



14

ASHTANG YOG

Dear learners, in the previous lesson you have learnt about Yog philosophy. You attained the knowledge about fundamental aspects, historical aspects of Yog and various Yogic terminologies, etc. Now you must be aware of Yog in detail. You would be excited to know about Ashtang Yog that even though there are many paths of Yog, it has become popular worldwide and known as the King of all Yog. Ashtang Yog is a powerful eight limbed disciplined path that creates a calm and healthy mind, body and nervous system. It is also a path of conscious living and spiritual practice that guides one towards self-knowledge, liberation and cessation of personal sufferings.

This lesson introduces the detailed concept and practice of Ashtang Yog, which is a traditional and systematic approach to Yog as outlined by Sage Patanjali in the form of Yog Sutras.



LEARNING OUTCOMES

The learner-

- explains the importance of Ashtang Yog;
- identifies the importance of moral values and personal values in day-to-day life;
- enlists the significance of Ashtang Yog in health;
- applies the concepts of Ashtang Yog in day-to-day life.

14.1 MEANING AND IMPORTANCE OF ASHTANG YOG

Dear learners, around 2000 years ago Maharishi Patanjali, defined classical Yog. The first Yogic text 'Yog Sutra' was written by him and is thus widely known as Patanjali Yog. In this book, he has mentioned Ashtang Yog as a path of introspection. It is an eight-step (or limb) system which will gradually guide the practitioner towards the path of self-realisation. The eight limbs are mentioned in the chart below.

यमनियमासनप्राणायामप्रत्याहारधारणाध्यानसमाधयोऽष्टावङ्गनि । पा.यो.सू. 2/29

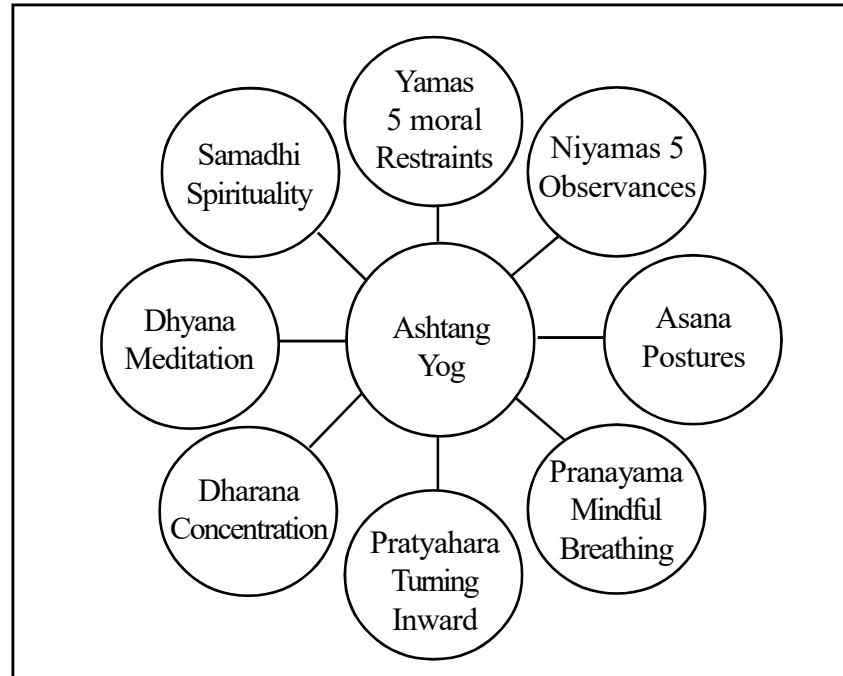




Note

Ashtang Yog

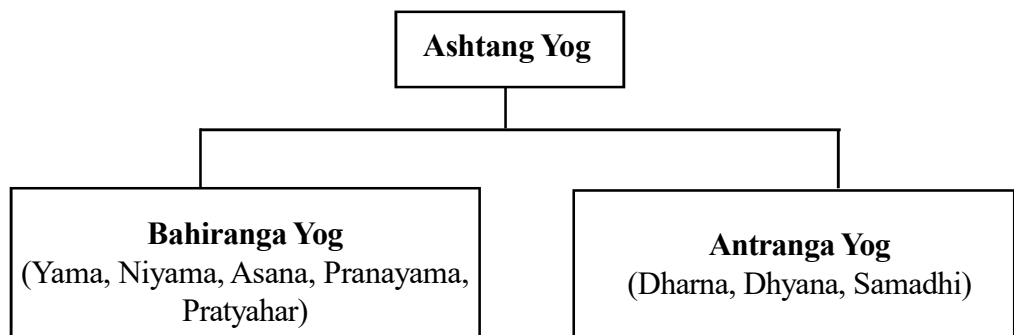
Following them will make a person happy and prosperous and wish the same for others, too. Let us discuss the meaning and its importance in detail.



14.1.1 Meaning of Ashtang Yog

The term Ashtang Yog comprises of two words Ashtang and Yog. Again, Ashtang is a combination of two words ‘Asht’ and ‘Anga’ which means ‘eight’ and ‘limbs’, respectively. So, it simply means eight limbs or steps of Yog. Practice of these lead to a deeper understanding of oneself and achieve holistic health. As mentioned above these eight limbs are Yam, Niyam, Asana, Pranayam, Pratyahar, Dharna, Dhyana, and Samadhi.

Further, Ashtang Yog is divided into two parts by Maharshi Patanjali-



Bahiranga means “external” or “outward” in Sanskrit. The first five limbs are referred to as “Bahiranga Yog” because they primarily focus on the external aspects





Note

of Yog practice to purify human life. If practiced sincerely, it purifies physical, mental, social, emotional, spiritual, personal and sensory (Indriyas) aspects of human beings.

Antaranga means “internal” or “inner” in Sanskrit. The inner aspects of the Yogic practice Dharana, Dhyan, and Samadhi are referred to as “Antaranga Yog”. The foundation is laid by the external practices of Yama, Niyama, Asana, Pranayam, and Pratyaha. Antaranga’s three stages build upon them leading to a deeper state of self-realisation and spiritual union.

14.1.2 Importance of Ashtang Yog

Now that you are aware of the term Ashtang Yog, let us progress to understand its importance in life.

As we have come to know that Yog is not a practice of physical fitness only but it integrates various aspects of human potential—physical, mental, emotional, and spiritual—into a harmonious whole. It offers practical tools and techniques for mind proficiency, personal growth, and the realization of one’s full potential.

The implication of Ashtang Yog cultivates discipline, self-awareness, inner strength, and the ability to tolerate stressful condition with grace and equanimity. Furthermore, Ashtang Yog is not limited to a specific religious or cultural context but is accessible to individuals of all backgrounds. It is a systematic Yog path that can be employed to develop moral values, personal observances, health, wellbeing, and inner potential.

Since, the Ashtang Yog constitutes of eight Yogic practices, from Yama (moral values) to Samadhi (absorption). Each limb has its own importance for the practitioner.

Among the eight limbs, the first limb

Yama develops moral rectitude and qualities, which promote personal development.

Through **Niyama** inner transformation is facilitated because it cultivates self-awareness, contentment, and spiritual discipline.

Consistent **Asana** practice improves stability, concentration, discipline, and the mind-body connection—all of which are linked to better mind control.

Pranayama is a breath regulation technique. It soothes the nervous system, lessens tension, and improves emotional control. Additionally, it boosts the brain’s oxygen consumption, which enhances concentration and mental clarity.

Pratyahar facilitates emotional control by teaching people to disengage from sensory inputs, which lowers reactivity and encourages a more composed reaction to outside stimuli.





Note

Dharana is the discipline of focus. Attention and memory are improved when the mind is concentrated on a single thing or point. It cultivates mental clarity and concentration by teaching the mind to stay calm and focused.

Dhyan (meditation) improves cognitive performance, encourages emotional equilibrium, and deepens self-awareness. It enhances general well being and inner serenity.

Samadhi is a state of intense unity and spiritual absorption. Even though it can seem far off, systematicalising practicing the earlier limbs eventually results in increased awareness, better memory, and wider consciousness.

Thus, the importance of Ashtang Yog lies in its comprehensive approach to personal growth, inner transformation, mind, and emotional regulation. It provides a comprehensive framework for living a purposeful, ethical, and fulfilling life while leading individuals towards wellbeing and union with the divine.



INTEXT QUESTION 14.1

Fill in the blanks

1. Ashtang is the combination ofand.....
2. Ashtang Yog is given by the great Sage.....
3. Bahiranga Yog consists of ,..... ,....., and
4. Antarang Yog consists of Dharna,, and
5. Yama develops moral correctness and qualities which promote

14.2 MORAL VALUES AND PERSONAL VALUES

The practice of Yog instils values among people thereby shaping exceptional individuals who become an asset for the society. An individual's character and behaviour are defined by his moral and personal values. Moral values are the principles and beliefs that steer an individual's actions and interactions with others. They are societal norms and standards of conduct that define what is considered right and wrong. A few examples of moral values are honesty, kindness, respect, integrity, and fairness. The different kinds of social or moral values were categorised under five practices such as Ahimsa, Satya, Asteya, Brahmcharya, and Aparigraha by Maharshi Patanjali. Personal values are a person's core beliefs and reflect what is important to a person and guides his decisions and actions. Personal values may differ from person to person. Maharshi Patanjali categorised all types of personal





Note

observances into the following : Shaucha, Santosha, Tapas, Swadhyaya, and Ishwarpranidhan.

14.2.1 Moral Values (Yama)

Moral values (Yama) are the first limb of Ashtang Yog. They are signified as the social norms and discipline. According to Maharishi Patanjali there are five types of Yama-

अहिंसासत्यास्तेयब्रह्मचर्यापरिग्रहा यमाः ॥ पा.यो.सू. 2/30

I.e. Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha

1. Ahimsa (Non-Violence)

It literally means not to injure or show cruelty to any creature physically, mentally or verbally. So, it is the practice of genuine non-violence towards human beings along with other creatures. The person should keep himself in good situations so that circumstances for violence do not arise.

2. Satya (Truth)

It is the practice of realism which includes truthfulness. This is not only saying the truth, but it is also a practice of standing with reality or truthfulness.

3. Asteya (Non-Stealing)

It is the practice of non-stealing behaviour. Stealing something has become an innate nature of people in today's era. It demands that one must not steal, nor have the intent to steal another's property/thing through action, speech or thoughts.

4. Brahmcharya (Celibacy)

It comprises two words, Brahama + Charya, which literally means a lifestyle that resembles the supreme soul (Brahma).

Its practical meaning is to control one's desires arising out of the mind and sense organs i.e. to have control over all the five sensory organs (gyanendriya) and motor organs (karmendriya).

5. Aparigraha (Non-Accumulation)

It is the practice of non-accumulation. It often translates to non-greed, non-attachment or non-possessiveness also. It is important to understand that we should not try to accumulate whatever materials we see in the world. As accumulation implies, we do not trust God. So, not to accumulate more than what is required, is called Aparigraha.





Note

14.2.2 Personal Values (Niyama)

Dear learners, personal values are the set of values which should be observed at an individual basis. It is the second limb of Ashtang Yog. These are also of five types-

शौचसन्तोषतपःस्वाध्यायेश्वरप्रणिधानानि नियमाः ॥ पा.यो.सू. 2/32

I.e. Shaucha, Santosha, Tapa, Swadhyaya and Ishvara Pranidhana

1. Shaucha (Purification)

It is the practice of cleanliness or purification. It emphasizes the inculcation of purity of mind and physical body. The person should also develop a habit of not to associate with others. This is because body has an innate tendency to acquire impurities from others. Purification of mind is possible only after Brahmcharya has been inculcated. Then the person develops benevolence towards everyone. This is a type of detachment, but in its social application it functions as benevolence or good will towards everyone.

2. Santosha (Contentment)

It is nothing but having contentment. It encourages the people to release all kind of expectations and cravings. People are always dependent on external means for happiness. But the practice of contentment develops the highest form of bliss or ultimate happiness in people.

3. Tapas (Austerity)

It is the discipline in daily life duties. When the body's impurities are removed, a person develops the ability to control both the gross and subtle body, as well as sensory pleasures. Austerity is a practice that purifies the body, senses, and mind.

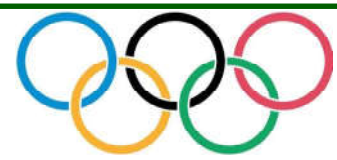
4. Swadhyaya (Study of Self)

It is the study of sacred texts, introspection, self-reflection, and self-inquiry. It also involves contemplation of the higher realm, expanding one's awareness and connection to the divine.

5. Ishvar Pranidhana (Surrender to God)

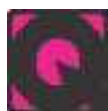
It is the fifth personal value which refers to surrendering or dedicating one's actions and life to a higher power or divine presence. It involves recognizing that there is a greater intelligence and wisdom beyond the individual self.

Overall, values are deeply ingrained and are often considered foundational to personal identity and social compass. The five Yama and five niyama of Ashtang Yog shape our perceptions, priorities, and personality, influencing how we interact with others





and navigate the world around us. Thus, values provide a framework for ethical behaviour, promoting harmony, cooperation, and a sense of purpose. Yama and Niyama are discussed in the next section in relation to developing a better personality with strong moral and personal values.



INTEXT QUESTIONS 14.2

State whether the following are True or False.

1. Moral values are shauch, santosh, tapas, swadhyaya and ishvar pranidhana.()
2. Personal values are ahimsa, satya, asteya, brahamcharya and Aprigraha. ()
3. Aprigraha comes under moral values. ()
4. Study of sacred texts, introspection, self-reflection, and self-inquiry is Ishwar Pranidhan. ()
5. Asteya is the practice of non-accumulation of material things ().
6. Brahmcharya is the practice of maintaining celibacy at both physical and mental level. ()

14.3 SIGNIFICANCE OF ASHTANG YOG IN HEALTH

Dear learners, after knowing about Ashtang Yog, you must have realized that these limbs complement each other. In other words we can say that each limb influences the other, for example, without practicing the physical postures (Asana), breath awareness and mindfulness cannot be carried out. Thus, without completing the first, one cannot move onto the other. The ultimate purpose of Ashtang Yog is to attain liberation through purification of body and mind. Hence, Ashtang Yog not only provides physical fitness but mental fitness also. It creates harmony among beings on all the levels i.e. physical, mental, social and emotional.

Thus, its integrated approach to well-being addresses various aspects making it a valuable tool for enhancing overall health and vitality. Let us learn the significance of these on health-

1. Yama-Niyama

We have studied Yama and Niyama in the previous section. We learnt the types of Yama- Niyam and acquired brief knowledge about their nature. As we know now, Yama refers to the observances and restraints that regulate our interaction with others while Niyama refers to observances and restraints which govern an individual's personal life. Therefore, we can say that Yama takes care of our social equation and Niyam can be said to govern the personal equation.





Note



Activity 14.1

Try to follow any one type of Yama-Niyama for five days regularly and answer the following:

- Why did you choose this Yama or Niyama type to follow?
- What difficulties did you face in following it?
- What changes did you feel in yourself?
- Will you continue to follow it?

2. Asana (Posture)

स्थिरसुखमासनम् ।। पा.यो.सू. 2/46

Steady and comfortable posture is called Asana. This is the third limb of the Ashtang Yog. Patanjali's emphasis is on Asanas, which should be stable and comfortable for carrying on meditation undisturbed for a decent period. The practitioner should choose an asana suitable for the practice of meditation such as Padmasana or Siddhasana. The asana should be performed with grace and a Focussed mind.

The practice of asana (posture) will have a positive impact on our physical health. Regular practice will improve flexibility, strength and stability. It will boost the strength of both the musculoskeletal system and the neuro-musculo-glandular system and reduce the risk of injuries. The practice of asana will free us from confusions and conflicts.

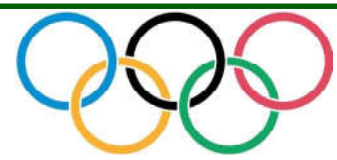
3. Pranayama (Controlled breathing)

तस्मिन् सति श्वासप्रश्वासयोगतिविच्छेदः प्राणायामः ।। पा.यो.सू. 2/49

Pranayama is the fourth limb in Ashtang Yog. It is equally necessary for all in their daily life, for good health and well-being. The word 'Pranayama' consists of the terms 'Prana' and 'Ayama,' meaning vital force/life energy and regulation, respectively. It indicates the process of regulation of life force or expansion of life force.

Learners, "Prana" is usually translated as breath, yet this is only one of its many manifestations in the human body. You must have noticed that if breathing stops, so does life. So, prana means breath, respiration, life, vitality, energy, or strength. It denotes certain vital breaths or life force.

"Ayama" means stretch, extension, expansion, length, breadth, regulation, prolongation, restraint, or control. Thus, **pranayama means the prolongation of breath and its regulation.**





Note

Pranayama by nature has three components: inhalation, exhalation, and retention, which are popularly known as ‘Puraka’, ‘Rechak’ and ‘Kumbhak’ respectively. They are carefully learned by prolonging the breath and prolonging the time of retention of breath.

Pranayam techniques regulate the breath, increase oxygen supply to the body, and improve respiratory function. This contributes to enhanced lung capacity, improved circulation, and a stronger immune system.

5) Pratyahar (Sense withdrawal or control)

स्वविषयासम्प्रयोगे चित्तस्वरूपानुकार इवेन्द्रियाणां प्रत्याहारः ।।

पा.यो.सू. 2 / 54

Pratyahara is composed of two words “Prati” and “Ahar” which means withdrawal of sense organs from their respective objects, like the tortoise withdrawing its limbs into the safety of its shell.

Pratyahara is the fifth limb of Ashtang a Yog. It is the practice of withdrawing the senses from external stimuli and redirecting the attention inward. It sets the stage for deeper levels of concentration, meditation, and self-realization. Pratyahara forms the bridge between the first four limbs (Bahiranga Yog) and the last three limbs (Antaranga Yog). In other words, pratyahara marks the transition of the mind from its outward to inward-going process.

The practice of pratyahar helps individuals to keep their senses away from unnecessary objects.

6) Dharna (Focus or concentration):

देशबन्धश्चित्तस्य धारणा । पा.यो.सू. 3 / 1

Dharana means concentration, focus or holding. This is the sixth limb and first stage of meditation in Ashtang Yog. Patanjali says that meditation can be done on any chosen object. The only condition is that the practitioner should be favourably disposed towards the object of concentration, or like the object. According to Patanjali, “Dharana is binding the mind to a particular place (object or point of focus).” It highlights the importance of concentration and its role in stabilizing the mind.

It signifies the ability to sustain the mind’s attention and prevent it from wandering to other thoughts or distractions. Dharana involves keeping the mind tightly bound to the chosen point of focus. This indicates that the practice of Dharana is specifically concerned with the mind. It involves directing and channelling the mental energy towards a single point, reducing the scattering of thoughts and distractions.





Note

7) Dhyān (Contemplation or Meditation)

In general, the term “Dhyana is translated as meditation. It is used to mean contemplation or focus. But the meaning of the word lies in the deeper concepts. In Sanskrit, Dhyana is broken down into two terms i.e., ‘dhi’ and ‘yana’ which mean mind and flowing, respectively. Therefore, one explanation of the term Dhyana is known as ‘the uninterrupted flowing state of mind’. Here, the flow is towards the object or idea of meditation. It is a state of uninterrupted flow in connection with the object that a person is meditating upon.

तत्र प्रत्ययैकतानता ध्यानम् ॥ पा.यो.सू. 3/2

Dhyān is the seventh limb of Ashtang Yog wherein it is defined as an uninterrupted flow of the mind on a chosen object. Thus, it can be explained as a continuous flow of the mind toward the object of meditation. As a result of this flow, a connection forms between the meditator and the object of meditation. In this state, the practitioner’s mind becomes fully absorbed in the object of meditation, free from distractions and fluctuations.

Thus, Dhyān is the progressive stage of Dharna. It is the activity of focusing on an object, idea or thought which is known as active focusing where we put mental effort to keep our attention on a single object. When dharana is maintained for a longer time without any interruption, the mind enters the state of one-pointed awareness which is called as meditation.



Activity 14.2

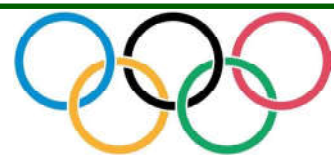
There are various types of meditation practices. Try to practice one of these the practices given below and notice the changes within you after regular practice for one month.

1 Om Meditation

In the first chapter of Yog darshan, Maharishi Patanjali has mentioned that Om is a symbol for Ishvar. Repetition of the syllable ‘OM’ leads to contemplation. Om is a primordial sound that can be uttered with the movement of lips but without movement of the tongue. Om meditation is practised in two different ways- through repetition of the Om syllable (i.e., chanting) or holding attention on the image of Om. Here are the steps of the Om meditation practice:

Procedure

- Sit in a crossed leg posture and relax your whole body. Close your eyes, keep both hands on your knees and relax. Take a deep breath and relax your body.





Note

- Take a deep breath or inhale slowly and deeply.
- Now, begin the chanting of Om-louder and elongated i.e., Ooo___mmmm. This is one round of chanting. Again take a deep breath and chant Ooo___mmmm. Repeat the chanting for ten times. As you chant Om, feel the vibration and shooting effect on the head region, brain, body, and mind. Begin with the letter 'OOO' and end with the uttering 'mmmmmm' as long as you can.
- Now, slowly repeat the syllable 'OM' continuously in a relaxed manner. Maintain the natural breathing and chant 'OM_OM_OM_OM_OM' for nine to ten cycles. In this stage it is to be chanted in a medium pitch. As you chant OM, feel the vibration and shooting effect on the head region, brain, body, and mind.
- After a minute, open the eyes, come back to the normal position, and relax.

2 Anapan Meditation

This is a preliminary method of Vipassana meditation of Buddhist texts wherein a practitioner gains control over the mind by observing the natural breathing process i.e., incoming and outgoing breath. Being aware of one's own breathing is known as Anapan. This is a very simple meditation technique and the easiest way to tranquilize the mind. This meditation can be done in any meditative posture or while sitting in a chair.

Procedure to Practice

- Sit in a crossed leg posture and relax your whole body. Close your eyes, keep both hands on your knees and relax.
- Relax the body and bring your awareness to the inspiration and expiration, the natural breathing pattern.
- Develop attention on the flow of the natural breathing patterns. Feel the breath flowing in and out of the nostrils.
- Begin by observing your natural breath. Just observe the sensation of the breath as it enters and leaves your body. Feel the movement of breath in and out of your nostrils.
- Keep your attention focused on the breath. If your mind starts to wander or thoughts arise, gently bring your attention back to the breath without judgment or frustration. Simply acknowledge the thoughts and let them go, returning to the breath.
- Observe the features of the breath like it is cool as it enters the nostril and warm as it flows out of the nostril. Observe the pathway of the breath from the tip of the nostril to the lungs and from the lungs to the tip of the nostril.





Note

- Finally, become aware of the whole breathing pattern from the nostrils to the lungs and continue observing it for some time.
- After a while your mind may wander. When you notice this, gently bring your attention back to your breath and maintain your attention on the flow of natural breathing pattern. During the practice, do not manipulate your breathing pattern. It means do not make effort to inhale and exhale. Just watch ~~on~~ your natural breathing and observe its natural flow.
- After a minute, open the eyes, come back to normal position, and relax.

(8) Samadhi (Absorption)

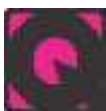
तदेवार्थमात्रनिर्भासं स्वरूपशून्यमिव समाधिः ॥ पा.यो.सू. 3/3

Samadhi is the eighth and last step in the meditative process before the self is released from its ignorance and enters the ultimate condition of liberation. When our mind gets completely absorbed in a thought, object, or idea, even for a short amount of time, it can be said to be in Samadhi, when the attentive flow of consciousness merges with the object of meditation. The awareness of the meditator, the subject, appears to be dissolved in the object. This union of subject and object becomes samadhi. It is just like when a musician loses himself and is completely engrossed in his music, or a painter transcends himself with colour.

Dear learners, We have attained knowledge about Ashtang Yog. We learned that Ashtang Yog improves the holistic and overall health of the practitioner. For instance, through Pratyahar and Dharana, individuals learn to quiet the mind and let go of distractions. This leads to reduced stress and anxiety, as well as improved coping ability for dealing with life's stressful situations. Dhyana promotes relaxation and inner peace, further benefiting mental and emotional well-being.

Dharana and Dhyana reduce the thought count, increasing the stability of mind to be in the present moment by improving the activity of the neuro-musculo-glandular system. Thus, Ashtang Yog leads to better overall physical and mental health.

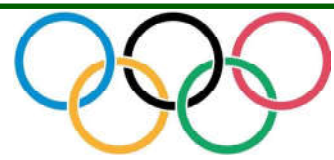
Hence, by integrating mind, body, and breath, Ashtang Yog provides individuals a systematic Yog practice towards optimal health. Regular and dedicated practice can lead to positive health, helping individuals in their journey towards a balanced and healthy lifestyle.



INTEXT QUESTIONS 14.3

Fill in the blanks

- Asanas should be, and
- Pranayama is the combination of term '.....' and '.....'





Note

- iii. Components of Pranayama are,,
- iv. Pratyahar is an act of withdrawing senses from
- v. Dharna is holding the mind on
- vi. Dhyana is a progressive stage of.....
- vii. Samadhi is the state where awareness merges with
- viii. Regular practice of asana improves,,
- ix. Pranayama regulates the and improves the function of the system.
- x. Pratyahar is the practice of withdrawal of from objects.

14.4 APPLICATION OF ASHTANG YOG IN DAY-TO- DAY LIFE

Dear learners, so far you must have inculcated the meaning and importance of Ashtang Yog. Now you must be excited to know how you can apply Ashtang Yog in your day-to-day life. Do you need to give a lot of time to practice these limbs ? Or what difficulties you can face while applying these in your day-to-day life. Let us discuss about its application-

Incorporating Ashtang Yog into daily life does not necessarily require hours of practice. By integrating its principles and practices in small, meaningful ways, individual can experience the holistic benefits of increased mindfulness, enhanced present moment awareness, stress reduction, increased tolerance capacity against pairs of opposites, improved physical health, emotional well-being, and enhanced self-awareness. If the practices listed under Ashtang Yog are incorporated in our routine, it will gift us a calm mind, a balanced nervous system and a better mind-body complex.

After getting to know about the limbs of Ashtang Yog, we should apply its concepts and practice them. Its theory and strong practical relevance will guide us to proceed systematically.

Practitioners should also team-up the practice of asana, pranayama, pratyahara, dharna, and dhyana with yama-niyama.

Initially, holding any posture becomes uncomfortable after a few minutes and the beginner will feel minor discomfort in various parts of the body, which is not unusual. However, the correctly-chosen and practiced asana will gradually eliminate all these minor discomforts which constantly distract the mind.

Of course, initially, effort is required to master the asanas. It may involve hours, days, months or even years of dedicated practice till it eventually becomes effortless.





Note

Similarly, practising pratyahar involves withdrawing the mind from different kinds of enjoyment to put it under the direction of the self. For instance: - Practitioners can bring their mind under self-control by withdrawing from praise or criticism, good or negative words. Practitioners should withdraw their senses from pleasant or unpleasant smells and bring the mind under self-control. Also, attraction to sweet, sour, bitter, or astringent tastes should be controlled and withdrawn. In this manner, Pratyahara can be practiced.

Dharna refers to the chosen point of focus or object where the mind is bound during the practice. The practitioner selects a specific point or object, which may be external (such as a candle flame, a deity, or a mantra) or internal (an imagined image or a specific sensation within the body). In the practice of Dharana, one must firmly and unwaveringly focus or bind the mind.

Dhyana (meditation) is an experiential practice in which scattered general awareness gradually becomes “comprehensive and abstract,” making the mind connect to a higher state of consciousness, away from distractions. Although difficulties may arise on this path, causing consciousness to become scattered, it must be gathered again and directed toward the chosen object.

Overall, the relevance lies in its ability to positively impact various aspects of our lives. By incorporating the principles and practices of Ashtang Yog into our daily routine, we can experience tangible benefits that enhance our physical, vital, mental, and emotional well-being. The practice of asana improves physical health by increasing stability and strength of the body. Applying Pranayam in day-today life has significant benefits for enhancing respiratory health. Since Pranayam is a bridge between the physical body and mind, therefore, regulating the breath helps individuals to attain physical, emotional and mental health.



INTEXT QUESTIONS 14.4

Give short answers

1. Which limb of Ashtang Yog plays key role in physical health?
2. What is the key health benefit of daily Pranayama practice?
3. Which limb of Ashtang Yog promotes relaxation and inner peace?



TERMINAL QUESTIONS

1) Write brief notes on the following.

- a. Significance of Ashtang Yog in physical and mental health.
- b. Meaning and importance of Ashtang Yog.





Note

- c. How Pranayama helps in tolerating stress, management?
- d. Application of Ashtang Yog in your daily life.
- 2) Describe moral values and personal observance in detail.
- 3) Explain Ashtang Yog in detail.
- 4) Throw light on Asana and Pranayam while explaining their effect on the body.



Answers to In-Text Questions

14.1

- i. Asht and Anga
- ii. Patanjali
- iii. Yama, Niyama, Asana, Pranayam, Pratyahar
- iv. Dhyan, Samadhi
- v. personal development

14.2

1. False
2. False
3. True
4. False
5. False
6. True

14.3

- i. stable, comfortable
- ii. Prana, Ayam
- iii. inhalation, exhalation, retention - (Puraka, Rechak, Kumbhak)
- iv. sense objects
- v. chosen place
- vi. Dharna
- vii. Dhyana
- viii. stability, flexibility, strength
- ix. breath, respiratory
- x. sense organs

14.4

- i. Asana
- ii. improved respiratory function
- iii. Dhyana





Note

Concept Map

