulses and improve the general muscle tone[14].

Pranayamas practices bring control over the respiratory impulses which form one of the chanels of the flow of autonomic nerve impulses.

Bandhas and *Mudras* are locks and holds of the semi voluntary muscles in the body. They decongest the vital organs, improve circulation and nutrition by pressure manipulations and contribute to general health and emotional stability.

Kriyas are purification processes usually classified six divisions and therefore they are often called Shatkriyas[15].

Meditation is the practice involving control of the mental functions which starts from the initial withdrawl of senses from external objects to the complet oblivion of the external environment.

Attitude training practices are technically called *Yamas* and *Niyamas*. These are self imposed restrictions to governs behavior to form a perticular attitudinal pattern. These form the basis of all the yogic practices. *Yogic* therapy practices are conducted in specialized yoga centers in India and abroad.

RESULTS:

Yoga has been shown that yoga reduces important biological and psychological factors associated with cardiovascular disease such as hypertension, respiration, central obesity, lipids, glucose, stress, inflammatory markers, stress and depression. Assessing the effects of yoga on perceived mental and physical health in older adults and was found a significant positive effect favouring yoga . In addition, yogic application has been shown to improve glucose tolerance, insulin sensitivity, lipid profiles, enhance cardiovascular function[16,17,] *Yoga* promotes artery flexibility, and free flow of blood in the arteries, which helps to regulate blood pressure[18] *Yoga* improves the flow of sympathetic nerves to the blood vessels[19]

Yoga produced a medium effect on HRQOL and a small effect on mental well-being

Yoga asana helps in conditions related to joint and skeletal health such as arthritis and stifness by increasing mobility, strength, flexibility, balance , improving motions[20]. stress and inflammation as well as the relaxation response, a physiological state known to be brought on by *yoga* that lessens strain on bodily systems[21]. balance lower body flexibility lower limb strength compared with active controls: lower limb strength, lower body flexibility For HRQoL, significant effects favouring yoga were found compared to inactive controls for: depression perceived mental health perceived physical health (sleep quality and vitality compared to active controls: depression.

Regular yoga practice remarkably attenuated oxidative stress and improved antioxidant levels of the body. Moreover, yoga beneficially affected stress hormone releases as well as partially improved immune function

Research has shown that *Yoga* benificial for maintaing a healthy digestive system. *Yogic* postures stimulate the release of many hormones needed for proper assimilation of food, strengthenig muscles of digestive system and improve circulation of nutrients[22]. *Asanas* that target the lower abdomen, helps to reduce the symptoms of Irritable Bowel Syndrome by improving bioenergy circulation in intestines. *Yoga* improves body awareness and physical discipline, which encourages the adoption of healthy diet, exercise routines and increase parasympathetic reactivity that minimize physiologic responses to stress that have an impact on the management of Irritable Bowel Syndrom symptoms[23]. Constipation is the father of all diseases.constipation is a psychosomatic condition caused by several psychological factors like stress, anxiety, depression, etc. These components cause sympathetic overdrive, which is linked to decreased intestinal motility activity. Research studies demonstrated yoga reducing stress, anxiety, and depression while also enhancing parasympathetic tone which led to improvement in intestinal motility activity [24]

Yogic therapy was discovered to be advantageous in the treatment of respiratory disorders, including chronic obstructive pulmonary disease (COPD) and bronchial asthma, according to scientific evidence[25] and Bronchitis[26]

Yogic breathing Pranayamas improves blood oxygenation without increasing minute ventilation, and both chemoreflex sensitivity to hypoxia and hypercapnia and sympathetic activation during altitude-induced hypoxia are reduced[27] Scientific studies proved that yoga postures improve mood & anxiety by increase of hypothalamic GABA levels while Yoga Nidra meditation increase in dopamine levels helps to people with generalized social phobia[28] . A yoga-based comprehensive lifestyle intervention diminishes central obesity by regulating plasma ghrelin, elevating adiponectin, and decreasing leptin levels, blood

pressure. It improves body composition and total cholesterol levels, as well as the lipid profile, by facilitating weight loss, particularly via the reduction of belly fat in obese patients[29]

A series of *yoga* practices therapies resulted in a reduction in BMI, body weight, waist-to-hip ratio, total cholesterol, with an elevation in HDL levels in patients with type 2 diabetes mellitus[30] .Practices of *yoga* postures, breathing, and meditation is safe during pregnancy because it enhances birth weight, reduces preterm labor, and mitigates intrauterine growth restriction (IUGR), whether occurring alone or in conjunction with pregnancy-induced hypertension. performing yoga during pregnancy promote maternal comfort, reduce pain during labor and decrease the duration of labor and improve the quality of maternal and child health care[31] . Yoga practices enhance the female reproductive system via the neuroendocrine axis and autonomic nervous system (ANS) by reducing stress and elevating serum estrogen levels in postmenopausal women[32] . It also exhibited improved testosterone levels, further supporting the hypothesis that yoga can positively influence reproductive health.

Mindful yoga intervention found to reduce psychological distress and indicated positive changes in Quality of life and physical health, worry, and body awareness in patients with chronic mood disorders[33] . Stress is considered to trigger to lower self-esteem, while yoga nidra reduces overall life stress intensity by converting a stressful state to positive thinking because of stimulation of the parasympathetic nerves of the hypothalamus[34] .

Regular *yoga* practices have demonstrated an improvement in psychological and thermoregulatory processes, including mental performance, improve memory, and well-being[35,35A] *Yoga* practices also influence autonomic functions, which are regulated by the limbic system and the higher regions of the central nervous system[36] *Yogic* applications such as Asanas, omkar chanting relax the muscles, conserve energy, reduces sympathetic over activity, relax the mind and improve parasympathetic functioning[37]

Group mindfulness-based yoga intervention decreases perceived stress and professional burnout, promote wellbeing, enhance quality of life, and reduces stress and anxiety[38]

Research indicates that meditation enhances mindfulness and self-compassion via the augmentation of empathy [39]. Pranayam focused breathing and meditation helps for control emotions by making more accepting and aware of the present moment[40]. *Pranayam* breathing activity changes associated to the modification of activity and connectivity in brain regions responsible for emotions processing, attention, and awareness[41]. *yoga* can help creative, controlling behavior, dealing with anger, paying attention, focusing on work, staying on task, doing well in school, dealing with stress and anxiety, and how you feel overall. *yoga* has been shown to help a boy with Apert and Asperger syndrome improve his physical performance, mental expression, social interaction, and overall health in a case study[42] .

Practices of *yoga* protect from musculoskeletal conditions such as arthritis, osteoporosis neck pain and back pain. Regular practice of yoga associated with reduces chronic aches and pain[43] A review article *Yoga* Therapy: A Holistic Approach to Enhancing Physical, Psychological, and Social Health[44]. *Yogic* practices are useful for balancing the three doshas[45].

Vata Dosha It's the most active and nimble. Dosha of the human body, as it is governed by air elements. This *Dosha* is responsible for movement and flexibility in the body and the mind. When the *Vata Dosha* is imbalanced, it can lead to anxiety, restlessness, dryness, constipation, joint pain, and poor circulation. *Vata* type will greatly benefit and can be balanced from a grounding, calm, and contemplative practice.

Asana- *Vata* is one of the *tridoshas* present in our body. Its imbalance escorts the body into characteristics like Cold, Mobility, etc. *Yoga* practices in this type of predominance will help in reestablishing the qualities of Warmness, Equilibrium, Firmness, Tranquility, and Sustenance. People with *Vata* imbalance will end up with diseases like Arthritis, Insomnia, Anxiety, Headache, Digestion issues, Constipation, etc. *Asanas* that have a calming nature and strengthen the lower back are more appropriate for *Vata dosha*. The *asanas* like *Tadasana, Marjriasana*, *Veerbhadrasana, Uttanasana, Balasana,Vrikshasana* etc can be the best asanas as help bring stability, warmth, and calmness to an overactive Vata body and mind.

Pranayama- An imbalance in the Vata Dosha often leads to shallow breathing, anxiety, and irregular energy flow. Hence this needs *Pranayama* that calms the restless mind, improves oxygen flow, and brings stability. The practice of Nadishodhan, *Ujjayi* and *Bhramari Pranayama* are helpful in balancing *Vata Dosha*.

Mudra- Mudras help control and save energy, which can feel spread out when *Vata Dosha* is out of balance. Practice of *Ashvini mudra*, *Vayu Mudra* can be helpful.

Bandhas- Bandhas regulate the *prana* (life energy) and help improve stability. The Practice of *Mula Bandha* and *Jalandhar Bandha* are useful as these helps to improve digestion and prevent energy loss.

Shatkriya- Since Vata imbalance can cause dryness, constipation, and poor circulation, the practice of *Basti, Nauli* and *Jal Neti*, *Tratak* are useful as they can help in removing dryness from the body and balance the Vata.

Pitta Dosha The Pitta Dosha is the one which is responsible for how the body transforms food into energy. This is governed by fire and water elements and is responsible for digestion, metabolism and transformation in the body. Whichever functions of the body, that are associated with fire (as in digestion), light (as in vision, body appearance, and skin color) and temperature, Pitta is involved. Hence the Yoga practices for *Pitta* should be cooling, calming, and gentle to reduce excess heat and promote inner peace.

Asana - *Pitta* needs cooling, relaxing, chandrasan and heart-opening poses to release tension and balance energy. Pitta is another dosha or energy which causes things to develop and transform. When *Pitta dosha* is in a balanced form then it promotes Understanding, Intelligence, Good Skin Complexion, etc. But its imbalance leads to Anger, Intolerance, Disturbed Sleep, Heartburn, and Insensitivity to Food. Yoga asanas that reduce tension from the abdomen are very effective in balancing Pitta dosha. Meditation should be primarily practiced along with the following yoga asanas *Chandra namaskar*, *Paschimottanasana, Mayurasan, Halasana*, Twistand *Ardha Matsyendrasana, Dhanurasana, Bhujangasana* etc can be helpful to release the heat, calm the mind and cool the body.

Pranayama - *Pitta* imbalance often leads to overheating, frustration, and digestive issues. The practice of *Sheetli, Sheetkari* and Chandrabhedi *Pranayama* be seen as the best ways to balance the *Pitta Dosha*.

Mudra - *Mudras* help balance energy and cool down an overactive *Pitta. Apan Mudra, Jal Mudra* etc. can be found beneficial for the *Pitta* balance as they cool the body, reduce stress and balance the emotions. *Ashvini mudra* controls the apan vayu and strenghthen the sphincter muscle and increase the power of body like *Ashva*(Horse)

Bandhas - Bandhas regulate *prana* (life energy), but for Pitta, they should be used carefully. The practice of *Jalandhar Bandh* can be helpful for the same as it helps in digestion and controls the energy flow.

Shatkriya - *Shatkriyas* help detoxify the body and remove excess heat. *Jal Neti* and *Kunjal* are the best cleansing techniques for the *Pitta Dosha*.

Kapha Dosha The *Kapha Dosha* is the one that is responsible for keeping the body strong and protecting it from illness. This is governed by earth and water elements hence making it cool, heavy and moist. Kapha is made up of two elements i.e Earth and Water which is also known as the Energy of Cohesion. It helps us to unite with others and keep things together. The Balanced form of Kapha promotes Love, Calmness, and Stability but its imbalance leads to Inertia, Depression, Lethargy, Water Retention, Sinus Congestion, and Bloating. *Yogasana*, which is Strong and Stimulates Warmness, and causes Sweating, is the best way to rebalance *Kapha*. Standing postures with Combined Stretching and Movement are good.*Yoga* practices for *Kapha* should be energizing, stimulating, warming and excessively Dynamic suryanamaskar. stimulating, energizing, and heat-generating asanas are recommended as these asanas activate the metabolism and improve circulation in the body.

Asana - *Kapha Dosha* needs dynamic, stimulating, and heat-generating poses to boost circulation and energy. The Asanas like *Utkatasana, Trikonasana, Naukaasana, Bhujangasana*, Sun Salutation etc can be found best in *Kapha* as they help to reduce heaviness, warm the body, and boost metabolism.

Pranayama - *Kapha* imbalance leads to slow digestion, congestion, and low energy. Hence *Bhastrika* and *Suryabhedi Pranayama* can be found beneficial during the *Kapha* imbalance.

Mudra - *Mudras* help stimulate and activate Kapha energy, reducing dullness. The *Surya Mudra* and *Prana Mudra* can be beneficial as they improve metabolism.

Bandhas – *Kapha* can benefit from stimulating Bandhas that activate flow of energy. *Udiyana Bandha* and *Jalandhar Bandha* can help boost energy and improve digestion.

Shatkriya - *Shatkriyas* helps in removing excess mucus, toxins, and heaviness from the body. Cleansing practices like *Jalneti, Kapalbhati* etc can help in balancing *Kapha* as they clear the blockages and removes excess Mucus from the body[46].

Ānāpānasati Meditation and *Anulomvilom Prānayām* practices have a role in both Mild and Moderate prevention in Depression Therefore, *Ānāpānasati* Meditation and Anulomvilom *Prānayām* practices therapy may be considered as abeneficial adjuvant for management of Depression[47].

Ashwini Mudra and *Yoga* practices havea role in both Mild and Moderate prevention in stress urinary incontinence. Therefore, *Ashwini Mudra* and *Yoga* practices therapy may be considered as a beneficial adjuvant for management of stress urinary incontinence[48]

The practice of *yoga* is not as easy or as quick as taking medication, but mounting evidence suggests it is worth the effort and investment. Yoga helps one to reconnect with oneself. It can help to uncover why and how one's illness may have started, and can work with the body to start the recovery period from the ground up. The practice can help one to see how they may be reacting to the world around them, and may help them learn to respond from a different perspective[49]

· All available randomized, controlled trials of yoga for the treatment of mental illness were reviewed, and 10 studies were eligible for inclusion. As very few randomized, controlled studies have examined yoga for mental illness, this meta-analysis includes studies with participants who were diagnosed with mental illness, as well as studies with participants who were not diagnosed with mental illness but reported symptoms of mental illness[50]··

Present study shows that the majority of self-referred persons with mild chronic low back pain is comply to and report improvement on medical and functional pain-related outcomes from Iyengar yoga therapy.[51]

Yoga improves functional disability, pain intensity, and depression in adults with CLBP. There was also a clinically important trend for the yoga group to reduce their pain medication usage compared to the control group.[52]

Limitations

There are few RCTs exploring Yoga therrapies in various disorders management across studies has not been uniform. They used diffirent different therapies including duration of therapies. Most of the studies are single arm. Limitations in yoga therapies research often involve methodological issues like lack of blinding, not apropriate sample sizes and heterogeneity in interventions, short follow-ups, difficulty creating adequate control/placebo groups, self-report bias, and challenges in ensuring adherence and consistency, making it hard to establish long-term effects.

CONCLUSION

Role of yoga therapies in maintaining balance of *Vata, Pitta* and *kapha* and various disorders is explored. The integration approach of *Yoga* therapy with the Bioregulating principles *Tridosha* viz. *Vata, Pitta* and *Kapha* demonstrates its effectiveness as holistic health practice. yoga may be superior to conventional physical-activity interventions in elderly people

The three energies govern the body philosophically and psychologically and any imbalance in these three Doshas can lead to various health concerns and problems in the lifestyle of an individual. the beneficial changes demonstrated in the gut microbiota may be attributed to the combined effects of meditation and a vegetarian/vegan.

The Practice of *Asanas, Pranayama, Mudras, Bandhas* and *Shatkriyas* helps to stabilize these *Doshas* and promotes the overall well-being of the body which automatically reduces the risk of any disorders.) yoga interventions resulted in small to moderate improvements in both HRQOL and mental well-being in people aged 60+ years.) graded yogic training modulates the secretion and function of thyroid hormones, identified as one of the regulatory factor associated with aging process.

Vata imbalance can benefit from grounding and stabilizing *yogic* techniques, Pitta from cooling and calming methods, and *Kapha* from dynamic and stimulating practices. By integrating these *yogic* strategies with the Bioregulating principles of *Tridosha*, one can create a balanced lifestyle according to their body type. Yogic practices improve thyroid function in participants with hypothyroidism, illustrating a potential non-invasive intervention for thyroid health.

These strategies are not only help with instant health issues but also support long-term well-being and inner peace. This practice helps mitigate the effects of chronic stress and empowers individuals to respond to challenging situations with greater equanimity. Therapeutic effects of *yoga* and its ability is to increase quality of life

Larger studies are necessary to define better the intersection of populations, settings, and interventions in which yoga is most beneficial.

Conflicts of Interest

None declared.

REFERENCES

[1] Indian Journal of Traditional Knowledge Vol. 16 (Suppl), June 2017, pp. S 9-S 16 Effect of combined yoga programme on blood levels of thyroid hormones: A quasi-experimental study Sridip Chatterjee* & Samiran Mondal** *Department of Physical Education, The University of Burdwan, Golapbag Campus, Burdwan - 713104, West Bengal; **Department of Physical Education, Vinaya Bhavana, Visva Bharati, Santiniketan - 731235, West Bengal, India E-mails: sritun14@gmail.com, samiran.mondal@visva-bharati.ac.in Received 05 July 2016, revised 23 September 2016)

[2] Manjunath, Nandi KrishnamurthyAuthor InformationInternational Journal of Yoga 18(3):p 233-234, Sep–Dec 2025. | DOI: 10.4103/ijoy.ijoy_340_25

[3] Yoga-based exercise improves health-related quality of life and mental well-being in older people: a systematic review of randomised controlled trials Free Alice Tulloch , Hannah Bombell , Catherine Dean , Anne Tiedemann ,Age and Ageing, Volume 47, Issue 4, July 2018, Pages 537–544, https\://doi.org/10.1093/ageing/afy044)

[4] International Journal for Multidisciplinary Research (IJFMR) E-ISSN: 2582-2160 ● Website: www\.ijfmr.com ● Email: editor\@ijfmr.com IJFMR250136061 Volume 7, Issue 1, January-February 2025 1 The Role of Yoga in Balancing Hormones: A Comprehensive Research Review Siddappa Naragatti) The thyroid gland plays a crucial role in hormone regulation, and its dysfunction can lead to various health issues .(Nilkantham S, Majumdar V, Singh A. Scientific yoga module for hypothyroidism: A study protocol for tele-yoga RCT. Contemp Clin Trials Commun. 2023 Jun 10;33:101157. doi: 10.1016/j.conctc.2023.101157. PMID: 37342177; PMCID: PMC10277449)

[5] (Sapolsky, 2004). Sapolsky, R. M. (2004). Why zebras don't get ulcers: The acclaimed guide to stress, stress-related diseases, and coping (3rd ed.). New York: Henry Holt.

[6] (Impact of a short home-based yoga programme on blood pressure in patients with hypertension: a randomized controlled trial in primary care M Wolff, K Rogers, B Erdal, JP Chalmers, K Sundquist, P Midlöv Journal of human hypertension, 2016•nature.com)

[7] yoga in physical activity guidelines for older adults as a multimodal activity that improves aspects of fitness like strength, balance and flexibility, as well as mental wellbeing(The effects of yoga compared to active and inactive controls on physical function and health related quality of life in older adults- systematic review and meta-analysis of randomised controlled trial ,Published: 05 April 2019 Volume 16, article number 33, (2019) Journal name-International journal of Behavouiral nutrition and physical activity Vol 16,article -33 ,(2019) published on 5 th April 2019)

[8] Kaviraj Ambikadatta shastri:Sushrut Samhita S 15/48: chaukhambha Sanskritvaranasi; publication 2012,page 84

[9] prof. Banvarilal Gaud; charak SamhitaI; Chaukhamba orientals varanasi;page 288

[10] (Regular Yoga Practice Improves Antioxidant Status, Immune Function, and Stress Hormone Releases in Young Healthy People: A Randomized, Double-Blind, Controlled Pilot Study Authors: Sung-Ah Lim, and Kwang-Jo Cheong AUTHORS INFO & AFFILIATIONS Publication: The Journal of Alternative and Complementary Medicine https\://doi.org/10.1089/acm.2014.0044 . Published Online: 3 September 2015 Vol. 21, No. 9)

[11] (Regular Yoga Practice Improves Antioxidant Status, Immune Function, and Stress Hormone Releases in Young Healthy People: A Randomized, Double-Blind, Controlled Pilot Study Authors: Sung-Ah Lim, and Kwang-Jo Cheong AUTHORS INFO & AFFILIATIONSPublication: The Journal of Alternative and Complementary Medicine https\://doi.org/10.1089/acm.2014.0044 . Published Online: 3 September 2015 Vol. 21, No. 9)

[12] (Yoga applied to prenatal period reduces anxiety level (The Effect of Yoga on Anxiety, Depression, and Stress in the Course of Pregnancy Period: A Meta-analysis Study Çuvadar, Ayşe; Baş, Yeter Çuvadar1; Yuceturk, Sibel2; Özçalkap, Nurten3 Author InformationInternational Journal of Yoga 18(3):p 235-243, Sep–Dec 2025. | DOI: 10.4103/ijoy.ijoy_262_24))

[13] Kolarkar Rajesh, Rajashree kolarkar:Ashtanghridayam:10th ;kolhapur;Janhavee publication 2017

[14] Swami Kaivalyanand, S.L.Vinekar:Yogic therapy government of India press Nashik 1963

[15] M.L.Gharote Guidelines for Yogic practices, Medha Publications Lonavala1982.

[16] McCall MC. How might yoga work? An overview of potential underlying mechanisms. Journal of Yoga & Physical Therapy. 2013;3(1):1.

[17] Manchanda S, Madan K. Yoga and meditation in cardiovascular disease. Clinical Research in Cardiology. 2014;103:675-80.

[18] Satayanand V, Reddy B, Lilly N, Mahaboobvali S, Mohan D, Salma S. Effect of yoga on hypertension. Narayana Med J. 2016;5(1):4-11.

[19] Pandey AK, Das A. Implication of yoga in noncommunicable diseases. Journal of Social Health and Diabetes. 2017;5(02):088-93

[20] Denham Jones L, Gaskell L, Spence N, Pigott T. A systematic review of the effectiveness of yoga on pain, physical function, and quality of life in older adults with chronic musculoskeletal conditions. Musculoskeletal Care. 2022;20(1):47-73.

[21] Lafer EM, McCuiston M, Swanson A. Yoga Therapy: An Overview of Key Research and the Underlying Mechanisms. Handbook of Research on Evidence-Based Perspectives on the Psychophysiology of Yoga and Its Applications. 2021:159-78.

[22] Pascoe MC, J de Manincor M, Hallgren M, Baldwin PA, Tseberja J, Parker AG. Psychobiological mechanisms underlying the mental health benefits of yoga-based interventions: a narrative review. Mindfulness. 2021:1- 13

[23] Kavuri V, Raghuram N, Malamud A, Selvan SR. Irritable bowel syndrome: yoga as remedial therapy. Evidence Based Complementary and Alternative Medicine. 2015;2015(1):398156.

[24] Rao J, Metri KG, Singh A, Nagaratna R. Effect of integrated approach of Yoga therapy on chronic constipation. Voice of Research. 2016;5(1):23-6

[25] Nagarathna R, Nagendra H. Yoga for bronchial asthma. Swami Vivekananda Yoga Prakashana; 2010.

[26] Behera D. Yoga therapy in chronic bronchitis. The Journal of the Association of Physicians of India. 1998;46(2):207-8.

[27] Vadiraja H, Naragatti S, Chaithra M. EFFECTS OF YOGA PRACTICES ON BRONCHIAL ASTHMA. 2022.

[28] Bandyopadhyay N, Koley A. Yoga an effective therapeutic means for managing stress: A review. International Journal of Fitness, Health, Physical Education & Iron Games. 2021;8(1):135-40

[29] Shantakumari N, Sequeira S. Effects of a yoga intervention on lipid profiles of diabetes patients with dyslipidemia. Indian heart journal. 2013;65(2):127-31

[30] Khoshnaw DM, Ghadge AA. Yoga as a complementary therapy for metabolic syndrome: A narrative review. Journal of integrative medicine. 2021;19(1):6-12

[31] Narendran S, Nagarathna R, Narendran V, Gunasheela S, Nagendra HRR. Efficacy of yoga on pregnancy outcome. Journal of Alternative & Complementary Medicine. 2005;11(2):237-44.

[32] Chuntharapat S, Petpichetchian W, Hatthakit U. Yoga during pregnancy: effects on maternal comfort, labor pain and birth outcomes. Complementary therapies in clinical practice. 2008;14(2):105-15.

[33] Afonso RF, Kozasa EH, Rodrigues D, Leite JR, Tufik S, Hachul H. Yoga increased serum estrogen levels in postmenopausal women—a case report. Menopause. 2016;23(5):584-6.

[34] Vollbehr NK, Hoenders HR, Bartels-Velthuis AA, Ostafin BD. Feasibility of a manualized mindful yoga intervention for patients with chronic mood disorders. Journal of Psychiatric Practice®. 2021;27(3):212-23

[35] Dol KS. Effects of a yoga nidra on the life stress and self-esteem in university students. Complementary therapies in clinical practice. 2019;35:232-6

[36] Raub JA. Psychophysiologic effects of Hatha Yoga on musculoskeletal and cardiopulmonary function: a literature review. The Journal of Alternative & Complementary Medicine. 2002;8(6):797-812.

[37] Harinath K, Malhotra AS, Pal K, Prasad R, Kumar R, Kain TC, et al. Effects of Hatha yoga and Omkar meditation on cardiorespiratory performance, psychologic profile, and melatonin secretion. The Journal of Alternative & Complementary Medicine. 2004;10(2):261-8.

[38] Akhtar P, Yardi S, Akhtar M. Effects of yoga on functional capacity and well being. International journal of yoga. 2013;6(1):76-9

[39] Gard T, Brach N, Hölzel BK, Noggle JJ, Conboy LA, Lazar SW. Effects of a yoga-based intervention for young adults on quality of life and perceived stress: the potential mediating roles of mindfulness and selfcompassion. The Journal of Positive Psychology. 2012;7(3):165-75.

[40] Luberto CM, Shinday N, Song R, Philpotts LL, Park ER, Fricchione GL, et al. A systematic review and metaanalysis of the effects of meditation on empathy, compassion, and prosocial behaviors. Mindfulness. 2018;9:708-24

[41] Arch JJ, Craske MG. Mechanisms of mindfulness: Emotion regulation following a focused breathing induction. Behaviour research and therapy. 2006;44(12):1849-58.

[42] Novaes MM, Palhano-Fontes F, Onias H, Andrade KC, Lobão-Soares B, Arruda-Sanchez T, et al. Effects of yoga respiratory practice (Bhastrika pranayama) on anxiety, affect, and brain functional connectivity and activity: a randomized controlled trial. Frontiers in psychiatry. 2020;11:467

[43] Scroggins ML, Litchke LG, Liu T. Effects of multisensory yoga on behavior in a male child with Apert and Asperger syndrome. International journal of yoga. 2016;9(1):81-4.

[44] Monson AL, Chismark AM, Cooper BR, Krenik-Matejcek TM. Effects of yoga on musculoskeletal pain. American Dental Hygienists' Association. 2017;91(2):15-22.

[45] Megha Pundir, Vijay Shanker Yadav, Arjun Ram Roj, Sunil Kumar, Raksha Sharma Yoga Therapy: A Holistic Approach to Enhancing Physical, Psychological, and Social Health ndian Journal of Yoga Exercise & Sport Science and Physical Education Vol: 10, Issue: 1, 2025, P-ISSN: 0975-265X.

[46] Dr.R Nagarathna, Dr.H.R.Nagendra controlling the body, breath, and mind to maintian the balance of three humors for ensuring perfect health Ayurdarshanam 2009 page88-94

[47] Dr.Rajashree Kolarkar,Dr.Dwivedi Amarprakash, Dr.Rajesh Kolarkar, Suresh Sivadasan, Dr.Anjali Upadhye, Dr.Karuna Gole A COMPARATIVE STUDY OF THE EFFECT OFANULOM VILOM PRĀNĀYAM AND ĀNĀPĀNSATI MEDITATION ON DEPRESSION INGERIATRIC POPULATION: RCT Nanotechnology Perceptions 20 No.6 (2024) 3454-3458

[48] Dr.Rajashree Kolarkar, Dr.Dwivedi Amarprakash, Dr.Rajesh Kolarkar, Dr. Madhuri Bhandare, Dr.Mahesh Talekar ,Dr.Shrimant Raut: Effect of "Ashvini Mudra" on Stress urinary incontinence in menopausal women a clinical trial: Journal of Rare Cardiovascular Diseases 2025 (S6):1199-1204

[49] Megha Pundir, Vijay Shanker Yadav, Arjun Ram Roj, Sunil Kumar, Raksha Sharma Yoga Therapy: A Holistic Approach to Enhancing Physical, Psychological, and Social Health ndian Journal of Yoga Exercise & Sport Science and Physical Education Vol: 10, Issue: 1, 2025, P-ISSN: 0975-265X.

[50] Ankush Pagrotra, Dr. Ashish Dobhal, Yogic Strategies for Balancing Tridosha 2025 IJNRD | Volume 10, Issue 3 March 2025 | ISSN: 2456-4184 | IJNRD.ORG

[51] Donna Ames, MD; Patricia Cabral, BA; Hilary B. Meyer, BAPrim Care Companion CNS Disorder 2011;13(4):doi:10.4088/PCC.10r01068 Effectiveness of Yoga Therapy as a Complementary Treatment for Major Psychiatric Disorders: A Meta-Analysis

[52] KA Williams, J Petronis, D Smith, D Goodrich, J Wu… - Pain, 2005 – Elsevier Effect of Iyengar yoga therapy for chronic low back pain Pain Volume 115, Issues 1–2, May 2005, Pages 107-117 Williams, Kimberly PhD; Abildso, Christiaan PhD, MPH; Steinberg, Lois PhD; Doyle, Edward MD, MS; Epstein, Beverly MD, PT; Smith, David PhD; Hobbs, Gerry PhD; Gross, Richard PhD; Kelley, George PhD; Cooper, Linda MSW, MBA Evaluation of the Effectiveness and Efficacy of Iyengar Yoga Therapy on Chronic Low Back Pain Spine 34(19):p 2066-2076, September 1, 2009. | DOI: 10.1097/BRS.0b013e3181b315cc