# Amrutha Yoga (Aithal Yoga) as a New Yoga for Healthy Aging and Cognitive Wellness: A Conceptual and Exploratory Research Based Proposal

**P. S. Aithal**
Professor, Poornaprajna Institute of Management, Udupi, 576101, India,
Orchid ID: 0000-0002-4691-8736; E-mail: psaithal@gmail.com

**Area/Section:** Philosophical Science.
**Type of the Paper:** Exploratory Research.
**Number of Peer Reviews:** Two.
**Type of Review:** Peer Reviewed as per |C|O|P|E| guidance.
**Indexed in:** OpenAIRE.
**DOI:** https://doi.org/10.5281/zenodo.20472682
**Google Scholar Citation:** PIJPL

**How to Cite this Paper:**
Aithal, P. S. (2026). Amrutha Yoga (Aithal Yoga) as a New Yoga for Healthy Aging and Cognitive Wellness: A Conceptual and Exploratory Research Based Proposal. *Poornaprajna International Journal of Philosophy & Languages (PIJPL), 3*(1), 473-528. DOI: https://doi.org/10.5281/zenodo.20472682

**Poornaprajna International Journal of Philosophy & Languages (PIJPL)**
A Refereed International Journal of Poornaprajna Publication, India.
**ISSN: 3107-4634**

Crossref DOI: https://doi.org/10.64818/PIJPL.3107.4634.0045

Received on: 25/04/2026
Published on: 31/05/2026

# Amrutha Yoga (Aithal Yoga) as a New Yoga for Healthy Aging and Cognitive Wellness: A Conceptual and Exploratory Research Based Proposal

**P. S. Aithal**
Professor, Poornaprajna Institute of Management, Udupi, 576101, India,
Orchid ID: 0000-0002-4691-8736; E-mail: psaithal@gmail.com

## ABSTRACT

Modern society is increasingly affected by lifestyle-related disorders such as obesity, stress, anxiety, cognitive fatigue, hypertension, poor respiratory health, and sedentary living patterns. The rising prevalence of these conditions has created a growing demand for low-cost, time-efficient, and easily accessible preventive wellness systems that can simultaneously support physical health, mental relaxation, and cognitive well-being. Within the broader framework of Indian Yogic Science and Indian Knowledge Systems (IKS), this paper introduces and explores a novel breath-synchronized yogic formulation termed *Amrutha Yoga* or *Aithal Yoga*, conceptualized as a compact movement–breathing meditation system intended to promote longevity, cognitive enhancement, and preventive mind–body wellness. The proposed practice integrates rhythmic forward bending, abdominal compression, synchronized deep exhalation and inhalation, mindful movement, and controlled breathing within a simplified daily protocol requiring minimal time, space, and physical resources.

The study addresses the research problem of increasing physical inactivity and stress-related health deterioration among modern populations, while also identifying the lack of scientifically interpreted compact yogic systems specifically designed for sustainable daily practice. The objectives of the study are to systematically interpret the structure and mechanism of Amrutha Yoga, evaluate its potential role in meditation, stress reduction, abdominal and visceral fat management, cognitive enhancement, and healthy aging, and examine its feasibility as a scalable preventive wellness innovation. The study adopts a qualitative exploratory research methodology using conceptual, descriptive, interpretative, and comparative approaches. Secondary data were collected from classical and contemporary yoga literature, Indian wellness philosophies, neuroscience-oriented breathing studies, preventive healthcare research, meditation literature, and the uploaded conceptual draft papers on Amrutha Yoga.

The analytical frameworks used include SWOC Analysis, ABCD Analysis from practitioners' and trainers' perspectives, comparative evaluation with conventional yogic systems, and multidimensional Impact Analysis. The exploratory findings indicate that the synchronized breathing and compression–expansion mechanism of Amrutha Yoga may contribute to parasympathetic nervous system activation, stress reduction, respiratory efficiency, improved circulation, mindful awareness, abdominal activation, and enhanced cognitive calmness. The study further interprets Amrutha Yoga as a form of dynamic breath-centered meditation and a low-cost public-health-oriented wellness model suitable for busy professionals, elderly populations, students, and sedentary individuals.

The originality of the paper lies in proposing a new integrated yogic formulation that combines movement, pranayama, mindfulness, abdominal compression, and rhythmic repetition into a concise wellness methodology. The paper also discusses the potential for intellectual-property protection through standardized instructional frameworks, training systems, wellness protocols, and scholarly documentation, while recognizing the challenges associated with patenting yoga-related innovations rooted in traditional knowledge systems. The study concludes that Amrutha Yoga represents a promising exploratory wellness innovation with potential applications in preventive healthcare, cognitive wellness, healthy aging, and public

wellness promotion. However, future scientific validation through physiological, neurological, metabolic, and clinical studies—including EEG analysis, cortisol assessment, cognitive testing, and longitudinal health trials—is strongly recommended to establish empirical evidence regarding its effectiveness and broader therapeutic implications.

**Keywords:** Amrutha Yoga, Aithal Yoga, Longevity, Cognitive Enhancement, Exploratory Research, Mind–Body Wellness, Breath Meditation, Dynamic Yoga, Preventive Healthcare, Yogic Innovation

## 1. INTRODUCTION :

### 1.1 Background of Lifestyle Disorders:

Modern lifestyle disorders have emerged as a major public-health concern because contemporary living increasingly involves prolonged sitting, digital dependence, low physical activity, irregular sleep, high mental pressure, and unhealthy dietary patterns. Sedentary behaviour is now recognised as an independent health risk, associated with obesity, cardiovascular disease, metabolic disorders, diabetes, cancer risk, and premature mortality (Biswas et al. (2015), [1]; Park et al. (2020), [2]). In this context, preventive wellness systems such as yoga, breathing practices, and mind–body exercises are gaining importance because they are relatively low-cost, accessible, and suitable for daily lifestyle correction.

Sedentary lifestyles have become common among students, office workers, business executives, elderly people, and technology-dependent populations. Long hours of sitting reduce energy expenditure, weaken musculoskeletal activity, disturb glucose and lipid metabolism, and increase the risk of abdominal obesity and cardiovascular complications (Saunders et al. (2020). [3]; Rezende et al. (2014), [4]). Therefore, even short-duration movement-based wellness practices may become useful if they encourage regular body activation, stretching, circulation, and breathing awareness. Amrutha Yoga becomes relevant here because it is proposed as a compact, standing, breath-synchronized practice requiring little time and space.

Stress-related disorders are another major dimension of modern lifestyle disease. Chronic stress influences the nervous system, endocrine system, immune system, cardiovascular system, and emotional regulation. Long-term stress exposure is associated with inflammation, hypertension, diabetes, digestive disturbances, sleep problems, anxiety, and depression (Schneiderman et al. (2005). [5]; Mariotti (2015). [6]). Hence, a practice that combines slow breathing, rhythmic body movement, abdominal compression, and mindful attention may help create relaxation responses and reduce stress reactivity.

Cognitive fatigue is also increasing due to continuous screen exposure, multitasking, information overload, academic pressure, and work-related mental strain. Mental fatigue reduces attention, decision-making capacity, memory efficiency, emotional control, and physical performance (Marcora et al. (2009). [7]; Van Cutsem et al. (2017). [8]. Since Amrutha Yoga includes breath awareness, synchronized movement, and inward concentration, it may be explored as a simple movement-meditation practice for improving mental freshness, concentration, and cognitive readiness.

Obesity, especially abdominal obesity and visceral fat accumulation, is another important lifestyle disorder. Visceral fat is metabolically active and is strongly associated with insulin resistance, inflammation, metabolic syndrome, cardiovascular risk, fatty liver, and diabetes (Shah et al. (2014). [9]; Elffers et al. (2017). [10]). Modern inactive lifestyles, stress eating, poor sleep, and hormonal imbalance worsen this condition. Since Amrutha Yoga involves forward bending, abdominal compression, deep exhalation, and repeated movement, it may be conceptually studied for its possible supportive role in abdominal activation, digestion, stress reduction, and metabolic balance.

Mental-health concerns such as anxiety, depression, emotional instability, irritability, and burnout have also become closely linked with lifestyle disorders. Physical inactivity and poor stress management are associated with higher risk of anxiety and depressive symptoms, while regular movement and mind–body practices show positive associations with psychological well-being (Rebar et al. (2015). [11]). Thus, the background of lifestyle disorders justifies the need for simple, safe, low-cost, and time-efficient wellness formulations. Amrutha Yoga or Aithal Yoga may be positioned within this need as an exploratory preventive mind–body practice aimed at supporting longevity, cognitive enhancement, stress reduction, and holistic wellness.

### 1.2 Importance of Yoga and Breathing Practices:

Yoga has been an integral part of Indian knowledge traditions for thousands of years and is widely regarded as a holistic system for harmonizing the body, mind, breath, and consciousness. Traditional yogic sciences described in texts such as the *Yoga Sutras of Patanjali*, *Hatha Yoga Pradipika*, and other classical yogic literature emphasize self-regulation, discipline, breath control, meditation, and inner balance as essential pathways toward physical health, mental clarity, and spiritual well-being. Unlike purely physical exercise systems, yoga integrates posture, breathing, concentration, relaxation, and awareness into a unified mind–body framework (Woodyard (2011). [12]). In recent decades, yoga has increasingly gained global acceptance not only as a spiritual discipline but also as a preventive wellness practice for managing stress, lifestyle disorders, and psychosomatic imbalance.

Among the important dimensions of traditional yoga, *Pranayama* occupies a central role because it focuses on conscious regulation of breathing patterns. The term "Pranayama" refers to the expansion and regulation of vital life force through controlled inhalation, exhalation, and breath retention. Scientific studies suggest that slow and rhythmic breathing practices influence autonomic nervous system regulation, emotional stability, cardiovascular functioning, and stress reduction (Jerath et al., 2006 [13]; Brown & Gerbarg, (2005), [14]). Deep breathing techniques are associated with parasympathetic activation, reduced sympathetic overactivity, and improved vagal tone, thereby creating calming physiological responses. Since Amrutha Yoga integrates synchronized deep inhalation and prolonged exhalation with body movement and abdominal compression, it conceptually aligns with several therapeutic principles associated with pranayama and meditative breathing systems.

Meditation is another foundational aspect of yogic sciences that aims to stabilize attention, calm mental fluctuations, and cultivate mindful awareness. Traditional meditation practices emphasize inward concentration, rhythmic breathing, sensory withdrawal, and mental discipline. Contemporary research demonstrates that meditation-based practices can improve emotional regulation, attentional control, stress resilience, sleep quality, and cognitive flexibility (Goyal et al. (2014). [15]; Tang et al. (2015). [16]). Breath-centered meditation practices are especially significant because breathing acts as a bridge between voluntary and involuntary physiological functions. In this context, the repetitive compression–expansion breathing cycle of Amrutha Yoga may be interpreted as a form of dynamic movement meditation that combines physical rhythm with mindful respiratory awareness.

The concept of mind–body integration is central to yoga philosophy and modern integrative medicine. Yogic systems recognize that physical health, emotional stability, mental clarity, breathing rhythm, and neurological functioning are deeply interconnected. Modern neuroscience and psychophysiological studies increasingly support this view by demonstrating that breathing patterns, posture, movement, and attention collectively influence brain activity, hormonal balance, autonomic regulation, and emotional processing (Streeter et al. (2012). [17]). Yoga practices may therefore act simultaneously on musculoskeletal, respiratory, endocrine, cardiovascular, and psychological systems. Since Amrutha Yoga combines standing balance, upward stretching, forward bending, abdominal compression, synchronized breathing, and meditative attention, it may serve as an integrated mind–body wellness practice suitable for modern preventive healthcare approaches.

Modern scientific interest in yoga has expanded substantially due to the growing burden of stress-related disorders, mental-health concerns, sedentary lifestyles, obesity, and cognitive fatigue. Research in yoga therapy, mindfulness, breathing science, psychoneuroimmunology, and lifestyle medicine increasingly suggests that yoga-based interventions may support stress management, metabolic regulation, cardiovascular health, emotional well-being, and cognitive functioning (Ross & Thomas (2010). [18]; Pascoe & Bauer (2015). [19]). Moreover, low-cost, non-pharmacological wellness practices are receiving attention because they are scalable, preventive, and adaptable to different populations. In this broader context, Amrutha Yoga or Aithal Yoga may be interpreted as a compact and exploratory yogic innovation that combines elements of pranayama, meditative movement, and body–breath synchronization into a simplified daily wellness methodology aimed at promoting longevity, cognitive enhancement, and preventive mind–body balance.

### 1.3 Emergence of Amrutha Yoga (Aithal Yoga):

The emergence of *Amrutha Yoga*, also referred to as *Aithal Yoga*, may be understood within the broader context of increasing global interest in preventive wellness systems, mind–body medicine, yogic breathing sciences, and low-cost holistic healthcare approaches. Modern lifestyle patterns characterized by sedentary living, stress overload, obesity, cognitive fatigue, emotional instability, and declining

physical activity have generated a growing demand for compact wellness practices that are simple, accessible, scalable, and sustainable for daily use (Ross & Thomas (2010). [18]; Woodyard (2011). [12]). In response to this need, Amrutha Yoga has been conceptually developed as a synchronized breathing–movement formulation integrating upward stretching, forward bending, abdominal compression, deep exhalation, deep inhalation, and rhythmic meditative repetition into a unified wellness practice.

The conceptualization of Amrutha Yoga appears to be rooted in the traditional principles of Indian yogic sciences that emphasize the relationship between breath regulation, bodily movement, internal awareness, and mental calmness. Classical yogic traditions, especially pranayama-oriented and meditative systems, have historically viewed breathing as a bridge between physiological and psychological functioning (Jerath et al. (2006). [13]). The uploaded draft paper explains that Amrutha Yoga combines standing posture, upward arm stretching, forward bending, synchronized exhalation, abdominal compression, and upward inhalation into a cyclic breathing sequence intended to support mind–body integration and meditative awareness. This integrated compression–expansion breathing mechanism represents a reinterpretation of traditional yoga principles into a simplified dynamic wellness model.

The motivation behind the development of Amrutha Yoga may be associated with the need for a practical and time-efficient wellness methodology suitable for modern human lifestyles. Many conventional yoga systems, although effective, may require longer training durations, higher flexibility levels, complex posture sequences, or guided instruction. Contemporary populations frequently face time constraints, work stress, technological dependence, and declining physical activity, making it difficult to maintain long-duration wellness routines (Pascoe & Bauer, (2015). [19]). Therefore, there is increasing relevance for simplified wellness systems that combine breathing, movement, meditation, flexibility, and relaxation within a compact daily protocol. In this context, Aithal Yoga may be viewed as an attempt to condense multiple yogic benefits into a brief and manageable movement–breathing cycle.

Another important factor behind the emergence of Amrutha Yoga is the growing scientific understanding of breathing-centered interventions and mind–body regulation. Slow rhythmic breathing practices have been associated with parasympathetic nervous system activation, vagal stimulation, emotional regulation, cardiovascular stability, and stress reduction (Brown & Gerbarg (2005). [14]; Streeter et al. (2012). [17]). Similarly, movement-based mindfulness practices may help improve attention, emotional stability, concentration, and cognitive flexibility (Tang et al. (2015). [16]). Since Amrutha Yoga synchronizes deep inhalation and prolonged exhalation with abdominal compression and controlled body movement, it conceptually aligns with emerging scientific interest in integrative neurophysiological wellness practices.

The uploaded conceptual framework also introduces the idea of a “Gepuna Yoga” approach, emphasizing the need for a generalized public wellness-oriented yoga system that can be practiced easily by common individuals regardless of age, profession, or economic background. This concept appears to support the philosophy that preventive wellness practices should be universally accessible, affordable, and minimally dependent on specialized infrastructure. The structure of Amrutha Yoga reflects this orientation because it requires:

- minimal physical space,
- no equipment,
- limited training requirements,
- short-duration practice,
- and simple movement coordination.

Such characteristics make it potentially suitable for workplace wellness, elderly wellness programs, educational institutions, preventive healthcare initiatives, and public health campaigns.

The emergence of Aithal Yoga may therefore be interpreted as a modern exploratory yogic innovation that attempts to bridge traditional Indian yogic philosophy with contemporary wellness requirements. Unlike purely exercise-oriented systems, it emphasizes synchronized breathing, meditative rhythm, abdominal compression, inward awareness, and movement-based mindfulness. This combination potentially positions Amrutha Yoga as a dynamic compression–expansion meditative wellness system aimed at promoting longevity, cognitive enhancement, stress reduction, and preventive mind–body wellness. However, although the conceptual foundations appear promising, systematic scientific

validation through physiological, neurological, psychological, and clinical research remains necessary before definitive therapeutic claims can be established. The exploratory nature of the present study therefore becomes important in initiating scholarly discussion, conceptual interpretation, comparative evaluation, and future scientific investigation of this emerging yoga formulation.

### 1.4 Research Gap:

Although yoga has been widely studied as a mind–body intervention for physical, psychological, and therapeutic outcomes, there is still a clear lack of systematic research on *Amrutha Yoga* or *Aithal Yoga* as a distinct yogic formulation. Existing yoga research mainly examines broad yoga practices, pranayama, meditation, mindfulness, relaxation techniques, or established yoga therapy modules, rather than a specific standing forward-bending, abdominal-compression, breath-synchronized system such as Amrutha Yoga (Field (2011). [20]; McCall (2013). [21]). Therefore, the first major research gap is the absence of direct empirical, clinical, physiological, and conceptual studies specifically focused on this newly proposed formulation.

A second gap is that most available yoga studies do not adequately isolate the effects of particular posture–breath combinations. Many yoga interventions include multiple components such as asanas, pranayama, relaxation, meditation, chanting, and lifestyle advice, making it difficult to identify which component produces which benefit (Ross & Thomas (2010). [18]; Field (2016). [22]). Amrutha Yoga, however, proposes a compact and repeatable sequence combining standing posture, upward arm stretching, forward bending, abdominal compression, long exhalation, upward inhalation, and rhythmic repetition. This creates the need for exploratory evaluation to understand whether this specific structure has unique physiological, psychological, and cognitive implications.

A third research gap relates to the limited availability of literature on integrated compression–breathing meditation systems. Studies on slow pranayamic breathing suggest that voluntary slow breathing may influence autonomic nervous system regulation, cardiorespiratory synchronization, limbic activity, and emotional regulation (Jerath et al. (2006). [13]). Similarly, mindfulness meditation research highlights attention control, self-awareness, and emotional regulation as key mechanisms (Tang et al. (2015). [16]). However, the current literature rarely examines a combined model where abdominal compression during forward bending is deliberately synchronized with long nasal exhalation, followed by decompression and deep inhalation during upward movement. This absence creates a strong basis for studying Amrutha Yoga as a new breath–movement–compression meditative formulation.

A fourth gap is the need for exploratory evaluation before clinical claims are made. While yoga and breathing practices have shown promise in stress reduction, mood improvement, autonomic regulation, and general well-being, researchers have repeatedly emphasized the need for stronger study designs, standardized protocols, objective measurements, and clearer reporting of intervention components (Pascoe & Bauer (2015). [19]; McCall (2013). [21]). Since Amrutha Yoga is still at the conceptual and early documentation stage, exploratory research is necessary to define its procedure, clarify its theoretical mechanisms, identify possible benefits, assess risks, and develop testable hypotheses for future empirical validation.

A fifth gap concerns the relationship between Amrutha Yoga and outcomes such as longevity, cognitive enhancement, visceral fat reduction, and preventive wellness. Existing studies suggest that yoga may support stress reduction, emotional balance, metabolic health, cognitive functioning, and quality of life (Woodyard (2011). [12]; Goyal et al. (2014). [15]). However, there is insufficient evidence to directly claim that a newly formulated practice like Amrutha Yoga produces measurable longevity or cognitive enhancement outcomes. Therefore, the present exploratory study must position such claims as hypotheses or potential implications rather than proven results, requiring future longitudinal, neurophysiological, metabolic, and clinical investigations.

A sixth gap is the lack of a structured analytical framework for evaluating Amrutha Yoga from multiple stakeholder perspectives. Existing yoga literature often focuses on therapeutic outcomes but less frequently examines feasibility, adoption, trainer readiness, safety constraints, scalability, intellectual-property potential, and public-health applicability. Hence, this study proposes SWOC analysis, ABCD analysis from practitioners' and trainers' perspectives, and impact analysis as exploratory tools to understand the formulation's strengths, weaknesses, opportunities, challenges, advantages, benefits, constraints, disadvantages, and broader wellness implications. This is particularly important because a

new yoga formulation must be evaluated not only for health outcomes but also for usability, standardization, safety, acceptability, and scalability.

Finally, there is a gap in documenting Amrutha Yoga as an innovative wellness formulation within Indian Knowledge Systems while also examining its scientific and intellectual-property relevance. Yoga-based innovations face challenges because many practices are rooted in traditional knowledge, making novelty, inventive step, prior art, standardization, and patentability complex issues. Therefore, the exploratory study of Amrutha Yoga should not merely describe the practice but also clarify its distinctive formulation, document its procedural uniqueness, compare it with existing practices, and identify pathways for scientific validation, trademark protection, copyright of manuals, trainer certification, and possible process-based intellectual-property documentation. This research gap justifies the present study as a first-stage scholarly effort to interpret, evaluate, and systematize Amrutha Yoga or Aithal Yoga for future scientific investigation.

## 2. OBJECTIVES OF THE STUDY :

(1) To introduce and conceptualize Amrutha Yoga (also termed Aithal Yoga or Gepuna Yoga) as a novel innovation in Yoga, Pranayama, and movement-based meditation within the framework of Indian Yogic Sciences and Indian Knowledge Systems (IKS).
(2) To systematically explain the structure, procedural stages, breathing synchronization mechanism, and operational principles of Amrutha Yoga as a compact compression–expansion yogic formulation.
(3) To analyse the role of Amrutha Yoga in promoting meditation, mental calmness, stress reduction, emotional balance, and parasympathetic nervous system activation through synchronized deep breathing and rhythmic body movement.
(4) To evaluate the potential contribution of Amrutha Yoga toward longevity, healthy aging, neuro-respiratory efficiency, cognitive enhancement, concentration, mindfulness, and preventive mind–body wellness.
(5) To study the possible influence of Amrutha Yoga on abdominal activation, metabolic regulation, digestive stimulation, abdominal obesity management, and reduction of visceral fat accumulation through repetitive abdominal compression and controlled exhalation.
(6) To compare Amrutha Yoga with existing yoga systems, pranayama practices, forward-bending yogic exercises, and meditation-based wellness models in terms of simplicity, accessibility, breathing integration, time efficiency, and wellness outcomes.
(7) To analyse the strengths, weaknesses, opportunities, and challenges of Amrutha Yoga using the SWOC Analysis framework from the perspectives of wellness applicability, scalability, public-health utility, and preventive healthcare relevance.
(8) To perform ABCD Analysis (Advantages, Benefits, Constraints, and Disadvantages) of Amrutha Yoga from practitioners' and trainers' perspectives to evaluate its usability, feasibility, adaptability, and implementation potential.
(9) To conduct multidimensional Impact Analysis of the proposed yoga formulation with respect to physical health, respiratory efficiency, cognitive wellness, stress management, emotional stability, workplace wellness, elderly wellness, and public-health implications.
(10) To explore the scope of Amrutha Yoga as a scientifically documentable and potentially patentable wellness innovation through procedural standardization, conceptual differentiation, instructional methodology, intellectual-property protection, and future scientific validation studies.

## 3. RESEARCH QUESTIONS :

**(1) How does Amrutha Yoga function as a breath-centered meditative system?**

This research question examines how synchronized deep inhalation, prolonged exhalation, abdominal compression, rhythmic forward bending, and mindful movement collectively create a meditative state in Amrutha Yoga. The study explores whether the integration of breathing awareness, parasympathetic activation, inward attention, and repetitive movement can function as a dynamic movement-based meditation system for stress reduction and mental calmness.

**(2) What makes Aithal Yoga different from conventional yoga systems?**

This question investigates the distinctive features of Aithal Yoga in comparison with conventional yoga systems, particularly regarding simplicity, time efficiency, low-cost accessibility, synchronized

breathing, abdominal compression, and compact procedural structure. The study analyses whether the proposed "Gepuna Yoga" approach offers a uniquely condensed wellness model suitable for modern lifestyles, workplace wellness, preventive healthcare, and cognitive well-being.

**(3) How may synchronized breathing and abdominal compression influence wellness?**

This research question explores the possible physiological and psychological influence of coordinated breathing and abdominal compression on respiratory efficiency, circulation, digestion, stress regulation, emotional balance, and cognitive calmness. The study conceptually examines whether repetitive compression–expansion cycles combined with long exhalation and deep inhalation may contribute to parasympathetic nervous system activation, mindful awareness, and preventive mind–body wellness.

**(4) What are the strengths and limitations of this new yoga formulation?**

This question analyses the strengths, weaknesses, opportunities, and challenges associated with Amrutha Yoga using SWOC analysis and ABCD analysis from practitioners' and trainers' perspectives. The study evaluates aspects such as simplicity, scalability, minimal space requirement, meditative benefits, public-health applicability, scientific validation limitations, spinal safety concerns, breathing guidance requirements, and implementation feasibility.

**(5) What is the innovation potential of Amrutha Yoga?**

This research question examines the originality and innovation potential of Amrutha Yoga as a newly conceptualized movement–breathing wellness formulation within the framework of Indian Yogic Sciences and Indian Knowledge Systems. The study further explores its scope for standardization, wellness-program integration, scientific validation, public-health application, trainer certification, and possible intellectual-property protection as a structured preventive wellness innovation.

## 4. RESEARCH METHODOLOGY :

The present study adopts a **Qualitative Exploratory Research Method** to conceptually analyse and interpret the newly proposed yogic formulation termed *Amrutha Yoga* or *Aithal Yoga* as an innovative movement–breathing meditation system for longevity, cognitive enhancement, and preventive mind–body wellness. Since the formulation is still in its conceptual and developmental stage, the exploratory research design becomes appropriate for understanding its structure, mechanism, theoretical relevance, and possible wellness implications before undertaking large-scale empirical or clinical investigations. The study is conceptual, descriptive, interpretative, comparative, and exploratory in nature because it seeks to systematically explain the breathing-synchronized forward-bending practice, interpret its meditative and physiological mechanisms, compare it with existing yogic systems, and identify its possible applications in modern preventive wellness and healthy-aging contexts [23-25].

The study primarily relies on **secondary data sources** collected through multiple scholarly and digital knowledge platforms. Information was gathered using the Google Search Engine, Google Scholar Search Engine, AI-driven GPT-based knowledge systems, yoga-related books, meditation studies, neuroscience-oriented breathing research, wellness journals, preventive healthcare literature, and Indian Knowledge System (IKS)-based yoga literature. Scholarly articles related to pranayama, mindfulness, stress reduction, parasympathetic activation, cognitive wellness, mind–body integration, and preventive healthcare were reviewed to build the conceptual foundation for analysing Amrutha Yoga. The study also utilizes conceptual content available in the uploaded draft papers on Amrutha Yoga, Aithal Yoga, and Gepuna Yoga, which explain the procedural structure, synchronized breathing mechanism, abdominal compression methodology, and meditative interpretation of the proposed system. In addition, optional primary insights such as practitioner observations, trainer feedback, experiential interpretations, and conceptual wellness perspectives may also support future stages of the study [26-29].

The analysis of the proposed Amrutha Yoga formulation is carried out using multiple analytical and research-skill-based frameworks. The study employs **SWOC Analysis** to identify the strengths, weaknesses, opportunities, and challenges associated with the yoga system in terms of wellness applicability, scalability, accessibility, and preventive healthcare relevance. **ABCD Analysis** (Advantages, Benefits, Constraints, and Disadvantages) is used from practitioners' and trainers' perspectives to understand feasibility, usability, limitations, and implementation potential. Further, **Impact Analysis** is utilized to evaluate the possible physical, psychological, cognitive, emotional, social, and public-health implications of the practice. Comparative analysis methods are used to compare Amrutha Yoga with existing yoga systems, pranayama practices, movement meditation

models, and wellness exercises based on simplicity, time efficiency, breathing integration, meditative depth, and accessibility [30-33].

The study also applies interpretative and conceptual research approaches to generate new knowledge regarding the role of synchronized breathing, abdominal compression, rhythmic movement, and mindful repetition in promoting meditation, stress reduction, cognitive calmness, and healthy aging. Research-skill-based methods such as comparison, evaluation, interpretation, conceptual synthesis, and theoretical integration are employed to reinterpret Amrutha Yoga as a dynamic compression–expansion meditative wellness system within modern preventive healthcare discourse. The study further examines the originality and innovation potential of the proposed yoga system from the perspectives of wellness science, Indian yogic philosophy, and intellectual-property documentation. Since empirical validation is still limited, the exploratory approach serves as a foundational scholarly effort aimed at developing hypotheses, conceptual clarity, theoretical models, and future research directions related to Amrutha Yoga (Aithal Yoga) as a low-cost, time-efficient, and scalable preventive mind–body wellness practice.

## 5. REVIEW OF LITERATURE :

### 5.1 General Review of Yoga and Longevity, Cognitive Wellness, and Preventive Mind–Body Regulation:

Yoga has long been regarded in Indian philosophical and therapeutic traditions as a holistic discipline for promoting longevity, balance, vitality, and healthy living. Classical yogic systems emphasize harmony between body, breath, mind, and consciousness as a pathway toward sustained physical and psychological well-being. Contemporary scientific literature increasingly supports the view that yoga-based interventions may contribute to healthy aging through stress reduction, autonomic regulation, improved flexibility, respiratory efficiency, and emotional balance (Woodyard (2011). [12]; Ross & Thomas, (2010). [18]). Studies have suggested that regular yoga practice may positively influence cardiovascular functioning, inflammatory responses, sleep quality, and quality of life, all of which are associated with longevity and preventive wellness. This broader literature provides a conceptual foundation for examining Amrutha Yoga (Aithal Yoga) as a potential low-cost yogic formulation aimed at healthy aging and mind–body regulation.

Breathing exercises and pranayama practices form an important dimension of yogic sciences because controlled breathing directly influences autonomic nervous system activity and emotional regulation. Slow breathing techniques have been associated with improved vagal tone, parasympathetic activation, cardiorespiratory synchronization, and reduced sympathetic overactivity (Jerath et al. (2006). [13]). Brown and Gerbarg (2005). [14] reported that yogic breathing techniques may positively influence stress physiology, emotional stability, and anxiety reduction through neurophysiological pathways. Since Amrutha Yoga incorporates synchronized deep inhalation, prolonged exhalation, and rhythmic breathing during forward bending and upward expansion, its conceptual structure aligns with scientific theories relating breathing regulation to nervous-system balance and psychophysiological calmness.

Another important area of literature concerns yoga and cognitive enhancement. Research in mindfulness, meditation, and yoga-based interventions indicates that controlled breathing and meditative awareness may improve concentration, attentional control, working memory, emotional regulation, and cognitive flexibility (Tang et al. (2015). [16]). Gothe et al. (2014) [34] found that brief yoga sessions may positively influence executive functioning and cognitive performance when compared with other forms of physical activity. Yoga practices that integrate breathing, posture, and mindful awareness may therefore contribute to neurocognitive wellness by reducing mental fatigue and improving attentional regulation. This literature becomes relevant for evaluating the possible cognitive-enhancement potential of Amrutha Yoga as a movement-based breathing meditation system.

The concept of meditation through movement has also gained increasing scholarly attention. Unlike static meditation systems, movement-based meditative practices combine physical rhythm, breathing synchronization, and body awareness to create mindful attentional states. Yoga, Tai Chi, and mindful movement therapies have been associated with emotional regulation, reduced anxiety, enhanced body awareness, and improved psychological well-being (Schmalzl et al. (2015). [35]). Research suggests that repetitive rhythmic movement combined with controlled breathing can reduce cognitive overload and facilitate meditative calmness. Amrutha Yoga appears to conceptually align with this framework because it integrates rhythmic forward bending, abdominal compression, deep breathing, and repetitive movement into a synchronized meditative cycle.

Forward-bending yogic practices have traditionally been associated with relaxation, flexibility enhancement, digestive stimulation, and inward awareness. Postures such as *Padahastasana*, *Uttanasana*, and seated forward bends are often considered calming asanas because they encourage parasympathetic relaxation and introspective focus. Studies on yoga postures indicate that stretching and bending movements may improve musculoskeletal flexibility, spinal mobility, circulation, and stress reduction (Field (2011). [20]). Although there is limited direct research on dynamic forward-bending systems integrated with synchronized exhalation and abdominal compression, existing literature supports the therapeutic importance of mindful stretching and breathing coordination. This creates a conceptual basis for exploring Amrutha Yoga as a compression–expansion breathing-based movement meditation.

Parasympathetic activation and vagus nerve regulation constitute another important area of literature relevant to Amrutha Yoga. Slow deep breathing practices have been linked to increased vagal activity, reduced heart rate, emotional stability, and relaxation responses (Streeter et al. (2012). [17]). The vagus nerve plays a major role in autonomic regulation, stress recovery, digestion, emotional balance, and cardiovascular functioning. Research in neurophysiology suggests that prolonged exhalation may stimulate vagal pathways and reduce sympathetic arousal (Jerath et al. (2006). [13]). Since Amrutha Yoga emphasizes deep exhalation during abdominal compression and deep inhalation during upward decompression, it may conceptually contribute to vagal stimulation and parasympathetic nervous system activation.

Another important body of literature concerns yoga and visceral fat reduction. Obesity, especially visceral fat accumulation, is strongly associated with metabolic syndrome, cardiovascular disease, diabetes, and chronic inflammation. Several studies indicate that yoga-based lifestyle interventions may support weight management, stress reduction, metabolic balance, and improved body composition (Cramer et al. (2016). [36]). Stress-related cortisol imbalance is also associated with abdominal fat accumulation, and breathing-centered yoga practices may indirectly support visceral-fat reduction through stress modulation and improved autonomic balance. Because Amrutha Yoga includes abdominal compression, repeated exhalation, spinal bending, and rhythmic movement, it may be conceptually relevant for exploratory studies relating to abdominal activation and preventive metabolic wellness.

Public health and preventive wellness models increasingly recognize yoga as a scalable, low-cost, and non-pharmacological intervention suitable for diverse populations. Lifestyle disorders such as stress, obesity, hypertension, anxiety, diabetes, and sedentary behaviour are creating major healthcare burdens globally. Integrative wellness systems that require minimal infrastructure and encourage self-regulation are therefore receiving greater policy and academic attention (Pascoe & Bauer (2015), [19]). Yoga-based public-health interventions are considered valuable because they are adaptable to elderly populations, workplace wellness programs, schools, and community healthcare initiatives. Amrutha Yoga may potentially fit within this preventive-wellness framework because it requires limited space, no equipment, and relatively short-duration practice.

Overall, the literature indicates strong scientific interest in yoga, breathing practices, meditation, autonomic regulation, cognitive wellness, and preventive healthcare. However, there remains limited research on integrated standing compression–breathing meditation systems such as Amrutha Yoga or Aithal Yoga. Existing studies provide conceptual support for many individual components of the proposed system—such as slow breathing, mindful movement, abdominal activation, parasympathetic regulation, and meditative repetition—but not for this exact synchronized formulation. Therefore, the current exploratory study attempts to bridge this research gap by conceptually interpreting Amrutha Yoga as a novel movement–breathing meditative wellness system for longevity, cognitive enhancement, stress regulation, and preventive mind–body wellness.

### 5.2 Keyword-based Review using Google Scholar Search:

**Table 1:** Review summary based on a Keyword: "Yoga & Meditation"

| S. No. | Area/ Focus | Summary / Outcome | Reference |
|---|---|---|---|
| 1 | Yoga breathing, meditation, and longevity | Yoga breathing (pranayama) is a vital component of Indo-Tibetan health and spiritual traditions that supports physical well-being, meditation, awareness, | Brown, R. P., & Gerbarg, P. L. (2009). [37] |

| | | | |
|---|---|---|---|
| | | and spiritual growth. It helps calm the mind, reduce stress, and bring attention to the present moment while also complementing meditation practices. Research indicates that breath-control practices may positively influence longevity, stress resilience, and mental health, with clinical evidence supporting their role in reducing depression, anxiety, post-traumatic stress disorder, and emotional suffering through improved emotional balance and relaxation. | |
| 2 | The impact of yoga and meditation on mental and physical well-being | Meditation, practiced for thousands of years, has become an important modern tool for stress management and overall physical and mental well-being. Research shows that meditation positively influences brain function, heart rate, blood pressure, metabolism, relaxation, memory, sleep, anxiety, depression, and stress reduction. The reviewed studies highlight meditation's significant role in improving human health while also emphasizing the need for further scientific research on its long-term physiological and psychological effects. | Sharma, D. (2024). [38] |
| 3 | Depression and anxiety disorders: benefits of exercise, yoga, and meditation | Nonpharmacological practices such as exercise, yoga, meditation, tai chi, and qi gong are increasingly used to manage depression and anxiety. Research shows that these interventions can improve mental well-being, reduce stress, and support emotional balance, with yoga and mindfulness-based meditation showing particularly strong benefits for depression and anxiety disorders. These practices are considered safe, beneficial, and useful as complementary therapies alongside conventional mental-health treatments. | Saeed, S. A., Cunningham, K., & Bloch, R. M. (2019). [39] |
| 4 | Effectiveness of a short Yoga Nidra meditation on stress, sleep, and well-being in a large and diverse sample | Research shows that even very short meditation practices can significantly improve stress management, sleep quality, mindfulness, and overall well-being. A study on an 11-minute Yoga Nidra meditation demonstrated that regular short-duration meditation reduced stress, improved emotional balance and sleep, and increased mindfulness, making it highly suitable for people with busy lifestyles who have limited time for wellness practices. | Moszeik, E. N., von Oertzen, T., & Renner, K. H. (2022). [40] |
| 5 | Exercise, yoga, and meditation for depressive and anxiety disorders | Research shows that complementary practices such as exercise, yoga, and mindfulness meditation are increasingly used to manage anxiety and depression, often producing benefits comparable to conventional treatments. Regular aerobic exercise, yoga, and meditation can help reduce stress, improve emotional well-being, and support mental health, although further rigorous scientific studies are still needed to strengthen the evidence base. | Saeed, S. A., Antonacci, D. J., & Bloch, R. M. (2010). [41] |
| 6 | Effect of a single session of yoga and meditation on stress reactivity | This systematic review found that even a single session of yoga, meditation, or breathing exercises can significantly reduce acute stress reactions in healthy adults. Most studies reported improvements in both physiological and psychological stress | Mandlik, G. V., Siopis, G., Nguyen, B., Ding, D., & |

| | | | |
|---|---|---|---|
| | | measures, suggesting that short-duration yoga-based practices can serve as effective and practical tools for stress management and mental well-being. | Edwards, K. M. (2024). [42] |
| 7 | Regulation of gene expression by yoga, meditation and related practices | Integrative medicine approaches such as yoga, meditation, breathing exercises, Tai Chi, and Qi Gong are increasingly recognized for their positive effects on physical and mental well-being. Research suggests that these yogic and meditative practices support healing, reduce stress, and improve mind–body balance, with recent studies indicating that they may even influence human health at the molecular and gene-expression levels. | Saatcioglu, F. (2013). [43] |
| 8 | Impact of yoga and meditation on cellular aging in apparently healthy individuals | This study found that a 12-week yoga and meditation–based lifestyle intervention significantly improved several biomarkers related to cellular aging, stress reduction, and overall wellness in healthy individuals. The results suggest that regular yoga and meditation practices may help slow cellular aging, reduce oxidative stress and cortisol levels, and enhance mental and physical well-being through positive biological and molecular changes. | Tolahunase, M., Sagar, R., & Dada, R. (2017). [44] |
| 9 | Yoga and meditation in cardiovascular disease | Yoga is a holistic mind–body practice that supports physical, mental, emotional, and spiritual well-being while helping manage major cardiovascular risk factors such as hypertension, diabetes, obesity, stress, and unhealthy lifestyle habits. Research suggests that yoga and meditation may contribute to the prevention and management of heart disease and improve overall cardiovascular health, although larger and more rigorous scientific studies are still needed to confirm these benefits. | Manchanda, S. C., & Madan, K. (2014). [45] |
| 10 | EEG based interpretation of human brain activity during yoga and meditation using machine learning | Research on yoga and meditation using EEG brain-wave analysis shows that these practices positively influence brain activity, mental states, and overall physical and psychological well-being. Studies indicate that yoga and meditation may improve cognitive function, emotional balance, relaxation, and healthy brain activity, while future advanced neuroscience and machine-learning research can further explore their effects on different mental states and clinical populations. | Kora, P., Meenakshi, K., Swaraja, K., Rajani, A., & Raju, M. S. (2021). [46] |
| 11 | Is the practice of yoga or meditation associated with a healthy lifestyle | This study found that women who regularly practiced yoga or meditation were more likely to engage in positive health behaviors such as higher physical activity levels and healthier dietary patterns, including vegetarian or vegan diets. The findings suggest that yoga and meditation may support preventive healthcare and wellness-oriented lifestyles, although health professionals should also remain aware of associated behavioral risks in certain populations. | Cramer, H., Sibbritt, D., Park, C. L., Adams, J., & Lauche, R. (2017). [47] |
| 12 | Effects of yoga and meditation on clinical and biochemical | Yoga and meditation may help reduce the risk of metabolic syndrome, diabetes, hypertension, and stress-related disorders by improving lifestyle habits, physical activity, diet, and mental balance. | Khatri, D., Mathur, K. C., Gahlot, S., Jain, |

| | | | |
|---|---|---|---|
| | parameters of metabolic syndrome | Traditional yoga practices, including body postures, vegetarian dietary patterns, and meditation techniques such as Raja Yoga, are believed to positively influence clinical and biochemical health parameters, although further scientific research is needed to better understand these effects. | S., & Agrawal, R. P. (2007). [48] |
| 13 | Yoga and meditation up to the classical period | This chapter explains the historical evolution of yoga as both a spiritual practice and a philosophical system, highlighting how the term gradually acquired its modern meanings. It describes how the *Pātañjalayogaśāstra* unified various Brahmanical and Buddhist practices under the concept of yoga, integrating meditation, discipline, and philosophical traditions into a structured system of mind–body and spiritual development. | Harimoto, K. (2020). [49] |
| 14 | Mind-body practices and the self | This study suggests that yoga and meditation, while promoting well-being and self-awareness, may also increase self-enhancement and self-centrality rather than completely reducing ego-focused thinking. The findings indicate that mind–body practices can improve psychological well-being, but they may simultaneously strengthen positive self-perception and personal identity awareness. | Gebauer, J. E., Nehrlich, A. D., Stahlberg, D., Sedikides, C., Hackenschmidt, A., Schick, D., ... & Mander, J. (2018). [50] |
| 15 | Elson, B. D., Hauri, P., & Cunis, D. (1977). | A study comparing 11 Ananda Marga Yoga meditators with non-meditating individuals found that meditators remained awake and maintained stable alpha and theta brainwave activity, while many controls fell asleep during relaxation. Meditation also produced noticeable physiological changes, including increased skin resistance and reduced breathing rate, some of which continued even after meditation. These findings indicate that Ananda Marga meditation creates a unique physiological state different from ordinary relaxation. | Elson, B. D., Hauri, P., & Cunis, D. (1977). [51] |
| 16 | Effect of yoga & meditation on consciousness & mindfulness | A study comparing meditators of different experience levels with non-meditators found that yoga and meditation significantly improved mindfulness and consciousness. Advanced meditators showed the highest awareness initially, while beginners improved more rapidly over time. The practices notably enhanced social, self, physical, and emotional consciousness, while cognitive and spiritual growth may require longer-term practice. | Ahuja, S. (2014). [52] |
| 17 | Meditation and yoga can modulate brain mechanisms that affect behavior and anxiety-A modern scientific perspective | Meditation and yoga are gaining global attention due to growing research evidence supporting their physical and psychological benefits. Studies suggest that meditation influences neurotransmitters that help reduce psychological disorders such as anxiety. This paper reviews the psychological effects of meditation along with findings from EEG and fMRI studies related to brain activity and neurotransmitter functions. | Krishnakumar, D., Hamblin, M. R., & Lakshmanan, S. (2015). [53] |
| 18 | Exercise, Yoga and Meditation | This review highlights the positive role of exercise, yoga, and meditation as supportive therapies for | Bhatt, D., Kashyap, K., |

| | | | |
|---|---|---|---|
| | Positive Impact on those Suffering from Depression and Anxiety Disorders | depression and anxiety disorders. By examining recent studies, it explains how these practices improve mental well-being through physiological and psychological mechanisms and emphasizes their integration into standard mental healthcare for more holistic treatment approaches. | Chandravanshi, J., & Kumar, A. (2024). [54] |

**Table 2:** Review summary based on a Keyword: **"**Innovative Yoga Practices"

| S. No. | Area/ Focus | Summary / Outcome | Reference |
|---|---|---|---|
| 1 | The effect of Hatha yoga intervention on students' creative ability | A study involving MBA students examined the effect of a 20-minute Hatha yoga session on creativity using a randomized controlled trial. The findings showed that Hatha yoga significantly improved divergent thinking, an important aspect of creativity, while the control group experienced a decline. However, the intervention had no significant effect on convergent thinking. | Bollimbala, A., James, P. S., & Ganguli, S. (2020). [55] |
| 2 | Yoga bodies, yoga minds: contextualising the health discourses and practices of modern postural yoga | This special issue explores the rapid global growth of yoga as a health and wellness practice, highlighting its widespread popularity and economic significance. Drawing on research from multiple countries, it examines how yoga influences health and wellbeing while challenging common stereotypes by presenting yoga as a modern, transnational practice shaped by physical culture, science, gender, and social change over the past 100–150 years. | Shaw, A., & Kaytaz, E. S. (2021). [56] |
| 3 | Balancing Tradition and Innovation | This study examines the balance between tradition and innovation in yoga, emphasizing the role of standards, professional development, and modern technological advancements in shaping the global yoga industry. Using qualitative research methods, the study highlights the importance of skill development, continuing education, and sustainable integration of traditional yogic values with contemporary practices. | Kumar, V. (2023). [57] |
| 4 | Sports and Yoga-The Innovations in Yoga | This paper highlights the role of innovative yoga practices, particularly Simplified Kundalini Yoga (SKY), in improving the health, energy, and efficiency of sportspersons during the pandemic. It also emphasizes the use of online platforms and home-based yoga practices to support physical and mental well-being during non-playing periods. | Vasumathi, V. S., & Sekhar, S. (2022). [58] |
| 5 | Yoga Nidra: An innovative approach for management of chronic insomnia-A case report | This study explored the use of Yoga Nidra as a supportive therapy for chronic insomnia and found significant improvements in sleep quality, insomnia severity, anxiety, depression, and stress levels among patients. The benefits continued even after three months, suggesting that Yoga Nidra can serve as an effective complementary approach in managing chronic sleep disorders. | Datta, K., Tripathi, M., & Mallick, H. N. (2017). [59] |
| 6 | Yoga in the Global Wellness Industry | Yoga has emerged as a major part of the global wellness industry due to its physical, mental, and emotional benefits, gaining popularity through | Deka, S., Rawat, R., & Singh, N. A. (2025). [60] |

| | | | |
|---|---|---|---|
| | | fitness centers, digital platforms, and wellness tourism worldwide. However, its commercialization has raised concerns about cultural dilution and the loss of traditional philosophical values. This study examines the balance between authenticity and market adaptation, highlighting challenges such as cultural appropriation and superficial practice, while also identifying opportunities for ethical innovation and integration into global healthcare and mental wellness programs. | |
| 7 | Yoga as a mind-body practice | Yoga is a holistic lifestyle practice that goes beyond physical postures to include breathing, mindfulness, meditation, and value-based living, promoting overall physical, mental, and emotional well-being. Integrated holistic yoga is adaptable and accessible to people of all ages and abilities, and research shows it can support the prevention and treatment of many health conditions by improving self-regulation, emotional balance, and nervous system functioning. However, despite its proven benefits, yoga remains underutilized in clinical healthcare settings. | Brems, C. (2025). [61] |
| 8 | Yoga reduces chronic low back pain | This study found that a seven-day Integrated Approach of Yoga Therapy (IAYT), including yoga postures, breathing exercises, meditation, and philosophical discussions, significantly reduced pain, disability, and depression while improving spinal mobility in patients with chronic low back pain. The findings suggest that yoga can play an important role in managing chronic low back pain, although further randomized studies are needed for stronger clinical evidence. | Bhatta, J., Tekur, P., Tikhe, S. G., & Nagendra, H. R. (2015). [62] |
| 9 | Yoga therapy as an innovative treatment for complex trauma | This paper highlights the impact of complex trauma on physical, cognitive, and emotional well-being and explores yoga therapy as a supportive treatment approach. Through practices such as physical postures, breathing exercises, and mindfulness, yoga may help reduce trauma-related symptoms, improve quality of life, and complement traditional rehabilitation and PTSD treatments. | Emmons, A. E. R., Chan, D. V., & Burker, E. J. (2021). [63] |
| 10 | Integration of classical yoga and the 4-stage creative process of modern science | This paper presents a new spiritual yoga approach aligned with modern neuroscience, emphasizing the role of sleep, meditation, faith, and consciousness in promoting health and well-being. It explores how spiritual practices and creative cognitive processes may optimize human consciousness and happiness through gentle and accessible yoga techniques. | Rossi, K., Mortimer, J., & Rossi, E. (2015). [64] |
| 11 | An innovative approach in health sciences: Yoga for obesity | This study examined the effects of a seven-day Integrated Approach of Yoga Therapy (IAYT) on obese patients and found significant reductions in body weight, BMI, waist, hip, and arm circumference. The findings suggest that yoga-based lifestyle interventions can be beneficial in managing obesity and related health problems, although further randomized studies are needed for stronger evidence. | Dushyant, S., Padmini, T., Ganpat, T. S., & Ramarao, N. H. (2015). [65] |

| | | | |
|---|---|---|---|
| 12 | Perspectives on Benefits of Classroom Yoga and the Need for Innovation and Adaptation | Research on contemplative practices in education highlights the positive impact of meditation and yoga on student learning and well-being. Classroom yoga, as a mind-body practice, helps students shift from daily stress to a focused academic mindset, while its effective implementation requires flexible and adaptive teaching approaches. | Neely, D. W., & Gezon, L. L. (2021). [66] |
| 13 | Aatma yoga: automation of yoga pose recognition and recommendation using deep learning | This research presents an innovative personalized yoga system that uses deep learning and computer vision techniques for real-time yoga pose monitoring and correction. By integrating mood-based recommendations, pose detection, and correction technologies, the system aims to reduce stress, improve emotional balance, and provide a more effective and personalized wellness experience for young practitioners. | Duppala, V. R., Marepalli, H. Y., Jain, K., Anusha, K., Thangavel, S. K., Kumar, B. S., ... & Sekar, J. (2024, April). [67] |
| 14 | Mechanisms of yogic practices in health, aging, and disease | This paper explains how yogic practices such as meditation, yoga postures, breathing exercises, and dietary control may improve health, delay aging, and reduce stress through physiological and biological mechanisms. It emphasizes the need for a systems-biology approach to better understand how long-term yoga practice supports healing, balance, and recovery from disease and injury. | Kuntsevich, V., Bushell, W. C., & Theise, N. D. (2010). [68] |
| 15 | Yoga and physical exercise–a review and comparison | This article compares yoga and physical exercise, highlighting both their similarities and key differences in promoting health and well-being. While yoga includes physical postures similar to exercise, it is distinguished by breath regulation, mindfulness, and meditative elements, with research suggesting that yoga may provide equal or even greater health benefits than conventional physical exercise. | Govindaraj, R., Karmani, S., Varambally, S., & Gangadhar, B. N. (2016). [69] |
| 16 | Iyengar Yoga for Women: A practising tradition in the making | This article examines women-oriented B. K. S. Iyengar Yoga practices through historical and ethnographic analysis, highlighting how these specialized practices were developed and expanded globally by Geeta Iyengar and other teachers. The study shows that these practices are viewed as deeply rooted in traditional yoga knowledge while remaining an integral part of contemporary Iyengar Yoga teaching. | Wittich, A. A. (2018). [70] |

### 5.3 Research Gap:

The review of literature indicates that although extensive research exists on yoga, pranayama, meditation, mindfulness, stress management, and preventive wellness, there remains a significant research gap in the study of compact breath-synchronized movement systems that integrate abdominal compression, rhythmic forward bending, deep exhalation, upward inhalation, and meditative awareness into a single structured wellness formulation. Most existing yoga studies focus either on static asanas, conventional pranayama, mindfulness meditation, or broader integrated yoga interventions containing multiple unrelated components, making it difficult to isolate the specific physiological and psychological influence of synchronized compression–breathing mechanisms (Jerath et al. (2006). [13]; Ross & Thomas (2010). [18]). Similarly, research related to cognitive enhancement, parasympathetic activation, vagus nerve stimulation, visceral fat reduction, and healthy aging is often fragmented across neuroscience, respiratory physiology, exercise science, meditation research, and preventive healthcare

literature. Very limited studies examine how a simple repetitive movement–breathing sequence combining forward bending, abdominal compression, prolonged exhalation, upward expansion, and mindful repetition may simultaneously influence respiratory efficiency, stress regulation, cognitive calmness, autonomic balance, emotional relaxation, and preventive wellness. Furthermore, current literature lacks systematic conceptual documentation and exploratory evaluation of a generalized low-cost, time-efficient public wellness yoga system specifically designed for busy modern populations, elderly individuals, sedentary workers, and preventive healthcare applications.

Amrutha Yoga (Aithal Yoga) may potentially fill this research gap by proposing an integrated compression–expansion meditative yoga system that combines synchronized deep breathing, rhythmic body movement, abdominal activation, forward bending, parasympathetic relaxation, mindfulness, and cognitive focus within a compact and scalable daily wellness practice. Unlike many complex or time-intensive yoga systems, Amrutha Yoga attempts to simplify yogic meditation into a repetitive breath-centered movement cycle that can be practiced with minimal infrastructure, limited training, and short-duration commitment. Through systematic practice, the formulation may support longevity by improving respiratory efficiency, circulation, flexibility, stress reduction, metabolic regulation, and nervous system balance. Simultaneously, its synchronized breathing and mindful repetition may contribute to concentration, attentional stability, emotional regulation, inward awareness, and cognitive enhancement. The abdominal compression and prolonged exhalation stages may further support relaxation, digestive stimulation, visceral activation, and autonomic regulation through possible vagal stimulation and parasympathetic dominance. Therefore, Amrutha Yoga may emerge as an exploratory preventive mind–body wellness model bridging traditional Indian yogic philosophy with modern preventive healthcare, cognitive wellness research, and public-health-oriented wellness innovation. However, future scientific validation through physiological, neurological, metabolic, psychological, and longitudinal clinical studies remains essential to establish empirical evidence regarding its effectiveness and therapeutic scope.

## 6. CONCEPTUAL FOUNDATION OF AMRUTHA YOGA :

### 6.1 Structural Components:

**Block Diagram of Sequential Steps of Amrutha Yoga (Aithal Yoga):**

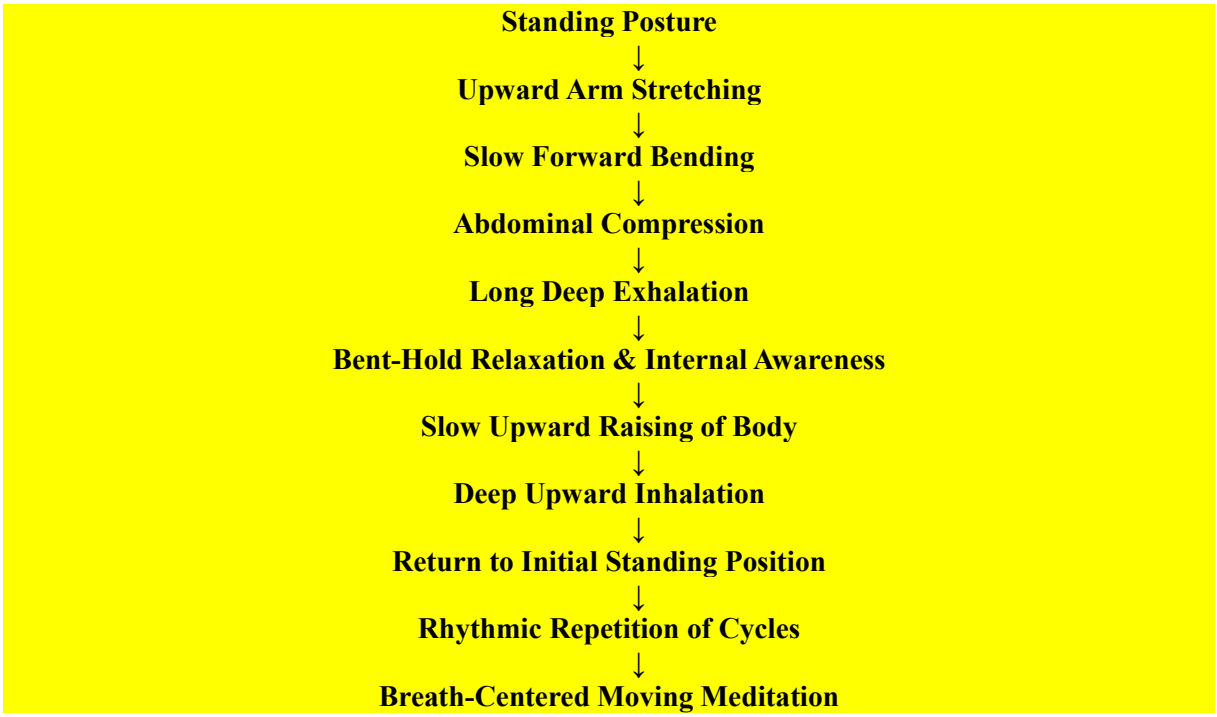


**Fig. 1:** Block diagram of sequenced flow of Amrutha Yoga

The conceptual structure of *Amrutha Yoga (Aithal Yoga)* is based on a synchronized sequence of posture, movement, breathing, abdominal compression, and rhythmic repetition intended to create a unified

mind–body meditative process. According to the uploaded conceptual paper, the practice consists of a structured cycle beginning from standing posture, followed by upward arm stretching, slow forward bending with deep exhalation, abdominal compression, bent-hold positioning, upward raising with deep inhalation, and repetitive rhythmic cycles. Unlike conventional exercise systems that focus primarily on muscular exertion, Amrutha Yoga integrates movement synchronization with pranayama-like breathing regulation and meditative awareness. This integrated design conceptually aligns with mind–body therapeutic models that recognize the interconnected role of posture, respiration, nervous system regulation, and psychological calmness (Woodyard (2011). [12]; Streeter et al. (2012). [17]).

**Step 1:** The first structural component is the **standing posture**, which acts as the foundational stabilizing stage of the practice. The practitioner stands upright with both feet positioned comfortably and the body balanced in a relaxed manner before initiating movement. Standing posture in yogic systems is often associated with grounding, spinal alignment, attentional preparation, and bodily awareness. Research on posture and mindfulness suggests that upright body alignment may influence attentional stability, breathing efficiency, emotional regulation, and musculoskeletal readiness (Cuddy et al. (2012). [71]). In Amrutha Yoga, the standing phase also creates the initial state of mental centering and prepares the practitioner for synchronized breathing and movement coordination. The uploaded procedural paper emphasizes that the simplicity of the standing position contributes to accessibility across different age groups and body conditions.

**Step 2:** The second structural component involves **upward arm stretching**, where both hands are raised vertically above the head before forward bending begins. This stage creates spinal elongation, thoracic expansion, muscular activation, and preparatory inhalation readiness. Stretching movements are known to improve flexibility, circulation, posture control, and neuromuscular activation (Ross & Thomas (2010). [18]). In the context of Amrutha Yoga, upward stretching also serves a symbolic and physiological role by creating expansion of the chest cavity, upward spinal extension, and preparatory respiratory openness before the contraction stage begins. The upward stretching phase further helps synchronize body movement with breathing awareness, thereby contributing to the meditative rhythm of the practice.

**Step 3:** The third major structural component is **slow forward bending**, which forms the central physical movement of the yoga cycle. During this phase, the practitioner bends slowly toward the feet while performing controlled deep exhalation through the nose. Forward-bending yogic postures have historically been associated with introspection, inward awareness, spinal flexibility, muscular stretching, and nervous system calming effects (Field (2011). [20]). The uploaded paper explains that the bending should occur gradually and rhythmically rather than through rapid or jerky movement. Slow bending combined with controlled exhalation may promote attentional focus, breathing regulation, and meditative concentration. Furthermore, forward bending naturally shifts attention inward and reduces external sensory distraction, which conceptually resembles traditional meditative withdrawal mechanisms.

**Step 4:** A key distinguishing structural component of Amrutha Yoga is **abdominal compression**, which occurs during the bent-forward stage when the abdomen presses against the thighs and the diaphragm moves upward. This compression mechanism is proposed to influence digestion, internal organ stimulation, breathing depth, core muscle activation, and internal bodily awareness. Studies on diaphragmatic breathing and abdominal engagement suggest that controlled respiratory mechanics may influence autonomic regulation, vagal activation, and emotional relaxation (Jerath et al. (2006). [13]). The repeated compression–release cycle may also stimulate circulation and enhance awareness of internal physiological sensations. The uploaded paper further interprets abdominal compression as an inward-focused meditative mechanism that supports relaxation, emotional release, and breath-centered awareness.

**Step 5:** The fifth structural component is **long exhalation during forward bending**, which is one of the most important meditative elements of the practice. Extended exhalation has been associated with parasympathetic nervous system activation, vagal stimulation, heart-rate reduction, emotional

calmness, and stress reduction (Brown & Gerbarg, (2005). [14]). The uploaded paper explains that during forward bending, the lungs compress, the diaphragm rises upward, and deep exhalation gradually empties the respiratory system while calming mental activity. Slow exhalation may help reduce sympathetic overactivation associated with stress and anxiety, thereby contributing to meditative quietness and nervous system relaxation. This breathing-centered approach transforms the exercise into a form of moving breath meditation rather than a purely physical routine.

**Step 6:** The sixth component is **upward inhalation during the rising stage**, where the practitioner slowly raises the body back to standing posture while inhaling deeply through the nose. This stage represents decompression, thoracic expansion, lung opening, spinal lifting, and energetic renewal. According to the uploaded document, deep inhalation during upward movement may increase oxygen intake, respiratory efficiency, circulation, freshness, and mental alertness. Research on slow breathing practices indicates that rhythmic inhalation–exhalation cycles may influence autonomic balance, emotional regulation, and attentional stability (Tang et al. (2015). [16]). The alternation between compression and expansion, exhalation and inhalation, inward contraction and upward openness creates a psychologically balancing rhythm resembling traditional meditative breathing cycles.

**Step 7:** The final structural component is **rhythmic repetition**, where the entire breathing–movement sequence is repeated continuously in a slow and synchronized manner. The uploaded paper recommends approximately six cycles per minute, twenty-four cycles per session, and two sessions daily. Rhythmic repetition is a central feature of many meditative systems, including breathing meditation, chanting, prayer, and repetitive yogic practices. Repetition stabilizes attention, reduces mental fragmentation, regulates breathing rhythm, and gradually shifts the nervous system toward calmness and internal awareness. Studies in meditation neuroscience suggest that repetitive mindful practices may promote alpha brain-wave activity, attentional regulation, emotional balance, and relaxation responses (Tang et al. (2015). [16]). Thus, the structural design of Amrutha Yoga integrates movement, breath, posture, abdominal activation, rhythmic repetition, and meditative awareness into a compact dynamic wellness system aimed at promoting longevity, cognitive enhancement, and preventive mind–body wellness.

### 6.2 Physiological Mechanism:

The physiological mechanism of *Amrutha Yoga (Aithal Yoga)* can be understood as an integrated interaction of breathing regulation, abdominal compression, oxygenation, circulation, and spinal flexibility. As described in the uploaded paper, Amrutha Yoga is structured as a cyclic practice involving standing posture, raising both hands, forward bending with slow exhalation, touching the feet, remaining briefly in the bent posture, and returning upward with inhalation. This sequence converts an ordinary forward-bending movement into a breath-synchronized physiological exercise. Unlike isolated stretching or isolated breathing practices, Amrutha Yoga combines body movement and pranayama-like regulation into one compact process, which may influence respiratory, musculoskeletal, cardiovascular, digestive, and nervous-system functions simultaneously.

The first major mechanism is **breathing regulation**. During the forward-bending phase, the practitioner performs a long, controlled nasal exhalation, and during the upward return phase, a deep inhalation is performed. Slow breathing has been shown to influence autonomic regulation, reduce sympathetic arousal, improve baroreflex sensitivity, and support parasympathetic balance (Jerath et al. (2006). [13]; Brown & Gerbarg (2005). [14]). In Amrutha Yoga, breathing is not accidental but deliberately coordinated with movement. This coordination may help stabilize respiratory rhythm, improve breath awareness, and create a calming physiological state. Since prolonged exhalation is especially associated with relaxation and vagal influence, the forward-bending exhalation stage becomes central to the meditative and regulatory value of the practice.

The second mechanism is **abdominal compression**. When the practitioner bends forward and presses the abdomen toward the thighs, the abdominal region experiences gentle mechanical pressure. The uploaded paper highlights that during forward bending, the stomach is compressed, the diaphragm moves upward, the lungs are compressed, and the abdominal organs receive pressure. This compression may stimulate abdominal muscles, digestive organs, and diaphragmatic movement. Repeated compression and release may support digestive stimulation, core awareness, and abdominal activation.

Studies on yogic practices suggest that yoga may influence digestion, metabolism, autonomic balance, and stress-related physiological regulation (Woodyard (2011). [12]; Field (2011). [20]).

The third mechanism is **oxygenation**. In the upward rising phase, the abdomen decompresses, the chest expands, the lungs open, and deep inhalation occurs through the nose. The uploaded document notes that this stage may increase oxygen intake, lung expansion, circulation, alertness, freshness, and clarity. Deep inhalation after complete exhalation may improve ventilation efficiency by encouraging fuller respiratory exchange. Slow breathing practices are associated with better oxygen utilization, improved respiratory efficiency, and autonomic balance (Jerath et al. (2006). [13]; Streeter et al. (2012). [17]). Therefore, Amrutha Yoga may be interpreted as a simple respiratory-conditioning practice that encourages both emptying and refilling of the lungs in a rhythmic manner.

The fourth mechanism is **circulation**. The repeated bending and rising movement may support blood circulation by alternating body position, muscular stretch, and respiratory pressure changes. The uploaded paper states that the bent posture is intended to accelerate blood flow from the heart to the head or brain during the bent-hold phase. While this claim requires clinical validation, forward bending may temporarily alter venous return, head-position blood distribution, and vascular pressure. Yoga research has shown that yoga practices can support cardiovascular efficiency, reduce stress-related arousal, and improve autonomic functioning (Ross & Thomas (2010). [18]; Pascoe & Bauer (2015). [19]). Thus, Amrutha Yoga may be explored as a mild circulatory activation practice, especially when performed slowly and safely.

The fifth mechanism is **spinal flexibility**. The forward-bending movement stretches the spine, lower back, hamstrings, calf muscles, and posterior chain of the body, while the upward arm stretch lengthens the spine and opens the chest. Regular yoga practice is associated with improved flexibility, balance, posture, and musculoskeletal function (Woodyard (2011). [12]; Field (2016). [22]). In Amrutha Yoga, spinal flexion and extension are repeatedly performed in a controlled manner, which may help reduce stiffness, improve postural awareness, and support functional mobility. This is especially relevant for sedentary individuals who experience tight hamstrings, weak posture, and reduced spinal movement due to prolonged sitting.

Overall, the physiological mechanism of Amrutha Yoga may be interpreted as a **compression–expansion body–breath system**. The forward-bending phase creates abdominal compression, lung emptying, inward focus, and relaxation through long exhalation, while the upward rising phase creates decompression, chest expansion, oxygen intake, and alertness through deep inhalation. This rhythmic alternation may support respiratory regulation, abdominal activation, circulation, spinal mobility, and nervous-system calming. However, since Amrutha Yoga is a newly proposed formulation, these mechanisms should be treated as exploratory interpretations rather than proven clinical outcomes. Future empirical studies using respiratory measurements, heart-rate variability, oxygen saturation, blood-pressure monitoring, cognitive testing, and musculoskeletal flexibility assessments are necessary to scientifically validate its physiological effects.

### 6.3 Psychological Mechanism:

The psychological mechanism of *Amrutha Yoga (Aithal Yoga)* can be understood through four interrelated processes: mindfulness, inward awareness, emotional regulation, and stress reduction. As described in the uploaded paper, Amrutha Yoga combines slow forward bending, abdominal compression, synchronized deep exhalation, upward inhalation, rhythmic repetition, and breath awareness into a compact movement–meditation cycle. This makes it different from ordinary physical exercise because the practitioner is not merely moving the body but continuously observing breath, posture, pressure, relaxation, and inner sensations.

The first psychological mechanism is **mindfulness**. Mindfulness refers to conscious awareness of the present moment without distraction or mechanical reaction. In Amrutha Yoga, the practitioner must observe the raising of hands, forward bending, exhalation, abdominal compression, upward movement, and inhalation. This continuous attention to movement and breathing can reduce wandering thoughts and bring the mind into a focused state. Studies on mindfulness meditation show that regular mindful awareness supports attention regulation, emotional balance, and reduction of psychological stress (Tang et al. (2015). [16]; Goyal et al. (2014). [15]).

The second mechanism is **inward awareness**. During the forward-bending phase, the abdomen is compressed, the head moves downward, and the breathing becomes slow and controlled. The uploaded

paper explains that abdominal compression naturally shifts awareness inward and reduces external distraction. This inward shift is psychologically important because many stress reactions are maintained by continuous external stimulation, overthinking, and emotional restlessness. Breath-centered inward attention helps the practitioner become aware of body sensations, breathing rhythm, and mental quietness.

The third mechanism is **emotional regulation**. Slow breathing and meditative attention influence the emotional centers of the brain and help reduce impulsive emotional reactions. Research suggests that meditation and yoga-based practices may improve emotional regulation by strengthening attention control, reducing reactivity, and improving self-awareness (Streeter et al. (2012). [17]; Pascoe & Bauer (2015). [19]). In Amrutha Yoga, the long exhalation during forward bending may symbolically and psychologically support the release of tension, fatigue, anger, and anxiety, while the deep inhalation during upward movement may create a feeling of renewal, freshness, and emotional openness.

The fourth mechanism is **stress reduction**. Stress commonly produces shallow breathing, muscular tension, fast heart rate, anxiety, irritability, and mental fatigue. The uploaded paper notes that Amrutha Yoga's repeated breathing cycle may gradually quiet the mind, regulate the nervous system, reduce stress, and create a naturally meditative state. Slow breathing practices are known to activate parasympathetic responses and reduce sympathetic overactivity, thereby supporting relaxation and psychological calmness (Jerath et al. (2006). [13]; Brown & Gerbarg (2005). [14]).

Amrutha Yoga may also support psychological stability through **rhythmic repetition**. Repeated movement patterns such as inhale–raise, exhale–bend, compress–release, and inhale–rise create a predictable rhythm for the body and mind. Such rhythmic repetition is found in many meditative traditions, including chanting, prayer, breathing meditation, and yogic practices. Repetition helps stabilize attention, reduce mental fragmentation, and produce a calmer internal state. Yoga research indicates that regular yoga practice can improve mood, reduce anxiety, improve quality of life, and support psychological well-being (Woodyard (2011). [12]; Field (2011). [20]).

Overall, the psychological mechanism of Amrutha Yoga may be interpreted as a **breath-centered moving meditation system**. It uses body movement to anchor attention, breathing to regulate emotions, abdominal compression to deepen inward awareness, and repetition to stabilize the mind. However, since Amrutha Yoga is a newly proposed formulation, its psychological benefits should be treated as exploratory possibilities rather than fully proven outcomes. Future studies using psychological scales, stress biomarkers, heart-rate variability, mood assessment, attention tests, and longitudinal practitioner feedback are required to scientifically validate its role in mindfulness, emotional regulation, stress reduction, cognitive wellness, and preventive mind–body health.

### 6.4 Meditative Mechanism:

The meditative mechanism of *Amrutha Yoga (Aithal Yoga)* is based on the integration of synchronized breath, controlled body movement, rhythmic repetition, parasympathetic activation, and attentional focus. The uploaded paper describes Amrutha Yoga as a condensed yogic practice involving forward bending with slow exhalation and upward return with inhalation, repeated in a structured cycle. This makes the practice not merely a physical bending exercise but a form of **breath-centered moving meditation**, where the practitioner's awareness remains continuously connected with inhalation, exhalation, posture, compression, release, and movement.

The first meditative mechanism is **synchronized breath and movement**. In Amrutha Yoga, the practitioner bends forward while exhaling deeply and rises upward while inhaling slowly. This coordination between respiration and movement creates a unified mental rhythm and reduces scattered attention. Research on yogic breathing suggests that slow breathing can influence autonomic nervous system regulation, emotional stability, and relaxation responses (Jerath et al. (2006). [13]; Brown & Gerbarg (2005). [14]). Therefore, the synchronization of breath and movement in Amrutha Yoga may help transform ordinary physical motion into a meditative act.

The second mechanism is **rhythmic repetition**. The uploaded draft explains that Amrutha Yoga may be practiced in repeated cycles, with each cycle consisting of standing, raising the hands, forward bending, holding briefly, and returning upward with inhalation. Repetition is a central feature of many meditative systems, including mantra chanting, breath meditation, prayer, and traditional yogic practices. Repeated rhythmic movement stabilizes attention, reduces mental fragmentation, and gradually creates a calm internal pattern. Studies on meditation show that repeated attention to a single

object, such as breath, improves emotional regulation and attentional control (Tang et al. (2015). [16]; Goyal et al. (2014). [15]).

The third mechanism is **parasympathetic activation**. During the forward-bending phase, the long exhalation and abdominal compression may help calm the nervous system. The uploaded paper states that long exhalation during forward bending promotes relaxation, inward awareness, and parasympathetic activation. Scientific studies suggest that slow yogic breathing can reduce sympathetic overactivity and support vagal regulation, which is linked with calmness, emotional balance, and stress reduction (Streeter et al. (2012). [17]; Pascoe & Bauer (2015). [19]). Thus, Amrutha Yoga may create a meditative state by gradually shifting the body from stress mode to relaxation mode.

The fourth mechanism is **attentional focus**. In meditation, the mind is trained to remain with a chosen object of awareness. In Amrutha Yoga, the chosen object is not only the breath but also the sequence of movement: raising, bending, exhaling, compressing, holding, inhaling, and rising. This continuous attention may reduce overthinking and mental wandering. Mindfulness research shows that focused attention practices improve awareness, reduce rumination, and support cognitive regulation (Tang et al. (2015). [16]; Goyal et al. (2014). [15]). Therefore, Amrutha Yoga may be interpreted as a practical attentional training system through movement and breath.

Another important meditative aspect is the **compression–release experience**. During forward bending, the abdomen is compressed and the mind turns inward; during upward inhalation, the body expands and the chest opens. This creates a psychological rhythm of release and renewal. The uploaded paper explains that exhalation may symbolize release of stress and tension, while inhalation may symbolize freshness, calmness, and vitality. Such symbolic interpretation adds a deeper meditative dimension to the practice by linking body movement with emotional release and mental renewal.

Overall, the meditative mechanism of Amrutha Yoga lies in its ability to combine body, breath, attention, and rhythm into a single compact practice. It may help reduce stress, calm the mind, improve emotional regulation, and enhance inward awareness through synchronized breathing and mindful repetition. However, since Amrutha Yoga is a newly proposed formulation, its meditative effects should be understood as exploratory possibilities that require future validation through EEG studies, heart-rate variability analysis, stress biomarkers, psychological scales, and cognitive assessment tools.

## 7. DETAILED DESCRIPTION OF THE YOGA PROCEDURE :

### 7.1 Sequence Diagram of Amrutha Yoga Practice:

Standing Preparation
↓
Horizontal Hand Expansion
↓
Vertical Arm Stretching
↓
Forward Bending
↓
Deep Exhalation
↓
Abdominal Compression
↓
Bent-Hold Meditation
↓
Rising with Inhalation
↓
Completion of One Cycle
↓
Rhythmic Repetition

Amrutha Yoga, also called Aithal Yoga or Gepuna Yoga, is described in the uploaded paper as a compact seven-step yoga–meditation cycle that integrates forward-bending movement with synchronized pranayama or breath control. The practice begins with standing on the floor, raising both hands, bending

forward while breathing out slowly, touching the feet, holding briefly in the bent position, rising back with inhalation, and lowering the hands to complete one cycle. The uploaded draft further suggests six cycles per minute, twenty-four cycles in four minutes, and two sessions per day. This makes the practice a time-efficient movement–breathing routine aimed at physical and mental well-being.

The first stage is **Standing Preparation**. The practitioner stands quietly on a flat surface with the feet close together or comfortably aligned. The spine is kept straight, shoulders relaxed, and attention is brought to natural breathing. This stage creates postural stability and mental readiness before movement begins. Yoga research suggests that bodily awareness, posture, and breath attention are central to mind–body regulation and relaxation (Woodyard (2011). [12]; Streeter et al. (2012). [17]).

The second stage is **Horizontal Hand Expansion**. From the standing position, both hands are slowly raised outward or forward through a horizontal movement. This prepares the shoulders, chest, and upper back for full extension. The slow movement helps the practitioner become aware of bodily coordination and prevents sudden jerky motion. In yogic practice, such controlled movement supports mindfulness and neuromuscular awareness (Field (2011). [20]).

The third stage is **Vertical Arm Stretching**. The hands are raised above the head until both arms become vertical and parallel. This upward stretch elongates the spine, expands the chest, and prepares the respiratory system for deeper breathing. The uploaded paper shows that upward movement and inhalation are important parts of the cycle because the abdomen decompresses, the chest expands, lungs open, and the spine stretches upward. Stretching and yoga-based movements are associated with improved flexibility, posture, circulation, and quality of life (Ross & Thomas (2010). [18]).

The fourth stage is **Forward Bending**. From the vertical stretch, the practitioner bends slowly forward from the hips and waist. The movement should be controlled and gradual, not forceful. The uploaded draft clearly states that the practitioner should bend slowly to the front while breathing out slowly and touch the feet with both hands. Forward-bending yogic postures are generally linked with spinal stretching, hamstring flexibility, inward focus, and nervous-system calming effects (Field (2016). [22]).

The fifth stage is the **Deep Exhalation Stage**. While bending forward, the practitioner performs a long, deep exhalation through the nose. This is one of the most important meditative components of Amrutha Yoga. Long exhalation helps empty the lungs, reduce mental agitation, and activate relaxation responses. Studies on slow yogic breathing indicate that prolonged and regulated breathing may influence autonomic balance, reduce sympathetic arousal, and support emotional stability (Jerath et al. (2006). [13]; Brown & Gerbarg (2005). [14]).

The sixth stage is the **Abdominal Compression Stage**. When the practitioner bends forward, the stomach is gently compressed against the thighs. The uploaded document explains that during forward bending, the stomach is compressed, the diaphragm moves upward, the lungs are compressed, and abdominal organs receive pressure. This stage may stimulate abdominal awareness, digestive organs, diaphragm movement, and core engagement. Yoga-based practices have been associated with improvements in stress regulation, digestion, metabolic balance, and general wellness (Woodyard (2011). [12]; Field (2011). [20]).

The seventh stage is the **Bent-Hold Meditation Phase**. After touching the feet, the practitioner remains briefly in the forward-bent position. The uploaded paper states that this pause is intended to accelerate blood flow from the heart to the head or brain. In scholarly terms, this claim should be treated as an exploratory hypothesis requiring clinical validation. However, the meditative value of the bent-hold phase lies in inward awareness, breath observation, and mental quietness. Meditation research shows that breath-focused awareness can improve attention, emotional regulation, and psychological well-being (Goyal et al. (2014). [15]; Tang et al. (2015). [16]).

The eighth stage is **Rising with Inhalation**. The practitioner slowly raises the head and body back to the standing position while taking a deep inhalation through the nose. The uploaded material explains that while rising upward, the abdomen decompresses, the chest expands, the lungs open, and the spine stretches upward. This creates a physiological and symbolic movement from contraction to expansion. The inhalation phase may support oxygen intake, alertness, and a sense of renewal. Slow breathing practices are associated with improved vagal tone, relaxation, and autonomic regulation (Streeter et al. (2012). [17]).

The ninth stage is **Completion of One Cycle**. After rising to the standing position, the hands are lowered back to the initial position. This completes one full Amrutha Yoga cycle. The completion stage allows the body to return to neutral posture before beginning the next repetition. This prevents imbalance and

helps maintain rhythm, posture, and breath coordination. In structured yoga practice, repetition with awareness is important because it transforms movement into disciplined mind–body training (Ross & Thomas (2010). [18]).

The tenth stage is **Rhythmic Repetition**. The uploaded paper recommends repeating the cycle six times per minute for four minutes, making twenty-four cycles per session, and repeating the session twice daily. Rhythmic repetition is central to meditation because it stabilizes attention and reduces mental wandering. Repeated breath–movement synchronization may gradually calm the nervous system and improve body awareness. Meditation neuroscience indicates that repeated attention to breath or bodily sensation supports attentional control, emotional regulation, and cognitive clarity (Tang et al. (2015). [16]).

The overall procedure may therefore be interpreted as a **breathing-cycle diagram**: inhale while raising and expanding, exhale while bending and compressing, hold briefly with awareness, inhale while rising, and repeat rhythmically. This cyclical pattern links posture, breath, movement, abdominal pressure, and meditative attention into one compact formulation. The uploaded draft rightly describes Amrutha Yoga as a low-cost, low-space, low-time practice that integrates asana and pranayama into a simple wellness routine. However, as this is an exploratory research paper, its claimed benefits for longevity, cognitive enhancement, and preventive wellness should be presented as potential hypotheses requiring future empirical testing.

## 8. COMPARISON WITH EXISTING YOGA SYSTEMS :

Amrutha Yoga or Aithal Yoga may be compared with existing yoga systems as a compact, breath-synchronized, forward-bending movement–meditation practice. The uploaded paper describes it as a seven-step cycle involving standing, raising both hands, forward bending with slow exhalation, touching the feet, briefly holding the bent position, rising with inhalation, and repeating the cycle six times per minute for four minutes, twice daily. Compared with broad yoga systems such as Hatha Yoga, Ashtanga Yoga, Surya Namaskar, pranayama, and seated meditation, Amrutha Yoga is narrower in scope but stronger in simplicity, time efficiency, and public-health usability. General yoga research shows that yoga improves flexibility, mood, stress regulation, quality of life, and mind–body balance, but many systems require longer practice duration, trained instruction, and progressive learning (Woodyard (2011). [12]; Field (2011). [20]; Ross & Thomas (2010). [18]).

**Table 3:** Comparative Parameters

| Parameter | Amrutha Yoga | Pranayama | Surya Namaskar | Static Forward Bend |
|---|---|---|---|---|
| Dynamic breathing | High | Moderate | Moderate | Low |
| Abdominal compression | High | Low | Moderate | Moderate |
| Time efficiency | Very High | Moderate | Moderate | Moderate |
| Meditation integration | High | High | Moderate | Moderate |
| Accessibility | Very High | Moderate | Moderate | Moderate |
| Cost | Minimal | Minimal | Minimal | Minimal |
| Cognitive focus | High | Moderate | Moderate | Low |

**Table 4:** Comparison with other types of Yoga formulation

| Comparative Parameter | Amrutha Yoga / Aithal Yoga | Pranayama | Surya Namaskar | Static Forward Bend | Seated Meditation |
|---|---|---|---|---|---|
| Simplicity | Very high | Moderate | Moderate | High | High |
| Time requirement | Very low | Low to moderate | Moderate | Low | Moderate |
| Movement integration | Moderate to high | Low | High | Low | Very low |
| Breath synchronization | High | High | Moderate | Low to moderate | Moderate |

| Comparative Parameter | Amrutha Yoga / Aithal Yoga | Pranayama | Surya Namaskar | Static Forward Bend | Seated Meditation |
|---|---|---|---|---|---|
| Abdominal compression | High | Low | Moderate | Moderate | Low |
| Meditation component | High | High | Moderate | Moderate | High |
| Scalability | Very high | High | Moderate | High | High |
| Cost | Very low | Very low | Very low | Very low | Very low |
| Public-health suitability | High | High | Moderate | Moderate | High |
| Modern lifestyle relevance | Very high | High | Moderate | Moderate | High |

In terms of **simplicity**, Amrutha Yoga has an advantage because it uses a single repeatable movement cycle rather than a long sequence of postures. Traditional Hatha Yoga and Surya Namaskar may require multiple asanas, correct sequencing, flexibility, and guided practice. Amrutha Yoga, however, simplifies yogic practice into one integrated action: stretch upward, bend forward with exhalation, compress the abdomen, hold briefly, and rise with inhalation. The uploaded paper identifies this simplicity as a major advantage because it needs minimal space, no equipment, and limited energy expenditure. This aligns with yoga literature suggesting that simple, accessible yoga practices are more likely to support adherence and long-term wellness behaviour (Ross & Thomas (2010). [18]; Field (2016). [22]).

In terms of **scalability**, Amrutha Yoga may be more easily introduced in schools, colleges, workplaces, elderly-care centres, and community wellness programmes because it does not require mats, machines, large halls, or complex teacher training at the beginner level. Conventional yoga systems can also be scalable, but their effectiveness often depends on standardised modules, trained instructors, and appropriate sequencing. Studies on yoga interventions repeatedly highlight the need for standardisation, clear reporting, and structured protocols (McCall (2013). [21]; Field (2011). [20]). Therefore, Amrutha Yoga's scalability depends on converting its simple procedure into a safe, documented, trainer-friendly protocol.

Regarding **low-cost public-health suitability**, Amrutha Yoga appears highly relevant because it requires only a small standing space and a few minutes of daily practice. The uploaded paper calls it "low-cost yoga" because of its low time, space, and metabolic energy requirements. Public-health literature increasingly supports low-cost, non-pharmacological mind–body interventions for stress, anxiety, sedentary living, and preventive health promotion (Goyal et al. (2014). [15]; Pascoe & Bauer, (2015) [19]). In this respect, Amrutha Yoga may be positioned as a compact preventive wellness model, especially for busy professionals, students, elderly persons, and sedentary workers.

In terms of **movement meditation**, Amrutha Yoga differs from seated meditation and pure pranayama because it combines breath regulation with bodily motion. The uploaded draft explains that synchronized breathing, abdominal compression, slow movement, and rhythmic coordination create a natural meditative state by focusing the mind on breathing and movement. Seated meditation develops stillness and mental observation, while Amrutha Yoga develops meditation through movement. This is consistent with research showing that mindfulness and yoga practices can improve attentional control, emotional regulation, and psychological well-being (Tang et al. (2015). [16]; Goyal et al. (2014). [15]).

From the perspective of **modern lifestyle relevance**, Amrutha Yoga responds to three major contemporary problems: lack of time, sedentary behaviour, and stress. Many people avoid physical or meditative routines because they perceive them as time-consuming or difficult. Amrutha Yoga's four-minute cycle format, as suggested in the uploaded paper, makes it attractive for daily use. Its breath-synchronized bending may also counter shallow breathing, physical stiffness, and mental restlessness. Slow breathing studies suggest that regulated breathing may influence autonomic balance, stress regulation, and emotional stability (Jerath et al. (2006). [13]; Brown & Gerbarg (2005). [14]; Streeter et al. (2012). [17]).

However, Amrutha Yoga should not be presented as a complete replacement for all existing yoga systems. Surya Namaskar provides broader muscular and cardiovascular activation; pranayama

provides deeper respiratory training; seated meditation provides deeper stillness; and complete yoga systems include ethical, physical, respiratory, mental, and spiritual dimensions. Amrutha Yoga's strength lies in its condensed integration of posture, breath, abdominal compression, rhythmic repetition, and meditative awareness. Its limitations include reduced muscular intensity, possible dizziness in some individuals, and caution for persons with hypertension, glaucoma, spinal disorders, or severe back pain, as noted in the uploaded paper.

Overall, the comparison indicates that Amrutha Yoga may be interpreted as a **compact public-health-oriented movement meditation system** rather than a broad classical yoga school. Its distinctive contribution lies in combining simplicity, scalability, low-cost access, breath–movement synchronization, abdominal compression, and meditative repetition into a short daily wellness practice. For scholarly positioning, Amrutha Yoga may be compared with pranayama, forward-bending asanas, Surya Namaskar, and mindfulness meditation, while clearly stating that its claims on longevity, cognitive enhancement, and preventive wellness remain exploratory and require future empirical validation through physiological, psychological, neurological, and longitudinal studies.

## 9. EVALUATION OF AMRUTHA YOGA :

### 9.1 Physiological Evaluation:

The physiological evaluation of *Amrutha Yoga (Aithal Yoga)* can be made by examining its possible effects on respiratory efficiency, circulation, flexibility, digestion, and spinal mobility. The uploaded paper describes Amrutha Yoga as a low-cost, time-efficient practice combining forward bending with synchronized breathing, where the practitioner bends forward while exhaling, briefly holds the bent posture, and rises back while inhaling. Since the practice integrates movement, pranayama-like breathing, abdominal compression, and rhythmic repetition, it may be physiologically interpreted as a compact mind–body exercise that activates respiratory, musculoskeletal, circulatory, and digestive systems simultaneously.

In terms of **respiratory efficiency**, Amrutha Yoga emphasizes controlled nasal exhalation during forward bending and deep inhalation while returning to the standing posture. Slow yogic breathing has been associated with improved autonomic regulation, respiratory rhythm, and relaxation response (Jerath et al. (2006). [13]; Brown & Gerbarg (2005). [14]). The forward-bending exhalation stage may help empty the lungs more completely, while upward inhalation may support fuller lung expansion. This breath-cycle pattern may gradually train the practitioner to breathe more deeply and consciously.

The second area is **circulation**. The uploaded paper states that the bent-hold phase is intended to enhance blood flow toward the head and support neuro-respiratory efficiency. Although this claim needs empirical validation, the repeated bending and rising movement may mildly stimulate blood circulation through posture change, muscular movement, and breathing pressure variation. Yoga research suggests that regular yoga practice may support cardiovascular efficiency, autonomic balance, and stress-related physiological regulation (Ross & Thomas (2010). [18]; Streeter et al. (2012). [17]).

Regarding **flexibility**, Amrutha Yoga includes repeated forward bending and upward stretching. These movements may stretch the hamstrings, calf muscles, lower back, shoulders, and posterior chain of the body. Regular yoga practice has been associated with improvements in flexibility, balance, physical functioning, and quality of life (Woodyard, 2011, pp. 49–54; Field, 2016, pp. 145–161). Since Amrutha Yoga uses a simple repeated movement pattern, it may be useful for sedentary individuals who experience stiffness due to prolonged sitting.

The fourth physiological dimension is **digestion**. During forward bending, the abdomen is compressed against the thighs, producing a massage-like effect on the abdominal organs. The uploaded paper describes this compression as involving pressure on the stomach, diaphragm, lungs, and abdominal organs. Repeated abdominal compression and release may support digestive stimulation, intestinal movement, and awareness of abdominal functioning. Yoga-based practices have been discussed in relation to improved metabolic regulation, digestive comfort, and stress reduction, although Amrutha Yoga-specific digestive effects require direct research (Field (2011). [20]; Woodyard (2011). [12]).

The fifth area is **spinal mobility**. Amrutha Yoga involves spinal elongation during upward arm stretching and spinal flexion during forward bending. The controlled movement from standing to bending and back to standing may help maintain spinal flexibility and postural awareness. The uploaded paper also notes improved digestive and spinal health as one of the expected benefits of repeated forward bending. However, individuals with slipped disc, severe sciatica, acute back pain, hypertension,

glaucoma, or dizziness risk should practice only under professional guidance, as the uploaded paper itself identifies these as constraints.

Overall, the physiological evaluation suggests that Amrutha Yoga may be a promising exploratory practice for supporting breathing efficiency, mild circulation activation, flexibility, digestive stimulation, and spinal mobility. Its strength lies in combining multiple physiological actions within a brief, low-cost, and easily repeatable routine. However, since Amrutha Yoga is a newly proposed formulation, its physiological benefits must be treated as hypotheses requiring validation through respiratory measurements, oxygen saturation, heart-rate variability, blood-pressure monitoring, flexibility tests, digestive-health assessment, and longitudinal clinical studies.

### 9.2 Psychological Evaluation:

The psychological evaluation of *Amrutha Yoga (Aithal Yoga)* may be understood through its possible influence on stress reduction, emotional calmness, relaxation, and mindfulness. The uploaded conceptual paper explains that Amrutha Yoga combines synchronized breathing, forward bending, abdominal compression, rhythmic repetition, and inward attention into a compact meditative movement system. Unlike ordinary physical exercise, the practice requires the practitioner to consciously coordinate body movement with inhalation and exhalation, thereby promoting continuous awareness of breath, posture, and internal bodily sensations. Since modern psychological disorders are strongly associated with chronic stress, emotional overload, mental fatigue, and attentional fragmentation, the proposed psychological role of Amrutha Yoga becomes relevant within preventive mind–body wellness research.

The first area of psychological evaluation is **stress reduction**. Chronic stress is associated with anxiety, hypertension, sleep disturbance, irritability, cognitive fatigue, emotional instability, and autonomic imbalance. Research on yoga and slow breathing indicates that controlled breathing practices may reduce sympathetic nervous system overactivation and support parasympathetic relaxation responses (Jerath et al. (2006). [13]; Brown & Gerbarg (2005). [14]). In Amrutha Yoga, the practitioner performs prolonged exhalation while bending forward, which may physiologically and psychologically support calming effects. The uploaded paper also interprets deep exhalation as a mechanism for releasing internal tension and stress accumulation. Thus, the practice may function as a low-cost stress-management technique suitable for modern sedentary lifestyles.

The second area is **emotional calmness**. Emotional instability often results from excessive mental stimulation, stress overload, emotional reactivity, and lack of relaxation. Yoga-based interventions have been associated with improvements in emotional balance, self-regulation, mood stability, and psychological well-being (Pascoe & Bauer (2015). [19]; Streeter et al. (2012). [17]). In Amrutha Yoga, the synchronized rhythm of breathing and movement may gradually create emotional steadiness by reducing internal agitation and promoting inward awareness. The repetitive compression–expansion cycle may psychologically symbolize release and renewal, thereby helping practitioners experience emotional quietness and calmness.

The third dimension is **relaxation**. Relaxation in yogic systems is not merely physical rest but a psychophysiological state involving reduced mental tension, slower breathing, muscular release, and nervous system calmness. The uploaded paper describes the bent-forward phase with deep exhalation as a meditative stage that naturally quiets the mind and reduces unnecessary mental activity. Slow breathing studies indicate that prolonged breathing cycles can reduce physiological arousal and improve autonomic balance (Brown & Gerbarg (2005). [14]). Therefore, Amrutha Yoga may support relaxation through controlled breathing, inward attention, reduced muscular tension, and rhythmic movement repetition.

The fourth area is **mindfulness**. Mindfulness refers to maintaining present-moment awareness without distraction or automatic mental wandering. In Amrutha Yoga, the practitioner continuously observes the movement cycle: standing, raising the hands, bending, exhaling, compressing the abdomen, holding briefly, inhaling, and rising again. This continuous coordination of body and breath may strengthen attentional control and inward awareness. Mindfulness-based studies suggest that breath-centered practices can improve attentional regulation, reduce rumination, and support psychological resilience (Tang et al. (2015). [16]; Goyal et al. (2014). [15]). The simplicity and repetition of Amrutha Yoga may therefore make mindfulness easier to cultivate even for beginners.

Another important psychological aspect is the role of **rhythmic repetition and movement meditation**. The uploaded paper recommends repetitive cycles performed slowly and rhythmically. Repetition is a common feature of meditative traditions because rhythmic activity helps stabilize attention and reduce mental fragmentation. In Amrutha Yoga, the repeated inhale–exhale–bend–rise pattern may create a predictable meditative rhythm that gradually shifts the mind away from anxiety and cognitive overload. Studies on meditation and yoga suggest that such repetitive mindful practices may support emotional regulation, mood improvement, and cognitive calmness (Woodyard (2011). [12]; Field (2011). [20]).

Overall, the psychological evaluation of Amrutha Yoga suggests that it may serve as a compact movement-based mindfulness and relaxation system capable of supporting stress reduction, emotional calmness, psychological relaxation, and mindful awareness. Its strength lies in integrating body movement, breathing regulation, inward attention, and rhythmic repetition into a short-duration daily practice. However, since Amrutha Yoga is a newly proposed exploratory formulation, these psychological effects should be considered conceptual possibilities rather than clinically proven outcomes. Future validation through psychological scales, stress biomarkers, EEG studies, heart-rate variability analysis, mindfulness assessments, and longitudinal practitioner studies will be necessary to scientifically establish its effectiveness in promoting preventive mind–body wellness.

### 9.3 Cognitive Evaluation:

The cognitive evaluation of *Amrutha Yoga (Aithal Yoga)* may be understood through its possible influence on concentration, attentional control, mental clarity, and cognitive resilience. The uploaded conceptual paper explains that the practice combines synchronized breathing, forward bending, abdominal compression, slow movement, inward awareness, and rhythmic repetition into a compact meditative cycle. Since cognition is strongly influenced by stress, emotional state, breathing patterns, attentional stability, and nervous-system balance, Amrutha Yoga may conceptually function as a breath-centered cognitive wellness practice. Modern neuroscience research increasingly recognizes that mindfulness, slow breathing, meditation, and yoga-based interventions can influence attention, emotional regulation, cognitive performance, and mental stability (Tang et al. (2015). [16]; Goyal et al., (2014). [15]).

The first area of cognitive evaluation is **concentration**. Concentration refers to the ability to sustain mental focus on a specific task, thought, sensation, or activity without distraction. In Amrutha Yoga, concentration is developed by continuously coordinating movement with breathing: inhaling while rising upward, exhaling while bending forward, maintaining posture awareness, and repeating the cycle rhythmically. The practitioner's attention remains fixed on body movement, respiratory rhythm, abdominal pressure, and internal sensation. Meditation and yoga research suggest that breath-focused practices may strengthen sustained attention and reduce cognitive distraction (Tang et al. (2015). [16]; Lutz et al. (2008). [72]). Therefore, the repetitive movement–breath coordination in Amrutha Yoga may help improve concentration through mindful physical engagement.

The second area is **attentional control**. Attentional control refers to the ability to direct, maintain, and regulate mental attention while reducing unnecessary cognitive wandering. Modern lifestyles dominated by multitasking, digital overload, stress, and continuous stimulation often weaken attentional stability. The uploaded paper proposes that the synchronized and repetitive nature of Amrutha Yoga naturally draws attention inward and reduces external distraction. Research on mindfulness meditation demonstrates that repeated attention to breath and bodily awareness improves executive attention, attentional regulation, and cognitive monitoring (Jha et al. (2007). [73]). Thus, Amrutha Yoga may function as a movement-based attentional training practice.

The third cognitive dimension is **mental clarity**. Mental clarity refers to cognitive freshness, reduced mental confusion, emotional steadiness, and improved thought organization. Stress, anxiety, poor breathing habits, and mental overload often reduce clarity of thinking and decision-making capacity. Slow yogic breathing has been associated with reduced physiological arousal, autonomic balance, and emotional regulation, which may indirectly support clearer mental functioning (Jerath et al. (2006). [13]; Brown & Gerbarg (2005). [14]). In Amrutha Yoga, the combination of prolonged exhalation, rhythmic movement, inward attention, and repetitive breathing cycles may gradually reduce mental agitation and support calm alertness. The upward inhalation phase described in the uploaded paper also symbolizes freshness, expansion, and renewal.

The fourth area is **cognitive resilience**. Cognitive resilience refers to the ability of the mind to maintain stability, adaptability, and functional performance under stress, fatigue, emotional pressure, or cognitive overload. Yoga and mindfulness-based interventions have increasingly been studied for their role in enhancing emotional regulation, stress tolerance, neuroplasticity, and adaptive cognitive functioning (Gard et al. (2014). [74]; Tang et al. (2015). [16]). Since Amrutha Yoga combines breathing regulation, rhythmic movement, attentional focus, and meditative repetition, it may help practitioners develop greater tolerance toward stress and mental fatigue. The repetitive and predictable structure of the practice may also stabilize cognitive rhythms and reduce emotional reactivity.

Overall, the cognitive evaluation of Amrutha Yoga suggests that it may serve as a compact breath-centered cognitive wellness system capable of supporting concentration, attentional control, mental clarity, and cognitive resilience. Its meditative structure may help reduce cognitive fragmentation commonly associated with stress, digital distraction, and sedentary lifestyles. However, as Amrutha Yoga is a newly proposed exploratory formulation, these cognitive effects remain conceptual hypotheses requiring scientific validation. Future studies involving EEG analysis, attention-performance testing, neurocognitive assessment, heart-rate variability monitoring, stress biomarkers, and longitudinal psychological evaluation are necessary to establish empirical evidence regarding its influence on cognition, mindfulness, attentional regulation, and cognitive wellness.

### 9.4 Wellness Evaluation:

The wellness evaluation of *Amrutha Yoga (Aithal Yoga)* may be understood from the perspectives of preventive wellness, longevity support, healthy aging, and low-cost wellness applicability. The uploaded conceptual paper describes Amrutha Yoga as a simple breath-synchronized movement–meditation system involving standing posture, forward bending, abdominal compression, slow exhalation, upward inhalation, and rhythmic repetition. Unlike high-intensity exercise systems or complex yogic routines, Amrutha Yoga is proposed as a compact daily practice requiring minimal space, limited time, and no external equipment. This makes it conceptually suitable for preventive wellness approaches aimed at reducing lifestyle-related physical and psychological imbalance before disease conditions become severe.

The first dimension is **preventive wellness**. Preventive wellness refers to maintaining physical, mental, emotional, and functional health through regular healthy practices that reduce the risk of future disease. Modern preventive healthcare increasingly recognizes the importance of low-cost lifestyle interventions such as yoga, breathing exercises, mindfulness, stress management, and physical activity (Ross & Thomas (2010). [18]; Pascoe & Bauer (2015). [19]). The synchronized breathing and movement structure of Amrutha Yoga may support preventive wellness by encouraging regular respiratory activation, flexibility, relaxation, inward awareness, and stress reduction. The uploaded paper also presents the practice as suitable for daily repetition and preventive mind–body maintenance.

The second area is **longevity support**. Longevity is influenced by multiple factors such as stress regulation, breathing efficiency, emotional stability, flexibility, circulation, cognitive health, and metabolic balance. Yoga and meditation studies suggest that regular yoga practice may support cardiovascular functioning, autonomic balance, emotional well-being, and quality of life, all of which contribute indirectly to healthy lifespan maintenance (Woodyard (2011). [12]; Streeter et al. (2012). [17]). Amrutha Yoga's repeated breathing–movement cycle may contribute to relaxation, reduced stress load, improved breathing awareness, and better body regulation, which are conceptually associated with healthier aging and wellness preservation. However, claims regarding direct lifespan extension remain exploratory and require long-term scientific validation.

The third dimension is **healthy aging**. Aging is often associated with reduced flexibility, poor posture, shallow breathing, mental fatigue, emotional instability, stress accumulation, and declining physical activity. The uploaded paper suggests that Amrutha Yoga combines stretching, breathing, abdominal activation, and meditative awareness into a brief routine suitable for repeated lifelong practice. Yoga-based interventions have been associated with improved mobility, emotional stability, stress reduction, sleep quality, and quality of life among older adults (Field (2011). [20]; Gard et al. (2014). [74]). Since Amrutha Yoga uses slow and controlled movements rather than high-intensity activity, it may be adaptable for middle-aged and elderly individuals when practiced safely and under guidance where required.

The fourth area is **low-cost wellness applicability**. One of the major strengths of Amrutha Yoga is that it requires no machines, gym equipment, special clothing, or large infrastructure. The uploaded conceptual paper repeatedly emphasizes the low-space, low-time, low-cost nature of the practice. This is especially important in modern public-health contexts because many individuals are unable to maintain expensive or time-intensive wellness routines. Public-health and wellness literature increasingly supports scalable, affordable, non-pharmacological interventions that can be practiced by broad populations (Goyal et al. (2014). [15]). Therefore, Amrutha Yoga may be positioned as a potentially scalable wellness model for schools, workplaces, community centers, elderly wellness programs, and preventive healthcare initiatives.

Another important wellness dimension is the integration of **mind–body balance**. Amrutha Yoga combines movement, breath regulation, inward awareness, abdominal activation, and repetitive rhythm into one compact cycle. This integrated structure may support holistic wellness rather than isolated physical fitness alone. Slow breathing studies indicate that regulated breathing may influence emotional calmness, autonomic regulation, and relaxation responses (Jerath et al. (2006). [13]; Brown & Gerbarg, (2005). [14]). Thus, Amrutha Yoga may contribute to overall wellness by addressing physical, psychological, cognitive, and emotional dimensions simultaneously through a simplified daily practice.

Overall, the wellness evaluation of Amrutha Yoga suggests that it may function as a preventive, low-cost, movement-based wellness system supporting healthy aging, stress reduction, respiratory awareness, emotional calmness, flexibility, and mind–body balance. Its major advantage lies in combining multiple wellness-oriented elements within a short-duration and accessible routine. However, since Amrutha Yoga is a newly proposed exploratory formulation, its wellness benefits should be treated as conceptual and exploratory rather than clinically established facts. Future empirical studies involving aging populations, quality-of-life assessment, physiological markers, stress indicators, longitudinal wellness tracking, and preventive-health outcomes are necessary to scientifically validate its role in longevity support and preventive mind–body wellness.

## 10. NEW INTERPRETATION OF AMRUTHA YOGA (AITHAL YOGA) :

### 10.1 Dynamic Compression–Expansion Meditation:

Amrutha Yoga may be newly interpreted as a **dynamic compression–expansion meditation system** because its central mechanism involves forward bending with abdominal compression and long exhalation, followed by upward raising with abdominal decompression and deep inhalation. The uploaded paper describes the practice as a compact seven-step cycle integrating forward-bending movement with synchronized pranayama, performed rhythmically in repeated cycles. In this interpretation, the forward bend represents contraction, internalization, release, and exhalation, while the upward movement represents expansion, renewal, oxygenation, and alertness. Slow breathing practices are known to influence autonomic regulation and relaxation responses, supporting the view that this compression–expansion rhythm may function as a meditative physiological cycle (Jerath et al. (2006). [13]; Brown & Gerbarg (2005). [14]).

### 10.2 Breath-Centered Neuromuscular Regulation System:

Amrutha Yoga can also be interpreted as a **breath-centered neuromuscular regulation system** because it combines controlled movement, posture awareness, muscular stretching, abdominal engagement, and respiratory rhythm. Each cycle requires coordination between the nervous system, muscular system, respiratory system, and attentional system. The uploaded paper notes that the practice combines asana-like bending with pranayama-like breathing, thereby making it both a physical and breathing exercise. Yoga research suggests that such integrated practices may influence autonomic balance, mood regulation, musculoskeletal functioning, and psychophysiological stability (Streeter et al. (2012). [17]; Woodyard (2011). [12]).

### 10.3 Time-Efficient Preventive Wellness Technology:

A third interpretation is that Amrutha Yoga functions as a **time-efficient preventive wellness technology**. The uploaded paper describes it as “Gepuna Yoga,” meaning a condensed practice requiring less space, less time, and low energy expenditure, with twenty-four cycles completed in about four minutes per session. This makes it suitable for modern individuals who are unable to devote long periods to exercise or meditation. Preventive wellness literature increasingly supports simple lifestyle-

based practices for reducing stress, improving mental well-being, and promoting quality of life (Ross & Thomas (2010). [18]; Pascoe & Bauer (2015). [19]).

### 10.4 Moving Mindfulness Meditation:

Amrutha Yoga may further be interpreted as **moving mindfulness meditation**. Unlike seated meditation, this practice uses movement as the object of attention. The practitioner observes standing, stretching, bending, exhaling, abdominal compression, holding, inhaling, and rising. This continuous awareness transforms the movement into a meditative process. The uploaded paper explains that synchronized breathing and rhythmic movement help the mind focus on breathing and shift from stress mode to relaxation mode. Mindfulness research shows that breath-focused awareness improves attention, emotional regulation, and psychological well-being (Tang et al. (2015). [16]; Goyal et al. (2014). [15]).

### 10.5 Low-Cost Public Health Wellness Model:

Amrutha Yoga may also be interpreted as a **low-cost public health wellness model** because it requires no equipment, no special infrastructure, very little space, and only a few minutes of daily practice. This makes it potentially useful for schools, colleges, workplaces, elderly-care centres, community wellness programmes, and public-health campaigns. The uploaded paper identifies low resource intensity, time efficiency, universal accessibility, and high adoption potential as key advantages. Low-cost yoga and meditation-based interventions are increasingly relevant in public health because they can be scaled for large populations without heavy medical or infrastructural expenditure (Field (2011). [20]; Goyal et al., (2014). [15]).

### 10.6 Integrated Respiratory–Cognitive Wellness Practice:

Finally, Amrutha Yoga may be interpreted as an **integrated respiratory–cognitive wellness practice**. Its repeated inhalation–exhalation cycle may support respiratory awareness, while its rhythmic movement and breath focus may support concentration, attentional control, mental clarity, and cognitive calmness. The uploaded paper links the practice with cognitive maintenance, neuro-respiratory efficiency, stress reduction, and mental well-being. Meditation neuroscience shows that mindfulness and breath-based practices may influence attention regulation, emotional control, and cognitive resilience (Tang et al. (2015). [16]). Therefore, Amrutha Yoga can be conceptually positioned as a compact respiratory–cognitive wellness formulation, though its effects require future empirical validation through EEG, HRV, oxygenation, cognitive testing, and longitudinal wellness studies.

## 11. SWOC ANALYSIS :

SWOC analysis has emerged as an important strategic analytical framework for evaluating the strengths, weaknesses, opportunities, and challenges associated with new yoga, exercise, and meditation systems in terms of scientific validity, wellness applicability, scalability, accessibility, and preventive healthcare potential. Modern yoga research increasingly emphasizes the need for structured analytical models to systematically interpret innovative mind–body wellness practices and their multidimensional implications for physical health, emotional stability, cognitive wellness, and public-health promotion (Aithal & Kumar (2015). [75]). Contemporary yoga and meditation practices are no longer viewed merely as spiritual disciplines, but also as evidence-oriented preventive wellness interventions capable of supporting stress reduction, healthy aging, respiratory regulation, and lifestyle-disease management (Ross & Thomas (2010). [18]; Brown & Gerbarg (2005). [14]). In this context, SWOC analysis becomes particularly useful for identifying the practical strengths and implementation limitations of newly proposed yoga formulations, especially those integrating synchronized breathing, mindful movement, meditation, and low-cost accessibility. P. S. Aithal and collaborators have extensively applied SWOC and ABCD analytical frameworks to evaluate innovative systems, wellness models, and philosophical formulations, thereby demonstrating the relevance of strategic multidimensional analysis in emerging interdisciplinary domains (Aithal & Ramanathan (2025). [76]; Aithal & Ramanathan (2025). [77]). Such analytical approaches are especially significant for exploratory wellness innovations because they help assess usability, trainer readiness, scientific gaps, adoption feasibility, public-health relevance, and future research opportunities in a systematic manner. Therefore, applying SWOC analysis to a new yoga, exercise, and meditation practice provides a comprehensive conceptual foundation for evaluating

its therapeutic potential, scientific scalability, cognitive-wellness implications, and preventive healthcare significance in modern society.

### 11.1 Strengths of Amrutha Yoga (Aithal Yoga):

Amrutha Yoga (Aithal Yoga) demonstrates several conceptual strengths as a compact breath-synchronized yogic formulation for preventive wellness, cognitive enhancement, and healthy aging. The uploaded conceptual papers describe it as a simple, low-cost, time-efficient, movement–breathing meditation system integrating forward bending, abdominal compression, synchronized inhalation–exhalation, and rhythmic repetition. Based on exploratory evaluation and comparative interpretation, the following strengths may be identified:

**(1) Simplicity of Practice:**

One of the major strengths of Amrutha Yoga is its simplicity. The procedural structure consists of basic standing posture, upward arm stretching, forward bending, abdominal compression, synchronized breathing, and rhythmic repetition, making it easier to learn compared to highly complex yogic systems. Simplicity improves accessibility, user acceptance, and long-term adherence to wellness practices (Woodyard (2011). [12]). The uploaded paper also highlights that the practice does not require advanced flexibility or complicated postures.

**(2) Time-Efficient Wellness Practice:**

Amrutha Yoga is designed as a short-duration practice requiring approximately four minutes for one session involving twenty-four cycles, twice daily. This time-efficient structure is highly relevant for modern populations affected by busy schedules, workplace stress, and limited exercise time. Research on wellness compliance suggests that shorter and manageable wellness routines often achieve higher adherence rates compared to lengthy programs (Pascoe & Bauer (2015). [19]). Therefore, Amrutha Yoga may be practically suitable for students, professionals, elderly individuals, and sedentary populations.

**(3) Minimal Space Requirement:**

Another major strength is the requirement for only minimal physical space. The uploaded paper introduces the term “Gepuna Yoga” to indicate a compact yoga model requiring limited space and infrastructure. Since the practice mainly involves standing, stretching, and forward bending, it may be performed in homes, offices, classrooms, parks, community centres, or workplace wellness environments. This feature enhances its scalability and suitability for urban populations where exercise space is limited.

**(4) Low-Cost Preventive Wellness Model:**

Amrutha Yoga may be interpreted as a low-cost wellness system because it requires no gym equipment, machines, expensive accessories, or specialized infrastructure. Public-health literature increasingly emphasizes the importance of scalable, non-pharmacological, and affordable preventive wellness interventions (Ross & Thomas (2010). [18]). The low-cost nature of Amrutha Yoga makes it potentially useful for schools, colleges, community wellness programs, elderly-care centres, and preventive healthcare initiatives.

**(5) Meditative and Mindfulness-Oriented Nature:**

A major conceptual strength of Amrutha Yoga is the integration of synchronized breathing with rhythmic movement, which transforms the exercise into a movement-based meditative system. The uploaded paper explains that the practice promotes inward awareness, rhythmic breathing, parasympathetic activation, and reduction of mental distraction. Research on mindfulness and breathing-centered practices suggests that slow rhythmic breathing may improve stress regulation, emotional calmness, and attentional control (Tang et al. (2015). [16]; Jerath et al. (2006). [13]).

**(6) Scalability and Public-Health Applicability:**

Amrutha Yoga possesses strong scalability potential because the practice is easy to demonstrate, repeat, standardize, and adapt for large groups. The uploaded paper specifically mentions high adoption potential due to its low-time and low-resource nature. Scalable wellness models are increasingly important in preventive healthcare because lifestyle disorders affect large populations globally. Since Amrutha Yoga combines movement, breathing, mindfulness, and flexibility in a compact format, it may be adapted for wellness campaigns, educational institutions, workplace wellness programs, and community health initiatives.

**(7) Suitability for Multiple Age Groups:**

The uploaded paper states that the practice is intended for different age groups, genders, and body conditions, subject to appropriate precautions for specific medical limitations. Since the movement intensity is relatively low and the exercise emphasizes controlled breathing and gradual movement, it may be adaptable for young adults, middle-aged individuals, and elderly practitioners. Yoga-based interventions have previously shown positive associations with mobility, emotional well-being, flexibility, and healthy aging (Field (2011). [20]; Gard et al. (2014). [74]).

**(8) Integrated Mind–Body Wellness Approach:**

Another significant strength is the integrated nature of the practice. Amrutha Yoga simultaneously combines stretching, breathing regulation, abdominal compression, mindful attention, rhythmic movement, and meditative awareness into a single repetitive cycle. This integrated approach aligns with the holistic philosophy of traditional yogic sciences and modern integrative wellness frameworks. Research suggests that mind–body practices combining movement and breathing may influence autonomic regulation, emotional balance, and psychophysiological well-being (Streeter et al. (2012). [17]; Brown & Gerbarg (2005). [14]).

### 11.2 Weaknesses of Amrutha Yoga (Aithal Yoga)

Although Amrutha Yoga (Aithal Yoga) presents several conceptual strengths as a compact breath-synchronized wellness system, the exploratory analysis also identifies certain weaknesses and limitations that should be carefully acknowledged. The uploaded conceptual papers themselves recognize that the formulation is still in an early developmental and exploratory stage without extensive scientific or clinical validation. The following weaknesses may therefore be identified:

**(1) Limited Scientific Validation:**

One of the major weaknesses of Amrutha Yoga is the absence of large-scale empirical, physiological, neurological, and clinical validation studies specifically focused on this formulation. Existing yoga literature supports the general benefits of yoga, pranayama, mindfulness, and meditative breathing, but there is currently no direct scientific evidence establishing the long-term effectiveness of Amrutha Yoga itself. Research scholars have repeatedly emphasized the need for standardized protocols, controlled studies, objective biomarkers, and longitudinal evaluation before making definitive therapeutic claims regarding new wellness systems (Field (2011). [20]; Pascoe & Bauer (2015). [19]). Therefore, many proposed benefits of Amrutha Yoga currently remain conceptual or hypothesis-based rather than clinically proven outcomes.

**(2) Requires Careful Breathing Guidance:**

Another important weakness is that the synchronized breathing mechanism requires proper instruction and careful breathing coordination. The uploaded paper emphasizes slow, rhythmic, and synchronized inhalation–exhalation combined with forward bending and upward movement. If beginners perform rapid, shallow, irregular, or forced breathing incorrectly, they may not achieve the intended meditative or physiological effects. Improper breathing techniques in yogic practices may also occasionally produce dizziness, hyperventilation discomfort, fatigue, or breathing strain among untrained practitioners (Jerath et al. (2006). [13]). Hence, proper introductory guidance, breathing awareness, and gradual adaptation become necessary for safe and effective practice.

**(3) Not Suitable for Severe Spinal Disorders:**

A significant weakness identified in the uploaded paper is that the forward-bending posture may not be suitable for individuals suffering from severe spinal disorders, slipped discs, acute chronic back pain, severe sciatica, or advanced musculoskeletal limitations. Since the exercise involves repeated spinal flexion and abdominal compression, individuals with spinal instability or orthopedic complications may experience discomfort or risk aggravation if the movement is performed improperly. Yoga therapy literature frequently recommends posture modification and professional supervision for individuals with spinal disorders or mobility limitations (Woodyard (2011). [12]). Therefore, Amrutha Yoga may require screening guidelines and adaptive modifications for vulnerable populations.

**(4) Risk of Oversimplification and Underestimation:**

Another weakness is the possibility that practitioners may underestimate the importance of mindfulness, breathing synchronization, and gradual rhythmic execution because the practice appears physically simple. The uploaded paper itself notes the risk of "over-simplification," where users may mechanically repeat the movements without maintaining meditative awareness or breathing discipline. Research on mindfulness-based practices indicates that attentional focus and conscious engagement are critical for

achieving psychological and meditative benefits (Tang et al. (2015). [16]). If the exercise is performed casually without mindful breathing and concentration, the deeper cognitive and meditative components of the system may be reduced.

### 11.3 Opportunities of Amrutha Yoga (Aithal Yoga):

Amrutha Yoga (Aithal Yoga) offers several opportunities as a compact, low-cost, breath-synchronized movement–meditation practice. The uploaded paper describes it as a "Gepuna Yoga" model requiring less space, less time, low energy expenditure, and no equipment, making it suitable for wider wellness adoption. The following opportunities may be identified:

**(1) Corporate Wellness:**

Amrutha Yoga can be introduced as a short workplace wellness practice for employees experiencing stress, screen fatigue, sedentary posture, and mental overload. Since one session may take only a few minutes, it can be incorporated into office breaks, staff training programmes, and stress-management sessions. Yoga and mindfulness-based interventions have been associated with stress reduction, emotional balance, and improved well-being (Pascoe & Bauer (2015). [19]; Goyal et al. (2014). [15]).

**(2) Preventive Healthcare:**

There is an opportunity to position Amrutha Yoga as a preventive healthcare practice because it combines breathing regulation, stretching, abdominal compression, relaxation, and rhythmic movement. Preventive health systems increasingly encourage non-pharmacological lifestyle interventions for stress, inactivity, obesity, and mental-health concerns. Yoga research supports its usefulness in improving quality of life, autonomic balance, flexibility, and general health (Ross & Thomas (2010). [18]; Woodyard (2011). [12]).

**(3) Elderly Wellness:**

Amrutha Yoga may be adapted for elderly wellness programmes because it is low-intensity, low-cost, and can be practiced slowly with necessary modifications. Aging populations often require safe practices for flexibility, breathing efficiency, balance, emotional calmness, and cognitive support. Yoga-based practices have shown potential in supporting mobility, psychological well-being, and healthy aging (Field (2011). [20]; Gard et al. (2014). [74]). However, elderly users must be screened for hypertension, dizziness, glaucoma, and spinal problems, as noted in the uploaded paper.

**(4) School Wellness Programmes:**

Schools and colleges can use Amrutha Yoga as a simple wellness activity to improve students' breathing awareness, concentration, posture, and stress control. Because it requires little space and no equipment, it can be practiced in classrooms, assembly areas, or physical education sessions. Mindfulness and breathing practices have been linked with improved attention, emotional regulation, and psychological well-being among learners (Tang et al. (2015). [16]; Goyal et al. (2014). [15]).

**(5) Public-Health Campaigns:**

Amrutha Yoga has strong potential for public-health campaigns because it is easy to demonstrate, inexpensive, scalable, and suitable for mass awareness programmes. It can be promoted through community centres, yoga camps, health missions, digital videos, and local wellness initiatives. Public-health-oriented yoga interventions are valuable because they can reach large populations at relatively low cost (Field (2016). [22]; Ross & Thomas (2010). [18]).

**(6) Yoga Innovation Ecosystem:**

Amrutha Yoga can contribute to the yoga innovation ecosystem by offering a new structured formulation that combines asana, pranayama, meditative movement, abdominal compression, and rhythmic repetition. The uploaded paper presents it as a novel condensed yoga–meditation proposal with ABCD analysis and wellness-oriented interpretation. This creates opportunities for protocol development, trainer certification, scientific validation, instructional manuals, mobile apps, and intellectual-property documentation.

**(7) Digital Wellness and App-Based Training:**

Another opportunity lies in digital wellness delivery. Amrutha Yoga can be taught through short guided videos, mobile applications, online wellness modules, AI posture monitoring, and virtual trainer systems. Since the practice follows a fixed cycle, it can be converted into timer-based breathing instructions and animated demonstrations. Digital yoga delivery can support accessibility, adherence, and remote preventive health education, especially for busy users and home-based practitioners.

**(8) Research and Clinical Validation:**

Amrutha Yoga offers opportunities for interdisciplinary research in yoga science, neuroscience, psychology, physiology, public health, and preventive medicine. Future studies may examine its effects on respiratory efficiency, heart-rate variability, stress biomarkers, EEG patterns, attention, flexibility, digestion, visceral fat, and quality of life. Existing studies recommend stronger scientific designs and standardized yoga protocols for reliable evidence generation (McCall (2013). [21]; Pascoe & Bauer (2015). [19]). Therefore, Amrutha Yoga can become a useful subject for exploratory, experimental, and longitudinal research.

### 11.4 Challenges of Amrutha Yoga (Aithal Yoga):

Although Amrutha Yoga (Aithal Yoga) presents conceptual strengths and opportunities as a compact breath-synchronized wellness system, several important challenges must be acknowledged before it can achieve broader scientific, institutional, and public-health acceptance. The uploaded paper itself recognizes that the formulation is still exploratory and requires systematic development, validation, standardization, and broader scholarly discussion. The following major challenges may therefore be identified:

**(1) Standardization of Practice Protocols:**

One of the primary challenges is the need for clear and scientifically standardized practice protocols. Since Amrutha Yoga is a newly proposed formulation, there is currently no universally accepted standard regarding posture angle, breathing duration, bending speed, session length, repetition frequency, age-based modification, or medical precautions. Variability in practice methods may lead to inconsistent outcomes and difficulty in comparative research. Yoga research literature repeatedly highlights the importance of standardization, reproducibility, intervention consistency, and protocol clarity for scientific credibility and large-scale implementation (McCall (2013). [21]; Field (2011). [20]). Therefore, developing a structured training manual and evidence-based practice framework becomes essential.

**(2) Clinical Validation and Scientific Evidence:**

Another major challenge is the absence of extensive clinical and physiological validation studies specific to Amrutha Yoga. Although yoga, pranayama, mindfulness, and breathing practices have demonstrated benefits in stress regulation, emotional balance, autonomic function, and quality of life, these findings cannot automatically be generalized to a newly proposed formulation without direct evidence (Pascoe & Bauer (2015). [19]; Ross & Thomas (2010). [18]). Claims related to longevity, cognitive enhancement, visceral fat reduction, neuro-respiratory efficiency, and preventive wellness require rigorous validation through randomized controlled trials, physiological monitoring, psychological assessment, and longitudinal studies. Without empirical evidence, acceptance within scientific and medical communities may remain limited.

**(3) Intellectual-Property and Traditional Knowledge Issues:**

A further challenge relates to intellectual-property protection and originality claims. Yoga practices are deeply rooted in Indian traditional knowledge systems, and many postures, breathing methods, and meditative concepts already exist in classical and modern yoga traditions. Therefore, establishing novelty, inventiveness, procedural uniqueness, and protectable innovation for Amrutha Yoga may become legally and academically complex. The uploaded paper itself discusses the possibility of documenting the formulation as a unique structured breathing–movement sequence. However, intellectual-property literature and wellness innovation systems emphasize that practices derived from traditional knowledge often face challenges in patentability, prior-art examination, and ownership clarification (Gard et al. (2014). [74]). Consequently, careful legal interpretation and documentation will be necessary.

**(4) Acceptance Among Traditional Yoga Schools:**

Another challenge is achieving acceptance among traditional yoga schools, practitioners, and spiritual communities. Classical yoga traditions often emphasize philosophical depth, ethical foundations, spiritual discipline, guru lineage, and holistic yogic lifestyles rather than condensed or simplified wellness models. Since Amrutha Yoga is proposed as a compact and modernized movement–meditation system, some traditional schools may view it as overly simplified or insufficiently rooted in classical textual traditions. The uploaded paper itself positions the practice as an innovative reinterpretation intended for modern preventive wellness contexts. Therefore, scholarly dialogue, comparative analysis, and respectful positioning within broader yoga traditions will be important for wider acceptance.

**(5) Safety, Adaptation, and User Compliance Challenges:**
A final challenge concerns user safety, adaptation, and proper compliance. The practice involves repeated forward bending, synchronized breathing, abdominal compression, and rhythmic repetition, which may not be suitable for individuals with severe spinal disorders, uncontrolled hypertension, glaucoma, vertigo, respiratory instability, or advanced orthopedic conditions. Incorrect breathing synchronization or forceful bending may also reduce the intended benefits or produce discomfort among beginners. Research on yoga interventions frequently highlights the need for trained supervision, individualized modification, and medical screening for vulnerable groups (Woodyard (2011). [12]; Streeter et al. (2012). [17]). Therefore, creating safe practice guidelines and trainer education systems will be necessary for responsible implementation.

## 12. ABCD ANALYSIS :

ABCD analysis, which systematically evaluates the Advantages, Benefits, Constraints, and Disadvantages of a system or innovation, has become an increasingly important analytical framework for assessing emerging yoga, exercise, and meditation practices in terms of feasibility, usability, wellness outcomes, scalability, and implementation challenges. In the context of modern preventive healthcare and mind–body wellness systems, ABCD analysis provides a multidimensional approach for understanding how new yoga formulations contribute to physical health, emotional regulation, cognitive enhancement, stress reduction, and public-health applicability while simultaneously identifying their practical limitations and operational constraints (Aithal et al. (2015). [78]; Aithal (2016) [79]). Contemporary yoga and meditation research highlights the growing importance of low-cost, accessible, and time-efficient wellness systems capable of addressing sedentary lifestyles, anxiety, obesity, mental fatigue, and lifestyle disorders through synchronized breathing, mindful movement, and meditative awareness (Woodyard (2011). [12]; Ross & Thomas (2010). [18]). Breathing-centered yogic interventions and movement-based meditation systems are also increasingly recognized for their potential role in autonomic nervous system regulation, parasympathetic activation, emotional balance, and cognitive wellness (Brown & Gerbarg (2005). [14]; Streeter et al. (2012). [17]). Within this evolving wellness landscape, ABCD analysis becomes highly relevant because it enables researchers and wellness practitioners to evaluate both the positive contributions and practical implementation challenges of newly proposed yoga systems from practitioners', trainers', healthcare providers', and public-health perspectives. P. S. Aithal and collaborators have extensively applied the ABCD analytical framework across interdisciplinary domains including education, business models, healthcare innovation, management systems, and social-science applications, thereby demonstrating its effectiveness as a structured qualitative decision-making and evaluation tool (Aithal (2017). [80]; Aithal (2016). [81]; Aithal & Aithal (2019). [82]). Therefore, applying ABCD analysis to a new yoga, exercise, and meditation practice provides a comprehensive conceptual framework for systematically analysing its therapeutic significance, wellness applicability, scientific potential, adoption feasibility, and preventive healthcare relevance in contemporary society [83-88].

### 12.1 ABCD Analysis from Practitioners' Perspective:

#### 12.1.1 Advantages of Amrutha Yoga (Aithal Yoga):

**Table 5:** Advantages of Amrutha Yoga (Aithal Yoga) from Practitioners' Perspective

| S. No. | Key Advantage | Description |
|---|---|---|
| 1 | **Easy to Practice** | Amrutha Yoga consists of simple standing, stretching, forward-bending, and synchronized breathing movements that can be easily learned and practiced by beginners without advanced yogic training. |
| 2 | **Low Time Requirement** | The practice requires only a few minutes per session, making it highly suitable for busy professionals, students, elderly individuals, and people with time constraints. |
| 3 | **Relaxing** | The synchronized deep breathing, rhythmic movement, and abdominal compression mechanism may help calm the nervous system and create mental relaxation and emotional balance. |
| 4 | **Accessible** | Amrutha Yoga can be practiced by people of different age groups and body conditions because it requires no costly equipment, large infrastructure, or specialized environment. |

| | | |
|---|---|---|
| 5 | **Integrated Mind–Body Practice** | The formulation simultaneously combines breathing regulation, stretching, mindfulness, and meditative movement, thereby supporting both physical wellness and mental calmness together. |
| 6 | **Low-Cost Preventive Wellness Method** | Since the practice requires minimal physical space, no gym membership, and no specialized tools, it represents an economical and scalable wellness approach for preventive healthcare and daily lifestyle management. |

### 12.1.2 Benefits of Amrutha Yoga (Aithal Yoga):

**Table 6:** Benefits of Amrutha Yoga (Aithal Yoga) from Practitioners' Perspective

| S. No. | Key Benefits | Description |
|---|---|---|
| 1 | **Stress Reduction** | The synchronized deep breathing and rhythmic forward-bending movements may help reduce mental stress, emotional tension, and nervous-system overload through relaxation-oriented breathing cycles. |
| 2 | **Better Breathing** | The practice encourages long exhalation and deep inhalation, which may improve breathing awareness, respiratory rhythm, and overall breathing efficiency. |
| 3 | **Flexibility** | Regular forward bending and upward stretching movements may gradually improve spinal flexibility, hamstring elasticity, posture, and overall body mobility. |
| 4 | **Mental Calmness** | The meditative coordination between movement and breathing may help create emotional stability, inward awareness, and a calmer mental state. |
| 5 | **Improved Concentration** | Continuous focus on breathing, posture, and rhythmic repetition may strengthen attentional control, mindfulness, and concentration ability. |
| 6 | **Preventive Wellness Support** | The integrated combination of breathing regulation, stretching, abdominal compression, and mindful movement may contribute to preventive mind–body wellness and healthier daily living. |

### 12.1.3 Constraints of Amrutha Yoga (Aithal Yoga):

**Table 7:** Constraints of Amrutha Yoga (Aithal Yoga) from Practitioners' Perspective

| S. No. | Key Constraints | Description |
|---|---|---|
| 1 | **Requires Regularity** | Amrutha Yoga may produce meaningful wellness and meditative benefits only when practiced consistently and rhythmically over a sustained period of time. |
| 2 | **Needs Empty Stomach** | Since the practice involves forward bending and abdominal compression, it is generally more comfortable and effective when performed on an empty stomach or after sufficient digestion time. |
| 3 | **Requires Initial Learning** | Beginners may initially require proper guidance to correctly coordinate breathing, posture, movement rhythm, and abdominal compression without strain. |
| 4 | **Limited Suitability for Certain Medical Conditions** | Individuals with severe spinal disorders, vertigo, uncontrolled hypertension, glaucoma, or acute orthopedic problems may need medical advice or modified practice before performing the exercise safely. |

### 12.1.4 Disadvantages of Amrutha Yoga (Aithal Yoga):

**Table 8:** Disadvantages of Amrutha Yoga (Aithal Yoga) from Practitioners' Perspective

| S. No. | Key Disadvantages | Description |
|---|---|---|
| 1 | **Not Suitable for Some Medical Conditions** | Individuals with severe spinal disorders, vertigo, glaucoma, uncontrolled hypertension, acute back pain, or serious orthopedic conditions may find the forward-bending and abdominal-compression movements difficult or unsafe without professional supervision. |

| | | |
|---|---|---|
| 2 | **Limited Aerobic Intensity** | Since Amrutha Yoga is primarily a low-intensity movement–breathing meditation practice, it may not provide the same cardiovascular or calorie-burning benefits as high-intensity aerobic exercises or dynamic fitness training. |
| 3 | **Dependence on Correct Breathing Synchronization** | The effectiveness of the practice largely depends on proper coordination between movement and breathing, and incorrect breathing rhythm may reduce the intended meditative and physiological benefits. |

### 12.2 ABCD Analysis from Trainers' Perspective:

#### 12.2.1 Advantages of Amrutha Yoga (Aithal Yoga):

**Table 9:** Advantages of Amrutha Yoga (Aithal Yoga) from Trainers' Perspective

| S. No. | Key Advantage | Description |
|---|---|---|
| 1 | **Easy to Teach** | The structured sequence of standing posture, stretching, forward bending, synchronized breathing, and rhythmic repetition enables trainers to explain and demonstrate the practice with minimal complexity. |
| 2 | **Requires Little Infrastructure** | Trainers can conduct Amrutha Yoga sessions in classrooms, offices, halls, parks, or community spaces because the practice requires no specialized equipment or expensive infrastructure. |
| 3 | **Group-Friendly** | The repetitive and synchronized nature of the practice makes it suitable for conducting group wellness sessions, mass demonstrations, and public-health-oriented yoga programmes. |
| 4 | **Time-Efficient for Training Sessions** | Since the complete exercise cycle requires only a short duration, trainers can conveniently include it within broader yoga, meditation, fitness, or wellness training schedules. |
| 5 | **Adaptable for Multiple Age Groups** | Trainers can modify the speed, bending depth, and breathing rhythm according to the age, flexibility, and physical condition of participants, making the practice broadly adaptable. |
| 6 | **Suitable for Preventive Wellness Programs** | Trainers can effectively use Amrutha Yoga in stress-management workshops, school wellness initiatives, elderly-care programmes, workplace wellness sessions, and community health campaigns because of its simplicity and accessibility. |

#### 12.2.2 Benefits of Amrutha Yoga (Aithal Yoga):

**Table 10:** Benefits of Amrutha Yoga (Aithal Yoga) from Trainers' Perspective

| S. No. | Key Benefits | Description |
|---|---|---|
| 1 | **Scalable Wellness Training** | Trainers can easily scale Amrutha Yoga for large groups, institutional wellness programmes, community camps, and online training sessions because of its simple and repetitive structure. |
| 2 | **Corporate Applicability** | The short-duration and stress-relief-oriented design of the practice makes it highly suitable for workplace wellness programmes, employee stress-management sessions, and corporate mindfulness initiatives. |
| 3 | **Elderly Wellness Potential** | Trainers may adapt the practice for elderly participants to support flexibility, breathing awareness, relaxation, and gentle movement-based wellness with appropriate precautions. |
| 4 | **Public-Health Training Utility** – | The low-cost and minimal-space nature of the system allows trainers to use it effectively in public-health awareness campaigns and preventive wellness programmes. |
| 5 | **Easy Standardization of Demonstration** | Since the practice follows a fixed sequence of posture and breathing synchronization, trainers can develop uniform instructional methods, structured modules, and repeatable wellness sessions. |

| | | |
|---|---|---|
| 6 | **Supports Mind–Body Wellness Education** | Trainers can use Amrutha Yoga as an integrated educational tool to teach breathing awareness, mindfulness, stress reduction, posture control, and preventive wellness concepts together. |

### 12.2.3 Constraints of Amrutha Yoga (Aithal Yoga):

**Table 11:** Constraints of Amrutha Yoga (Aithal Yoga) from Trainers' Perspective

| S. No. | Key Constraints | Description |
|---|---|---|
| 1 | **Need for Posture Standardization** | Trainers require clearly defined standards for body posture, bending angle, breathing duration, and movement rhythm to ensure safe and consistent practice among participants. |
| 2 | **Need for Instructional Consistency** | Uniform teaching methods, breathing guidance, demonstration techniques, and session sequencing are necessary to avoid variations in practice quality across trainers and institutions. |
| 3 | **Requirement of Initial Trainer Orientation** | Trainers may need preliminary orientation or certification to properly understand the synchronization of breathing, abdominal compression, mindfulness, and movement coordination involved in the practice. |
| 4 | **Need for Participant Safety Screening** | Trainers must carefully identify participants with spinal disorders, vertigo, hypertension, glaucoma, or mobility limitations before conducting sessions to minimize health risks and ensure safe adaptation. |

### 12.2.4 Disadvantages of Amrutha Yoga (Aithal Yoga):

**Table 12:** Disadvantages of Amrutha Yoga (Aithal Yoga) from Trainers' Perspective

| S. No. | Key Disadvantages | Description |
|---|---|---|
| 1 | **Risk of Improper Technique** | Incorrect synchronization of breathing, posture, bending angle, or movement rhythm by participants may reduce the intended meditative and physiological benefits or increase discomfort during practice. |
| 2 | **Need for Medical Caution Screening** | Trainers must carefully screen participants with spinal disorders, hypertension, vertigo, glaucoma, respiratory problems, or orthopedic limitations before conducting sessions to ensure safety. |
| 3 | **Limited High-Intensity Fitness Value** | Since Amrutha Yoga is primarily a low-intensity movement–breathing wellness system, trainers may find it less suitable for participants seeking vigorous aerobic conditioning or advanced physical fitness training. |

## 13. IMPACT ANALYSIS :

### 13.1 Physical Health Impact:

Amrutha Yoga (Aithal Yoga) may create positive physical-health impacts through its synchronized integration of stretching, breathing regulation, abdominal compression, and rhythmic movement. The uploaded conceptual paper explains that the practice combines standing posture, upward arm stretching, forward bending, deep exhalation, abdominal compression, upward inhalation, and rhythmic repetition into a compact movement–breathing cycle. One major physical-health impact is improved **flexibility**, especially in the spinal region, hamstrings, shoulders, and lower back, because repeated forward bending and upward stretching may gradually improve body mobility and posture maintenance. The repeated compression–expansion cycle may also help preserve spinal flexibility and musculoskeletal movement coordination.

Another important physical-health impact relates to **breathing efficiency**. The practice emphasizes prolonged exhalation during forward bending and deep inhalation during upward expansion, thereby encouraging conscious respiratory control and lung activation. The uploaded paper interprets this synchronized breathing mechanism as a form of integrated pranayama-based movement meditation. This may support deeper respiratory awareness, improved breathing rhythm, lung expansion, and better oxygen intake. In addition, repeated forward bending and upward movement may influence **circulation**, especially through gravitational blood-flow shifts during the bent-hold stage. The abdominal

compression phase may further stimulate **abdominal activation**, digestive massage, and internal muscular engagement, which may conceptually support metabolic activity, digestion, and visceral-fat management.

### 13.2 Mental Health Impact:

The mental-health impact of Amrutha Yoga may be significant because the formulation combines breathing awareness, rhythmic movement, inward concentration, and repetitive meditative cycling. The uploaded paper explains that the synchronized movement–breathing mechanism gradually shifts the nervous system from stress mode to relaxation mode. One major mental-health impact is **relaxation**, as prolonged exhalation and mindful breathing may activate parasympathetic nervous system responses associated with calmness and emotional quietness. The rhythmic nature of the exercise may further stabilize mental activity and reduce internal agitation.

A second important impact is **stress reduction**. Modern stress-related disorders are increasingly associated with sedentary living, emotional overload, digital dependence, and irregular breathing patterns. The synchronized deep breathing and movement repetition in Amrutha Yoga may help regulate emotional tension, breathing rhythm, and nervous-system balance. The practice may also contribute to **emotional stability** because repetitive mindful breathing, inward awareness, and movement coordination can help reduce mental restlessness and emotional reactivity. The uploaded conceptual explanation specifically links deep exhalation with release, nervous relaxation, and emotional calmness.

### 13.3 Cognitive Impact:

Amrutha Yoga may create positive cognitive impacts through its breath-centered meditative structure. The repeated synchronization of inhalation, exhalation, forward bending, abdominal compression, and upward expansion requires continuous attentional engagement. One important cognitive impact is improved **concentration**, because the practitioner repeatedly focuses on breathing rhythm, body movement, posture awareness, and movement sequencing. The uploaded paper describes this as a movement-based mindfulness process that gradually reduces mental wandering and strengthens inward focus.

The practice may also support **mindfulness** by integrating breathing awareness with body sensation and rhythmic repetition. Since attention continuously shifts toward breathing and internal sensation, the practitioner may gradually develop greater present-moment awareness and reduced cognitive distraction. In addition, Amrutha Yoga may support **attentional regulation**, because synchronized repetitive breathing cycles may help stabilize mental rhythms and reduce fragmented thinking patterns commonly associated with stress, digital overload, and cognitive fatigue. The uploaded paper further interprets the practice as a "moving meditation" where breathing, posture, movement, and awareness become continuously interconnected.

### 13.4 Social Impact:

Amrutha Yoga may create meaningful social impact because of its simplicity, low-cost nature, and broad accessibility. The practice requires very little physical space, no specialized equipment, and only a short duration of daily practice, making it suitable for individuals from different economic, educational, and demographic backgrounds. This creates opportunities for **accessible public wellness** programmes in schools, colleges, offices, community centres, elderly-care institutions, and public-health campaigns.

Another social impact is **community health promotion**. Since the exercise is group-friendly, easy to demonstrate, and scalable, it may be used in collective wellness initiatives aimed at reducing stress, inactivity, obesity, and lifestyle disorders. The compact "Gepuna Yoga" concept described in the uploaded paper supports the idea of a universally accessible preventive wellness model suitable for mass participation. Such social applicability may help promote wellness awareness and healthier lifestyle habits at the community level.

### 13.5 Economic Impact:

One of the strongest impacts of Amrutha Yoga is its potential economic relevance as a **low-cost wellness model**. The uploaded paper repeatedly emphasizes that the practice requires minimal space, limited time, no machines, and very low resource intensity. Unlike expensive fitness programmes, commercial

wellness memberships, or equipment-based exercise systems, Amrutha Yoga may be practiced independently without financial burden. This makes it economically attractive for individuals, institutions, educational systems, and public-health organizations.

Another important economic implication is the possibility of **reduced preventive-health expenses**. If regular practice contributes to stress reduction, flexibility, breathing awareness, emotional stability, and preventive wellness, it may conceptually reduce dependence on costly stress-management interventions and lifestyle-related healthcare expenditure over time. Since the practice is preventive rather than treatment-oriented, it aligns with the growing global emphasis on affordable preventive healthcare and low-cost wellness strategies.

### 13.6 Public Health Impact:

Amrutha Yoga may have significant public-health implications because it directly addresses issues associated with sedentary lifestyles, stress overload, inactivity, and preventive wellness needs. The uploaded paper specifically positions the formulation as a compact wellness intervention for modern lifestyle disorders and preventive mind–body balance. One important public-health impact is its role as a **sedentary lifestyle intervention**. The standing movement, forward bending, stretching, synchronized breathing, and rhythmic repetition may help activate the body and interrupt prolonged inactivity patterns common in modern digital lifestyles.

Another important public-health implication is **healthy-aging support**. Since the exercise is low-intensity, breathing-oriented, and adaptable for different age groups, it may potentially support mobility, breathing efficiency, emotional calmness, cognitive freshness, and wellness maintenance among aging populations. The uploaded paper also interprets Amrutha Yoga as a preventive wellness practice aimed at longevity, cognitive enhancement, and healthy aging. Consequently, the formulation may eventually contribute to broader preventive healthcare frameworks if future scientific validation establishes its long-term physiological, psychological, and cognitive benefits.

## 14. COMPARISON WITH OTHER SIMILAR YOGAS :

Tables 1 to 3 presents a comparative study of Amrutha Yoga Practice with other three yoga practices named (1) Uttanasana, (2) Padahastasana, and (3) Surya Namaskar, respectively.

**Table 13:** Comparison between Amrutha Yoga and Uttanasana

| Basis of Comparison | Amrutha Yoga (Aithal Yoga) | Uttanasana |
|---|---|---|
| Nature of Practice | A dynamic, breath-synchronized movement meditation system | A traditional static forward-bending yoga posture |
| Main Movement | Repetitive forward bending and rising movement | Sustained forward fold from standing position |
| Breathing Pattern | Deep exhalation during bending and deep inhalation during rising | Natural or controlled breathing while holding posture |
| Duration | 4 minutes per session with 24 cycles | Usually held for 20 seconds to 2 minutes |
| Movement Type | Rhythmic and repetitive | Mostly static pose |
| Meditation Component | Strong movement-based meditation emphasis | Relaxation and introspection emphasis |
| Abdominal Compression | Repeated compression and decompression cycle | Continuous abdominal compression while holding |
| Cognitive Focus | Enhances concentration through rhythmic breathing synchronization | Promotes calmness and mental relaxation |
| Space Requirement | Very small space required | Small yoga space required |
| Time Requirement | Highly time-efficient | Moderate time required |
| Accessibility | Designed for all ages and busy lifestyles | Requires flexibility in hamstrings and lower back |

| Basis of Comparison | Amrutha Yoga (Aithal Yoga) | Uttanasana |
|---|---|---|
| Physiological Emphasis | Neuro-respiratory efficiency and circulation to brain | Flexibility, relaxation, spinal stretching |
| Cardiovascular Effect | Mild rhythmic stimulation through repetition | Mild calming effect |
| Calorie Expenditure | Slightly higher due to repetitive movement | Lower due to static holding |
| Flexibility Requirement | Moderate | Higher flexibility required |
| Stress Reduction | Through rhythmic breathing and vagal activation | Through passive stretching and relaxation |
| Primary Goal | Longevity, cognitive wellness, preventive health | Flexibility, relaxation, stress reduction |
| Distinctive Feature | Integrates movement, pranayama, and meditation together | Primarily an asana focused on stretching |
| Risk Factors | Dizziness, hypertension caution | Lower-back strain, hamstring strain |
| Scientific Orientation | Proposed as compact preventive wellness system | Traditional yoga therapeutic posture |

**Table 14:** Comparison between Amrutha Yoga and Padahastasana

| Basis of Comparison | Amrutha Yoga (Aithal Yoga) | Padahastasana |
|---|---|---|
| Type of Practice | Dynamic cyclic yoga-meditation practice | Classical standing forward-bending asana |
| Body Movement | Continuous bending and rising cycles | Static forward bend with palms under feet |
| Breathing Method | Strong synchronization of breath with movement | Controlled breathing during posture hold |
| Session Structure | 24 cycles in 4 minutes | Usually practiced for shorter static duration |
| Meditation Aspect | Breath-centered movement meditation | Mindful stretching and inward awareness |
| Abdominal Action | Repetitive compression and release | Sustained abdominal compression |
| Spinal Effect | Dynamic spinal mobility | Deep spinal stretch |
| Brain Blood Flow | Repeated gravitational blood-flow enhancement | Temporary increase during forward bend |
| Energy Requirement | Low-cost and low-energy repetitive practice | Mild stretching exercise |
| Complexity | Simple repetitive sequence | Requires flexibility and balance |
| Focus on Longevity | Explicitly proposed for healthy aging and wellness | Indirect wellness benefit |
| Cognitive Enhancement | Claimed enhancement through rhythmic breathing | Mainly relaxation and calming |
| Flexibility Requirement | Moderate | Relatively high |
| Target Users | Students, elderly, professionals, sedentary individuals | Yoga practitioners with moderate flexibility |

| Basis of Comparison | Amrutha Yoga (Aithal Yoga) | Padahastasana |
|---|---|---|
| Breathing Depth | Long exhalation and inhalation emphasized | Breathing supportive but less central |
| Movement Rhythm | Central feature of practice | Limited rhythmic movement |
| Wellness Orientation | Preventive healthcare and mind–body regulation | Traditional flexibility and digestive benefits |
| Muscle Engagement | Mild whole-body engagement | Hamstring and lower-back stretch dominant |
| Public Health Suitability | Designed for mass accessibility | More posture-oriented yoga practice |
| Distinctive Feature | Combines pranayama + movement + meditation compactly | Traditional deep forward-folding asana |

**Table 15:** Comparison between Amrutha Yoga and Surya Namaskar

| Basis of Comparison | Amrutha Yoga (Aithal Yoga) | Surya Namaskar |
|---|---|---|
| Nature of Practice | Compact breath-centered movement meditation | Complete dynamic yoga sequence |
| Number of Steps | 7-step repetitive cycle | Traditionally 12 postures |
| Practice Duration | 4 minutes per session | Usually 10–20 minutes |
| Complexity | Very simple | Moderately complex |
| Physical Intensity | Low to moderate | Moderate to high |
| Breathing Synchronization | Central component | Integrated but distributed across many poses |
| Main Focus | Longevity, cognitive wellness, stress reduction | Whole-body fitness and energy activation |
| Space Requirement | Minimal | Requires larger yoga space |
| Energy Expenditure | Low metabolic cost | Higher metabolic expenditure |
| Accessibility | Suitable for most age groups | May be difficult for elderly or beginners |
| Meditation Style | Rhythmic movement meditation | Dynamic flow meditation |
| Flexibility Requirement | Moderate | Higher overall flexibility needed |
| Cardiovascular Effect | Mild rhythmic stimulation | Stronger cardiovascular activation |
| Muscle Involvement | Limited muscle strengthening | Full-body muscular engagement |
| Abdominal Compression | Repeated compression central to system | Occurs in selected poses |
| Respiratory Training | Strong emphasis on deep breathing | Moderate emphasis |
| Learning Curve | Easy to learn | Requires instruction and coordination |
| Time Efficiency | Highly time-efficient | More time consuming |
| Public Health Utility | Designed for busy lifestyles and preventive wellness | Traditional complete yoga workout |
| Distinctive Innovation | Condensed yoga-pranayama-meditation model | Classical integrated yogic sequence |

Amrutha Yoga (Aithal Yoga) emerges as a highly innovative, practical, and time-efficient yogic wellness system when compared with Uttanasana, Padahastasana, and Surya Namaskar because it uniquely combines rhythmic movement, synchronized deep breathing, abdominal compression, meditation, and preventive wellness into a compact four-minute practice. Unlike Uttanasana and Padahastasana, which are primarily static forward-bending postures focused on flexibility and relaxation, Amrutha Yoga integrates dynamic cyclic movement with breath-centered meditation, thereby simultaneously enhancing physical activation, mental calmness, neuro-respiratory coordination, and cognitive freshness. Compared with Surya Namaskar, which is more physically intensive, time-consuming, and requires greater flexibility and energy expenditure, Amrutha Yoga offers a simplified and universally accessible alternative suitable for elderly people, busy professionals, students, sedentary individuals, and beginners. Its low-cost nature, minimal space requirement, and short-duration structure make it highly scalable for modern preventive healthcare and public wellness applications. The synchronized compression–expansion breathing mechanism, combined with repetitive rhythmic motion, potentially supports stress reduction, parasympathetic nervous system activation, emotional balance, improved circulation, abdominal activation, and mindful awareness. Thus, Amrutha Yoga stands out not merely as a physical exercise, but as a holistic movement-based meditation system designed for longevity, cognitive wellness, healthy aging, and sustainable mind–body integration in modern lifestyles.

## 15. SUGGESTIONS AND RECOMMENDATIONS :

### 15.1 For Practitioners:

**(1) Practice Slowly and Mindfully:**

Practitioners are advised to perform Amrutha Yoga slowly and rhythmically rather than as a rapid physical exercise. The uploaded conceptual paper repeatedly emphasizes gradual forward bending, controlled breathing, and synchronized movement rather than forceful or hurried motion. Slow movement helps the body adapt naturally to spinal stretching, abdominal compression, and respiratory regulation while also promoting meditative awareness and nervous-system relaxation. A calm pace may further reduce the risk of dizziness, muscular strain, or improper posture execution.

**(2) Use Nasal Breathing:**

The practice should preferably be performed using deep nasal breathing during both exhalation and inhalation phases. According to the uploaded paper, long controlled exhalation during forward bending and deep inhalation during upward expansion form the central meditative mechanism of Amrutha Yoga. Nasal breathing may improve respiratory rhythm, air filtration, oxygen utilization, and parasympathetic nervous-system activation while supporting mindfulness and internal concentration. Practitioners should avoid irregular, rapid, or mouth-based breathing during the exercise cycle.

**(3) Avoid Forceful Bending:**

Practitioners should never force the body to touch the feet or floor beyond their current flexibility level. The uploaded document specifically warns against jerky motion and excessive strain, especially for beginners or individuals with spinal discomfort. Forward bending should occur gradually from the hips with relaxed breathing and without pain. Flexibility develops progressively through regular practice, and overexertion may increase the risk of back strain, muscular injury, or dizziness.

**(4) Maintain Consistency:**

The wellness benefits of Amrutha Yoga are more likely to emerge through consistent daily practice rather than occasional performance. The uploaded paper proposes repeated rhythmic cycles performed twice daily as part of a long-term preventive wellness routine. Practitioners should maintain a sustainable routine, preferably during early morning or evening hours, on an empty stomach, and in a calm environment. Consistency may gradually support breathing efficiency, flexibility, relaxation, emotional stability, mindfulness, and preventive wellness adaptation.

### 15.2 For Trainers:

**(1) Provide Supervised Learning:**

Trainers should provide supervised introductory learning sessions to ensure correct posture alignment, movement rhythm, breathing coordination, and abdominal compression technique. The uploaded paper indicates that beginners may incorrectly perform the exercise using abrupt movements or unsynchronized breathing without proper guidance. Supervised instruction may help practitioners safely understand spinal alignment, breathing timing, body balance, and meditative awareness associated with the practice.

**(2) Ensure Breathing Synchronization:**
A major responsibility of trainers is to ensure that movement and breathing remain properly synchronized throughout the exercise cycle. Deep exhalation should occur gradually during forward bending, while deep inhalation should accompany the upward expansion stage. Trainers should repeatedly reinforce:

- slow breathing,
- rhythmic repetition,
- nasal inhalation,
- controlled exhalation,
- and inward awareness

because the meditative and physiological effects of Amrutha Yoga largely depend on correct respiratory coordination.

**(3) Screen High-Risk Individuals:**
Trainers should carefully screen participants with:

- severe spinal disorders,
- slipped discs,
- hypertension,
- glaucoma,
- vertigo,
- recent abdominal surgery,
- or serious orthopedic conditions

before recommending full practice. The uploaded paper explicitly identifies several contraindications associated with forward bending and head-down positioning. High-risk individuals may require modified practice, reduced bending depth, medical clearance, or alternative wellness exercises. Safety screening is therefore essential for responsible training implementation.

### 15.3 For Researchers:

**(1) Conduct Clinical Studies:**
Future researchers should conduct systematic clinical studies to evaluate the physiological, psychological, and wellness outcomes associated with Amrutha Yoga. Since the current work is primarily exploratory and conceptual, controlled experimental studies are needed to establish scientific evidence regarding:

- respiratory efficiency,
- stress reduction,
- circulation,
- flexibility,
- metabolic regulation,
- and preventive wellness effects.

Longitudinal intervention studies involving different age groups and health conditions may help validate the proposed theoretical mechanisms described in the uploaded paper.

**(2) EEG Studies:**
Researchers may conduct electroencephalogram (EEG) studies to investigate the neurological and cognitive effects of synchronized breathing and rhythmic movement meditation. The uploaded paper conceptually associates the practice with reduced mental chatter, attentional stabilization, alpha-wave relaxation states, and meditative calmness. EEG-based analysis may help determine whether the exercise influences:

- alpha activity,
- theta rhythms,
- relaxation states,
- attentional focus,
- or cognitive calmness.

**(3) Cortisol Analysis:**
Biochemical studies involving cortisol analysis may help scientifically examine the stress-reduction claims associated with Amrutha Yoga. The uploaded paper specifically connects stress regulation, long exhalation, vagal activation, and parasympathetic relaxation with reduced stress overload. Measuring cortisol levels before and after sustained practice may provide evidence regarding:

- stress adaptation,
- autonomic balance,
- emotional regulation,
- and relaxation response.

**(4) Cognitive Testing:**
Researchers should perform structured cognitive assessments to evaluate:

- concentration,
- attentional control,
- memory,
- mental clarity,
- cognitive resilience,
- and mindfulness outcomes

associated with regular practice. Since the uploaded paper repeatedly proposes cognitive-enhancement potential through breathing synchronization and mindful repetition, empirical cognitive testing may help validate these conceptual claims.

**(5) Metabolic Studies:**
Further metabolic studies are recommended to investigate:

- oxygen utilization,
- respiratory efficiency,
- abdominal activation,
- insulin sensitivity,
- caloric expenditure,
- and visceral-fat influence.

The uploaded paper already proposes conceptual links between abdominal compression, breathing regulation, metabolic activation, stress reduction, and visceral-fat management. Controlled metabolic research may therefore strengthen scientific understanding of the preventive-health potential of the system.

### 15.4 For Public Health Institutions:

**(1) Integrate into Wellness Campaigns:**
Public-health organizations may consider integrating Amrutha Yoga into preventive wellness campaigns focused on:

- stress reduction,
- sedentary lifestyle management,
- healthy aging,
- breathing awareness,
- and preventive mind–body wellness.

The practice is especially suitable for large-scale implementation because it requires minimal space, low cost, and short duration while remaining easy to demonstrate and practice.

**(2) Use in Schools:**

Educational institutions may introduce simplified Amrutha Yoga sessions within school wellness programmes to improve:

- breathing awareness,
- concentration,
- emotional calmness,
- flexibility,
- and mindfulness among students.

Because the practice is short-duration and low-intensity, it may fit conveniently into school schedules without requiring large infrastructure or specialized equipment. Regular breathing-oriented movement practice may also help reduce stress and improve attentional stability among students.

**(3) Workplace Wellness Programs:**

Corporate organizations and workplaces may incorporate Amrutha Yoga into employee wellness programmes, especially for sedentary office workers exposed to:

- prolonged sitting,
- digital fatigue,
- stress overload,
- poor posture,
- and mental exhaustion.

The uploaded paper strongly emphasizes the suitability of the system for modern high-stress lifestyles because of its time-efficient and accessible structure. Short guided sessions during office hours may potentially improve relaxation, breathing rhythm, emotional balance, and mental freshness.

**(4) Elderly-Care Wellness Systems:**

Public-health agencies and elderly-care institutions may adapt Amrutha Yoga as a gentle preventive wellness routine for aging populations. With appropriate medical screening and modified movement depth, the practice may help support:

- mobility,
- breathing efficiency,
- flexibility,
- emotional calmness,
- attentional engagement,
- and healthy-aging wellness.

Since the system is low-impact and low-cost, it may become a practical component of community-based preventive healthcare programmes aimed at improving quality of life among elderly individuals.

## 16. FUTURE SCOPE OF RESEARCH :

The proposed Amrutha Yoga (Aithal Yoga) formulation opens multiple future research and innovation opportunities across yoga science, neuroscience, preventive healthcare, psychology, wellness technology, and integrative medicine. Since the present study is exploratory and conceptual in nature, extensive scientific validation and interdisciplinary investigation are necessary to establish the physiological, psychological, neurological, cognitive, and public-health implications of the system. The uploaded conceptual paper itself recommends future scientific documentation and evidence-based validation of the proposed breath-synchronized compression–expansion meditation model. The following future research directions may therefore be considered:

**(1) Neurophysiological Studies:**

Future research may investigate the neurophysiological effects of synchronized breathing, abdominal compression, rhythmic movement, and meditative repetition associated with Amrutha Yoga. Studies may evaluate:

- autonomic nervous-system balance,
- heart-rate variability,
- respiratory sinus arrhythmia,
- oxygen saturation,
- blood circulation patterns,

- and neuro-muscular coordination.

Since the uploaded paper conceptually links long exhalation and synchronized breathing with parasympathetic activation and nervous-system calming, physiological studies involving ECG, HRV monitoring, respiratory measurements, and biofeedback systems may provide valuable scientific evidence. Such investigations may help determine whether the compression–expansion mechanism creates measurable neurophysiological relaxation responses.

**(2) Cognitive Neuroscience:**

A major future research area involves cognitive neuroscience analysis of Amrutha Yoga. The uploaded conceptual framework proposes possible influence on:

- concentration,
- attentional stability,
- mindfulness,
- cognitive calmness,
- and mental clarity.

Future studies may therefore examine:

- executive attention,
- attentional regulation,
- cognitive resilience,
- memory performance,
- information-processing speed,
- and mental fatigue reduction.

Neurocognitive testing, computerized attention tasks, and neuroimaging techniques may help establish whether synchronized breathing and meditative movement produce measurable cognitive benefits. Longitudinal studies involving students, elderly populations, office workers, and stress-prone individuals may further strengthen understanding of its cognitive implications.

**(3) Vagus Nerve Studies:**

The uploaded paper repeatedly associates prolonged exhalation and rhythmic breathing with vagal activation and parasympathetic nervous-system regulation. Therefore, future research may specifically focus on vagus-nerve-related mechanisms underlying Amrutha Yoga.

Possible research areas include:

- vagal tone measurement,
- autonomic nervous-system regulation,
- breathing-induced vagal stimulation,
- emotional regulation,
- and relaxation-response analysis.

Heart-rate variability studies may help determine whether repeated deep exhalation during abdominal compression enhances parasympathetic dominance and reduces sympathetic stress activation. Such findings could strengthen the theoretical positioning of Amrutha Yoga as a breath-centered neuroregulatory wellness practice.

**(4) Cortisol and Stress Research:**

Another major future research direction involves biochemical and stress-related investigation. The uploaded paper conceptually proposes stress reduction through synchronized breathing, mindful movement, and rhythmic meditative repetition. Future studies may therefore measure:

- cortisol levels,
- adrenaline responses,
- inflammatory markers,
- stress biomarkers,
- and emotional-regulation indicators

before and after sustained practice.

Researchers may conduct randomized controlled trials comparing Amrutha Yoga with:

- seated meditation,
- walking exercise,

- pranayama,
- stretching routines,
- or no-intervention groups.

Such studies may help scientifically determine whether the proposed movement–breathing system reduces chronic stress and improves emotional stability.

**(5) Elderly Wellness Trials:**

Future research may also explore the suitability of Amrutha Yoga for elderly populations. Since the practice is low-cost, low-intensity, rhythmic, and breathing-oriented, it may potentially support:

- mobility,
- flexibility,
- breathing efficiency,
- emotional calmness,
- attentional engagement,
- and healthy aging.

Controlled elderly wellness trials may investigate:

- balance stability,
- posture maintenance,
- cognitive freshness,
- sleep quality,
- emotional well-being,
- and quality-of-life improvement.

Modified versions with reduced bending intensity and medically supervised protocols may be developed for elderly-care institutions, retirement communities, and preventive-health programmes.

**(6) Obesity-Management Studies:**

The uploaded paper specifically links abdominal compression and breathing regulation with metabolic activation and visceral-fat management. Therefore, future obesity-management studies may examine:

- waist circumference,
- abdominal obesity,
- visceral-fat reduction,
- digestion,
- metabolic efficiency,
- caloric expenditure,
- and insulin sensitivity.

Since modern obesity is strongly associated with sedentary behavior, stress eating, metabolic dysregulation, and poor breathing patterns, researchers may explore whether regular rhythmic compression–expansion cycles influence abdominal activation and metabolic wellness over time. Comparative studies involving obese, overweight, and sedentary populations may provide useful preventive-health insights.

**(7) AI-Based Posture Monitoring:**

An important innovation-oriented future direction involves AI-based posture monitoring and digital wellness technology integration. Since Amrutha Yoga follows a structured repetitive sequence involving:

- standing posture,
- upward stretching,
- forward bending,
- abdominal compression,
- and synchronized breathing,

AI-based computer vision systems may be developed to:

- monitor posture accuracy,
- analyze breathing synchronization,
- track body alignment,
- detect improper movement,

- and provide corrective feedback.

Mobile applications, wearable sensors, smart cameras, and AI-assisted wellness platforms may eventually support:

- home-based training,
- remote instruction,
- rehabilitation monitoring,
- personalized wellness analytics,
- and digital preventive-health ecosystems.

Such technological integration may significantly expand the scalability, standardization, accessibility, and scientific measurement capabilities of Amrutha Yoga.

**(8) Interdisciplinary Wellness Innovation:**

Future scope also exists for interdisciplinary collaboration among:

- yoga researchers,
- neuroscientists,
- psychologists,
- physiotherapists,
- preventive-health experts,
- biomedical engineers,
- AI researchers,
- and public-health institutions.

The uploaded conceptual framework already positions Amrutha Yoga as an integrative preventive wellness system combining movement, breathing, meditation, mindfulness, abdominal activation, and cognitive wellness. Future collaborative innovation may lead to:

- standardized wellness protocols,
- clinical rehabilitation models,
- digital therapeutic platforms,
- breathing analytics systems,
- wellness certification ecosystems,
- and evidence-based preventive-health applications.

Consequently, Amrutha Yoga possesses substantial future scope not only as a conceptual yogic formulation but also as a multidisciplinary wellness innovation platform integrating traditional yogic principles with modern neuroscience, preventive healthcare, digital technology, and cognitive wellness research.

## 17. CONCLUSION :

The present exploratory study introduces **Amrutha Yoga (Aithal Yoga)** as a novel breath-synchronized yogic formulation that integrates standing posture, upward stretching, rhythmic forward bending, abdominal compression, deep exhalation, upward inhalation, and repetitive meditative movement into a compact preventive wellness methodology. The uploaded conceptual paper explains that the uniqueness of the system lies in its synchronized movement–breathing architecture, where physical movement and controlled respiration are inseparably coordinated to create a dynamic compression–expansion meditative cycle. Unlike many conventional yoga systems that require lengthy routines, complex postures, or extensive infrastructure, Amrutha Yoga is proposed as a time-efficient, low-cost, space-efficient, and accessible wellness model suitable for modern sedentary lifestyles. The formulation conceptually combines elements of pranayama, movement meditation, mindful breathing, abdominal activation, and parasympathetic relaxation into a unified practice aimed at promoting mind–body integration, emotional calmness, and preventive health awareness.

The study further interprets Amrutha Yoga as a potential movement-based meditative system capable of supporting relaxation, stress reduction, attentional stability, respiratory regulation, and cognitive calmness through synchronized breathing and rhythmic repetition. The exploratory analysis suggests that the prolonged exhalation during forward bending and deep inhalation during upward expansion may contribute to parasympathetic nervous-system activation, vagal regulation, improved respiratory efficiency, circulation support, flexibility enhancement, and mindful inward awareness. The conceptual discussion also highlights the possible relevance of the system in areas such as longevity support,

healthy aging, cognitive enhancement, abdominal activation, emotional regulation, workplace wellness, elderly wellness, and preventive mind–body healthcare. Through SWOC analysis, ABCD analysis, comparative evaluation, impact analysis, and conceptual interpretation, the study positions Aithal Yoga as a generalized public-wellness-oriented yoga innovation that may be scalable for schools, corporate wellness programmes, community-health systems, and low-cost preventive healthcare initiatives.

At the same time, the study recognizes that the present work remains exploratory, conceptual, and interpretative in nature, and therefore definitive therapeutic or clinical claims cannot yet be established without rigorous scientific validation. The uploaded paper strongly recommends future multidisciplinary research involving neurophysiological studies, EEG analysis, cortisol and stress assessment, vagus-nerve studies, metabolic evaluation, cognitive testing, longitudinal elderly-wellness trials, and AI-assisted posture-monitoring systems to scientifically examine the proposed mechanisms and outcomes of the formulation. The paper also highlights the importance of procedural standardization, trainer certification, instructional documentation, peer-reviewed publication, and intellectual-property-oriented wellness framework development for the long-term recognition and structured dissemination of the system. Overall, the study concludes that Amrutha Yoga (Aithal Yoga) represents a promising exploratory innovation in Indian Yogic Sciences and preventive wellness discourse, with significant future potential as a breath-centered meditative movement system for longevity, cognitive enhancement, healthy aging, and accessible public-health-oriented mind–body wellness.

## REFERENCES :

[1] Biswas, A., Oh, P. I., Faulkner, G. E., Bajaj, R. R., Silver, M. A., Mitchell, M. S., & Alter, D. A. (2015). Sedentary time and its association with risk for disease incidence, mortality, and hospitalization in adults: A systematic review and meta-analysis. *Annals of Internal Medicine, 162*(2), 123–132. Google Scholar↗

[2] Park, J. H., Moon, J. H., Kim, H. J., Kong, M. H., & Oh, Y. H. (2020). Sedentary lifestyle: Overview of updated evidence of potential health risks. *Korean Journal of Family Medicine, 41*(6), 365–373. Google Scholar↗

[3] Saunders, T. J., McIsaac, T., Douillette, K., Gaulton, N., Hunter, S., Rhodes, R. E., Prince, S. A., Carson, V., Chaput, J. P., Chastin, S., Giangregorio, L., Janssen, I., Katzmarzyk, P. T., Kho, M. E., Poitras, V. J., Powell, K. E., Ross, R., Ross-White, A., Tremblay, M. S., & Healy, G. N. (2020). Sedentary behaviour and health in adults: An overview of systematic reviews. *Applied Physiology, Nutrition, and Metabolism, 45*(10 Suppl. 2), S197–S217. Google Scholar↗

[4] Rezende, L. F. M. de, Rey-López, J. P., Matsudo, V. K. R., & Luiz, O. do C. (2014). Sedentary behavior and health outcomes among older adults: A systematic review. *BMC Public Health, 14*, 333–344. Google Scholar↗

[5] Schneiderman, N., Ironson, G., & Siegel, S. D. (2005). Stress and health: Psychological, behavioral, and biological determinants. *Annual Review of Clinical Psychology, 1*, 607–628. Google Scholar↗

[6] Mariotti, A. (2015). The effects of chronic stress on health: New insights into the molecular mechanisms of brain–body communication. *Future Science OA, 1*(3), 1–11. Google Scholar↗ https://doi.org/10.4155/fso.15.21

[7] Marcora, S. M., Staiano, W., & Manning, V. (2009). Mental fatigue impairs physical performance in humans. *Journal of Applied Physiology, 106*(3), 857–864. Google Scholar↗

[8] Van Cutsem, J., Marcora, S., De Pauw, K., Bailey, S., Meeusen, R., & Roelands, B. (2017). The effects of mental fatigue on physical performance: A systematic review. *Sports Medicine, 47*(8), 1569–1588. Google Scholar↗

[9] Shah, R. V., Murthy, V. L., Abbasi, S. A., Blankstein, R., Kwong, R. Y., Goldfine, A. B., Jerosch-Herold, M., Lima, J. A. C., Ding, J., & Allison, M. A. (2014). Visceral adiposity and the risk of metabolic syndrome across body mass index. *JACC: Cardiovascular Imaging, 7*(12), 1221–1235. Google Scholar↗

[10] Elffers, T. W., de Mutsert, R., Lamb, H. J., de Roos, A., Willems van Dijk, K., Rosendaal, F. R., Jukema, J. W., & Trompet, S. (2017). Body fat distribution, in particular visceral fat, is associated with cardiometabolic risk factors in obese women. *Obesity Science & Practice, 3*(3), 293–302. Google Scholar↗

[11] Rebar, A. L., Stanton, R., Geard, D., Short, C., Duncan, M. J., & Vandelanotte, C. (2015). A meta-meta-analysis of the effect of physical activity on depression and anxiety in non-clinical adult populations. *Health Psychology Review, 9*(3), 366–378. Google Scholar↗

[12] Woodyard, C. (2011). Exploring the therapeutic effects of yoga and its ability to increase quality of life. *International Journal of Yoga, 4*(2), 49–54. Google Scholar↗

[13] Jerath, R., Edry, J. W., Barnes, V. A., & Jerath, V. (2006). Physiology of long pranayamic breathing: Neural respiratory elements may provide a mechanism that explains how slow deep breathing shifts the autonomic nervous system. *Medical Hypotheses, 67*(3), 566–571. Google Scholar↗

[14] Brown, R. P., & Gerbarg, P. L. (2005). Sudarshan Kriya yogic breathing in the treatment of stress, anxiety, and depression: Part I—Neurophysiologic model. *Journal of Alternative and Complementary Medicine, 11*(1), 189–201. Google Scholar↗

[15] Goyal, M., Singh, S., Sibinga, E. M. S., Gould, N. F., Rowland-Seymour, A., Sharma, R., Berger, Z., Sleicher, D., Maron, D. D., Shihab, H. M., Ranasinghe, P. D., Linn, S., Saha, S., Bass, E. B., Haythornthwaite, J. A., & Ranasinghe, P. (2014). Meditation programs for psychological stress and well-being: A systematic review and meta-analysis. *JAMA Internal Medicine, 174*(3), 357–368. Google Scholar↗

[16] Tang, Y. Y., Hölzel, B. K., & Posner, M. I. (2015). The neuroscience of mindfulness meditation. *Nature Reviews Neuroscience, 16*(4), 213–225. Google Scholar↗

[17] Streeter, C. C., Gerbarg, P. L., Saper, R. B., Ciraulo, D. A., & Brown, R. P. (2012). Effects of yoga on the autonomic nervous system, gamma-aminobutyric-acid, and allostasis in epilepsy, depression, and post-traumatic stress disorder. *Medical Hypotheses, 78*(5), 571–579. Google Scholar↗

[18] Ross, A., & Thomas, S. (2010). The health benefits of yoga and exercise: A review of comparison studies. *Journal of Alternative and Complementary Medicine, 16*(1), 3–12. Google Scholar↗

[19] Pascoe, M. C., & Bauer, I. E. (2015). A systematic review of randomised control trials on the effects of yoga on stress measures and mood. *Journal of Psychiatric Research, 68*, 270–282. Google Scholar↗

[20] Field, T. (2011). Yoga clinical research review. *Complementary Therapies in Clinical Practice, 17*(1), 1–8. Google Scholar↗

[21] McCall, M. C. (2013). In search of yoga: Research trends in a western medical database. *International Journal of Yoga, 7*(1), 4–8. Google Scholar↗

[22] Field, T. (2016). Yoga research review. *Complementary Therapies in Clinical Practice, 24*, 145–161. Google Scholar↗

[23] Aithal, P. S., & Aithal, S. (2023). Use of AI-based GPTs in experimental, empirical, and exploratory research methods. *International Journal of Case Studies in Business, IT, and Education (IJCSBE)*, *7*(3), 411-425. Google Scholar↗

[24] Aithal, P. S., & Aithal, S. (2024). Redefining experimental, empirical, and exploratory research in AI era. *Poornaprajna International Journal of Emerging Technologies (PIJET)*, *1*(1), 90-136. Google Scholar↗

[25] Aithal, P. S., & Aithal, S. (2023). New research models under exploratory research method. *a Book "Emergence and Research in Interdisciplinary Management and Information Technology" edited by PK Paul et al. Published by New Delhi Publishers, New Delhi, India*, 109-140. Google Scholar↗

[26] Aithal, P. S. (2016). Study on ABCD analysis technique for business models, business strategies, operating concepts & business systems. *International Journal in Management and Social Science*, *4*(1), 95-115. Google Scholar↗

[27] Aithal, P. S. (2017). Company Analysis–The Beginning Step for Scholarly Research. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, *1*(1), 1-18. Google Scholar↗

[28] Aithal, P. S. (2017). Industry analysis–the first Step in business management Scholarly research. *International Journal of Case Studies in Business, IT and Education (IJCSBE)*, *1*(1), 1-13. Google Scholar↗

[29] Aithal, P. S., & Aithal, S. (2018). A New Method of Scholarly Research–Patent Analysis. In *Proceedings of Conference-Exploring Avenues in Banking, Management, IT, Education & Social Sciences* (pp. 69-83). Google Scholar↗

[30] Tandel, K., & Aithal, P. S. (2025). Emerging Trends and Opportunities in India's Air Cargo Industry Sector. Poornaprajna International Journal of Teaching & Research Case Studies (PIJTRCS), 2(2), 348-383. Google Scholar↗

[31] Aithal, P. S., & Ramanathan, S. (2025). The Dharma of Engaged Living: A Multi-Framework Analysis of Karma Yoga in Chapter 3 of the Bhagavad Gita for the Modern World. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, *2*(2), 79-112. Google Scholar↗

[32] Aithal, P. S., & Aithal, S. (2025). Student-Centered Approach in Higher Education to Transform Learning in India–A New ISL Model. *Poornaprajna International Journal of Management, Education & Social Science (PIJMESS)*, *2*(1), 81-103. Google Scholar↗

[33] Aithal, P. S., & Ramanathan, S. (2025). Arjuna's Dilemma as a Universal Paradigm: A Multi-Framework Analysis of Ethics, Impact, and Future Pathways in the First Chapter of the Bhagavad Gita. *Poornaprajna International Journal of Philosophy & Languages (PIJPL)*, *2*(2), 13-43. Google Scholar↗

[34] Gothe, N. P., Pontifex, M. B., Hillman, C., & McAuley, E. (2014). The acute effects of yoga on executive function. *Journal of Physical Activity and Health, 10*(4), 488–495. Google Scholar↗

[35] Schmalzl, L., Crane-Godreau, M. A., & Payne, P. (2015). Movement-based embodied contemplative practices: Definitions and paradigms. *Frontiers in Human Neuroscience, 9*, 1–13. Google Scholar↗

[36] Cramer, H., Lauche, R., Langhorst, J., & Dobos, G. (2016). Yoga for metabolic syndrome: A systematic review and meta-analysis. *European Journal of Preventive Cardiology, 23*(18), 1982–1993. Google Scholar↗

[37] Brown, R. P., & Gerbarg, P. L. (2009). Yoga breathing, meditation, and longevity. *Annals of the New York Academy of Sciences*, *1172*(1), 54-62. Google Scholar↗

[38] Sharma, D. (2024). The impact of yoga and meditation on mental and physical well-being. *Journal of Ayurveda and Integrated Medical Sciences*, *9*(5), 144-153. Google Scholar↗

[39] Saeed, S. A., Cunningham, K., & Bloch, R. M. (2019). Depression and anxiety disorders: benefits of exercise, yoga, and meditation. *American family physician*, *99*(10), 620-627. Google Scholar↗

[40] Moszeik, E. N., von Oertzen, T., & Renner, K. H. (2022). Effectiveness of a short Yoga Nidra meditation on stress, sleep, and well-being in a large and diverse sample. *Current Psychology*, *41*(8), 5272-5286. Google Scholar↗

[41] Saeed, S. A., Antonacci, D. J., & Bloch, R. M. (2010). Exercise, yoga, and meditation for depressive and anxiety disorders. *American family physician*, *81*(8), 981-986. Google Scholar↗

[42] Mandlik, G. V., Siopis, G., Nguyen, B., Ding, D., & Edwards, K. M. (2024). Effect of a single session of yoga and meditation on stress reactivity: A systematic review. *Stress and Health*, *40*(3), e3324. Google Scholar↗

[43] Saatcioglu, F. (2013). Regulation of gene expression by yoga, meditation and related practices: a review of recent studies. *Asian journal of psychiatry*, *6*(1), 74-77. Google Scholar↗

[44] Tolahunase, M., Sagar, R., & Dada, R. (2017). Impact of yoga and meditation on cellular aging in apparently healthy individuals: A prospective, open-label single-arm exploratory study. *Oxidative medicine and cellular longevity*, *2017*(1), 7928981. Google Scholar↗

[45] Manchanda, S. C., & Madan, K. (2014). Yoga and meditation in cardiovascular disease. *Clinical Research in Cardiology*, *103*(9), 675-680. Google Scholar↗

[46] Kora, P., Meenakshi, K., Swaraja, K., Rajani, A., & Raju, M. S. (2021). EEG based interpretation of human brain activity during yoga and meditation using machine learning: A systematic review. Complementary therapies in clinical practice, 43, 101329. Google Scholar↗

[47] Cramer, H., Sibbritt, D., Park, C. L., Adams, J., & Lauche, R. (2017). Is the practice of yoga or meditation associated with a healthy lifestyle? Results of a national cross-sectional survey of 28,695 Australian women. *Journal of psychosomatic research*, *101*, 104-109. Google Scholar↗

[48] Khatri, D., Mathur, K. C., Gahlot, S., Jain, S., & Agrawal, R. P. (2007). Effects of yoga and meditation on clinical and biochemical parameters of metabolic syndrome. *Diabetes Research and Clinical Practice*, *78*(3), e9-e10. Google Scholar↗

[49] Harimoto, K. (2020). How yoga became yoga: Yoga and meditation up to the classical period. In *Routledge Handbook of Yoga and Meditation Studies* (pp. 65-79). Routledge. Google Scholar↗

[50] Gebauer, J. E., Nehrlich, A. D., Stahlberg, D., Sedikides, C., Hackenschmidt, A., Schick, D., ... & Mander, J. (2018). Mind-body practices and the self: Yoga and meditation do not quiet the ego but instead boost self-enhancement. *Psychological science*, *29*(8), 1299-1308. Google Scholar↗

[51] Elson, B. D., Hauri, P., & Cunis, D. (1977). Physiological changes in yoga meditation. *Psychophysiology*, *14*(1), 52-57. Google Scholar↗

[52] Ahuja, S. (2014). Effect of yoga & meditation on consciousness & mindfulness. *Journal of consciousness exploration & research*, *5*(5), 434-447. Google Scholar↗

[53] Krishnakumar, D., Hamblin, M. R., & Lakshmanan, S. (2015). Meditation and yoga can modulate brain mechanisms that affect behavior and anxiety-A modern scientific perspective. Ancient science, 2(1), 13. Google Scholar↗

[54] Bhatt, D., Kashyap, K., Chandravanshi, J., & Kumar, A. (2024). Exercise, Yoga and Meditation Positive Impact on those Suffering from Depression and Anxiety Disorders. *European Journal of Cardiovascular Medicine*, *14*(2), 124. Google Scholar↗

[55] Bollimbala, A., James, P. S., & Ganguli, S. (2020). The effect of Hatha yoga intervention on students' creative ability. *Acta Psychologica*, *209*, 103121. Google Scholar↗

[56] Shaw, A., & Kaytaz, E. S. (2021). Yoga bodies, yoga minds: contextualising the health discourses and practices of modern postural yoga. Anthropology & Medicine, 28(3), 279-296. Google Scholar↗

[57] Kumar, V. (2023). Balancing Tradition and Innovation: Examining the Role of Standardization in Yoga Practices and the Evolution of Yoga Equipment. *Xykscy FkkWV*, 66. Google Scholar↗

[58] Vasumathi, V. S., & Sekhar, S. (2022). Sports and Yoga-The Innovations in Yoga. *Research Journal of Physical Education Sciences, 10*(1), 6-8. Google Scholar↗

[59] Datta, K., Tripathi, M., & Mallick, H. N. (2017). Yoga Nidra: An innovative approach for management of chronic insomnia-A case report. *Sleep Science and Practice*, *1*(1), 7. Google Scholar↗

[60] Deka, S., Rawat, R., & Singh, N. A. (2025). Yoga in the Global Wellness Industry: Challenges and Opportunities. *Sanatanodaya*, 465-475. Google Scholar↗

[61] Brems, C. (2025). Yoga as a mind-body practice. In *Nutrition, fitness, and Mindfulness: an evidence-based Guide for Clinicians* (pp. 209-231). Cham: Springer Nature Switzerland. Google Scholar↗

[62] Bhatta, J., Tekur, P., Tikhe, S. G., & Nagendra, H. R. (2015). Yoga reduces chronic low back pain: An innovative approach. *Yoga Mimamsa*, *47*(1-2), 6-9. Google Scholar↗

[63] Emmons, A. E. R., Chan, D. V., & Burker, E. J. (2021). Yoga therapy as an innovative treatment for complex trauma. Journal of Applied Rehabilitation Counseling, 52(4), 266-281. Google Scholar↗

[64] Rossi, K., Mortimer, J., & Rossi, E. (2015). Integration of classical yoga and the 4-stage creative process of modern science. *waking and sleeping*, *19*, 23. Google Scholar↗

[65] Dushyant, S., Padmini, T., Ganpat, T. S., & Ramarao, N. H. (2015). An innovative approach in health sciences: Yoga for obesity. *Archives of Medicine and Health Sciences*, *3*(1), 162-164. Google Scholar↗

[66] Neely, D. W., & Gezon, L. L. (2021). Perspectives on Benefits of Classroom Yoga and the Need for Innovation and Adaptation. *International Journal of Yoga Therapy*, *31*(1), 01-12. Google Scholar↗

[67] Duppala, V. R., Marepalli, H. Y., Jain, K., Anusha, K., Thangavel, S. K., Kumar, B. S., ... & Sekar, J. (2024, April). Aatma yoga: automation of yoga pose recognition and recommendation using deep learning. In *2024 International Conference on Inventive Computation Technologies (ICICT)* (pp. 1315-1322). IEEE. Google Scholar↗

[68] Kuntsevich, V., Bushell, W. C., & Theise, N. D. (2010). Mechanisms of yogic practices in health, aging, and disease. *Mount Sinai Journal of Medicine: A Journal of Translational and Personalized Medicine*, *77*(5), 559-569. Google Scholar↗

[69] Govindaraj, R., Karmani, S., Varambally, S., & Gangadhar, B. N. (2016). Yoga and physical exercise–a review and comparison. *International Review of psychiatry*, *28*(3), 242-253. Google Scholar↗

[70] Wittich, A. A. (2018). Iyengar Yoga for Women: A practising tradition in the making. *Religions of South Asia*. Google Scholar↗

[71] Cuddy, A. J. C., Wilmuth, C. A., & Carney, D. R. (2012). The benefit of power posing before a high-stakes social evaluation. *Harvard Business School Working Paper*, 13–027, 1363–1368. Google Scholar↗

[72] Lutz, A., Slagter, H. A., Dunne, J. D., & Davidson, R. J. (2008). Attention regulation and monitoring in meditation. *Trends in Cognitive Sciences, 12*(4), 163–169. Google Scholar↗

[73] Jha, A. P., Krompinger, J., & Baime, M. J. (2007). Mindfulness training modifies subsystems of attention. *Cognitive, Affective, & Behavioral Neuroscience, 7*(2), 109–119. Google Scholar↗

[74] Gard, T., Noggle, J. J., Park, C. L., Vago, D. R., & Wilson, A. (2014). Potential self-regulatory mechanisms of yoga for psychological health. *Frontiers in Human Neuroscience, 8*, 770. Google Scholar↗

[75] Aithal, P. S., & Kumar, P. M. (2015). Applying SWOC analysis to an institution of higher education. *International Journal of Management, IT and Engineering*, *5*(7), 231-247. Google Scholar↗

[76] Aithal, P. S., & Ramanathan, S. (2025). The blueprint for conscious living: A multi-dimensional analysis of Nishkama Karma and Stitha-Prajna in the Second Chapter of the Bhagavad Gita. *Poornaprajna International Journal of Philosophy & Languages, 2*(2), 44–78. Google Scholar↗

[77] Aithal, P. S., & Ramanathan, S. (2025). The Dharma of engaged living: A multi-framework analysis of Karma Yoga in Chapter 3 of the Bhagavad Gita for the modern world. *Poornaprajna International Journal of Philosophy & Languages, 2*(2), 79–112. Google Scholar↗

[78] Aithal, P. S., Shailashree, V., & Kumar, P. M. (2015). A new ABCD technique to analyze business models & concepts. *International Journal of Management, IT and Engineering*, *5*(4), 409-423. Google Scholar↗

[79] Aithal, P. S. (2016). Study on ABCD analysis technique for business models, business strategies, operating concepts & business systems. *International Journal in Management and Social Science*, *4*(1), 95-115. Google Scholar↗

[80] Aithal, P. S. (2017). ABCD analysis as research methodology in company case studies. *International Journal of Management, Technology, and Social Sciences (IJMTS)*, *2*(2), 40-54. Google Scholar↗

[81] Aithal, P. S. (2016). Study on ABCD analysis technique for business models, business strategies, operating concepts & business systems. *International Journal in Management and Social Science*, *4*(1), 95-115. Google Scholar↗

[82] Aithal, P. S., & Aithal, S. (2019). New directions in scholarly research—Some fearless innovations & predictions for 21st century research. *International Journal of Management, Technology, and Social Sciences, 4*(2), 1–19. Google Scholar↗

[83] Aithal, P. S., & Kumar, P. M. (2016). CCE Approach through ABCD Analysis of 'Theory A'on Organizational Performance. *International Journal of Current Research and Modern Education (IJCRME)*, *1*(2), 169-185. Google Scholar↗

[84] Aithal, P. S., Shailashree, V., & Kumar, P. M. (2015). Application of ABCD Analysis Model for Black Ocean Strategy. *International journal of applied research*, *1*(10), 331-337. Google Scholar↗

[85] Aithal, A., & Aithal, P. S. (2017). ABCD analysis of task shifting–an optimum alternative solution to professional healthcare personnel shortage. *International Journal of Health Sciences and Pharmacy (IJHSP)*, *1*(2), 36-51. Google Scholar↗

[86] Raj, K., & Aithal, P. S. (2018). Generating Wealth at the Base of the Pyramid–a Study Using ABCD Analysis Technique. *International Journal of Computational Research and Development (IJCRD)*, *3*(1), 68-76. Google Scholar↗

[87] Aithal, P. S., Shailashree, V., & Kumar, P. M. (2016). ABCD analysis of Stage Model in Higher Education. *International Journal of Management, IT and Engineering*, *6*(1), 11-24. Google Scholar↗

[88] Shenoy, V., & Aithal, P. S. (2016). ABCD Analysis of On-line Campus Placement Model. *IRA-International Journal of Management & Social Sciences,(ISSN 2455-2267)*, *5*(2), 227-244. Google Scholar↗

**********