

Role of Ashtanga Yoga in All Round Development of Personality

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Abstract: *The method of yoga discovered by the ancient sages has proved to be a boon for the welfare of the entire human being. Yoga methods are also helpful in solving the problems faced in daily life. Ashtanga Yoga. According to Maharishi Patanjali, the name of the control of Chit Vritti is Yoga. Maharishi Patanjali is also known as the father of Ashtanga Yoga. Ashtanga Yoga leads to physical, mental and spiritual development. By following the first two parts (Yama, Niyama), conduct is purified. Asanas, Pranayama do physical and material development. Pratyahara is the way to control the senses. Dharana, meditation, samadhi, are helpful in mental and spiritual development. In Ashtanga Yoga, the means are dependent on each other. It is a practical method. There is no exaggeration in that the overall development of human life is possible through Ashtanga Yoga. Ashtanga Yoga Marg has a positive effect on human life. Each part of Ashtanga Yoga is like a ladder in the practice of Yoga separately for the attainment of salvation. Which is the best tool for life. The practice of these eight parts is necessary for the complete practice of Yoga. The only way to destroy the unrest spread in the modern era is to follow Yama literally. The description of meditation in the form of Rajyoga is also found in the Gita.*

Keywords: Anshtag, Yama, Niyama, Asana, Pranayama, Pratyahara, Meditation, Dharana, Samadhi etc.

1. Introduction

Scholars have divided the practices mentioned in Ashtanga Yoga into external and internal practices. The first five limbs, Yama, Niyama, Asana, Pranayama and Pratyahara are external means. The last three are the intimate means of meditation, perception and samadhi. The target of external means is in the context of body, society and other subjects. The object or goal of intimate means is self - contemplation. By the practice of Ashtanga Yoga, the covering of impurities inside the mind and intellect is removed. Controlling the restless mind through Yama, Niyama, Asana, Pranayama and Pratyahara, stabilizes it with full concentration inside and outside the body.

In perception only the goal is set. With focus the goal is achieved. And through Samadhi, the ultimate goal of life is attained by Parampurushartha Kaivalya.

Meaning of personality:

Personality is the Hindi adaptation of the English language word Chamtevadanspajal. Which is derived from Latin language's charm. Which literally means mask or mask. Wearing which the characters of the drama act as another person on the stage. In ancient times, personality was defined on the basis of external appearance. But today the definition has changed. At present, the inclusion of external and internal qualities is called personality.

Classification of personality: -

From the western point of view: -

Classification of Kresmer: -

Kreshmer classified four types of people on the basis of two types of mental illness, psychosis and euphoria.

- 1) Picnic: The height of such a person is small, the body is full and round, the neck is short and thick. Such people are social. He is cheerful. They get a lot of pleasure in

eating, drinking and sleeping. Kreshmer has given them the noun of Cyclod.

- 2) Asthenic: In this way the person has tall stature, lean body. The nature of such people is irritable, they stay away from social responsibility. Daydreaming is more in such persons. Kreshmer has given them the noun of Cyclod.
- 3) Athletic: The muscles of the body of this type of person are very well developed and built. The body is curvy. They get a lot of social prestige.
- 4) Dyplastic: Those persons are kept in this category. Whose above three types do not have any clear quality, rather these three types of qualities are mixed.

Sheldon's classification: -

Sheldon describes three personality types.

- 1) **Endomorphy:** - This type of person is of fat and short stature. Their body is round. They are relaxed, happy, social and take more interest in food and drink.
- 2) **Mesomorphy:** - Body formation is quite curvy. In these, the qualities of doing courageous work, doing risky work, strong assertion, aggressiveness etc. are found. Such people are hesitant and shy.

According to Jung / Yung: -

The classification done by Jung is considered to be the most famous at present. He has classified personality on psychological basis.

- 1) **Introvert:** - They like loneliness more. Such people are orthodox.
- 2) **Extrovert:** - Such persons are cheerful, sociable, optimistic.
- 3) **Ambiguous:** - There are some people in whom there is a mixture of both. Due to the different qualities of different people, they are found to have a difference in approach.

From Indian point of view: -

- 1) Satoguni (good qualities) such people are knowledgeable, calm, pure, religious.

- 2) Rajoguni (mixture of both qualities) are courageous, brave, domineering.
- 3) Tamoguni (defects) are lazy, angry and unnecessarily fighting.

Ways of Ashtanga Yoga: -

Yamah:

Yama is the first part of Ashtanga Yoga. Yama means controlling the senses and controlling the mind.

Peace of mind and concentration are not possible without practicing these five vows of truth, non - violence, celibacy, asteya and aparigraha in our practical life.

Truth:

It is true to say what has been seen and heard.

Kabir Das has said that truth is not equal to penance, lie is equal to sin.

Jako hridaya sanch hai, tako hridaya aap.

Mahatma Gandhi:

Truth is God.

Meaning of truth - uniformity in mind, word and deed. That is, having meaningful speech and behavior of the mind.

Mundakopanishad:

Truth wins, not untruth.

Nonviolence:

Non - violence is non - harming anyone by mind, speech and action. Gandhi ji had made truth and non - violence the basis of his life.

Asteya: -

It is asteya not to desire other's wealth through mind, words and deeds.

Asteya means not to steal; trying to make something belonging to another person your own by mind, speech or action is theft.

Brahmacharya: -

Brahma means great and Charya means conduct. One who behaves like this is a Brahmachari. Man should first control his mind and senses.

Non - violence: -

Meaning is to be accepted. It is unfair to collect more things and money than you need.

Rule: -

The rules to control the mind have been told, these are of five types. Defecation, penance, contentment, self - study, worship of God.

Defecation:

Defecation means purity, cleanliness, purity. Eating what is not worth eating, not associating with the condemned and living in one's religion is defecation.

Santosh:

Santosh is the name of satisfaction, Manusmriti says that satisfaction is the fault of happiness, on the contrary, dissatisfaction or craving is the root of sorrow.

Penance

To tolerate all kinds of conflicts is penance. When impurity is destroyed by the effect of penance, then the body and the senses become perfect.

Self - study:

Swayadhyaya means studying the Vedas, Upanishads, Gita etc. Moksha Shastras from Ayarya scholars and teachers. The second meaning is self - study is self - study.

God's provision:

Worship or devotion to God is called Ishwar Pranidhan. O God, with the resolution or desire with which we are engaged in worshipping you, you give it completely and give it success. All our deeds are dedicated to you.

Asana:

When the body, mind and soul become together and stable, the feeling of happiness that comes from it, that position is called asana.

Pranayama:

Prana means life force. Dimensions have two meanings.

01. To control or prevent.

02. To prolong or expand.

Withdrawal:

Pratyahara means to retreat, to turn away, to turn away from the subjects. When Pratyahar is perfected, the Yogi's senses are completely under his control.

Dharana:

Dharana is to fix the chit (mind) at a particular place. This is a mental exercise.

Attention:-

To meditate, sitting on a seat in a clean place, closes his eyes and imbibes his mind on God, idol, soul, stabilizes his mind and gets absorbed in it.

Samadhi:

The Yogi's connection with the outside world is severed in the final stage of Sadhana. In this the yogi attains salvation. Union of the soul and the divine.

Role of Ashtanga Yoga in the all - round development of personality:

Role of Ashtanga Marg in physical development:

The three parts of Asana, Pranayama and Pratyahara Yoga develop a person physically. According to Patanjali, sitting comfortably is necessary for yoga practice. Pranayama controls the vital air. So pratyahara means controlling the desires. The purpose of yoga is to make the mind and body healthy.

Role of Ashtanga Marg in practical development:

The first two Yamas and Niyamas of Ashtanga Yoga discipline a person morally. It controls the behavior of the person. Yama means observance of non - violence, truth, untruth, celibacy and abstinence. The meaning of rule is to follow defecation, satisfaction, penance, self - study and worship of God. To dedicate the fruits of action to God.

Padbhashan:

Constipation and air disorders go away. Digestion power increases and Jathragni is ignited. Asit Shakti comes in the knees, thighs and feet.

Bhadrasana:

Lungs are healthy. The thighs and calves get strength. The spine is stable. Concentration of mind is beneficial.

Bajrasana:

The body becomes like a thunderbolt. This brings strength to the thighs, knees, calves and toes. Clumsiness of the feet improves with regular practice. This is the only asana which is done after meals and strengthens the digestive power. Diarrhoea, back pain, chest diseases are cured. The defects related to menstruation of women are removed.

Swastikasana:

The odor of sweat goes away, whose soles or feet sweat. beneficial to them. Removes swelling of feet and fingers. This posture is beneficial when the feet become cold or when it becomes hot.

Throne:

It is beneficial for the growth of the eyes. Diseases of the mouth and throat are cured. Makes voice clear. Stuttering goes away. Stomach, small intestine, large intestine, liver, spleen, kidney etc. are cleaned. The organs above the chest - eyes, ears, nose, tongue, palate and teeth etc. get strength.

Gomukha Asana:

Waist, shoulders, arms, knees, feet etc. are strong and strong. The chest is broad. The 150 million holes in the lungs are cleaned. Beneficial in diseases of lungs such as asthma, decay, etc. Purifies the blood and circulates the said blood. Removes toxic substances from the anus. Removes urinary blockage.

Virasan:

Beneficial for sleep and insomnia. Makes the waist thinner. Chest expands. Removes laziness. Semen disorders.

Dhanurasana:

Makes the whole body especially the spine flexible and soft. Due to which the person becomes healthy, healthy and lives long. Corrects blood circulation. Aids in bowel movement. Best for reducing extra belly fat. Digestive disorders, air disorders go away. Makes the joints of the body strong and active. Reduces the extra fat of the buttocks.

Shavasan:

All the muscles, nerves and all the parts of the body get complete rest. Fatigue goes away. Mental stress and blood pressure go away. The mind remains calm in times of worry, fear, grief etc.

Matyasana:

Makes the face and skin attractive and the body radiant. Uterine and menstrual diseases of women are cured. Beneficial for tonsils, diabetes, knee and back pain. Removes constipation. Increases appetite, removes gas from the stomach, cures all respiratory diseases.

Conception:

The face becomes radiant and the body beautiful. The body takes in more oxygen. Girls must practice this asana from the age of 14, uterus - borne diseases go away. In addition to the above asanas, there are many other asanas which remove the diseases of the body and create a healthy body.

Pranav Pranayama: -

Creates positive energy.

Psychic patients are benefited.

To cure migraine pain, depression and all diseases related to the brain.

There is peace of mind and brain.

To increase the concentration of mind and brain.

Agnisar Kriya: -

All stomach problems like constipation, acidity, gastric, etc. are removed.

Hernias completely disappear.

All problems related to metal and urine are removed.

The concentration of the mind will increase.

Will get rid of anxiety.

Ujjayi Pranayama: -

Gets relief from thyroid complaints.

The complaints of lisp, stuttering go away.

Insomnia, mental stress also reduces.

They are helpful in eradicating TB (decay).

Dumb children also start growing up.

Role of Ashtanga Marg in marital development: -

The first two Yamas and Niyamas of Ashtanga Yoga discipline a person morally. It controls the behavior of the person. Yama means observance of non - violence, truth, untruth, brahmacharya and aparigraha. The meaning of rule is to observe defecation, contentment, penance, self - study and worship of God. To dedicate the fruits of action to God.

Role of Ashtanga Marg in mental development: -

In mental development, the main purpose of the first four parts of Ashtanga Yoga, Yama, Niyam, Asana and Niyam, is to attain mental health by purifying the body and mind. Asanas make the mind strong. and develop the power of concentration. Self - confidence comes from regular practice of asanas. Through Pranayama, the inner nervous system of the brain, Piyush Granthi etc. remain clean and pure. The practice of Bhramari Pranayama removes the tensions of the mind. Brain related disorders go away.

Role of Ashtanga Marg in spiritual development: -

Dharana means to fix the mind on the navel chakra, the heart lotus, the front part of the tongue. Meditation is to concentrate the mind completely. Meditation remains the experience of itself, the meditation point and the state of meditation. While in Samadhi the seeker reaches the state of Kaivalya. Perhaps this can be called spiritual development. Yogis get some extraordinary powers by continuous practice of Ashtanga Yoga. Only the powers are the achievements. Yagi attains salvation by making proper use of them.

2. Conclusion

Ashtanga Yoga is a method of meditation to achieve the ultimate goal of yoga created by Maharishi Patanjali. The ultimate goal of human life through Ashtanga Yoga is to move towards the path of salvation. Ashtanga Yoga acts as a key to remove all kinds of sorrows.

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