

REVIEW ARTICLE

Nabhi Chyuti in Hatha Yoga Literature: A Systematic Review of Textual Evidence and Therapeutic Claims

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ABSTRACT

The concept of Nabhi Chyuti, which is commonly known as navel displacement is an idea in traditional Hatha Yoga and Ayurvedic practices. Classical yoga texts like the Hatha Yoga Pradipika, Gheranda Samhita, Shiva Samhita and Yogashikha Upanishad describe the navel or nabhi as the energetic and anatomical center of the body. The nabhi governs the manipura chakra and digestive fire also known as agni. Some yoga therapists today think that the symptoms of Nabhi Chyuti, such as stomach pain, digestive problems, tiredness and emotional imbalance are similar to conditions like irritable bowel syndrome or problems with the digestive system. This review looks at thirty sources, including old yogic texts and recent research studies published between 2000 and 2026. These studies examine how yoga affects health and core stability. The searches were done on PubMed, Google Scholar and other databases. The findings show that old texts suggest eating in moderation doing yoga poses like Naukasana, Vajrasana, Pavanamuktasana and Dhanurasana and regulating breathing to balance the body's energy and structure. Research studies support these ideas showing that yoga can affect the vagus nerve, parasympathetic activation and gut movement (Kuttner *et al.*, 2006; Cramer *et al.*, 2013; Innes *et al.*, 2015). Nabhi Chyuti seems to be both an emotional imbalance. By comparing yogic ideas with scientific evidence this article confirms that Hatha Yoga can help manage stomach and stress-related problems. However more research is needed to create diagnostic and clinical frameworks. Future studies should include randomized trials that examine yoga-based realignment protocols and objective measures of navel position, muscle activity and communication, between the gut and the brain. The concept of Nabhi Chyuti and its symptoms are important to understand in order to provide treatment. Nabhi Chyuti is a condition that can be treated with Hatha Yoga and other holistic approaches. The practice of Hatha Yoga can help restore balance to the body and mind.

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KEYWORDS

- Nabhi Chyuti • Hatha Yoga • Manipura Chakra • Mitāhāra • Yoga Therapy
- Digestive Health • Pranic Energy • Core Stability

INTRODUCTION

The navel or nabhi has long been important in philosophy. It is called the point or madhya bindu of the body. This point connects our energetic and spiritual sides. The navel is not a physical mark, on our body. In yogic thought it is a center that affects many internal processes. Yogic texts say the navel is linked to the manipura chakra. The manipura chakra is connected to our vitality or prāṇa. It also relates to digestion, metabolism and emotional balance. The navel plays a role in these areas. It is a part of our overall well-being. The navel and manipura chakra work together. They help keep our body and mind healthy. The navel is an important part of us (Feuerstein, 2008). The navel area is really important for our body to stay stable and balanced. In Hatha Yoga the navel is seen as a point that affects how our body works and our energy levels. When the navel is in balance, our digestion and the way energy moves through our body work properly. If the navel gets out of balance these things can start to go wrong. This is called Nabhi Chyuti, which's when our energy and the way our body moves are disrupted. Nabhi Chyuti is still talked about in Ayurveda and folk medicine. Not many scientists have studied it. Some yoga practitioners describe symptoms that sound like problems with digestion or muscle imbalance in the stomach area. The navel plays a role in keeping us balanced and healthy. When we have balance at the navel our body functions well. The navel is important, for digestion. It affects how energy moves through our body. People who practice yoga think that if the navel is not balanced it can cause problems. They talk about Nabhi Chyuti. How it can affect our body. (Sharma & Haider, 2015). Ayurvedic explanations usually relate the condition to disturbance in samāna vāyu, the force responsible for digestion and assimilation, while yoga therapists often interpret it as an energetic imbalance in the manipura chakra (Frawley, 2000).

The Hatha Yoga Pradipika and Gheranda Samhita talk about how important it's to keep our belly in balance. This balance is

very important for The Hatha Yoga Pradipika and The Gheranda Samhita. We can do this by eating the amount of food doing the right poses in the right order and making our body warm from the inside. The Yogashikha Upanishad says that our belly button is where seventy-two thousand energy paths start. This means that our belly is very important, for keeping our energy in harmony according to The Yogashikha Upanishad and The Hatha Yoga Pradipika (Aiyar, 1914/2004). Similarly, Ayurvedic classics such as the Charaka Samhita and Sushruta Samhita locate the nābhi marma-a vital point controlling digestion and circulation-whose injury or displacement can cause systemic dysfunction (Sharma, 2003). From a modern biomedical perspective, the anatomical navel corresponds to the umbilical ring and surrounding fascia, embedded within a complex network of musculature, connective tissue, and visceral attachments. Imbalances in these structures can lead to sensations of displacement or tension, conceptually paralleling yogic descriptions of chyuti. Research on yoga's effect on gastrointestinal physiology has highlighted improvements in peristalsis, autonomic regulation, and stress resilience through asana and pranayama practice (Taneja *et al.*, 2004; West *et al.*, 2009).

This review is trying to bring different areas of knowledge about Hatha Yoga. It looks at what the Hatha Yoga books say and at what doctors and scientists have found out. The goal is to do a things:

- Look at what the old texts say about nabhi chyuti and things like that
- See if the suggestions for treatment like poses and food really work
- Check if there is proof that these things help.

By doing this we can see if the old ideas about Hatha Yoga are still good today and if they can help us feel better, in our bodies and minds. We want to use Hatha Yoga to help people have digestive and mental health. Hatha Yoga can really help with this. The necessity for this inquiry is underscored by the

resurgence of yoga as an evidence-based health modality. Despite abundant research on yoga's cardiovascular, respiratory, and psychological effects, specific pathophysiological correlates of navel displacement remain underexplored. Establishing the theoretical and therapeutic significance of *nabhi chyuti* may therefore bridge cultural wisdom with modern integrative medicine.

METHODOLOGY AND TEXTUAL EVIDENCE FROM HATHA YOGA LITERATURE

Methodology

This systematic review integrates classical textual analysis with evidence-based biomedical literature to examine *Nabhi Chyuti* within Hatha Yoga and modern health sciences. A **mixed-source approach** was used, combining primary scriptural exegesis and peer-reviewed research.

Data Sources and Search Strategy

Electronic databases-PubMed, Scopus, Google Scholar, and AYUSH Research Portal-were searched from 2000 to 2026 using Boolean combinations of: "navel displacement," "nabhi chyuti," "yoga therapy," "manipura chakra," "digestive health," "asana," and "gut-brain axis."

In addition, canonical Sanskrit works were reviewed in authoritative English translations: *Hatha Yoga Pradipika* (Swami Muktibodhananda, 1998), *Gheranda Samhita* (Swami Niranjanananda Saraswati, 2012), *Shiva Samhita* (Vasu, 1914), *Yogashikha Upanishad* (Aiyar, 1914/2004), *Patanjali Yoga Sutras* (Satchidananda, 1978), and Ayurvedic treatises such as *Charaka Samhita* (Sharma, 2003) and *Sushruta Samhita* (Srikantha Murthy, 1997).

Inclusion and Exclusion Criteria

- **Included:** Empirical human or animal studies evaluating yoga interventions on gastrointestinal or core-muscle health; reviews connecting pranic or manipura-based frameworks to physiological outcomes; and peer-reviewed theoretical discussions published in English.
- **Excluded:** Non-scholarly blogs (unless cited for cultural context), duplicate data, or studies without methodological transparency.

Analytical Approach

Texts were thematically coded for (1) references to the *nabhi* or *manipura chakra*; (2) mechanisms of imbalance; (3) prescribed yogic remedies-*āsana*, *prāṇāyāma*, *mitāhāra* (moderate diet), and *dhyāna*; and (4) therapeutic rationale.

Empirical findings were synthesized narratively under physiological, biomechanical, and psychosomatic domains. The combination of hermeneutic textual reading and biomedical correlation provides a comprehensive view of *nabhi chyuti* as both energetic and functional disorder.

Textual Evidence from Hatha Yoga Literature

1. Yogashikha Upanishad: The *Yogashikha Upanishad* (Aiyar, 1914/2004) identifies the navel as the genesis of 72,000 *nāḍis*, asserting that pranic current originates and radiates from this locus. Any deviation of this center disturbs *prāṇa* distribution, manifesting as lethargy or digestive irregularity. The Upanishad recommends concentration (*dhyāna*) on the navel lotus to restore equilibrium. Symbolically, *nabhi chyuti* thus indicates energetic fragmentation rather than mere anatomical displacement. This metaphysical premise underpins later Hatha-Yoga manuals that transform philosophy into practice through specific postures.

2. Hatha Yoga Pradipika: Composed by Svātmanāma (ca. 15th century CE), the *Hatha Yoga Pradipika* delineates practical methods to purify and stabilize *prāṇa*. Verses 1.44-45 describe the navel as the "seat of the digestive fire (*agni*)."
Muktibodhananda's (1998) commentary associates improper diet and posture with pranic stagnation leading to disorders that parallel *nabhi chyuti*. Recommended techniques include:

- **Nāṭkāsana (Boat Pose):** strengthens rectus abdominis and transverse muscles.
- **Pavanamuktāsana (Wind-Relieving Pose):** eliminates gas accumulation.
- **Vajrasana (Diamond Pose):** facilitates post-prandial digestion.

These practices are said to balance *samāna vāyu*-the internal air governing digestion-thereby correcting energetic displacement. The Pradipika's emphasis on *mitāhāra* (1.58-61) reflects a psychophysical approach: moderation sustains internal heat and prevents "sinking of the navel fire."

3. Gheranda Samhita: The *Gheranda Samhita* (Saraswati, 2012) extends this framework by prescribing *āsanas* for abdominal toning and organ massage. Verses 3.22-25 specify *Dhanurāsana* and *Mayūrāsana* to activate *agni* and purify the alimentary canal. Its diagnostic remarks on “unequal hardness around the navel” anticipate modern palpatory recognition of muscle asymmetry. The text further integrates *mudrās* (energetic locks) such as *Uddiyāna Bandha*, wherein the abdominal viscera are drawn upward beneath the rib cage. Contemporary biomechanical interpretations liken this to intra-abdominal pressure regulation, reinforcing fascial integrity around the umbilicus (Iyengar, 1966).

4. Shiva Samhita: The *Shiva Samhita* (Vasu, 1914) describes the *manipura chakra* as “glowing like a rising sun,” controlling vitality, confidence, and digestion. It warns that disturbance of this wheel results in fatigue and anxiety-symptoms echoed in psychosomatic manifestations of *nabhi chyuti*. Its therapeutic model blends pranayama and visualization: directing awareness to the navel region while synchronizing breath with mental recitation of the seed sound “RAM.” Neuro-respiratory parallels can be drawn to diaphragmatic breathing, which modulates vagal tone and reduces sympathetic arousal (Innes *et al.*, 2015).

5. Patanjali Yoga Sutras: Although *Patanjali* (ca. 200 BCE) does not mention navel displacement explicitly, *Sutra III.30* cites “*Nābhi cakre kāyavyūha jñānam*”- “by meditation on the navel center, knowledge of the body’s constitution arises.” Satchidananda (1978) interprets this as heightened proprioceptive and visceral awareness achievable through concentration on the navel. Within this context, *nabhi chyuti* could signify loss of bodily intelligence or disrupted interoception, consistent with modern understandings of the gut-brain axis (Mayer *et al.*, 2015).

6. Ayurvedic Canon: Charaka and Sushruta Samhitas: Ayurveda situates the *nābhi marma* at the confluence of vital pathways governing circulation and metabolism. The *Charaka Samhita* (Sharma, 2003) attributes digestive derangements to *agnimāndya* (weak fire) resulting from dietary excess, stress, or improper posture-etiologicals closely matching yogic causation of *chyuti*. The *Sushruta*

Samhita (Srikantha Murthy, 1997) details that injury or distortion at this marma may cause colicky pain or fainting, for which mild abdominal massage and warm fomentation are prescribed. These recommendations prefigure therapeutic manipulations in yoga therapy and naturopathy clinics today.

7. Bhagavad Gita and the Philosophy of Moderation: Verses 6.16-17 of the *Bhagavad Gita* advise moderation in eating, sleeping and recreation. Easwaran (2007) interprets these as the behavioral antecedents of *mitāhāra*. The balance between sensory restraint and nourishment is fundamental to maintaining digestive equilibrium. Over-stimulation through tamasic or rājasic foods is considered to impair both mental clarity and somatic alignment of the navel region.

8. Later Commentarial and Modern Yogic Expositions: Modern exponents such as Iyengar (1966), Desikachar (1995), and Satyananda Saraswati (2008) have reformulated classical principles into therapeutic regimens. Iyengar’s *Light on Yoga* provides meticulous anatomical cues for abdominal poses; Desikachar emphasizes individualized sequencing according to constitution; and Satyananda codifies *Pavanamuktāsana series* as preparatory therapy for digestive normalization. Although these works lack formal clinical trials, their empirical validation has been indirectly supported by later biomedical research (Cramer *et al.*, 2013; West *et al.*, 2009).

Thematic Synthesis of Classical Evidence

Across these canonical and commentarial sources, several recurrent themes emerge:

- 1. Centrality of the Navel as Energy Nexus:** All major Hatha Yoga texts position the navel at the junction of the *nāḍīs*, acting as the pivot for pranic distribution and physical symmetry.
- 2. Etiology of Displacement:** Improper posture, overexertion, emotional distress, or dietary indiscretion disturb the *samāna vāyu*, producing digestive and psychological disorders analogous to functional gastrointestinal conditions.
- 3. Therapeutic Re-alignment through Asana and Breath:** Dynamic compression and extension movements-*Dhanurāsana*, *Naukasana*, *Uddiyāna Bandha*-restore

mechanical balance and stimulate visceral perfusion.

4. **Dietary Discipline (*Mitāhāra*):** Yogic literature consistently advocates moderation and simplicity of food to stabilize agni and maintain navel integrity.
5. **Psychosomatic Integration:** Concentration on the navel lotus is proposed as a means to harmonize physical and subtle bodies, paralleling contemporary models of interoceptive regulation.

Thus, textual evidence portrays *Nabhi Chyuti* not as a localized anatomical anomaly alone, but as a multidimensional disturbance spanning body, mind, and energy.

Empirical and Clinical Evidence: Therapeutic and Physiological Correlations

The scientific validation of yogic perspectives on *Nabhi Chyuti* involves evaluating evidence on yoga's impact on core stability, gastrointestinal function, and psychosomatic regulation. While ancient sources framed the condition in energetic terms, modern investigations—through electromyography, autonomic testing, and clinical trials—offer physiological correlates to the traditional descriptions of *manipura chakra* imbalance.

1. Yoga and Gastrointestinal Function

Taneja *et al.* (2004) explored yoga's role in improving gut motility and stress reduction in subjects with functional gastrointestinal disorders. The intervention, consisting of *Pavanamuktasana*, *Bhujangasana*, and *Vajrasana*, enhanced parasympathetic activity and decreased bowel discomfort. Their findings validate yogic claims that specific postures can stimulate agni (digestive fire) and support peristalsis—mechanisms central to *Nabhi Chyuti* correction. West *et al.* (2009) conducted a clinical trial in the *Journal of Alternative and Complementary Medicine* demonstrating that a 12-week yoga program reduced bloating, pain, and IBS symptoms among adults. Asanas like *Pavanamuktasana* and *Vajrasana* enhanced abdominal tone and vagal activity, echoing the manipura-centered practices of Hatha Yoga. Kuttner *et al.* (2006) did a study on adolescents with irritable bowel syndrome found significant reductions in abdominal pain after a structured yoga intervention emphasizing *Naukasana* and relaxation. The link between

enhanced core strength and improved digestive symptoms provides empirical support for the yogic understanding of navel-centered stability. Similarly, Innes *et al.* (2015) carried a systematic review on yoga and gastrointestinal function concluded that postures promoting abdominal compression improve digestion via vagal stimulation. The researchers emphasized the physiological basis of pranayama and relaxation on the enteric nervous system, indirectly validating the pranic concept of *samana vayu*. In continuation, Sharma & Haider (2015) investigated yoga as an adjunct therapy for digestive disorders, Sharma and Haider (2015) demonstrated that patients practicing *Vajrasana* post-meals experienced reduced dyspepsia and constipation. Their conclusions resonate with the Gheranda Samhita's prescription for seated digestion-enhancing postures.

2. Yoga, Core Stability, and Musculoskeletal Alignment

Cramer *et al.* (2013) examined yoga's effects on chronic pain and digestive disorders, noting improvements in abdominal muscle tone and spinal alignment. These findings correlate with the Hatha Yoga idea that *Nabhi Chyuti* stems from imbalance in the core musculature supporting the navel. Khalsa (2004) published in the *Indian Journal of Medical Research*, described yoga as a neurophysiological regulator improving autonomic stability. The study suggests that abdominal-focused asanas may recalibrate baroreceptor sensitivity, aligning with the yogic principle of navel-centered *pranic balance*. Bhavanani (2011) investigated yoga's effect on digestion and respiration, concluding that abdominal exercises like *Pavanamuktasana* and *Uddiyana Bandha* improve diaphragmatic coordination and intestinal motility. This supports the yogic interpretation that nabhi alignment enhances vitality (*ojas*). Ross and Thomas (2010) compared yoga with aerobic exercise and found that yoga significantly improved core endurance and postural control. The findings suggest a neuromuscular stabilization effect that could mechanistically explain *Nabhi Chyuti* correction through strengthening of the rectus abdominis and transversus muscles. Desikachar (1995) although primarily theoretical, Desikachar's *The Heart of Yoga* highlighted individualized practice emphasizing abdominal locks and gentle postures for core stability. Subsequent

yoga therapy schools adapted these principles clinically, supporting biomechanical interpretations of *Nabhi Chyuti*.

3. Psychosomatic and Neuro-Endocrine Mechanisms

Streeter *et al.* (2012) in a neuroimaging study, yoga practice increased GABA levels and decreased sympathetic activity, illustrating how pranayama and meditative focus near the navel calm the nervous system. This aligns with the yogic claim that *manipura chakra* governs emotional balance. Park *et al.* (2014) found that yoga reduced cortisol and improved heart-rate variability in individuals with stress-related digestive complaints. The results corroborate psychosomatic explanations of *Nabhi Chyuti*, linking emotional dysregulation to gut dysfunction. Mayer *et al.* (2015) landmark review of the gut-brain axis affirmed that autonomic regulation, microbiota, and emotional states interact closely. While not yoga-specific, this supports the theoretical overlap between *samana vayu* regulation and vagal-mediated digestion. Li & Goldsmith (2012) examined the effects of diaphragmatic breathing on autonomic tone, reporting increased vagal activation and improved digestion. The parallels to Uddiyana Bandha are evident: controlled abdominal suction promotes visceral massage and parasympathetic dominance. Villemure *et al.* (2015) work in *Frontiers in Psychology* found that long-term yoga practitioners exhibit greater interoceptive awareness and cortical thickness in the insula-regions responsible for bodily awareness. This provides neuroscientific grounding for Patanjali's *nābhi-cakra dhāraṇā* (Sutra III.30).

4. Energetic and Psychophysiological Perspectives

Gard *et al.* (2014) showed that yoga practitioners demonstrate enhanced regulation in the anterior cingulate and insula-regions integrating emotion and visceral sensation. These findings correspond to yogic claims that manipura meditation refines interoceptive awareness. Dale *et al.* (2019) revealed that slow abdominal breathing synchronizes cardiac and gastric rhythms, evidencing mind-gut coherence envisioned in yogic pranic flow models. Gupta & Bhavanani (2022) a physiological analysis of *Agnisara Kriya* reported heightened basal metabolic rate

and improved bowel regularity, validating the traditional linkage between abdominal cleansing practices and digestive fire. Sengupta (2018) connected manipura activation with adrenal and pancreatic endocrine regulation, offering biochemical pathways for pranic concepts. de Cunha *et al.* (2023) reported that yoga-based abdominal focus increased vagal-mediated heart-rate variability, a measurable biomarker of parasympathetic dominance and stress resilience—precisely the outcomes expected from manipura balance.

INTEGRATIVE DISCUSSION

1. Convergence of Ancient and Modern Paradigms: Across thirty reviewed sources, a striking congruence emerges: Hatha-Yoga's metaphysical description of *prāṇa* and *agni* finds modern analogues in autonomic, metabolic, and biomechanical regulation. Where the *Yogashikha Upaniṣad* saw 72,000 *nāḍis* emanating from the navel, neuroscience reveals dense vagal innervation and interoceptive mapping centered near the solar plexus.

2. Mitāhāra as Nutritional Homeostasis: Empirical nutrition science now validates many of *mitāhāra's* principles—fiber-rich, low-irritant, moderate-portion diets enhance microbiota diversity and reduce inflammation (O'Keefe *et al.*, 2015; Cheung *et al.*, 2018). Regular timing, a cardinal Ayurvedic rule, optimizes circadian metabolism (de Moraes *et al.*, 2020).

3. Psychoneuroendocrine Interfaces: Manipura-centered practices stimulate the vagal-adrenal axis, reducing cortisol and anxiety (Park *et al.*, 2014; Chaudhary & Bhatnagar, 2014). This corresponds to yogic depictions of the navel as the seat of willpower and equanimity.

4. Therapeutic Efficacy and Mechanistic Model: The cumulative evidence suggests a multi-layered corrective pathway for *Nabhi Chyuti*:

- 1. Mechanical:** Core-muscle re-education realigns the abdominal center.
- 2. Physiological:** Improved peristalsis, circulation, and vagal tone restore digestive rhythm.
- 3. Psychological:** Mindful awareness and reduced stress stabilize emotional flux.

4. **Energetic:** Balanced *prāṇa* and *agni* sustain holistic vitality.

REMAINING CHALLENGES

Despite conceptual resonance, methodological heterogeneity persists. Few trials isolate navel displacement as an outcome; standardized palpation or imaging protocols are absent. Future research should combine clinical diagnostics (ultrasound, EMG) with energetic assessments (HRV, thermography) to quantify alignment objectively.

Interpretive Synthesis: Linking Ancient and Modern Evidence

From these studies, several integrative conclusions can be drawn:

1. **Visceral and Neural Correlates:** Yoga practices that engage the abdomen (e.g., *Naukasana*, *Uddiyana Bandha*) enhance vagal tone and regulate the enteric nervous system, offering physiological validation to the yogic notion of pranic equilibrium at the navel.
2. **Biomechanical Stability:** Strengthening of deep core muscles stabilizes the umbilical ring and diaphragm, potentially addressing the mechanical dimension of *Nabhi Chyuti*.
3. **Stress and Emotional Regulation:** Elevated GABA and reduced cortisol levels indicate the psychosomatic influence of manipura-based practices. The emotional “center” of will and confidence described in the *Shiva Samhita* parallels modern findings on autonomic calmness.
4. **Holistic Efficacy:** Multiple studies (West *et al.*, 2009; Kuttner *et al.*, 2006; Cramer *et al.*, 2013) confirm that yoga’s composite influence—physical, respiratory, and psychological—produces measurable improvement in digestive health and subjective well-being.
5. **Research Gaps:** Despite encouraging evidence, few trials directly evaluate *Nabhi Chyuti* as a clinical diagnosis. Standardized assessment tools, imaging, or electromyographic markers for navel displacement are lacking.

DISCUSSION

1. **Philosophical Contextualization:** Within the Hatha Yoga corpus, *Nabhi Chyuti*

symbolizes more than a physiological misalignment. The *Hatha Yoga Pradīpikā*, *Gheranda Samhita*, and *Shiva Samhita* situate the navel (*nabhi*) at the interface of *prāṇa* and *agni*—the two sustaining forces of vitality. Displacement or weakness in this center is said to disturb both digestion and emotional equilibrium, reflecting a psychophysical imbalance. The *manipura chakra*, governing willpower and transformation, provides a conceptual map for understanding psychosomatic integration long before the discovery of the gut-brain axis. Modern science now validates this insight: the abdomen houses extensive vagal innervation and an independent enteric nervous system, often called the “second brain.” Research showing yoga’s modulation of vagal tone (de Cunha *et al.*, 2023) and cortisol (Park *et al.*, 2014) parallels yogic claims that abdominal breathing and meditative focus at the navel restore balance between the sympathetic and parasympathetic branches.

2. **Empirical Corroboration of Yogic Claims:** Across thirty reviewed studies, evidence converges on yoga’s capacity to enhance digestive efficiency, reduce gastrointestinal distress, and promote autonomic equilibrium. Asanas that compress or stretch the abdomen (*Naukasana*, *Dhanurasana*, *Pavanamuktasana*) stimulate intestinal motility (Taneja *et al.*, 2004; West *et al.*, 2009), while pranayamic practices (*Uddiyana Bandha*, *Agnisara Kriya*) increase metabolic rate and peristalsis (Gupta & Bhavanani, 2022). Randomized controlled trials integrating *mitāhāra* and asana-based protocols (Sengupta *et al.*, 2012; Singh *et al.*, 2021) report marked symptom improvement in IBS and dyspepsia, supporting the classical dictum that moderate diet sustains pranic balance. Neurophysiological studies (Streeter *et al.*, 2012; Villemure *et al.*, 2015) reveal biochemical mediators—GABA, serotonin, and vagal afferents—that could embody the traditional notion of *prāṇa shakti* acting through subtle channels (*nāḍīs*).
3. **Research Implications:** Future scholarship should formalize diagnostic markers for *Nabhi Chyuti*. Imaging tools such

as ultrasound or electromyography could quantify displacement and muscle tone. Heart-rate-variability monitoring may serve as a proxy for *prāṇa* balance. Comparative trials between yoga, physiotherapy, and dietary counseling can clarify relative efficacy. Interdisciplinary collaborations between yoga therapists, gastroenterologists, and neuroscientists will be vital to translate textual insights into standardized therapeutic models.

4. Clinical and Educational Applications:

Clinically, *Nabhi Chyuti* offers a culturally meaningful entry point for patients seeking integrative care. Simple regimens—morning *Pavanamuktasana* sequence, post-meal *Vajrasana*, and mindful eating—may improve digestive comfort and emotional stability. In educational settings, incorporating *mitāhāra* and manipura meditation into yoga teacher-training curricula fosters awareness of the abdomen as a psychosomatic center rather than merely a muscular region.

CONCLUSION

This systematic review establishes that *Nabhi Chyuti*, though ancient in nomenclature, corresponds closely to contemporary understandings of gastrointestinal and psychosomatic dysfunction. The navel is an important spot in Hatha Yoga. It is the middle of our body. It helps us stay healthy and strong. New studies show that yoga is good for our body and mind. It helps our insides work well. It helps us feel calm. Many old and new books say the thing: our body, breath, mind and food are all connected. We need to take care of all these things to stay healthy. This is what *Nabhi Chyuti* is about. It is a way to fix problems in our body by doing yoga breathing right thinking clearly and eating well. People who do Hatha Yoga say we should not do much or too little. We should be aware of our body. Take care of our stomach. This is what new studies are also saying. They show that stress and digestion are connected. So, Hatha Yoga and new science are saying the thing. They can work together to help us stay healthy. If we can make a way of doing *Nabhi Chyuti* and measure how well it works more people will believe in it. Then it can be used to help people who're sick. The navel is a symbol of our health. If we take care of it, we can stay healthy and strong. It is, like a reminder to take care of our body and mind.

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