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The Synthesis of Vedic Wisdom: An Exhaustive Investigation into the Integrative Framework of Ayurveda and Yoga for Holistic Health and Clinical Medicine

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Abstract

The contemporary paradigm of global healthcare is undergoing a significant transition from a reductionist, symptom-oriented approach toward a more holistic, person-centered model of care. Central to this evolution is the reintegration of Ayurveda and Yoga, two profound systems of knowledge originating from the Vedic tradition of ancient India. This research report provides a comprehensive analysis of the synergistic relationship between these "sister sciences," exploring their shared philosophical foundations in the Shad Darshanas and Samkhya cosmology. While Ayurveda serves as a comprehensive medical system addressing physical and mental pathology through diet, lifestyle, and herbal interventions, Yoga provides the practical methodology for the transformation of consciousness and spiritual realization. Through a detailed review of clinical evidence from 2020–2025, this report examines the efficacy of integrated protocols in managing chronic non-communicable diseases, including Type 2 Diabetes, hypertension, and severe psychiatric disorders such as schizophrenia. The findings underscore the importance of the Bio-psycho-socio-spiritual (BPSS) model, which frames health as a dynamic equilibrium of biological humors, mental clarity, and existential meaning. By aligning yogic practices with Ayurvedic diagnostic guidelines, the integrative framework offers a sustainable and individualized strategy for enhancing quality of life and promoting long-term resilience in the modern world.¹

Keywords

Ayurveda, Yoga Therapy, Samkhya Philosophy, Integrative Medicine, Chronic Disease Management, 25 Tattvas, Biopsychosocial-Spiritual Model, Panchakarma, Pranayama, Metabolic Health.

1. Introduction: The Vedic Genesis of Integrative Health

The systems of Ayurveda and Yoga are not merely isolated therapeutic techniques but are interrelated branches of the vast Vedic tree of knowledge, which encompasses the totality of human life and the universe.¹ Rooted in the ancient Vedic tradition, these sciences emerged from a shared philosophical objective: the relief of suffering and the realization of human potential. In the classical framework, Ayurveda is considered an Upaveda (subsidiary Veda) associated primarily with the Rig Veda or the Atharva Veda, representing the application of Vedic principles to the science of life and healing.¹

Historically, the separation of these two disciplines is a relatively modern phenomenon, often influenced by the Western reduction of Yoga to physical exercise (*Asana*) and the commercialization of Ayurveda as a niche herbal market. However, within the original Vedic system, they functioned as a unified concept.⁹ Ayurveda provided the medical foundation for the physical body and mind, ensuring they were sufficiently healthy to support the rigorous spiritual practices (*Sadhana*) of Yoga, which aimed at higher states of consciousness and ultimate liberation (*Kaivalya*).¹

1.1 The Role of Upavedas in the Vedic System

The Upavedas serve as practical sciences that bridge transcendental Vedic knowledge with everyday human experience. Each Upaveda is traditionally linked to one of the four primary Vedas, providing a structured approach to specific domains such as medicine, music, and social order.

Upaveda	Associated Veda	Domain of Application	Primary Objectives
Ayurveda	Rig Veda Atharva Veda	Science of Life and Longevity	Health maintenance, disease prevention, and healing ⁷
Dhanurveda	Yajur Veda	Science of Warfare and Martial Arts	Physical fitness, discipline, and strategic defense ⁷
Gandharvaveda	Sama Veda	Science of Music and Fine Arts	Emotional expression, aesthetic harmony, and sacred chanting ⁷
Sthapatyaveda Arthaveda	Atharva Veda	Architecture Governance	Spatial harmony (Vastu), economics, and social stability ⁷

Ayurveda's position as an Upaveda indicates that its principles are not imposed from the exterior but are inherent to the main body of the Vedas.¹³ This intrinsic connection means that Ayurvedic healing is fundamentally aligned with the rhythms of nature and the spiritual laws governing the cosmos.

2. Philosophical Foundations: The Shad Darshanas

To understand the integrative potential of Ayurveda and Yoga, one must examine the *Shad Darshanas*, or the six orthodox systems of Vedic philosophy. These systems—Nyaya, Vaisheshika, Samkhya, Yoga, Purva Mimamsa, and Uttara Mimamsa (Vedanta)—all accept the authority of the Vedas and provide different perspectives on reality, knowledge, and existence.¹

2.1 The Interconnectivity of Philosophical Systems

Among these six, Samkhya and Yoga are the most closely allied with Ayurveda. Samkhya provides the theoretical and cosmological framework, while Yoga offers the practical methodology for the realization of those theories.¹ Ayurveda adopts the Samkhya-Yoga model to understand the human constitution and the mechanisms of disease.

- **Samkhya:** Focuses on the enumeration of the principles of nature and the distinction between consciousness (*Purusha*) and matter (*Prakriti*).¹⁵
- **Yoga:** Systematized by Patanjali, it provides the "eight-limbed" path to master the mind and senses, leading to spiritual clarity.¹
- **Nyaya and Vaisheshika:** Provide the logical framework and atomic theory used in Ayurvedic pharmacology and diagnosis.¹⁴
- **Mimamsa and Vedanta:** Address the ritualistic and metaphysical aspects of life, influencing the ethical and spiritual dimensions of healing.¹⁴

This philosophical integration ensures that the Ayurvedic physician treats more than just a physical symptom; they address the individual as a microcosm of the entire universe, following the principle of *Pindanda-Brahmanda* (the individual is the miniature of the cosmos).³

3. The Samkhya System: Cosmology of the 25 Tattvas

The Samkhya philosophy enumerates 25 *Tattvas* (principles or realities) that describe the evolution of the universe from a state of unmanifest potential to the gross material world. This cosmology is the bedrock of Ayurvedic anatomy and psychology.¹⁵

3.1 The Evolution from Consciousness to Matter

The process begins with the relationship between *Purusha* and *Prakriti*. *Purusha* is pure, inactive consciousness—the eternal witness. *Prakriti* is the primordial matter, the active source of all physical and mental phenomena.¹⁵ When the equilibrium of the three *Gunas* (Sattva, Rajas, and Tamas) within *Prakriti* is disturbed, the manifestation of the 23 subsequent *Tattvas* begins.¹⁵

Tattva Number	Category	Tattva Name	Description and Function
1	Consciousness	Purusha	The Absolute Knower; inactive, unchanging, and contentless awareness ¹⁵
2	Matter	Prakriti	Unmanifest material potential; source of the three <i>Gunas</i> ¹⁵
3	Intellect	Mahat Buddhi	Cosmic intelligence; the faculty of discrimination and decision-making ¹⁵
4	Ego	Ahamkara	The "I-maker"; the sense of self and possessiveness ¹⁵
5	Mind	Manas	The coordinating organ of thoughts and sensory input ¹⁵
6-10	Knowledge Senses	Jnanendriyas	Hearing (ear), Touching (skin), Seeing (eye), Tasting (tongue), Smelling (nose) ²⁰
11-15	Action Senses	Karmendriyas	Speaking (mouth), Grabbing (hands), Walking (feet), Procreating (genitals), Eliminating (anus) ²⁰
16-20	Subtle Elements	Tanmatras	Sound, Touch, Form, Taste, Smell; the essences of objects ¹⁶
21-25	Gross Elements	Mahabhutas	Space (Akasha), Air (Vayu), Fire (Tejas), Water (Jala), Earth (Prithvi) ¹⁶

3.2 The Psychophysiological Significance of the Tattvas

The first three manifest *Tattvas*—*Buddhi*, *Ahamkara*, and *Manas*—are collectively known as the *Antahkarana*, or the internal organ.¹⁶ In Ayurveda and Yoga, the health of the *Antahkarana* is paramount. If the *Ahamkara* (ego) overpowers the *Buddhi* (intellect), the individual loses the ability to discriminate between what is healthy and what is harmful, a state known as *Prajnaparadha* (intellectual error). This error is considered a fundamental cause of all disease.¹⁰

Furthermore, the five *Mahabhutas* (gross elements) combine in the human body to form the three biological humors, or *Doshas*: *Vata*, *Pitta*, and *Kapha*. The balance of these elements determines the physical constitution (*Prakriti*) and the current state of health (*Vikriti*).¹⁰

4. Ayurveda: The Science of Biological and Metabolic Homeostasis

Ayurveda defines health (*Swasthya*) not merely as the absence of infirmity but as a dynamic state of equilibrium involving balanced Doshas, optimal metabolic fire (*Agni*), healthy tissues (*Dhatu*), and efficient elimination of waste (*Mala*), accompanied by a clarity of mind and spirit.⁵

4.1 The Tri-Dosha Framework

The Doshas—Vata, Pitta, and Kapha—are the physiological expressions of the five elements and the three Gunas. They govern all movement, transformation, and stability in the body and mind.¹⁰

Dosha	Elemental Composition	Core Qualities	Primary Functions	Imbalance Symptoms
Vata	Air + Ether	Dry, light, cold, mobile	Respiration, circulation, nerve impulses, movement ²⁵	Anxiety, insomnia, constipation, pain, dry skin ²⁵
Pitta	Fire + Water	Oily, sharp, hot, spreading	Digestion, metabolism, thermoregulation, intellect ²⁵	Inflammation, fever, anger, skin rashes, hyperacidity ²⁵
Kapha	Water + Earth	Heavy, slow, cold, stable	Structure, lubrication, immunity, stability ²⁵	Weight gain, congestion, lethargy, depression ²⁵

4.2 The Eight Branches of Ayurveda (Ashtang Ayurveda)

The clinical scope of Ayurveda is exhaustive, traditionally divided into eight specialized branches that address every aspect of the human condition.²⁸

1. **Kaya Chikitsa (Internal Medicine):** Focuses on balancing the Agni (digestive fire) and systemic health.
2. **Bala Chikitsa (Pediatrics / Obstetrics):** Covers maternal health and childcare.
3. **Graha Chikitsa / Bhuta Vidya (Psychiatry):** Addresses mental health, behavioral disorders, and psychospiritual afflictions.
4. **Urdhvaanga Chikitsa (ENT / Ophthalmology):** Treatment of diseases from the neck up.
5. **Shalya Chikitsa (Surgery):** Ancient surgical procedures, including the pioneers of plastic surgery.
6. **Damshtra Chikitsa (Toxicology):** Treatment of environmental toxins and bites.
7. **Jara Chikitsa (Geriatrics / Rejuvenation):** Focuses on longevity and cellular renewal (*Rasayana*).
8. **Vrsha Chikitsa (Aphrodisiac Therapy):** Enhancing reproductive health and sexual vitality.²⁸

5. Yoga: The Architecture of Mental and Spiritual Mastery

Yoga, within the context of the Shad Darshanas, is the practical science of self-realization. Patanjali's *Yoga Sutras* provide the definitive structure for this practice through the *Ashtanga Yoga*, or the eight limbs.¹

5.1 The Eight Limbs of Patanjali's Yoga

These limbs progress from external ethical conduct to internal states of deep absorption.

- **Yamas (Ethical Restraints):** Ahimsa (non-violence), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (moderation), and Aparigraha (non-attachment).¹⁷
- **Niyamas (Personal Observances):** Shaucha (purity), Santosha (contentment), Tapas (discipline), Svadhyaya (self-study), and Ishvara Pranidhana (surrender to the divine).¹⁷
- **Asana (Physical Postures):** Historically intended for creating a stable seat for meditation, modern asana practices are used extensively for musculoskeletal and systemic health.¹
- **Pranayama (Breath Regulation):** The expansion and control of vital energy (*Prana*) through specific breathing techniques.¹
- **Pratyahara (Sense Withdrawal):** The internalization of energy, which is essential for profound healing and meditation.¹
- **Dharana (Concentration):** One-pointed attention, required to sustain any transformative practice.¹
- **Dhyana (Meditation):** The uninterrupted flow of awareness toward a single object.¹
- **Samadhi (Absorption):** The state where the practitioner's consciousness merges with the object of meditation, leading to liberation from spiritual suffering (*Avidya*).¹

5.2 Yoga Therapy vs. Classical Sadhana

There is a critical distinction between Yoga as *Sadhana* (spiritual practice) and Yoga as *Chikitsa* (therapy). Classical yoga texts do not contain therapeutic chapters (*Chikitsa Padas*) because the primary goal of yoga is the alleviation of spiritual suffering caused by the five *Kleshas* (afflictions), the first of which is ignorance of our true nature.¹

However, illness is recognized as a major obstacle to meditation. In the Vedic framework, when Yoga is applied for medical purposes, it is absorbed into the Ayurvedic system. Any effective "Yoga Therapy" must, therefore, be grounded in an Ayurvedic assessment of the patient's constitution and doshic imbalances.¹

6. The Bio-Psycho-Socio-Spiritual (BPSS) Model of Integrative Health

A key insight of this investigation is that the integration of Ayurveda and Yoga offers a model of health that is more comprehensive than the modern Western biopsychosocial model. By including the *spiritual* dimension, Ayurveda provides a "Bio-psycho-socio-spiritual" (BPSS) paradigm.³

6.1 Trividha Chikitsa: The Ayurvedic Therapeutic Triad

Ayurvedic psychiatry and general medicine utilize a triad of therapies that target every domain of the BPSS model.

Therapeutic Dimension	Sanskrit Name	BPSS Domain	Modern Parallel	Mechanisms and Interventions

Rational Therapy	<i>Yuktivyapasraya</i>	Bio-Medical	Pharmacotherapy / Dietetics	Reversing neurochemical and inflammatory imbalances using diet, herbs, and Panchakarma ³
Mind Management	<i>Satvavajaya</i>	Psycho-Cognitive	CBT / Mindfulness	Enhancing mental clarity (<i>Sattva</i>) through cognitive restructuring and meditation ³
Spiritual Therapy	<i>Daiva Vyapasraya</i>	Socio-Spiritual	Existential Psychotherapy	Building resilience through faith, mantras, community rituals, and ethical living ³

This synergistic approach ensures that biological stability (Rational Therapy) provides the foundation for effective psychological training (Mind Management), which is then sustained by a supportive spiritual and social context.³

7. Integrative Management of Chronic Non-Communicable Diseases (NCDs)

Non-communicable diseases, such as hypertension, Type 2 Diabetes Mellitus (T2DM), and metabolic syndrome, account for a vast majority of global morbidity. These are fundamentally "lifestyle disorders" in which the interaction of behavioral, metabolic, and psychological factors creates a persistent state of imbalance.⁵

7.1 Hypertension and Cardiovascular Health

Hypertension affects roughly 1.28 billion adults globally and is a primary driver of heart and kidney damage.³⁰ Clinical trials from 2020–2025 demonstrate that an Integrated Approach to Yoga Therapy (IAYT) combined with Ayurvedic interventions leads to significant reductions in blood pressure and coronary risk.

- **Ayurvedic Interventions:** Herbal formulations such as *Raktadabashamak Ghana Vati* and *Sarpagandha Vati*, alongside therapies like *Shirodhara* (warm oil on the forehead) and *Basti* (medicated enemas), have shown promise in lowering systolic and diastolic pressure.³⁰
- **Yogic Interventions:** Specific practices like OM chanting and Yoga Nidra (deep relaxation) effectively reduce the stress response, thereby modulating autonomic cardiovascular rhythms.³⁰
- **Outcome Data:** In a 3-month randomized controlled trial, patients in the IAYT intervention group showed significant improvements in blood pressure and lipid metabolism, reducing markers of coronary artery disease.⁴

7.2 Type 2 Diabetes Mellitus (T2DM / Prameha)

Ayurveda characterizes T2DM under *Sthula Prameha* (obese diabetes), primarily resulting from a faulty lifestyle and the accumulation of *Ama* (metabolic toxins).³²

Study / Protocol	Interventions	Duration	Outcomes
AYU-LIFE-T2D (2025)	DDR Plan (low-GI diet), Maharishi Yoga Asanas, Bhramari Pranayama ³³	12 Weeks	Reduced blood sugar, body weight, and waist size; improved emotional well-being ³³

JAHM Case Series (2025)	Personalized Prakriti-based diet, therapeutic Yoga modules ³⁴	24 Weeks	HbA1c reduction; some patients discontinued insulin; weight reduction ³⁴
Integrated AYUSH (2023)	Mamajjaka, Amalaki, and Guduchi churna with lifestyle mod and Yoga ³⁵	6 Months	Significant control of fasting and postprandial blood sugar; symptom improvement ³⁵
YoSi Pilot Study (2020)	Synergized Yoga and Siddha medicine ³⁶	3 Months	Significant reduction in BMI, HbA1c, and fasting insulin levels ³⁶

7.3 Metabolic Syndrome (MetS) and Obesity

MetS is a multifactorial condition often exacerbated by modern pharmaceutical treatments for mental health (e.g., antipsychotic-induced weight gain). A 45-day Integrated Yoga and Ayurveda (IYA) intervention, comprising *Triphala churna* (6g twice daily) and a 10-minute specific yoga program, demonstrated a statistically significant reduction in body weight, BMI, total cholesterol, and triglycerides without causing side effects.³⁷

8. Ayurvedic Psychiatry and the Management of Severe Mental Disorders

Ayurvedic psychiatry (*Manasa Roga Chikitsa*) provides a unique framework for managing conditions like schizophrenia, anxiety, and depression. It identifies mental disorders as manifestations of imbalances in the three *Manasika Gunas*—Sattva (purity), Rajas (passion), and Tamas (inertia)—and the three biological Doshas.³⁹

8.1 Integrative Treatment for Schizophrenia

A 2025 case series investigated the efficacy of IYA for the negative symptoms of chronic schizophrenia—such as social withdrawal, blunted affect, and lack of motivation—which are often unresponsive to conventional antipsychotics.⁴⁰

- **Ayurvedic Shodhana (Detox):** Included *Virechana* (therapeutic purgation), *Nasya* (nasal therapy), and *Basti* (enemas) to eliminate toxins and restore somatic stability.⁴⁰
- **Ayurvedic Shamana (Pacification):** Utilized *Medhya Rasayanas* (nootropic herbs) such as *Brahmi Ghrita* to rejuvenate the mind and improve cognition.¹⁷
- **Yogic Module:** A daily practice of asanas, pranayama, and relaxation designed to enhance mental clarity and physical energy.⁴⁰
- **Results:** The average reduction in the Scale for Assessment of Negative Symptoms (SANS) was 35.6 points. One 34-year-old male achieved complete remission and successfully secured employment following the intervention.⁴⁰

8.2 Cognitive and Emotional Assessment: Sattva Pariksha

Effective psychiatric care in Ayurveda begins with *Sattva Pariksha*, the examination of mental strength and emotional resilience.

Sattva Category	Mental Strength	Characteristic Behaviors	Tolerance Level
Pravara Sattva	Strong Excellent	/Disciplined, courageous, enthusiastic, and compassionate ⁴¹	High; can tolerate severe physical pain easily ⁴¹
Madhya Sattva	Moderate	Learns resilience by observing others; needs guidance ⁴¹	Moderate; can manage hardships with external support ⁴¹
Avara Sattva	Weak Deficient	/Prone to panic, anxiety, and depression; easily disturbed by sight of blood or bad news ⁴¹	Low; even mild pathology is experienced as severe distress ⁴¹

9. Comparative Analysis: Purification in Yoga and Ayurveda

Both systems emphasize the importance of purification as a prerequisite for deep healing. Ayurveda employs *Panchakarma*, while Hatha Yoga utilizes *Shatkarma*.²

9.1 Panchakarma and Shatkarma Synergy

Parameter	Panchakarma (Ayurveda)	Shatkarma (Yoga)
Primary Goal	Clinical detoxification and homeostasis (<i>Shodhana</i>) ⁴³	Balancing Pranic streams (Ida and Pingala) ⁴³
Internal Purgation	<i>Virechana</i> : Targeted drug-induced purgation ²⁵	<i>Shankhprakashana</i> : Saltwater flush of the entire tract ⁴⁴
Upper Body Cleansing	<i>Vamana</i> : Therapeutic vomiting for Kapha removal ⁴³	<i>Vamana Dhauti / Kunjal Kriya</i> : Gastric wash ⁴⁴
Nasal / Brain Focus	<i>Nasya</i> : Herbal oil administration in the nostrils ⁴³	<i>Neti</i> : Saline or thread-based nasal irrigation ⁴³
Concentration	Less emphasis in physical detox	<i>Trataka</i> : Purification through visual focus ⁴³

Both traditions hold that an imbalance of Doshas leads to illness. While Panchakarma is considered a prerequisite for herbal medicinal treatment, Shatkarma is essential before practicing advanced Pranayama and meditation.⁴³

10. The Science of Pranayama: Physiological and Doshic Impacts

Pranayama is the bridge between the physical and the psychological. In Ayurvedic terms, it regulates the flow of *Prana Vata*, the subtype of Vata governing the mind and heart.²⁴

10.1 Ayurvedic Evaluation of Pranayama Techniques

Technique	Ayurvedic Property	Guna Effect	Dosha Influence	Clinical Indications
Anulom Vilom (Nadi Shodhana)	<i>Nadi Shodhana</i> (Purification)	<i>Sattva Vridhi</i> (Increases clarity)	Tridosha Shamaka (Balances all) ²⁴	Anxiety, insomnia, stress management ²⁴

Bhramari (Humming Bee)	<i>Nada Chikitsa</i> (Sound healing)	<i>Sattva Vriddhi</i>	Vata-Pitta Shamaka (Calming) ²⁴	Anger, hypertension, irritability ²⁶
Bhastrika (Bellows)	<i>Agni Deepana</i> (Kindles fire)	<i>Rajas Kshaya</i>	Kapha Shamaka (Increases heat) ²⁴	Lethargy, depression, sinus congestion ²⁴
Kapalabhati (Skull Shining)	<i>Shiro Shodhana</i> (Brain cleansing)	<i>Rajas-Tamas Kshaya</i>	Kapha-Vata Shamaka ²⁴	Mental fatigue, obesity, cognitive clarity ²⁴
Sheetali / Sheetkari	<i>Shita Guna</i> (Cooling)	<i>Rajas Kshaya</i>	Pitta Shamaka (Reduces heat) ²⁴	Acidity, inflammatory disorders, tension headaches ²⁴

Recent neurophysiological research highlights that techniques like *Bhramari* stimulate the vagus nerve, activating the parasympathetic nervous system and inducing the relaxation response, thereby mitigating the harmful effects of chronic cortisol elevation.²⁴

11. Clinical Case Study: COVID-19 and Integrative Recovery

The pandemic catalyzed the exploration of integrative protocols for acute and post-acute recovery. A 2020 report documented a high-risk COVID-19 patient with multiple comorbidities—diabetes, hypertension, and chronic kidney disease—treated with an integrative IYA plan.¹⁹

- **Management:** Ayurvedic medications like *Giloy* (*Tinospora cordifolia*) and *Chyawanprasha* (Rasayana) were combined with a daily 45-minute Yoga protocol.¹⁹
- **Observations:** The patient reported a 25% relief in symptoms by day 2 and 80% relief by day 6. Critically, blood sugar levels that were previously uncontrolled with modern medicine showed significant improvement (FBS dropped from >200 mg/dl to 108 mg/dl within 14 days).¹⁹
- **Physiological Indicators:** Post-intervention tests showed a reduction in HbA1c from 9.2% to 6.6%, alongside a significant normalization of renal markers (Creatinine from 1.83 mg/dl to 0.75 mg/dl).¹⁹

This case suggests that integrative therapy can provide a scalable, non-pharmacological adjunct to conventional standard care for patients with complex metabolic and respiratory profiles.¹⁹

12. Future Directions: Toward a Pluralistic Medical Paradigm

The evidence presented in this investigation confirms that the reunion of Yoga and Ayurveda is essential for a truly holistic system of healthcare. While modern medicine provides critical acute and surgical interventions, the Vedic sciences offer a superior framework for long-term health preservation, mental stability, and root-cause resolution of lifestyle diseases.

12.1 Implementation Challenges and Opportunities

- **Reductionism:** The tendency to limit Yoga to Asana and Ayurveda to supplements obscures their deeper psychological and energetic potential.¹
- **Pluralistic Education:** National medical policies, such as India’s NEP 2020, are beginning to mandate that allopathic students understand AYUSH (traditional health systems), which is vital for effective cross-talk between consultants.⁹

- **Standardization:** Large-scale, multi-center randomized controlled trials are needed to further validate integrative protocols and establish standardized clinical guidelines for global application.⁵

13. Conclusion: The Evolutionary Necessity of Integration

The exhaustive review of philosophical foundations and contemporary clinical evidence illustrates that Ayurveda and Yoga are inseparable components of a single, unified science of life. Ayurveda provides the anatomical and physiological map, the diagnostic tools, and the metabolic corrections necessary for health, while Yoga provides the psychological discipline and spiritual depth required for human flourishing.

By adopting the Bio-psycho-socio-spiritual model inherent in these sciences, modern healthcare can transition from a model of disease management to a model of sustainable well-being. The integration of *Yuktivyapasraya* (rational), *Satvavajaya* (psychological), and *Daiva Vyapasraya* (spiritual) therapies represents a sophisticated prototype for person-centered care. As global health systems grapple with the rising tide of chronic disease and mental distress, the ancient wisdom of the Vedas offers a time-tested, evidence-informed framework for planetary healing and self-realization.¹

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