

Review Article

Open Access

Hatha Yoga, Music and Meditation for Perfect Balance of Human Life

Ven Sumedh Thero^{1*}, Basant Kumar², Aditya Suman³ and Pranshuta Verma⁴

¹Sumedh Bhoomi Buddha Vihar, Dr Ambedkar Park, Jhansipura, Lalitpur -284403, India

²Surgical Deptt. SGPGIMS, Lucknow, UP, India

³SCB Med. College Jabalpur, India

⁴Chauthiram Med Institute, Indore, India

ABSTRACT

The practice is a combination of several basic Hatha postures for beginner yoga practitioners and also includes impressive yoga asanas. Hatha yoga benefits the practitioner by infusing solar energy into the human body which energizes every organ of the body, as well as lunar rays calming the body, mind and spirit, bringing a perfect balance to the overall human matter. There are three main nadis running from the base of the spine to the head, and are Ida on the left, Sushumna in the middle and Pingala on the right. Teach your disciples to follow the order of his breath. Also, the mindfulness and meditation program promotes positive thinking for children. It helps to build self-confidence, learn to respect yourself and others, and develop a sense of appreciation. Interest in the effects of music on the brain has given rise to a new field of research called neuromusicology that explores how the nervous system responds to music. Kirtan Kriya practice uses primitive sounds – and aims to practice for greater attention, concentration, focus, better short-term memory, and improved mood.

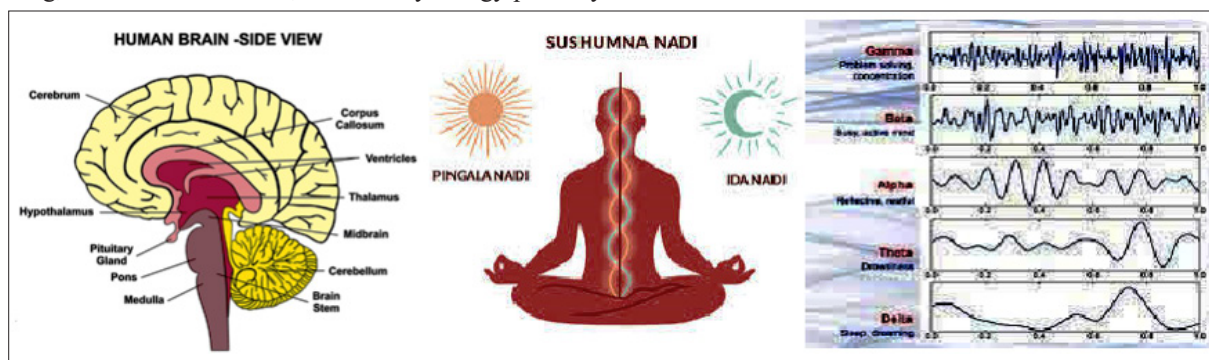
*Corresponding author

Ven Sumedh Thero, Sumedh Bhoomi Buddha Vihar, Dr Ambedkar Park, Jhansipura, Lalitpur -284403, India.

Received: September 03, 2026; **Accepted:** September 20, 2026; **Published:** September 30, 2026

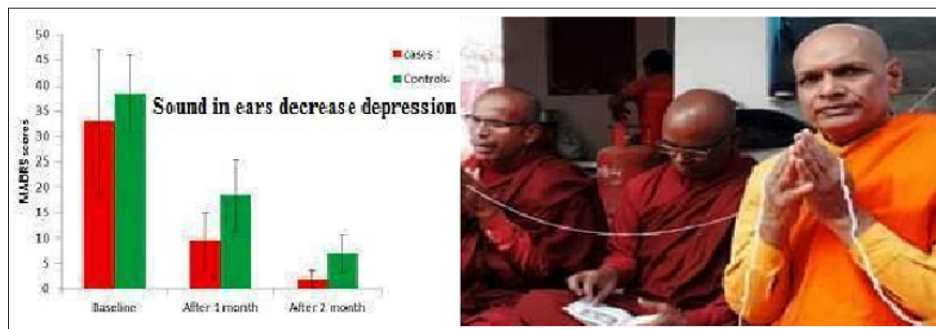
Keywords: Hatha yoga, Nadis, Music, Memory, Meditation, Samadhi

Some of the techniques of the Hatha yoga style were traced back to the 1st century AD, in texts such as the Hindu Sanskrit epics and the Pali Canon of Buddhism (Mallinson, 2011). The oldest dated text to date describing Hatha yoga, the 11th century Amritasiddhi, comes from a tantric Buddhist milieu (Mallinson, 2016). The oldest texts using the terminology of Hatha are also Vajrayana Buddhist (Burch, 2011, Ven Dr. Sumedh Thero, 2018). Hindu Hatha yoga texts have been found since the 11th century. Hatha yoga is made up of two words, where Ha means sun and Tha means moon. The yoga practice here is considered to be the lightest form of yoga, perfectly suited for beginners. The practice is a combination of several basic Hatha postures for beginner yoga practitioners and also includes impressive yoga asanas. Hatha yoga benefits the practitioner by infusing solar energy into the human body which energizes every organ of the body, as well as lunar rays calming the body, mind and spirit, bringing a perfect balance to the overall human matter. There are three main nadis running from the base of the spine to the head, and are Ida on the left, Sushumna in the middle and Pingala on the right. Ultimately the goal is to open these nadis to bring liberation. Nadis in yoga, Ida Pingala Sushumna, pranic energy channels, energy flow in yoga, yoga anatomy Nadis, Ida and Pingala explained, Sushumna Nadi and Kundalini, left and right nostril breathing, lunar and solar nadis, subtle body energy pathways



Smiling at life is something many of us take for granted, but it can be difficult for those suffering from suffering of one kind or another. For those who attend initiation classes and are mastering complex exercises, pindaan (Cooked Food), meditation challenges, smiling is always recommended as the norm! Loving kindness on the path of Dhamma can be seen as an example of this. Various research has shown that yoga and meditation strengthen our ability to control our reactions, reducing impulsive behavior that often leads to poor decision-making. Meditation is an easy technique that does not require much effort. Some people call this technique body-scanning in Sadhana Vipassana. It is a meditation that is based on the awareness of your body. Just sit, relax and pay attention to your feelings on different parts of the body. The core of being aware is not about competition or achieving something. It is as simple as you are yourself-Accepting yourself as you are. Teach your disciples to follow the order of his breath. Also, the mindfulness and meditation program promotes positive thinking for children. It helps to build self-confidence, learn to respect yourself and others, and develop a sense of appreciation. If you are unable to engage in cardio activities like running, you may think that moderate to vigorous exercise is more important for getting mental benefits. A new study suggests that maintaining a weekly yoga and meditation practice, especially when aging or unable to run, can reduce depression and also prevent mental decline. Thus meditation is very important to orient students with better physical, psycho-social state which helps them to become good professionals with focused managerial abilities. Mantras for anxiety focus on reducing anxiety through spiritual support, wisdom and promoting feelings of peace. Ancient wisdom teaches a healthy mind is a healthy body.

Buddha's speeches (sutras), monastic rules (Vinaya), philosophical and systematic commentaries (Abhidharma). Within these three ideal collections, various doctrines were established by the various sects and branches of Buddhism, as a result of doctrinal divisions, as well as by new collections created by translations during its history and pan-Asian spread. The doctrine of Buddhism, the Three Jewels (Triratna), by following which one becomes a Buddhist, is I find my refuge in the Buddha, I find my refuge in the teaching (Dharma), I find my refuge in the monastic community (Sangha). These three, the image of the Buddha in its various aesthetic constructions, the canonical scriptures in their various linguistic forms, and the monastic community as the social expression of Buddhist doctrine and always the protector of the Buddhist tradition, really represent much of what Buddhism is historically in its origins and spread. Does meditation make all these activities better than other activities in making us better human beings? Ever since the benefits of sadhana-meditation were discovered in the last centuries, scientists have been publishing more and more studies on meditation every year. But many of these studies are beset by methodological flaws, leading to exaggerated results. Davidson calls this neuromythology. Some studies fail to be replicated in other labs. Others fail to include active controls — they don't test the potential benefits of a meditation regimen against another regimen, such as exercise or health education classes. Still others fail to separate data from participants who are relatively inexperienced with meditation and those who have practiced enough hours to be considered experts. Even though some studies fail to replicate the results of meditation, others fail to include active controls.



Almsgiving as a formal religious act is typically given to monastics or spiritually developed individuals. In Buddhist thought, it has the effect of purifying and transforming the mind of the giver (Stewart, 2001). Generosity developed through giving leads to the experience of material wealth and possibly rebirth into happier states. In the Dighajanu Sutta of the Pali Canon, generosity (represented by the Pali term chaga, which can be considered synonymous with dāna) is identified as one of the four traits that condition happiness and wealth in the next life. The Dighajanu Sutta, also known as the Vyagghapajja Sutta, is a discourse found in the Anguttara Nikaya of the Pali Canon. It outlines the conditions for welfare and happiness in lay life, focusing on four qualities: industriousness, vigilance, good friendship, and balanced livelihood. This sutta is part of the larger collection of Buddhist scriptures known as the Tipitaka or Pali Canon. In contrast, a lack of giving leads to unhappy states and poverty. Almsgiving leads to one of the paramitās, or perfections, called dānapāramitā (Sumedh Thero et 2022, 2022a). It can be identified as detached and unconditional generosity, giving and letting go. Buddhists believe that giving without asking for anything in return leads to greater spiritual wealth. In addition, it reduces the acquisitive impulses that ultimately lead to the narcissism's constant suffering (Tsong-Kha-Pa 2002).

Narcissism is closely related to an egoistic love for one's imagined self or narcissism - in fact some would say narcissism is a form of socialized narcissism (Eggerman & Mark, 2010). Narcissists have a strong tendency to talk about themselves in a self-promoting fashion, and are highly egotistical and boastful about their own importance. Their inability to recognize the achievements of others (Halliday, 2016) makes them highly narcissistic while sensitivity to criticism leads the narcissistic person to narcissistic anger at being insulted. In a broader sense, suffering or pain (Spelman, 1995) can be experienced as unpleasantness or disgust, possibly linked to a person's perception of harm or threat of harm. Suffering is the fundamental element that forms the negative valence of affective events. The opposite of suffering is joy or happiness. Suffering is often classified as physical or mental. It can occur at all levels of intensity, from mild to intolerable. Factors of duration and frequency of occurrence usually increase the intensity. Attitudes towards suffering can vary widely, in the sufferer or in others, according to how avoidable or inevitable, useful or useless, deserved or

undeserved it is perceived to be. Suffering occurs in many ways, often dramatically, in the lives of sentient beings. These aspects may thus include the nature of suffering, its processes, its origins and causes, its meaning and significance, individual, social and cultural behaviors related to it, its remedies, management and uses (Ronald, 2014). Dāna or generosity can be given in both material and immaterial ways. Spiritual dāna – or the gift of the great teachings, known as dhamma-dāna, is said by the Buddha to surpass all other gifts. This type of generosity includes those who explain the Buddha's teachings such as monks who give sermons or recite from the Tripitaka, meditation teachers, unqualified persons who encourage others to follow the precepts or assist meditation teachers. The most common form of giving is material gifts such as food, money, clothing, and medicine (Daan, 2020). The Four Ayi Truths were well explained by the Buddha. It is important to consider the four dependencies

- Trust the doctrine, not the one who teaches it
- Trust the meaning, not the words
- Trust sutras with fixed meaning, not sutras with interpretable meaning
- Trust higher knowledge that perceives reality directly, not ordinary consciousness

The Buddha's sermons praise charity as a fundamental practice and a virtue of the awakened heart. In a beautiful story the Buddha learns that a devoted housewife far away, Velukantaki, was giving a large donation to a community of monastics led by his senior disciples, Sariputta and Moggallana. They praise her generosity and give a teaching on the six qualities of a powerful donation. What three factors apply to the donor? This occurs when the donor is in a good mood before giving, he feels confident while giving, and he is excited after giving. These three factors apply to the donor. What three factors apply to recipients? This occurs when recipients are free from, or practice being free from, greed, hatred, and delusion. These three factors apply to recipients. (AN 6.37). This teaching emphasizes that giving should not feel like an obligation or something to feel anxiety or doubt about. Giving can be pleasurable and satisfying, and so our practice is to seek those positive feelings when we practice giving. Giving strengthens relationships and community, and opens us to the insight of interdependence. Bhikkhu Bodhi writes that giving helps to break down the egocentric framework of mind based on which we habitually interact with others. It is fundamentally relational. There is another side to this teaching.

Music-dependent memory is one effect of mood-dependent memory. There have been a number of studies that have suggested that the music a person listens to can have an effect on mood. In Balch and Lewis' article, they studied how changing the speed of a piece of music affected participants' moods. Participants were given a list of words to read while music played in the background, with different speeds randomly distributed. Participants were then asked to recall all the words they had read before. Balch and Lewis found that when the tempo did not change, participants were able to remember more words. This same experiment was created in different ways, changing the tone, playing a different song, or silence with no music. However, none of these experiments produced results suggesting that changing different aspects of the music affected the participants' memory, indicating that the tempo change was the only thing that affected the participants' memories. There is still a lot of research being done regarding music-dependent memory. So it gives the brain a thorough workout. Research has shown that listening to music can reduce anxiety, blood pressure, and pain as well as improve sleep quality, mood, mental alertness, and memory. Music improves brain health and

function in many ways. It makes you smarter, happier, and more productive at any age. Listening is good, playing is better. Music has played an important role in every human culture, both past and present. People around the world respond to music in universal ways. And now, advances in neuroscience enable researchers to measure how music affects the brain. Interest in the effects of music on the brain has given rise to a new field of research called neuromusicology that explores how the nervous system responds to music.

Kirtan Kriya practice uses primitive sounds – and aims to practice for greater attention, concentration, focus, better short-term memory, and improved mood. The primitive sounds include Sa Ta Na Ma

The sounds are sung repeatedly and in sequence (i.e., Sa Ta Na Ma). They come from the mantra Sat Nam, which means my true essence.

Kirtan Kriya Yoga Singing Practice Instructions

If you want to practice Kirtan Kriya singing practice, here are the basic steps

Repeat the Sa Ta Na Ma sound (or mantra) while keeping your spine straight.

If possible, your center of concentration is the L form (see illustration to the right) while your eyes are closed. With each syllable, imagine the sound coming in through the top of your head and going out through the middle of your forehead (your third eye point).

Sing in your normal voice for two minutes.

Sing in a whisper for the next two minutes.

For the next four minutes, say the sound quietly to yourself.

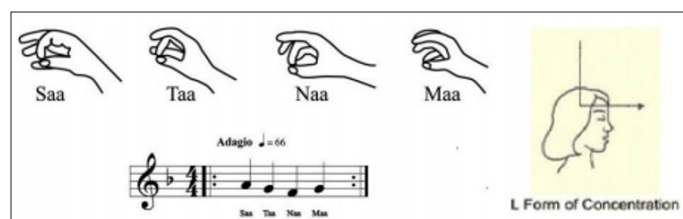
Then reverse the order, whispering for two minutes, and then speaking out loud for two minutes, for a total of twelve minutes.

To come out of the practice, take a very deep breath, stretch your hands above your head, and then slowly bring them down in a sweeping motion as you exhale.

Finger position is very important in this action (see illustration below).

On Sa, touch the index finger of each hand to your thumb.

On Ta, touch your middle fingers to your thumb



Both Sutta chanting and Hatha yoga offer paths to better health by addressing the physical, mental and spiritual aspects of life. Sutta chanting, especially when combined with mindfulness practices, can reduce stress and anxiety, while Hatha yoga, through its physical postures and breathing exercises, enhances physical health and mental clarity. Together, they can promote an overall sense of well-being. Chanting is the starting point, it has helped greatly in the professional journey and personally, with everyone making decisions based on courage and wisdom as a result of this practice. Sutta chanting and Hatha yoga are practices that can significantly contribute to both physical and mental health. Sutta chanting, especially ancient Hindu hymns, can reduce stress, sharpen memory and even boost the immune system, while Hatha yoga promotes flexibility, balance and a sense of calmness by focusing on physical postures and breath control. Both practices can be viewed as tools for self-transformation, creating a more harmonious mind-body connection. Alzheimer's Research and Prevention Foundation reveal that you can impact positively your

telomeres, as well as claim many other health benefits, in only 12 minutes a day. Our simple yoga meditation technique is called Kirtan Kriya (KK) and doesn't require a huge time commitment or expense (Lavretsky, et al 2013).

Sutta Chanting-- Reduces stress-Chanting can be a form of meditation, helping to calm the mind and reduce stress.

- Improves memory -The act of memorizing and reciting sutras can improve cognitive function and memory recall.

- Improves heart health-According to the Times of India, studies show that chanting can have a positive effect on heart health by promoting relaxation and lowering blood pressure.

- Promotes relaxation-The rhythmic nature of chanting can induce a state of deep relaxation and calm.

- Spiritual connection-Chanting can help develop a deeper connection with one's spiritual self and the teachings of ancient traditions.

- Clears the mind-By focusing on the sound and meaning of the sutras, practitioners can clear mental clutter and achieve a state of mental clarity.

- Clears the mind-By focusing on the sound and meaning of the sutras, practitioners can clear mental clutter and achieve a state of mental clarity.

- Hatha Yoga- Improves flexibility -According to Shamballah Retreats, Hatha yoga asanas (poses) stretch and lengthen muscles, improving flexibility and range of motion.

- Improves balance-Balancing postures in Hatha yoga increase body awareness and stability.

- Reduces stress and anxiety-The physical postures and breathing techniques in Hatha yoga help calm the nervous system and reduce stress and anxiety.

- Promotes strength and endurance-Hatha yoga postures build physical strength and endurance through sustained postures and controlled movements.

- Increases body awareness-The practice of Hatha yoga develops a deeper understanding of the body's movements, sensations, and capabilities.

- Supports digestive health-According to Yoga in Daily Life New Zealand, certain Hatha yoga techniques like Nauli and Agnisar Kriya can help improve digestion and excretion.

- Aids sleep-According to the Yoga Vidya School, Hatha yoga can be beneficial for those struggling with insomnia by calming the mind and promoting relaxation.

Thus Neuromusicology field that explores the neurological underpinnings of music perception and production. It investigates how the brain processes music, from basic acoustic features to complex musical experiences like listening, performing, and composing. This interdisciplinary field combines neuroscience with musicology, using techniques from both to understand how music interacts with the brain. The brains of musicians have been proven to be larger and more connective than that of non-musicians. The corpus callosum (the light pink section in the illustration below) is the section of the brain that connects the two hemispheres, and it is this area of the brain that has been shown to be larger in musicians compared to those that have not studied an instrument. The corpus callosum's neural tissue facilitates communication between the two sides of the brain. This part of the brain contains "white matter". White matter allows the brain to share information across different sections of "gray matter", which is the type of brain tissue used for computation, thinking, and memory storage. All that memory storage isn't much good if we can't access it and share that information across the brain,

which is what makes the corpus callosum so crucial. With a more developed corpus callosum, the brain of musicians has been found to fire more symmetrically, especially when engaged in musical activity. That's where we get the phrase we so often share with you in class, that "music lights up every area of the brain." And in so doing, your child's brain will literally change in structure and increase in function. So for long-term neurological health, music is the ideal tool to build strong brains. Participating in music may be lots of fun and maybe that's what keeps you coming back to our



The Hatha yogic concept of body, Ghata, Pind, Shareer, Deha, Aadhar, Kaya, and Annamaya Kosha is not limited to the gross physical body. The subtle root of the body is naturally connected to the supreme consciousness known as Brahman. On the other hand, it is also connected to the entire existence of this universe which is explained in the Sanskrit phrase 'Stha Pinde Tatha Brahmande'. Hatha Yoga is neither limited to the body and Prakriti (doer or manifestation aspect of existence) nor focused only on Purusha (non-doer or consciousness aspect of existence). The aim of Hatha Yoga is not different from Raja Yoga, Jnana Yoga, Bhakti Yoga, Karma Yoga or the philosophy of Vedanta and Tantra, but it has in addition physical practices which were missing in other previous systems. All the old Yogas focused on the Purusha aspect and ignored the body or considered the body as jada (inanimate matter) which is an obstacle and bondage in the path of Yoga. Hatha Yoga gives importance to Purusha as well as Prakriti aspect. The body is part of Prakriti which is the manifestation of the Supreme. Hatha Yoga considers the subtle as well as the body (Patanjali Yoga Sutras, Sri Aurobindo, 2001). Thus aspects such as prana, nadi, chakra, kundalini, sun, moon, yoni, lingam, retas, rajas, glands and the doorway to the potential of Brahma (brahmarandhra) or Shiva. Ali, et al, 2023 observed and reported through search strategy, identified a total of 1675 articles which included: (1) 161 articles from Pub Med, PMC, and MEDLINE; (2) 295 articles through Embase; (3) 1219 articles on Science Direct. No filters were applied. The articles were moved to an Excel sheet (Microsoft® Corp., Redmond, WA), where duplicates and non-English papers were removed manually, leaving us with 1465 records (Ali, et al, 2023). One hundred forty-three papers remained after removing those with unrelated topics in their title, and these were further reduced to 32 after disqualification based on the abstract. Of these, the full texts of three conference abstracts were unavailable, leaving us with 29 papers that we screened for eligibility in accordance with our inclusion/exclusion criteria. The passing papers were 15 articles that were screened for quality appraisal. During the quality appraisal, two studies were excluded for not meeting the designated cut-off criteria, as shown in Figure 1 and Table 1.

	Randomization Process	Deviation from Intended Intervention	Missing Outcome Data	Measurement of the Outcome	Selection of the Reported Result	Overall Percentage
Clark et al. (2014) [20]	?	?	?	+	+	50%
Rhodes et al. (2016) [21]	?	+	+	+	+	60%
Dick et al. (2014) [22]	?	+	+	+	+	70%
Dutton et al. (2013) [23]	?	+	+	+	+	70%
Huberty et al. (2020) [24]	+	+	?	+	+	70%
Kelly et al. (2023) [25]	+	+	?	+	+	70%
Martin et al. (2015) [26]	?	+	+	+	+	70%
Mitchell et al. (2014) [27]	?	+	+	+	+	70%
Nguyen-Feng et al. (2020) [28]	?	+	+	+	+	70%
Reddy et al. (2014) [29]	?	+	+	+	+	70%
Van der Kolk et al. (2014) [30]	?	+	+	+	+	70%
Yi et al. (2022) [31]	+	+	?	+	+	70%
KEY:	+	Low Risk of Bias				
	+	High Risk of Bias				
	?	Some Concerns of Bias				

All Hatha yoga texts directly or indirectly follow Patanjali's eight limbs. Yama and niyama are mentioned in many Hatha yoga texts, but not as part of the limbs of Hatha yoga such as Hatha Yoga Pradipika, Hatharatnavali and Yoga Beeja. Samadhi is the final stage of Hatha yoga, as in other schools of yoga. Shatkarmas, non-seated postures, pranayama and mudra are additional practices of Hatha yoga, along with other essential limbs such as meditation and samadhi. Though Shatkarmas, Asanas, Pranayamas and Mudras need to be performed through the body, their purposes are much greater than the physical. Most Hatha Yoga texts, including Hatha Yoga Pradipika and Gheranda Samhita³⁸, consider Siddhasana and Padmasana to be the best of the asanas, which are sitting postures that need to be performed with Jalandhara Bandha, fixing the gaze on the tip of the nose and steadying the mind. Dhauti purifies the body as well as the subtle nadis. According to Gorakh Samhita, twelve Pranayamas are considered equal to one Pratyahara, twelve Pratyaharas are equal to one Dharana, twelve Dharanas are equal to one Dhyana and twelve Dhyanas are considered equal to one Samadhi. Similarly, Mudras in Hatha Yoga also have a higher purpose, like Viparitarakarni and Khechari Mudras are aimed at uniting the Sun and Moon and Vajroli Mudra is aimed at uniting the sand and dust. Hatha Yoga sees this body not as a mere gross matter or an obstacle in the path of yoga, but as a visible projection of the supreme consciousness, which has the potential to make it open and receptive to higher consciousness, if used as a perfect instrument for yoga and ultimately awaken the potential divinity hidden within the body and become one with that divine consciousness [1-18].

Quality Assessment Criteria	Bermudez et al. (2013) [32]	Rhodes et al. (2015) [33]	West et al. (2017) [34]
Was there a clear statement of the aim of the research?	C.T.	Y	N
Was a qualitative methodology appropriate?	Y	Y	Y
Was the research design appropriate to address the aims of the research?	N	CT	Y
Was the recruitment strategy appropriate to the aims of the research?	Y	Y	Y
Was data collected in a way that addressed the research issue?	C.T.	C.T.	Y
Has the relationship between the researcher and participants been adequately considered?	N	CT	Y
Have ethical issues been taken into consideration?	Y	Y	Y
Was the data analysis sufficiently rigorous?	Y	Y	N
Is there a clear statement of findings?	Y	Y	Y
How valuable is the research?	Valuable	Somewhat	Valuable
Total score	7	8	8
Key: 1 point: Yes (Y) / Valuable. 0.5 points: Can't Tell (C.T.) / Somewhat. 0 points: No (N) / Not Valuable.			

Conclusion

Every day, leaders in the nonprofit sector invest valuable time, energy, and money in educating and spreading awareness about their mission, in the hopes that this will increase support for their nonprofit organization. They believe that if more people knew about school budget cuts, for example, or the rapidly approaching environmental disaster, they would definitely donate! So, they bombard potential supporters with frightening statistics or complex arguments. However, the human brain does not work that way. People give money to nonprofits for many reasons, ranging from personal to political, but using the psychological motivations of your constituency can help to provide insight into how your donors think. The donor psychology here is that, generally, giving makes us happy. Humans are hard-wired when it comes to pleasure and many people feel good when they give. This wave of internal warmth and satisfaction is known to psychologists as egocentrism. Globally, charitable giving fulfills important needs of individuals in society, including the provision of resources such as blood, organs, time, and money. Overall, this systematic review and meta-analysis provided support for the theory of planned behavior as a concise model reflecting the psychological determinants of people's charitable donations across a range of charitable behaviors. This support is particularly evident for predicting people's charitable intentions rather than donation behavior itself. Control perceptions related to donation, as well as a sense of moral obligation, emerged as strong influences of intentions, with intentions being the strongest predictor of people's donation behavior.

References

1. Ali M, Oble M, Sonia S (2023) A Systematic Review of Quantitative and Qualitative Results of Randomized Controlled Trials Assessing the Effect of Yoga in Adult Women With Post-traumatic Stress Disorder: What Is Known So Far. *Cureus* 15: 47765.
2. Birch J (2011) The Meaning of Haṭha in Early Haṭhayoga. *J Am Orient Soc* 131: 527-558.
3. Breedvelt JJF, Amanvermez Y, Harrer M, Karyotaki E, Gilbody S, Bockting CLH, Cuijpers P, Ebert DD (2019) The Effects of Meditation, Yoga, and Mindfulness on Depression, Anxiety, and Stress in Tertiary Education Students: A Meta-Analysis. *Front Psychiatry* 10: 193.
4. Eggerman M, Panter-Brick C (2010) Suffering, hope, and entrapment: Resilience and cultural values in Afghanistan. *Soc Sci Med* 71: 71-83.
5. Eisenberg N, Fabes RA, Spinrad TL (2007) Prosocial Development. In: *Handbook of Child Psychology*.
6. Holiday R (2016) *Ego Is the Enemy*. New York: Penguin Random House 20.

7. Lavretsky H, Epel ES, Siddarth P, Nazarian N, Cyr NS, et al. (2013) A pilot study of yogic meditation for family dementia caregivers with depressive symptoms: effects on mental health, cognition, and telomerase activity. *Int J Geriatr Psychiatry* 28: 57-65.
8. Mallinson J (2011) Yoga: Haṭha Yoga. In: Basu H, Jacobsen KA, Malinar A, Narayanan V (eds) *Brill's Encyclopedia of Hinduism*. Leiden: Brill Publishers 3: 770-781.
9. Mallinson J (2016) The Amrtasiddhi: Hathayoga's tantric Buddhist source text. In: Śaivism and the Tantric Traditions. SOAS, University of London 409.
10. Ribush N (1986) Patanjali Yoga Sutras 1/3.
11. Anderson R (2014) *World Suffering and Quality of Life*. Social Indicators Research Series. Springer 56.
12. Spelman EV (1995) *Fruits of Sorrow: Framing Our Attention to Suffering*. Boston, MA, USA: Beacon Press.
13. Sri Aurobindo (2001) Kena and Other Upanishads. In: McFarlane S, Harvey P (eds) *Buddhism*. Continuum 186.
14. Tang YY, Tang R, Posner MI (2013) Brief meditation training induces smoking reduction. *Proc Natl Acad Sci U S A* 110: 13971-13975.
15. Tsong-kha-pa (2002) *The Great Treatise on the Stages of the Path to Enlightenment, Volume II*. Translated by the Lamrim Chenmo Translation Committee. Canada: Snow Lion 236-238.
16. Sumedh Thero V, Morya J, Katariya HB (2022) How do Buddhists Handle Coronavirus: Meditate for your Telomere? *J Spine Res Rep*
17. Sumedh Thero V, Katariya HB, Suman A (2022) The Role of Buddhism Meditation in Spinal Cord Healing. *J Spine Res Rep*.
18. Sumedh Thero V (2019) Meditation as a Tool for Psychotherapy. *Sch J Psychol Behav Sci* 2.

Copyright: ©2026 Ven Sumedh Thero, et al. This is an open-access article distributed under the terms of the Creative Commons Attribution License, which permits unrestricted use, distribution, and reproduction in any medium, provided the original author and source are credited.