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The Benefits of Ayurveda , Naturopathy and Chakra Meditation In Health Psychology

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ABSTRACT: Ayurveda is an [alternative medicine](#) system with historical roots in the Indian subcontinent. The theory and practice of Ayurveda is [pseudoscientific](#). Ayurveda is heavily practiced in India and Nepal, where around 80% of the population report using it. Ayurveda therapies have varied and evolved over more than two millennia. Therapies include [herbal medicines](#), [special diets](#), [meditation](#), [yoga](#), [massage](#), [laxatives](#), [enemas](#), and medical oils. Ayurvedic preparations are typically based on complex herbal compounds, minerals, and metal substances (perhaps under the influence of early Indian alchemy or [rasashastra](#)). Ancient Ayurveda texts also taught surgical techniques, including [rhinoplasty](#), [kidney stone extractions](#), sutures, and the extraction of foreign objects. Naturopathy—also called naturopathic medicine—is a medical system that has evolved from a combination of traditional practices and health care approaches popular in Europe during the 19th century. A wide array of [pseudoscientific](#) practices branded as "natural", "non-invasive", or promoting "self-healing" are employed by its practitioners, who are known as naturopaths. Difficult to generalize, these treatments range from outright [quackery](#), like [homeopathy](#), to widely accepted practices like certain forms of [psychotherapy](#). The ideology and methods of naturopathy are based on [vitalism](#) and [folk medicine](#) rather than [evidence-based medicine](#), although practitioners may use techniques supported by evidence. When translated, *chakra* means 'wheel' or 'circle'. A *chakra* is nothing but a point of sensation in our body. This point, alternately, gives us pleasure and pain.

Many symbols have been used since ancient times to represent *chakras*, such as a wheel or a flower-like lotus. However, there are no objects present at these points. They are simply points where our *prana* (life force energy) accumulates within the body. There are 109 chakras in our body, out of which 108 are in the physical body and one is in the astral body (what we commonly refer to as aura). The concept of the chakra arose in the early traditions of [Hinduism](#). Beliefs differ between the Indian religions, with many Buddhist texts consistently mentioning five chakras, while Hindu sources reference six or seven. Early Sanskrit texts speak of them both as meditative visualizations combining flowers and mantras and as physical entities in the body. Within [Kundalini yoga](#), the techniques of [breathing exercises](#), [visualizations](#), [mudras](#), [bandhas](#), [kriyas](#), and [mantras](#) are focused on manipulating the flow of subtle energy through chakras

KEYWORDS: chakra meditation, ayurveda, naturopathy, pseudoscientific, psychotherapy, mantras, energy

I.INTRODUCTION

The main classical Ayurveda texts begin with accounts of the transmission of medical knowledge from the gods to sages, and then to human physicians. Printed editions of the Sushruta Samhita (Sushruta's Compendium), frame the work as the teachings of Dhanvantari, Hindu god of Ayurveda, incarnated as King Divodāsa of Varanasi, to a group of physicians, including Sushruta. [1,2] The oldest manuscripts of the work, however, omit this frame, ascribing the work directly to King Divodāsa. Through well-understood processes of modernization and globalization, Ayurveda has been adapted for Western consumption, notably by Baba Hari Dass in the 1970s and Maharishi Ayurveda in the 1980s. Historical evidence for Ayurvedic texts, terminology and concepts appears from the middle of the first millennium BCE onwards. In Ayurveda texts, Dosha balance is emphasized, and suppressing natural urges is considered unhealthy and claimed to lead to illness. Ayurveda treatises describe three elemental doshas viz. vāta, pitta and kapha, and state that balance (Skt. *sāmyatva*) of the doshas results in health, while imbalance (*viśamatva*) results in disease. Ayurveda

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treatises divide medicine into eight canonical components. Ayurveda practitioners had developed various medicinal preparations and surgical procedures from at least the beginning of the common era. There is no good evidence that Ayurveda is effective to treat or cure cancer. Some Ayurvedic preparations have been found to contain lead, mercury, and arsenic, substances known to be harmful to humans. A 2008 study found the three substances in close to 21% of U.S. and Indian-manufactured patent Ayurvedic medicines sold through the Internet. The public health implications of such metallic contaminants in India are unknown.[3,4]

Naturopathic practitioners commonly recommend against following modern medical practices, including but not limited to medical testing, drugs, vaccinations, and surgery. Instead, naturopathic practice relies on unscientific notions, often leading naturopaths to diagnoses and treatments that have no factual merit. Naturopathy is considered by the medical profession to be ineffective and harmful, raising ethical issues about its practice. In addition to condemnations and criticism from the medical community, such as the American Cancer Society, naturopaths have repeatedly been denounced as and accused of being charlatans and practicing quackery. Naturopaths are known for their frequent campaigning for legal recognition in the United States. Naturopathy is illegal in two U.S. states and tightly regulated in many others. Some states have lax regulations, however, and may allow naturopaths to perform minor surgery or even prescribe drugs. While some schools exist for naturopaths, and some jurisdictions allow such practitioners to call themselves doctors, the lack of accreditation, scientific medical training, and quantifiable positive results means they lack the competency of true medical doctors.[5,6]

Of the 109 *chakras* in the body, there are seven main *chakras*. They are:

1. *Muladhara Chakra* - at the base of the spine, just above the anus
2. *Swadishthana Chakra* - behind the genitals
3. *Manipura Chakra* - in the belly button region
4. *Anahata Chakra* - in the heart region
5. *Vishuddhi Chakra* - near the thyroid
6. *Ajna Chakra* - in the region between the two eyebrows, right in front of the pituitary gland
7. *Sahasrara Chakra* - at the crown of the head

Each of these seven chakras is linked to our emotions intricately. Like a coin, each emotion has two sides - one positive and the negative.

- *Muladhara Chakra* is associated with inertia and enthusiasm.
- *Swadishthana Chakra* is associated with creation and procreation. When this chakra gets activated, one experiences either a burst of ingenuity and creativity or excessive lust.
- In the *Manipura Chakra*, emotions are in the form of joy[7,8] generosity, greed, and jealousy.
- The *Anahata Chakra* is associated with love and hate. It is no coincidence that when we fall in love, our heart skips a beat; at the same time, when we are rejected in love, we experience a heartbreak. Fear is also associated with the *Anahata Chakra*.
- The *Vishuddhi Chakra* is associated with gratefulness and grief.
- In the *Ajna Chakra*, emotions such as anger and awareness arise.
- In the *Sahasrara Chakra*, there is only bliss - deep joy!

Activating all the seven *chakras* can open up a whole new dimension of life. As each of the *chakras* is capable of throwing up positive as well as negative emotions in us, it is important to activate the *chakras* so that we evoke positive emotions. When we [meditate](#), the mind settles down, and we get in touch with our inner Self from where we can channelize the *prana*. Meditation can propel the *prana*, which is lying dormant in the *Muladhara Chakra* up to the *Sahasrara Chakra*, with the spinal cord acting as a pipeline. When even a tiny particle of energy reaches the *Sahasrara Chakra*, we experience bliss and absolute joy. Activating the seven *chakras* has been the main pursuit of spiritual seekers over the ages.[9,10]

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II.DISCUSSIONS

The earliest classical Sanskrit works on Ayurveda describe medicine as being divided into eight components (Skt. *āṅga*). This characterization of the physician's art, "the medicine that has eight components" (Skt. *cikitsāyām aṣṭāṅgāyām*), is first found in the Sanskrit epic the *Mahābhārata*, c. 4th century BCE. The components are: [11,12]

- *Kāyachikitsā*: general medicine, medicine of the body
- *Kaumāra-bhṛtya* (Pediatrics): Discussions about prenatal and postnatal care of baby and mother; methods of conception; choosing the child's sex, intelligence, and constitution; childhood diseases; and midwifery
- *Śalyatantra*: surgical techniques and the extraction of foreign objects
- *Śhālākyaatantra*: treatment of ailments affecting openings or cavities in the upper body: ears, eyes, nose, mouth, etc.
- *Bhūtavidyā*: pacification of possessing spirits, and the people whose minds are affected by such possession
- *Agadatantra/Vishagara-vairodh Tantra* (Toxicology): includes epidemics; toxins in animals, vegetables and minerals; and keys for recognizing those anomalies and their antidotes
- *Rasāyatantra*: rejuvenation and tonics for increasing lifespan, intellect and strength
- *Vājīkaraṇatantra*: aphrodisiacs; treatments for increasing the volume and viability of semen and sexual pleasure; infertility problems; and spiritual development (transmutation of sexual energy into spiritual energy)

The three postulated elemental bodily humors, the *doshas* or *tridosha*, are *vata* (air, which some modern authors equate with the nervous system), *pitta* (bile, fire, equated by some with enzymes), and *kapha* (phlegm, or earth and water, equated by some with mucus). Contemporary critics assert that *doshas* are not real, but are a fictional concept. The humours (*doshas*) may also affect mental health.[13,14] Each *dosha* has particular attributes and roles within the body and mind; the natural predominance of one or more *doshas* thus explains a person's physical constitution (*prakṛiti*) and personality. Ayurvedic tradition holds that imbalance among the bodily and mental *doshas* is a major etiologic component of disease. One Ayurvedic view is that the *doshas* are balanced when they are equal to each other, while another view is that each human possesses a unique combination of the *doshas* which define this person's temperament and characteristics. In either case, it says that each person should modulate their behavior or environment to increase or decrease the *doshas* and maintain their natural state. Practitioners of Ayurveda must determine an individual's bodily and mental *dosha* makeup, as certain *prakṛiti* are said to predispose one to particular diseases. For example, a person who is thin, shy, excitable, has a pronounced *Adam's apple*, and enjoys of esoteric knowledge is likely *vata prakṛiti* and therefore more susceptible to conditions such as flatulence, stuttering, and rheumatism. [15,16] Deranged *vata* is also associated with certain mental disorders due to excited or excess *vayu* (gas), although the Ayurvedic text *Charaka Samhita* also attributes "insanity" (*ummada*) to cold food and possession by the ghost of a sinful Brahman (*brahmarakshasa*)

Ama (a *Sanskrit* word meaning "uncooked" or "undigested") is used to refer to the concept of anything that exists in a state of incomplete transformation. With regards to *oral hygiene*, it is claimed to be a toxic byproduct generated by improper or incomplete *digestion*. The concept has no equivalent in *standard medicine*. In medieval taxonomies of the Sanskrit knowledge systems, Ayurveda is assigned a place as a subsidiary *Veda* (*upaveda*). Some medicinal plant names from the *Atharvaveda* and other Vedas can be found in subsequent Ayurveda literature. Some other school of thoughts considers 'Ayurveda' as the '*Fifth Veda*'. The earliest recorded theoretical statements about the canonical models of disease in Ayurveda occur in the earliest *Buddhist Canon*. Naturopaths are often opposed to mainstream medicine and take an antivaccinationist stance.[17]

The particular modalities used by a naturopath vary with training and scope of practice. These may include herbalism, homeopathy, acupuncture, nature cures, physical medicine, applied kinesiology, colonic enemas, chelation therapy, color therapy, cranial osteopathy, hair analysis, iridology, live blood analysis, ozone therapy, psychotherapy, public

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health measures and hygiene, reflexology, rolfing, massage therapy, and traditional Chinese medicine. Nature cures include a range of therapies based on exposure to natural elements such as sunshine, fresh air, or heat or cold, as well as nutrition advice such as following a vegetarian and whole food diet, fasting, or abstention from alcohol and sugar. Physical medicine includes naturopathic, osseous, or soft tissue manipulative therapy, sports medicine, exercise, and hydrotherapy. Psychological counseling includes meditation, relaxation, and other methods of stress management. A 2004 survey determined the most commonly prescribed naturopathic therapeutics in Washington state and Connecticut were botanical medicines, vitamins, minerals, homeopathy, and allergy treatments. An examination published in 2011 of naturopathic clinic websites in Alberta and British Columbia found that the most commonly advertised therapies were homeopathy, botanical medicine, nutrition, acupuncture, [18,19] lifestyle counseling, and detoxification. Naturopathy as a whole lacks an adequate scientific basis, and it is rejected by the medical community. Although it includes valid lifestyle advice from mainstream medicine (healthy sleep, balanced diet, regular exercise), it typically adds a range of pseudoscientific beliefs. Some methods rely on immaterial "vital energy fields", the existence of which has not been proven, and there is concern that naturopathy as a field tends towards isolation from general scientific discourse. Naturopathy is criticized for its reliance on and its association with unproven, disproven, and other controversial alternative medical treatments, and for its vitalistic underpinnings. Natural substances known as nutraceuticals show little promise in treating diseases, especially cancer, as laboratory experiments have shown limited therapeutic effect on biochemical pathways, while clinical trials demonstrate poor bioavailability. According to the American Cancer Society, "scientific evidence does not support claims that naturopathic medicine can cure cancer or any other disease". In a survey of methods used by naturopaths in fourteen countries reported that 27% of clients received acupuncture, 22% homeopathy, 16% "other energetic medicines", and 13.5% were given hydrotherapy. A mean of 4.0 "treatments" were provided to each customer. One-third (33%) of patients consulted with only the naturopath to manage their primary health concern.[20,21]

The Chakras are part of esoteric ideas and concepts about physiology and psychic centers that emerged across Indian traditions. The belief held that human life simultaneously exists in two parallel dimensions, one "physical body" (sthula sarira) and other "psychological, emotional, mind, non-physical" it is called the "subtle body" (sukshma sarira). This subtle body is energy, while the physical body is mass. The psyche or mind plane corresponds to and interacts with the body plane, and the belief holds that the body and the mind mutually affect each other. The subtle body consists of nadi (energy channels) connected by nodes of psychic energy called chakra. The belief grew into extensive elaboration, with some suggesting 88,000 chakras throughout the subtle body. The number of major chakras varied between various traditions, but they typically ranged between four and seven. Nyingmapa Vajrayana Buddhist teachings mention eight chakras and there is a complete yogic system for each of them. The important chakras are stated in Hindu and Buddhist texts to be arranged in a column along the spinal cord, from its base to the top of the head, connected by vertical channels. The tantric traditions sought to master them, awaken and energize them through various breathing exercises or with assistance of a teacher. These chakras were also symbolically mapped to specific human physiological capacity, seed syllables (bija), sounds, subtle elements (tanmatra), in some cases deities, colors and other motifs. Belief in the chakra system of Hinduism and Buddhism differs from the historic Chinese system of meridians in acupuncture. Unlike the latter, the chakra relates to subtle body, wherein it has a position but no definite nervous node or precise physical connection. The tantric systems envision it as continually present, highly relevant and a means to psychic and emotional energy.[22,23] It is useful in a type of yogic rituals and meditative discovery of radiant inner energy (prana flows) and mind-body connections. The meditation is aided by extensive symbology, mantras, diagrams, models (deity and mandala). The practitioner proceeds step by step from perceptible models, to increasingly abstract models where deity and external mandala are abandoned, inner self and internal mandalas are awakened. Imbalance in the *chakra* leads to tiredness, poor sleep, lower back pain, sciatica, constipation, depression, immune-related disorders, obesity, and eating disorders.

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The behavioral impact of the imbalance:	Traits of a balanced <i>chakra</i> :
ungrounded fear	a feeling of being grounded and centered
anger	sense of commitment and independence
low self-esteem	energy and vitality
insecurity	strength and stillness
obsession with comfort	ability to digest food well
possessiveness	Non-possessiveness

III.RESULTS

The vast majority (90%) of Ayurvedic remedies are plant based.^[58] Plant-based treatments in Ayurveda may be derived from roots, leaves, fruits, bark, or seeds; some examples of plant-based substances include [cardamom](#) and [cinnamon](#). In the 19th century, William Dymock and co-authors summarized hundreds of plant-derived medicines along with the uses, microscopic structure, chemical composition, toxicology, prevalent myths and stories, and relation to commerce in [British India](#). [Triphala](#), an herbal formulation of three fruits, [Amalaki](#), [Bibhitaki](#), and [Haritaki](#), is one of the most commonly used Ayurvedic remedies. The herbs [Withania somnifera](#) (Ashwagandha) and [Ocimum tenuiflorum](#) (Tulsi) are also routinely used in Ayurveda. Animal products used in Ayurveda include milk, bones, and [gallstones](#). In addition, fats are prescribed both for consumption and for external use. Consumption of minerals, including [sulphur](#), [arsenic](#), lead, [copper sulfate](#) and gold, are also prescribed. The addition of minerals to herbal medicine is called [rasashastra](#).

Ayurveda uses alcoholic beverages called *Madya*, which are said to adjust the *doshas* by increasing *pitta* and reducing *vatta* and *kapha*. *Madya* are classified by the raw material and fermentation process, and the categories include: sugar-based, fruit-based, cereal-based, cereal-based with herbs, fermented with vinegar, and tonic wines. The intended outcomes can include causing purgation, improving digestion or taste, creating dryness, or loosening joints. Ayurvedic texts describe *Madya* as non-viscid and fast-acting, and say that it enters and cleans minute pores in the body. [24]

Purified [opium](#) is used in eight Ayurvedic preparations and is said to balance the *vata* and *kapha doshas* and increase the *pitta dosha*. It is prescribed for diarrhea and dysentery, for increasing the sexual and muscular ability, and for affecting the brain. The sedative and pain-relieving properties of opium are considered in Ayurveda. The use of opium is found in the ancient Ayurvedic texts, and is first mentioned in the *Sarnghadhara Samhita* (1300–1400 CE), a book on pharmacy used in [Rajasthan](#) in Western India, as an ingredient of an aphrodisiac to delay male ejaculation. It is possible that opium was brought to India along with or before [Muslim conquests](#). The book *Yoga Ratnakara* (1700–1800 CE, unknown author), which is popular in [Maharashtra](#), uses opium in a herbal-mineral composition prescribed for diarrhea. In the *Bhaisajya Ratnavali*, opium and [camphor](#) are used for acute gastroenteritis. In this drug, the respiratory depressant action of opium is counteracted by the respiratory stimulant property of camphor. Later books have included the narcotic property for use as analgesic pain reliever. [Cannabis indica](#) is also mentioned in the ancient Ayurveda

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books, and is first mentioned in the *Sarngadhara Samhita* as a treatment for diarrhea. In the *Bhaisajya Ratnavali* it is named as an ingredient in an aphrodisiac.

Ayurveda says that both oil and tar can be used to stop bleeding, and that traumatic bleeding can be stopped by four different methods: [ligation](#) of the [blood vessel](#), [cauterisation](#) by heat, use of preparations to facilitate [clotting](#), and use of preparations to [constrict](#) the blood vessels. Massage with oil is commonly prescribed by Ayurvedic practitioners. Oils are used in a number of ways, including regular consumption, anointing, smearing, head massage, application to affected areas, and [oil pulling](#). Liquids may also be poured on the patient's forehead, a technique called *shirodhara*. Naturopaths often recommend exposure to naturally occurring substances, such as sunshine, herbs and certain foods, as well as activities they describe as natural, such as exercise, meditation and relaxation. Naturopaths claim that these natural treatments help restore the body's innate ability to heal itself without the adverse effects of conventional medicine. However, "natural" methods and chemicals are not necessarily safer or more effective than "artificial" or "synthetic" ones, and any treatment capable of eliciting an effect may also have deleterious side effects. Certain naturopathic treatments offered by naturopaths, such as homeopathy, rolfing, and iridology, are widely considered pseudoscience or quackery. Stephen Barrett of QuackWatch and the National Council Against Health Fraud has stated that naturopathy is "simplistic and that its practices are riddled with quackery". "Non-scientific health care practitioners, including naturopaths, use unscientific methods and deception on a public who, lacking in-depth health care knowledge, must rely upon the assurance of providers. Quackery not only harms people, it undermines the ability to conduct scientific research and should be opposed by scientists", says William T. Jarvis. In the Australian case against Marlyin Bodnar, who advised a mother to treat her infant son's eczema with a raw food diet which nearly led to the child's starvation death, Judge Peter Berman said, "Well intentioned but seriously misguided advice is, as the facts of this case demonstrate, capable of causing great harm and even death to vulnerable children." Furthermore, Britt Hermes criticizes the "pervasive culture of patient blaming" among naturopathic practitioners, where "when something doesn't work for the patient and the patient is not experiencing all of the positive effects and zero side-effects that are promised with the therapy, it's never because the therapy doesn't work, it's because the patient didn't do something right." [25]

Below are the common [new age](#) description of these six chakras and the seventh point known as sahasrara. This [new age](#) version incorporates the [Newtonian colors](#) of the rainbow not found in any ancient Indian system.






Image of chakra	Name	Sanskrit (Translation)	Location	No. of petals	Modern colour	Seed syllable	Description
	Sahasrara	सहस्रार "Thousand-petaled"	Crown	1000	Multi or violet	—	Highest spiritual centre, pure consciousness, containing neither object nor subject. When the feminine Kundalini Shakti rises to this point, it unites with the masculine Shiva, giving self-realization and samadhi. In esoteric Buddhism, it is called Mahasukha, the petal lotus of "Great Bliss" corresponding to the fourth state of Four Noble Truths.
	Ajna or Agya	आज्ञा "Command"	Between eyebrows	2	Indigo	—	Guru chakra, or in New Age usage third-eye chakra, the subtle center of energy, where the tantra guru touches the seeker during the initiation ritual. He or she commands the awakened kundalini to pass through this centre.

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	Vishuddha	विशुद्ध "Purest"	Throat	16	Blue	<i>Ham</i> (space)	16 petals covered with the sixteen Sanskrit vowels. Associated with the element of space (akasha). The residing deity is Panchavakra shiva, with 5 heads and 4 arms, and the Shakti is Shakini. In esoteric Buddhism, it is called Sambhoga and is generally considered to be the petal lotus of "Enjoyment" corresponding to the third state of Four Noble Truths.
	Anahata	अनाहत "Unstruck"	Heart	12	Green	<i>Yam</i> (air)	Within it is a yantra of two intersecting triangles, forming a hexagram, symbolising a union of the male and female, and the element of air (vayu). The presiding deity is Ishana Rudra Shiva, and the Shakti is Kakini. In esoteric Buddhism, this Chakra is called Dharma and is generally considered to be the petal lotus of "Essential nature" and corresponding to the second state of Four Noble Truths.
	Manipura	मणिपूर "Jewel city"	Navel	10	Yellow	<i>Ram</i> (fire)	For the Nath yogi meditation system, this is described as the <i>Madhyama-Shakti</i> or the intermediate stage of self-discovery. This chakra is represented as a downward pointing triangle representing fire in the middle of a lotus with ten petals. The presiding deity is Braddha Rudra, with Lakini as the Shakti.
	Svadhishthana	स्वाधिष्ठान "Where the self is established"	Root of sexual organs	6	Orange	<i>Vam</i> (water)	Svadhishthana is represented with a lotus within which is a crescent moon symbolizing the water element. The presiding deity is Brahma, with the Shakti being Rakini (or Chakini) In esoteric Buddhism, it is called Nirmana, the petal lotus of "Creation" and corresponding to the first state of Four Noble Truths ¹
	Muladhara	मूलाधार "Root"	Base of spine	4	Red	<i>Lam</i> (earth)	Dormant Kundalini is often said to be resting here, wrapped three and a half, or seven or twelve times. Sometimes she is wrapped around the black Svayambhu linga, the lowest of three obstructions to her full rising (also known as knots or granthis). It is symbolised as a four-petaled lotus with a yellow square at its center

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							representing the element of earth. The seed syllable is <i>Lam</i> for the earth element. All sounds, words and mantras in their dormant form rest in the muladhara chakra, where Ganesha resides, while the Shakti is Dakini. The associated animal is the elephant.
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IV.CONCLUSIONS

Traditional Indian medicine (ayurveda) is becoming increasingly popular, with many chronic conditions responding to it well. Most patients begin to take conventional medications as soon as their diagnoses are made, so ayurvedic treatments are usually undergone alongside and/or after conventional medical approaches. A detailed knowledge of the action of food, spices, and medicinal plants is needed in order to understand their potential influence fully. While societal use of ayurvedic plants and Indian spices is commonplace, without ill effect, the use of more concentrated products made from single plants, often in the form of teas or tablets, is of more concern. The mechanisms by which polyherbal drugs and their extracts act differ in many respects from the actions of single substances or synthetic drugs. Despite the fact that ayurvedic medicines are based on natural herbal materials, their safety depends on their method of administration, taking into account individuals' needs and their specific disease conditions.

Naturopathy takes a holistic approach to wellness. Naturopathy supports a person to live a healthy lifestyle. The foundations of naturopathy are based on the importance of a healthy diet, clean fresh water, sunlight, exercise and stress management. Naturopathy aims to educate the person to look after their own health and the health of their family, minimising symptoms of any illness, supporting the body's capacity to heal, and balancing the body so that illness is less likely to occur in the future. A range of therapies are used to support the person. Therapies may include nutritional medicine, diet advice, herbal medicine, homeopathy, lifestyle advice, and tactile therapies, such as massage, acupressure or Bowen technique.[26] When a *chakra* i.e. wheel of energy is stuck, movement can help release the *prana* (energy). Yoga postures are a great way to release stale or stuck energy from the body because they invite fresh, vital energy back in through poses and the breath. The practice of yoga ultimately leads us to a state of union, which is possible when we create a state in our body where energy can flow freely from the base of the spine (the Root Chakra), through and beyond the top of the head (the Crown Chakra). When energy can flow freely through us like this, we can achieve a state of union with [cosmic energy](#), which flows through all living things. When each chakra is unblocked, it spins like a wheel, hence the word '*chakra*' meaning 'wheel' in Sanskrit. Since yoga is both a physical and spiritual practice, [yoga poses](#) are not only exercises for your body but also your mind, emotions, and spirit, making it the perfect practice for balancing your *chakras*.[26]

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3. ^ Beall, Jeffrey (2015). "Scientific soundness and the problem of predatory journals". In Kaufman, Allison B.; Kaufman, James C. (eds.). Pseudoscience: The Conspiracy Against Science. MIT Press. p. 293. ISBN 978-0-262-03742-6. Ayurveda, a traditional Indian medicine, is the subject of more than a dozen, with some of these 'scholarly' journals devoted to Ayurveda alone..., others to Ayurveda and some other pseudoscience....Most current Ayurveda research can be classified as 'tooth fairy science,' research that accepts as its premise something not scientifically known to exist....Ayurveda is a long-standing system of beliefs and traditions, but its claimed effects have not been scientifically proven. Most Ayurveda researchers might as well be studying the tooth fairy. The German publisher Wolters Kluwer bought the Indian open-access publisher Medknow in 2011....It acquired its

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entire fleet of journals, including those devoted to pseudoscience topics such as An International Quarterly Journal of Research in Ayurveda.

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5. ^ Quack, Johannes (2011). Disenchanted India: Organized Rationalism and Criticism of Religion in India. Oxford University Press. pp. 213, 3. ISBN 978-0-19-981260-8. ordinary members told me how they practice some of these pseudosciences, either privately or as certified doctors themselves, most often Ayurveda.
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