



Vidhyayana - ISSN 2454-8596

An International Multidisciplinary Peer-Reviewed E-Journal

[www.vidhyayanaejournal.org](http://www.vidhyayanaejournal.org)

Indexed in: Crossref, ROAD & Google Scholar

145

## Making the Whole World Family by Ashtanga Yoga

**Dharmi A. Vaishnani**

Student of Bachelor in Education,

Smt. J. J. Kundalia Graduate Teachers' College, Rajkot

### **Abstract:**

Ashtanga Yoga is not just a journey to gain control over the body but also to gain control over one's soul. Control over the mind is just a step on that path. When we do yoga, we also practice breathing along with it. "Do this asana while breathing." "Exhale from here." That means, along with the asanas, breathing is also practiced. That is, we concentrate our mind on breathing and for some moments we get control over our body and our mind and while doing 'Yogasana' our thoughts also stop. Body and mind both on the same level are there. The field of Yoga is so vast that it can connect person with person. What is the way to realize the Vasudhaiva Kutumbakam that our ancestors had envisioned? There is only one path, that path is – Ashtanga Yoga! Through yoga, the idea of Vasudhaiva Kutumbakam can be completely realized.

**Key Words:** Ashtanga Yoga, Yama, Niyama, Asana, Pranayama, Pratyahara, Dharana, Dhyana, Samadhi



## 1.0 Introduction:

Ashtanga Yoga affects the sub consciousness which has a powerful effect over the body. It is often called Patanjali Yoga, referring to Maharishi Patanjali, the ancient author of the famous Patanjali Yoga Sutras that describes Ashtanga Yoga. Historians place the writing of these scriptures at around 200 B.C., but the original is probably thousands of years older. Yogasana is not 'yoga'. But if we do 'yoga' then a kind of elasticity is created in our body and we learn to 'control' our body and later we get the benefit of this while doing meditation.

## 2.0 The eight steps of Ashtanga (Eight) Yoga:

**Yama (control):** Yama means renouncing our bad words, our bad deeds, giving up our bad deeds. Now here comes the question – who does the work? Does the soul work? No, actions are performed by the body. That is, these thoughts, this Padan is also related to body consciousness that renouncing deeds, renouncing bad deeds, these Yamas. The Yama are: Nonviolence, Truthfulness, No stealing, Continence, No covetousness, Honesty, Forbearance, Fortitude, Kindness, Straightforwardness, Moderation in diet, Bodily purity.

**Niyama (rules of conduct):** Rules means doing good deeds, making a rule for it that I will do good deeds or I will do good deeds, make this rule. To follow good rules, to make rules for doing good deeds. But then there too there is 'I', that I have to do good deeds, I have to associate myself with good deeds. Then the body consciousness is present there. The niyama are: Cleanliness, Contentment, Heat; Spiritual Austerities, Study of the sacred scriptures and of one's self, Surrender to God

**Asana (posture):** Many postures have been described of which at the least one sitting posture must be mastered in order to reach a deep state of meditation. In other words, Asana means the activities done to keep the body healthy. What is the purpose? You look at the objective. The purpose of asana is to keep the body healthy; That is, again the body came and where the body came, the feeling of the body came there. So here also there is body feeling, here also there is body not felling of soul.



**Pranayama (control of breath):** Control of breath brings mind under control, while the main aim is to store the energy that will be needed when in deep meditation breathing has stopped. In other words, Pranayama means balancing the breath and exhalation that we are taking. Who is breathing? Body! Who is exhaling? Body! Who is paying attention to the breath? I! I am paying attention to the breath, I am paying attention to the breath, I am controlling the breath. That means 'I' is present here also and where 'I' is present, the feeling of body has come there, isn't it?

**Pratyahara (withdrawal of sensory perceptions):** The practice of pratyahara provides us with an opportunity to step back and take a look at ourselves. This withdrawal allows us to objectively observe our cravings: habits that are perhaps detrimental to our health and which likely interfere with our inner growth. In other words, Pratyahara means giving up the bad habits that I have adopted in my life, the bad deeds that are being done by my hands. So, who has adopted the habits? The body! Who is doing bad deeds? Body! So, renouncing them means that the connection with the body has come, isn't it? So, when it came to the relation of the body, the feeling of the body came and here also 'I' is present, there is a feeling of the body.

**Dharana (concentration):** In dharana, we focus our attention on a single point. Extended periods of concentration naturally lead to meditation. In other words, Dharana is to slowly, gradually concentrate your mind on someone medium, some one place, some one point, it is Dharana. Concentrate your mind, slowly, slowly, slowly, slowly... But here too, wherever there is a doing, there comes a doer, and where a doer comes, there comes a feeling of the body, and where there is a feeling of the body, there is no yoga. So, here also there is a sense of subject.

**Dhyana (uninterrupted meditation):** Concentration (dharana) and Meditation (dhyana) may appear to be one and the same. Dharana practices one-pointed attention, Dhyana is ultimately a state of being keenly aware without focus. At this stage, the mind has been quieted, and in the stillness, it produces few or no thoughts at all. The strength and stamina it take to reach this state of stillness is quite impressive. But don't give up.



**Samadhi (effortless meditation, absorption, equilibrium):** Concentration is maintained, but it requires no effort. After a prolonged practice of samadhi there is no need to practice any longer, because the conscious connection to the divine is everlasting, it is called natural Samadhi. In other words, after this if we go beyond perception then meditation. That is, to concentrate the mind, to concentrate the mind and then to concentrate, if the state of thoughtlessness is achieved, if the state of zero (Cosmic Consciousness) is achieved then meditation! That means you have to meditate also. After all this, there is a sense of subject, even here there is no completeness. And above this is the state – Samadhi. So, the ritual of surrender meditation is such a ritual through which you attain samadhi directly.

### **3.0 Connect with your Soul by Ashtanga yoga:**

As soon as you start doing Whole Ashtanga Yoga, the Yoga within you starts again, you start getting the benefits. Like Yama means giving up bad deeds, they automatically start giving up bad deeds from your hands. Second rule, if you do good deeds, then automatically good deeds start happening from your hands. You don't do it. here, good deeds start happening from your hands! After that the third is Asana, keeping the body healthy; Your body automatically starts being healthy; Don't have to do it. So, after that, Pranayama: Even during Pranayama, you do not keep your mind on your breath, automatically your breathing starts getting controlled without any effort. Above that comes Pratyahara, giving up bad addictions; Here you don't have to leave, you leave automatically. As soon as you do Ashtanga Yoga, pratyahara happens automatically; If you don't do it, it happens. There is no sense of subject here. And as far as Dharana is concerned, Dharana can be easily acquired by practicing it for a few days. And meditation, meditation is the first step in the ritual of surrender and meditation. As you acquire these values. You reach this stage instantly, at that very moment, and a state of thoughtlessness comes into your life. And the state above this is Samadhi. This state of Samadhi, as soon as you accept the sacrament of surrender, meditation and yoga, practice it, you gradually attain it.



## 4.0 Conclusion:

Correct promotion of Yoga – need of the day. Our country India and Indians have a major role in starting International Yoga Day. 'Yoga' is a gift of Indian culture to the world. 'Yoga' means merging of the human body with his soul. But today the meaning of 'Yoga' is being used - only doing Yogasana. Whereas Yogasana is only one eighth part of 'Ashtanga Yoga'. So, it becomes our moral responsibility to present the holistic form of Yoga before the world. Otherwise, the coming generations will consider only Yogasana as Yoga. Yoga is the only way to develop humanity. Today, the government of every country wants that there should be no disputes on the basis of language, caste, religion or colour in their country, so that the country can progress and develop rapidly. Yoga is the only path which people adopt and gather above all these limitations, because by adopting Yoga in life, the humanity within increases and when humanity increases, all other limitations do not matter. All humans have only one religion. That is – human religion. The more that religion develops, the more the nation will also develop. Yoga is the only way to develop human religion. This is the reason why governments of so many different countries have recognized the importance of this yoga.



Vidhyayana - ISSN 2454-8596

An International Multidisciplinary Peer-Reviewed E-Journal

[www.vidhyayanaejournal.org](http://www.vidhyayanaejournal.org)

Indexed in: Crossref, ROAD & Google Scholar

### 5.0 References:

Ranjana Sood (2017). Impact of ashtanga yoga on physical and mental health. *International Journal of Yogic, Human Movement and Sports Science*, 3(1):102-104.

Prof. Bijendra Singh (2022). Ashtanga yoga for general wellbeing. *International Journal of Advanced Research in Science, Communication and Technology*, 2(6):792-796.

Dhananjay Trivedi (2022). Importance of ashtanga-yoga in education. *International Journal of Research in Humanities and Soc. Science*, 10(3):41-45.