

REVIEW ARTICLE

Therapy for Knee Injuries Through Yogic Practices

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ABSTRACT

Yoga is the art and science of living, and is concerned with the evolution of mind and body. Therefore, yoga incorporates a system of disciplines for furthering an integrated development of all aspects of the individual. When we start the disciplines of yoga we usually begin with the outermost element of the physical personality, the physical body.

Yoga is an ancient and complex practice that has its roots in Indian philosophy. Although it started out as a spiritual practice, it has gained popularity as a means of fostering both physical and mental wellbeing. Although there are other components to classical yoga, shatkarma, Asanas, mudra, pranayama, lifestyle, dietary approach and Dhyana are typically the main focuses of yoga as it is practiced from ancient times to modern times. Yoga can be practiced in a variety of ways, from relaxing poses to strenuous ones. The outcomes of studies may be impacted by variations in the types of yoga utilized in those studies. This makes it difficult to assess research on yoga's health benefits. Still researches are conducting and hence found by the researchers that yoga can be a part of rehabilitation in treatment of injuries.

KEYWORDS

- Knee Injuries • Yoga Therapy

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INTRODUCTION

Applications of yogic Practices

1. Shatkarma (Cleansing Process)

In addition to placing a strong emphasis on curative ways of healthcare, the yoga suggested a number of preventative strategies, such as Shatkarma. It helps to cleanse the body of toxins in order to advance along the spiritual path that is safe and beneficial. We can employ Shatkarma in our routine practice. Both people in good health and those who are unwell can Practice Satkarma to improve their quality of life. Many disorders can only be treated or prevented with its help. The Shatkarma (wind) in the body balances the three Humours or Doshas Kapha (mucus), Pitta (bile), and Vata (wind). The body's cleansing process is aided by consistent Shatkarma Practice. Overweight individuals or those with additional Shlesma and Medas should practice Shatkarma. According to yogic research, the purpose of these purification techniques is to make the body pure so that it can sustain more advanced types of Practice like asana, pranayama, and meditation.²

Dhouti

The Gheranda Samhita lists four different types of Dhauti kriya: Antar (internal), Danta (tooth), hrid (cardiac), and Moola shodhana (anus cleansing). The most well-known varieties of Dhauti include Shankha prakshalana, Vastra dhauti, and Vamana dhauti, also known as Kunjala kriya. To expel stomach contents, the Kunjala Kriya involves sipping warm saline water and voluntarily producing vomiting. In vastra dhauti, the practitioner swallows and then expels a soft cotton cloth that is about 2 meters long and 4 centimeter's wide. Drinking warm, salty water and passing it through the bowels by stimulating peristalsis through specific postures are both components of the Shankha prakshalana Practice. It helps to lessen digestive system disorders such reflux, biliousness, indigestion, chronic gastritis, and constipation. Even digestive system accessory organ diseases like dyspeptic condition, slow pancreas, urine elimination, and renal complaints are lessened by it. It indirectly boosts the heart and respiratory systems, preventing conditions like tonsillitis, asthma, cough, and dental issues. Even diabetes, arthritis, and weight loss are helped by it.

Neti

In Hatha Yoga, using neti to clear the nose canal is encouraged. Only Sutra neti is described in the classical Hatha Yoga Pradipka, but four different types of neti, including Jal (water), sutra (thread), Dugdha (milk), and Ghrit (ghee), are generally practiced. Jala and sutra Neti are the two most Practiced types of Neti. Using a specifically made pot, salty warm water is conveyed from one nostril to the other in Jal Neti. Sutra neti is traditionally performed by putting a thread through the nostril and pulling it out of the mouth. A sterilized catheter is now used in place of thread. Nasal and sinus congestion can be reduced by using a Neti pot to clear up mucus.

Trataka

Trataka is a meditation technique that requires focused attention on a small object, typically a candle flame. The traditional justification for the behavior calls for staring at something without blinked eyes till tears flow freely. The method is supposed to lessen lazy behavior as well as eye diseases. The cognitive processes and visual abilities were the result measures of the scientific study on Trataka.

Basti

Hatha Yoga describes two types of Basti: Jal (water) and Sthala (dry). In both Basti rituals, the cleansing of your colon. Swami Swatmarama believes that doing a basti is a good way to balance tridosha and dhatus, as well as to purify the mind and senses. According to the sage Gherenda, Basti helps with urinary and intestinal issues as well as Vata disorders. It is also to improve digestion.³

Nouli

The exercise known as Nauli involves churning the abdominal muscles while contracting and isolating the rectus abdominis muscle. A number of Three versions, namely Dakshina Nauli (right), Vama Nauli (left), and Madhyama (Centre), are based on the position of the muscles' isolation. The endocrine and exocrine functions of the pancreas are reported to be strengthened by this practice, as well as the secretion of gastric juice. It was unable to locate any scientific studies on the Practice of Nauli throughout our literature review because Basti and Nauli are considered to be advanced Practices.

2. Asana

The posture, or asana, is the third limb of yoga. Asana promotes stability, health, and limb lightness. A steady and comfortable posture creates mental homeostasis and guards against mental instability. Asanas are postures, not just gymnastic exercises. In contrast to other forms of physical training, which require big playing fields and expensive equipment, these exercises only require a clean, open area, a blanket, and the will to Practice them. Because the body's limbs provide the necessary weights and counter weights, Asanas can be performed by one person alone. Agility, balance, endurance, and tremendous vitality are all improved via Practice. Over the years, Asanas have evolved to work every muscle, nerve, and gland in the body. They maintain a beautiful physique that is strong and flexible without being muscle bound and they keep the body free from disease. They alleviate tiredness and calm the nerves. But how they hone and control the mind is where their real value lies. Many performers including actors, acrobats, athletes, dancers, musicians, and sports people have excellent bodies and excellent body control, but they lack control over their minds, intellects, and selves. As a result, they are out of tune with one another, and it is uncommon to find a balanced personality among them. They frequently priorities' the body over all else. Although the yogi values his physical form, he also values the perfection of his senses, mind, intellect, and soul.

The asana names have significance and serve as an example of progression. Some are named after plants like the tree (Vrksha) and the lotus (Padma); others are named after animals like the fish (Matsya), the tortoise (Kurma), the frog (Manduka), or the crocodile (Makra); still others are named after insects like the locust (Shalabha) and the scorpion. There are postures with names like "cock" (Kukkuta), "heron" (Baka), "peacock" (Mayura), and "swan" (Hansa) that are inspired by various birds. In addition, they bear quadrupedal names like those of the dog (Svana), horse (Vatayana), camel (Ushtra), and lion (Simha). Both the human embryonic state (Garbha-Pinda) and creatures that crawl like serpents (Bhujanga) are not forgotten. Numerous postures bear the names of legendary figures, including Virabhadra and Hanuman, son of the Wind. Asanas are called in Honour of sages like

Bharadvaja, Kapila, Vasistha, and Visvamitra to Honour their memory. Numerous Asanas are named for Hindu deities as well as for Avatars, or incarnations of Divine Power. While performing Asanas, a yogi's body takes on a variety of shapes that resemble various creatures. His intellect has been schooled to not hold any creature in low esteem because he is aware that the same Universal Spirit, which manifests in countless forms, permeates the entire spectrum of creation, from the smallest insect to the most excellent sage. He knows that the highest form is that of the Formless. He finds unity in universality. True asana is that in which the thought of Brahman flows effortlessly and incessantly through the mind of the Sadhaka.⁴

3. Pranayama

Pranayama is becoming conscious of one's breathing, followed by consciously controlling it as the basis for one's existence. Whether or if one is conscious of it, breathing happens continuously around every minute of every day. Man cannot survive for longer than three minutes without his breath, making it the most precious treasure he possesses. Man is not alone when he is born and is not alone when he passes away, as is commonly believed. Man is created from his subtle prana, which is the substance of his breath, and he dies from that same subtle prana. Man's 'soul' partner is breath. Inferring that man is a component of Brahman, or the universal awareness, the Upanishads refer to swara as atma swaroopa or brahma swaroopa. You can realize the Atma, or soul, if you can recognize the true reality of the breath.⁵ Therefore, breathing is more than just a mechanical process. It aids in establishing control over the mind and aids in the development of mental awareness. This is accomplished initially by becoming conscious of the "flow of in-breath and out-breath" (Svasa-Prasvasa) through the mouth, nostrils, and other body openings, as well as of its internal and external courses and destinations. When we breathe, we take in vital energy and remove waste product or toxins out of the body and mind. Breathe include Puraka, Kumbhaka and Rechaka in Yogshashtra.⁶ Later, this phenomenon is altered through controlled, monitored, and regulated inhalation (Svasa), which results in the awareness of the body space filling (Puraka), remaining filled (Kumbhaka), and emptying (Rechaka) during controlled,

monitored, and regulated exhalation (Prasvasa).⁷ According to Hathayogapradipika Suryabheda, ujjayi, Sheetkari, Sheetali, Bhastrika, Bhramari, Moorchha, and Plavini⁸ are the eight types of pranayama. Other types of pranayama exist, including nadi shodhana (which has already been discussed in this chapter), Anuloma viloma, pratiloma, and kapalbhathi, but these are not traditional forms of pranayama. Despite being a pranayama technique, Kapalbhathi is historically regarded as a Shatkarma. Suryabheda pranayama involves inhaling via the right nostril, which opens the Pingala Nadi, and exhaling through the left. Ujjayi is deep breathing accompanied by epiglottis constriction. Seetkari involves taking slow, deep breaths via the mouth and teeth. By breathing in via the rolled tongue, Sheetali is completed. Breathing rapidly is Bhastrika. When performing Bhramari, one uses a humming sound with exhalation. Plavini is performed by swallowing air into the stomach, whereas Moorchha emphasizes retention to produce a feeling of faintness. Recent classifications of pranayama include balancing Practices, vitalizing Practices, and tranquilizing Practices. Any pranayama has calming effects overall, without a doubt, but some are more effective than others at pranic movement and sympathetic nervous system activation. Middle to advanced Sadhakas would benefit more from the vitalizing Practices since they quickly generate heat in both the subtle and physical bodies. Beginners must always begin with Nadi shodhana to balance their sympathetic and para-sympathetic nerve systems and their breath.⁹

4. Mudra

Ancient science known as mudra science links specific energy flows in the mind-body system. The definition of literally Mudra is the act of using the fingers, palms, hands, feet, or body to physically convey one's emotions. This is a crucial component of yoga as well as a scientific understanding of spirituality and physical health. Mudras include the entire body; by performing them, delicate hand and finger movements stimulate certain energy pathways and build significant connections in the nervous system. These hand positions, or mudras, may be advantageous for emotional, mental, and physical health. There are mudras to treat practically every bodily ailment, including pain in any part of the body,

headaches, anxiety, sadness, stress, and the health of the heart and lungs.

- A. Mudras boost bodily processes by acting as switches and catalysts in the body.
- B. The ability to focus the mind is achieved using mudras to replenish your energy.
- C. Mudras reveal our mental states, including our bodily, mental, and spiritual ones.
- D. Deathly illnesses like cancer, dementia, sleeplessness, diabetes, and depression are permanently treated, as are more minor illnesses like coughs and colds, vomiting, and vitamin and mineral deficiencies.
- E. Mudras work to connect the brain and the body, reduce stress, boost endorphin production, improve mood, and give us more energy. Additionally, it improves concentration.
- F. Stimulates the brain, works on the nervous system, reduces stress, and gives you peace of mind.¹⁰

5. Meditation

The delicate skill of meditation is ceasing all activity and letting go of all attempts to unwind in your inner essence, which is love, joy, and calm. You experience profound rest when you meditate. Stress levels must be reduced, and mental hygiene must be maintained. There are numerous advantages to meditation, including a calm mind, focused attention, high concentration power, clarity of thoughts and feelings, balanced emotions in stressful situations, improved communication skills, the emergence of new skills and talents, unbreakable inner strength, healing powers, the capacity to connect to an inner source of energy, relaxation, rejuvenation, and even the capacity to attract good fortune! All of these results from regular meditation Practice are organic. Daily meditation is becoming a requirement, not a luxury. We must harness the power of meditation if we want to experience unbridled joy and mental calm. One becomes calm, stress-free, pain-free, healthy, and happy through meditation. Maintaining healthy physical, mental, and emotional health can be achieved through meditation.¹¹

Different aspects of the mind have been categorized by modern psychology. The lower mind, the middle mind, and the higher mind

are three general categories that can be used to categories the subconscious or unconscious mind. The activation and synchronization of the body's many functions, including breathing, circulation, the function of the abdominal organs, and so on, are of importance to the lower mind. Complexes, phobias, fears, and obsessions all originate from this region of the mind because it is also where innate desires are generated. The portion of the mind that is concerned with the information we utilize when awake is known as the middle mind. This mental region is responsible for analyzing, contrasting, and drawing judgments in regard to received information. As needed, the results of its work come to our conscious attention. This mental region is the one that provides us with solutions. For instance, the most of us have encountered issues that we are unable to resolve right away, only to discover that the solution comes to mind at a later date. Without our awareness, the middle subconscious has been fixing problems. This is the domain of logical or intelligent thought. The region of so-called superconscious activity is the higher mind. It is the wellspring of transcendental experiences, inspiration, happiness, and intuition. Geniuses get their sudden bursts of brilliance from this area. It is where deeper knowledge comes from. We are mindful of certain phenomena while we are awake. We are generally only aware of a small portion of the mind's operations, which are typically in the middle mind.

Active and Passive Meditation:

Meditation comes in two types: passive and active. Active meditation is when a person meditates while going about their daily activities, such as walking, talking, eating, and other activities. In reality, yoga is designed to enable one to practice meditation while engaging in daily tasks. It does not imply that the tasks won't be completed or won't be done with enthusiasm. In reality, the work or outside activities will be carried out with increased passion and efficiency. Active meditation can be developed through engaging in the passive meditational exercises suggested in this book, strengthening one's sense of self, and mastering the karma and bhakti yoga procedures (chapter 8). Sitting in one position is intended for performing meditation is passive meditation. Its aim is to still the ever restless and wandering mind and make it one-pointed, so that meditational experience will

automatically follow.¹²

Yoga Practices for Knee Injury

There are various yogic practices can be given to a person who is suffering from knee injuries. Yogic practices are given through shatkarma, Asana, pranayama, mudra, bandh, and dhyana. Some of the points are need to be remember while approaching through yoga therapy are

- A. Yogic practices cannot be prescribed as medicament. Injured person can take his medicine and other therapies. Yoga is a way of living life and person should adopt it as a part of his life even after recovery of injury.
- B. No asanas should be practiced in case of fracture, ligament tear and large muscular damage. Injured person is allow to do shatkarma, pranayama, mudra, meditation.
- C. Yoga cannot be preferred in emergency conditions.
- D. In acute conditions, it is not easy to perform asana and shatkarma.
- E. All those movements are causing sharp pain can be considered as contradictory asana.

Yogic therapy

Shatkarma Practice:

When a person become it can cause indigestion and constipation so that shatkarmas which alleviate digestive fire, remove toxics from the body, calm the mind and tone the nervous system can be given to injured person in yoga protocol. Practices such laghu shankha prakshalana, vaman dhouti, neti, nouli, trataka, agnisaar, kapalbhati can be practiced by person. If person is unable to do this practice, some modifications may be done by the yoga teacher according to problem and its symptoms. Laghu shankhaprakshalana can be done twice in a month. Vaman can practiced twice in a week. Neti can practiced thrice in week. Nouli, kapalbhati and agnisaar can be practiced daily under the guidance of yoga expert. Ghee and other diet is necessary in meal for performing this shatkarmas.¹³

Asana Practice:

The major series of asanas for prevention and management of arthritic conditions is the

anti-rheumatic group of pawanmuktasana,¹⁴ which puts the body through its full range of movements and fully relaxes and massages all the joints. Before commencing pawanmuktasana, the patient should soak the limbs in cold and/or warm salty water to encourage blood circulation. As the flexibility of the joints increases, other asanas can be added; however, never strain or inflict pain. Major asanas include shashankasana, marjari-asana, shashank bhujangasana and akarna dhanurasana Vajrasana should be Practiced after meals if possible. Ultimately, surya namaskara should be adopted to capacity.¹⁵ Six to twelve rounds each morning should prove sufficient throughout life. Asana would require the modification to suit the flexibility and overall physical condition of the patient. Depending on the joints involved the asanas should be pavanmuktasana, ardhahalasana, setubandhasana, Akarnadhanurasana, ardhakatichakrasana, utkatasana, Tadasana, vakrasana.

Pranayama Practice

Nadi Shuddhi:

Sit in Padmasana. Shut your eyes. Pay attention to Trikuti, the area between the two brows. With your right thumb, pinch the right nostril shut. As long as you can comfortably breathe in slowly via your left nostril, do so. Exhale next via the same nostril, very gently. Do this 12 times. One round only. After that, exhale very gently through the same nostril while inhaling through the right nostril while covering the left nostril with your right ring and little fingers. Do this 12 times. One round only. During your inhalation and exhalation, keep your mouth shut. As you Practice, say your Ishta Mantra. Do two rounds of Practice during the second week, and three rounds during the third week. Take rest for two minutes when one round is over. If you take a few normal breaths, when one round is over, that will give you sufficient rest and you will be fresh for the next round. There is no Kumbhaka in this exercise. You can increase the number of rounds according to your strength and capacity.¹⁶ Anulom viloma pranayama is an alternate nostril breathing can also be added.

Sheetli Pranayama:

In this variety the inhalation is performed through the mouth, just as in Shitkari pranayama. But here in the tongue, instead of

being kept flat inside the mouth, is allowed to protrude outside the lips, and by curling up its sides it is formed into a shape resembling the lower part of the 'Kakachanchu' i.e. the beak of the crow. The air is inhaled through this position of the mouth like formation of the tongue (curl) during puraka, while the rechaka is performed through both nostrils. This variety also produces the feeling of coolness in the body and, therefore, it is known as Shitli pranayama.¹⁷

Bhastrika Pranayama:

As the bellows of the ironsmith constantly dilate and contract, similarly let slowly draw in the air by both the nostrils and expand the stomach; then throw it out quickly. Having thus inspired and expired quickly twenty times let him perform Kumbhaka; then let him expel it by both nostrils. Let the wise one perform this Bhastrikâ (bellow-like) Kumbhaka thrice and the person will never suffer from any disease and will be always healthy.¹⁸ This description is according to the ancient yogic text Gheranda Samhita.

Bhramari Pranayama:

Bhramari Pranayama is also one of the best for the calmness of the mind. Bhramara is Sanskrit for "bee." The reason for the practice's name is that the practitioner mimics the black bee's deep, low-pitched humming sound. It is employed in nada yoga to arouse awareness of the kundalini vibrations. Basic approach is Take a comfortable meditation position and place your hands in the jnana or chin mudra on your knees. Eyes closed, relax your entire body. The teeth should be slightly spaced apart, the lips should be softly closed, and the jaws should be relaxed. This makes it possible to hear and feel the sound vibration more clearly. Bring the hands to your ears while raising your arms sideways and bending your elbows. Close the ear flaps with your index fingers. The ajna chakra, which is in the center of the head, should be brought into focus while maintaining complete stillness throughout the body. Breathe in via your nose. Create a deep, constant buzzing sound, akin to a black bee, while slowly and carefully breathing. Pay attention to the constant humming in your head. Throughout the exhale, the humming should be even and smooth. The sound should resonate in the front of the head and be gentle and mellow. The hands may be left raised at the conclusion of the exhalation or they may be

lowered to the knees and raised once more for the subsequent round.¹⁹

Mudra Practice:

Prana Mudra for the enhancement of prana in the body and affected part. Vayu Mudra for the systematic regulation of prana and essential nutrition to the injured area. Knee injury comes in the region of apana prana so that apana mudra is very beneficial in knee injury for the systematic regulation of apana prana.²⁰

Meditation Practice:

Practices like meditation relieve emotional and mental tension. Identifying self-restraint and established attitudes and conduct patterns is very helpful in Antar mouna stage 2, which involves observing thoughts. Then, in stage 3, the patient should be encouraged to imagine scenarios in which he or she is expressing intense hatred and violence, thereby releasing emotional tensions that have been repressed and contribute to arthritic rigidity. At the same time, the patient should continue to act as a detached observer. The sufferer will establish a good frame of mind through deep relaxation and meditation.²¹ Om recitation is also beneficial for the person. Mantra such as ishtavan mantra and Gayatri mantra are very effective in calming the mind.

Diet Products for Knee Pain:

Omega-3 fatty acids, which are abundant in seeds and nuts, are known to combat and help reduce inflammation in your connective tissue and joints. Almonds, walnuts, pine nuts, flax seeds, and chia seeds are all excellent choices. Strong antioxidants found in a variety of fruits lower bodily inflammation, which eases joint discomfort. One fruit with potent flavonoids that suppress the inflammatory response in your body is blueberries. Bromelain, a potent compound found in pineapple, has been demonstrated to reduce osteoarthritis and rheumatoid arthritis-related joint discomfort. Lycopene, an antioxidant found in tomatoes, helps with this physical health issue as well. Brussel sprouts, cauliflower, and broccoli are some examples of cruciferous vegetables. It has been discovered that certain meals inhibit the enzymes that cause joint swelling. They're also packed with a great dose of vitamins and minerals.

Anthocyanins are a flavonoid found in pinto beans, chickpeas, black beans, soybeans, and lentils that helps your body fight inflammation. Another excellent supply of vital minerals, fiber, and protein is found in beans and lentils. Oils like peanut oil, vegetable oil, and sunflower oil might make the body more prone to inflammation. However, olive oil works well as a substitute for cooking or salad dressing. It's a good fat and is teeming with anti-inflammatory Omega-3s. Whole grains may help reduce inflammation while the proteins in processed grains can cause it to occur. Whole grains like whole wheat, rye, barley, and oats are suggested for easing joint discomfort and inflammation. The anti-inflammatory benefits of aromatic root vegetables including onions, garlic, turmeric, and ginger are well documented. They can treat joint pain and other symptoms of arthritis. Root veggies and garlic can be added to meals for additional flavor while boosting joint health.

Inflammatory Foodss:

It's important to know what to avoid in addition to which foods to include in your diet to promote healthier joints.²² Certain meals might make your body more inflammatory and cause joint discomfort. Limiting or avoiding certain meals that cause inflammation includes:

- Packaged food
- Fried food
- Oils with a lot of saturated fats or Omega-6 fatty acids
- Refined carbs and sugar

Precautions:

- Consult with the senior yoga teacher or doctor if the pain in the knee is increasing.
- If the injury is suddenly happened apply RICE formula to the affected part and do rest until the swelling is reduced.
- In acute phase, when severe pain is experienced, take necessary medicines and do proper rest. After acute phase is over start practicing asana under the proper guidance.
- Do not suppress the pain with painkillers.

- Do not apply massage on the injured part.

CONCLUSION

Yoga is an art of living life as well as an ancient science of healing that is able to heal various diseases and problems. Yoga activity enhances physical and physiological ability and the quality of life. This study brings light on various types of rehabilitation and sports-related injuries, especially the rehabilitation of knee injuries through yogic aspects. Yoga can be an alternative approach to therapy in post-injury treatment. It improves physical fitness like strength, endurance, and flexibility, regular Practice of yoga can reduce the chances of injury. With regard to psychological rehabilitation.

Yoga Practice has helped to restore psychological function and mental equilibrium in people. Yoga enhances the recovery without any side effects and heals the injury faster. There are varieties of yogic Practices such as Shatkarma, asana, pranayama, and meditation that are very effective in the treatment of injuries. Yoga is an approach to a spiritual aspect of life that makes human personalities worthy. Research supports the idea that yoga is safe for the rehabilitation of sports-related injuries. Treatment of all injuries is not explained in this study; further explanation and applied studies can be done in the future.

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