



# A Short Review on Scientific Exploration of Doctrine of Yoga

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## ABSTRACT

**Background-**In this hasty world, each person is in search of internal harmony and self-advancement. In quest of search, we have to go round towards the aged era sciences developed for enhancing the standard of human life. *Yoga* which is deliberated to be some poses (*Asana*) boosting the flexibility and enhance the strength of the physical body is in reality much additional than it. *Yoga* thought to be a part of Ayurveda, is a totally separate and well-recognized doctrine since its inception.

**Objective-** To study and review the online journals related to interventions of yoga in different aspects of life i.e. in normal as well as diseased conditions; thus getting an view and importance of age old doctrine of yoga.

**Method-**In order to examine the efficacy of *Yoga* either as an individual or an adjunct therapy with conventional treatment at different setups; an extensive search on relevant available, validated scientific literature, several systematic reviews, Meta-analysis, Randomized controlled trials from Medline/Pub Med, Google scholar on the doctrine of *yoga* were consulted. The selected online journals, validated scientific literature is reviewed system wise and then on review basis discussion is done to see the helpfulness of *Yoga* system wise as well as overall is recorded.

**Result and Conclusion-***Yoga* which is eightfold hierarchical as per Sage Patanjali is to be understood as a science of self-consciousness. *Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana & Samadhi* are the tools to reach the ultimate power or to control and identify self. Even if one practices the five abstentions (*Yama*) or the five observances (*Niyama*), our life can be a better one as impurities of our mind are to be washed out resulting in a new oneself. Likewise, the practice of *Pranayama* helps us to control our autonomic nervous system, thus helping us out to deal with the daily dilemma of life or taking decisions wisely creating a new oneself.

**Key Words:** *Patanjali Yoga Sutra, Scientific exploration, Self-Recreation, Autonomic Nervous System*

## INTRODUCTION

In this hasty world, each person is in search of internal harmony and self-advancement. In quest of search, we have to go round towards the aged era sciences developed for enhancing the standard of human life. *Yoga* which is deliberated to be some poses (*Asana*) boosting the flexibility and enhance the strength of the physical body is in reality much additional than it. *Yoga* thought to be

a part of Ayurveda, is a totally separate and well-recognized doctrine since its inception.

Yogic practices are aimed at self-realization of harmonious existence between mind and body, human and the divine, and man and nature. *Yoga's* main teaching along with its eight limbs relates to give up of the ego through reflection, action and wisdom; first documented in a scientific format in Patanjali *YogaSutra*. The Post-classical *Yoga* period saw the development of practices meant to



use the corporal body as a means to enlightenment. Although the primary goal of the yogic practice was an achievement of oneness with the universe; health effects and relief from diseases can, in fact, be described as edging benefits of yogic practices.

## REVIEW

A lifestyle of a person is a cumulative product of physical competence co-ordinate with psychological functioning, exhibited in the outline of habits, manners, dietary and living pattern based on his own training his immediate companions. Thus, it involves an untainted psychosomatic control over the corporeal and neuronal activities. When this coordination is disturbed, it leads to the dislodging of lifestyle and consequence is a lifestyle disorder. The disease occurs when there are irreversible changes in the homeostatic equilibrium when stretched beyond physiological limits. The damage may be owing to infection, inflammation, hereditary, extreme environment, and as a sequel to aging.

Since *yoga* acts at the levels of body, mind, emotions, and energy, all the disorders of human psychology and physiology occurs as a consequence of aberrations of thought, energy, and metabolism can effectively be managed with *yoga* to a great extent. *Yoga-Asana* provides stability to the body and mind while coordinating with the breath, adopting various body postures for a variable length of time strengthens the awareness of body parts. *Pranayama* is an awareness of one's own breath and regulation. As breath is the connection mind and body, one

becomes increasingly aware of the influence of mind on the body. *Pratyahara* is aimed at conscious withdrawal from sense organs. *Dharana* is attentive to the body and mindfulness, while *Dhyana* dwells on contemplation on bodily activities and thoughts. *Samadhi* is the ultimate intellectual integration and the state of absolute bliss.

## METHOD

In order to examine the efficacy of *Yoga* either as an individual or an adjunct therapy with conventional treatment at different setups; an extensive search on relevant available, validated scientific literature, several systematic reviews, Meta-analysis, Randomized controlled trials from Medline/Pub Med, Google scholar on the doctrine of *yoga* were consulted.

## DISCUSSION

*Yoga* has been applied as a remedy with evidence in the hormonal regulation, control of autonomic nervous system, and for improvement in physical as well as mental health. The eight limbs of *Yoga* doctrine in amalgamation and in singularity are been proven to be effectual in different LSDs and further related situations<sup>1</sup>.

A précis specifies that there is relatively strong evidence to recommend that *yoga* may have beneficial effects on pain-associated disability and mental health. A clinical analysis suggests that there is an optimistic outcome of *yoga* on psychosomatic symptoms and disorders, pain



syndromes, autoimmune conditions, immune conditions, etc. *Yoga* in different mental disorders whether alleviated or depressed has been efficiently reviewed and found to be path changer as alone or adjuvant therapy<sup>2</sup>.

The outcome of *Yoga* Practices has an affirmative impact on endocrinal regulation. Cortisol which is associated with stress, anxiety, depressions, etc has been seen in lower levels in numerous reviews and trials; which not only improves these conditions but also increasing sentiment of well-being<sup>3</sup>. The Influence on the sympathetic and parasympathetic systemic activity in the autonomic nervous system is seen as a positive effect of *Yoga* practices.

Enhanced levels of Gamma-amino-butyric acid (GABA)<sup>4</sup>, reduction of Sympathetic activity, better coordination of the hypothalamic-pituitary-adrenal (HPA) axis<sup>5</sup> are seen by the respiratory coordination of Pranayama, calming techniques in Dhyana, as well as physical strength and flexibility in *Yoga*-asanas, improves the outcome in stress, mood disorders, well being and provides an anxiolytic effect<sup>6</sup>. The consequence of *Yoga* in a geriatric population shows an increase in general strength and balance is also documented<sup>7</sup>.

Modern-day high society stigma of hypertension has shown a commendable improvement in both the disease and its after effect after *Yoga* interventions<sup>8</sup>. Significant improvement is seen in the level of Plasma Glucose and Postprandial Plasma Glucose (PPPG) after the *Yoga* sessions<sup>9</sup>. Enhanced level of Hepatic lipase at the cellular level affects the increased uptake of triglycerides

by adipose tissue after the *Yoga* intervention helping in dipping the levels of Obesity<sup>10</sup>. Affirmative benefits have been seen in patients of atrial fibrillation after short *yoga* sessions<sup>11</sup>.

A study shows the molecular action on cellular, neuro-humoral, and immune systems to turn around stress-related symptoms subsequent to *yoga* intervention. An after-effect of ailing Lifestyle is sexual problems like premature ejaculation; which have also revealed a promising improvement after a specific set of *Yoga* practices<sup>12</sup>. *Yoga* in different neurological disorders like epilepsy, Parkinsonism, dementia, etc has also been studied and reported<sup>13</sup>.

Psychological well being, life satisfaction, social well being and mindfulness, on the whole, means a healthy person is also seen as the contribution of *yoga* in a systemic review and metanalysis<sup>14,15</sup>.

## CONCLUSION

After discussion the outcome of *Yoga* and its subsidiaries' in a wide prospect notably on every system, the organ of the human body both at gross as well as the subtle level is visualized. *Yoga* is, in reality, is a technology for human wellbeing and harmony, of freedom and liberation from pain and suffering, towards preservation, maintenance, and promotion of human health. With the help of *Yoga*, the person can control the involuntary activities of physical and subtle body. *Yoga* along with its eight limbs in a hierarchical manner provides us a ladder of success over our inner sorrows, pain, depressions etc. *Astanga Yoga* not only rectifies the sorrows and pain but also gives



a chance to recreate ourselves in a better person  
not only for self, family even for the community  
and country.



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