

## UNDERSTANDING AYURVEDA THROUGH THE LENS OF ASHTANG YOGA

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### ABSTRACT

The convergence of *Ayurveda* and *Yoga* forms the philosophical and functional cornerstone of the *Vedic* health sciences. *Ashtanga Yoga*, elaborated by *Maharshi Patanjali*, is not a standalone spiritual discipline but a systematic protocol embedded within *Ayurvedic* practice. This article aims to critically explore the interplay between the eightfold path of *Yoga* and classical *Ayurvedic* constructs. By aligning each limb of *Ashtanga Yoga* with corresponding *Ayurvedic* frameworks ranging from *Swasthavritta* to *Sattvavajaya Chikitsa*, this study elucidates how *Yogic* tools are integral to the preservation of health, regulation of mind, and attainment of *Moksha*. A robust review of classical references affirms that *Ashtanga Yoga* is not merely compatible with *Ayurveda*, but philosophically inseparable.

**KEYWORDS:** *Ashtanga Yoga*, *Moksha*, *Chitta Shuddhi*, *Yoga Darshan*, Psycho-spiritual Health.

### INTRODUCTION

*Yoga* is essentially a spiritual discipline based on an extremely subtle science, which focuses on bringing harmony between mind and body. The word '*Yoga*' is derived from the Sanskrit root '*Yuj*', meaning 'to join' or 'to yoke' or 'to unite'.<sup>[1]</sup> Practice of *Yoga* leads to the union of

individual consciousness with that of the Universal Consciousness, indicating a perfect harmony between the mind and body, Man & Nature.<sup>[2]</sup>

*Ayurveda*, as a system of life science, derives its epistemology from the *Darshana* tradition, particularly *Sankhya Darshana* and *Yoga Darshana*.<sup>[3]</sup> Among these, the contribution of *Patanjala Yoga Darshana* through its structured framework of *Ashtanga Yoga* stands out as a practical tool for achieving the *Ayurvedic* objectives of health preservation and disease alleviation. Both systems converge on a common soteriological axis of liberation through mental purification, mastery over senses, and transcendence of dualities. The concept of *Ayu*, defined as the union of *Sharira*, *Indriya*, *Satva*, and *Atma*, inherently demands a multi-dimensional therapeutic approach.<sup>[4]</sup> In this context, *Ashtanga Yoga* emerges not merely as a supportive discipline but as an indispensable methodology for establishing and sustaining this dynamic equilibrium.

## AIMS AND OBJECTIVES

- To analyze the structure of *Ashtanga Yoga* within the *Ayurvedic* paradigm.
- To identify the reflective integration of *Yogic* practices in classical *Ayurvedic* frameworks.
- To emphasize the necessity of *Yogic* disciplines in mind-oriented pathogenesis and therapeutics.

## Need of the Study

This is essential for a correct understanding of *Ashtanga Yoga*, clarifying related common misconceptions and knowing the right way to practice it.

## MATERIAL AND METHOD

A textual and comparative analytical method was employed.

- Primary sources include *classical literatures of Ayurveda and Yoga Darshan*.
- Secondary sources involve cross-referencing *Yoga* literature and published scholarly interpretations.

**Methodology:** The eight limbs of *Yoga* were examined through the *Ayurvedic* lens, and conceptual overlaps were systematically categorized and evaluated.

## ASHTANGA YOGA

The hierarchical arrangement of the eight limbs of *Ashtanga Yoga*, representing the gradual path of yogic practice, is shown in Figure 1.

**1. YAMA (Moral Disciplines/Abstinences)**- The emergence of detachment in the body and senses (*indriyas*) through knowledgeable individuals is referred to as *Yama*.<sup>[5]</sup>

### The five *Yamas* are

- a. ***Ahimsa* (Non-Violence)**- *Ahimsa* denotes complete abstinence from harming any living being physically, mentally or verbally.<sup>[6]</sup>
- b. ***Satya* (Truthfulness)**- *Satya* signifies truthfulness in thought, word, and action.<sup>[6]</sup>
- c. ***Asteya* (Non-Stealing)**- *Asteya* refers to the moral discipline of abstaining from taking what does not belong to oneself.<sup>[6]</sup>
- d. ***Brahmacharya* (Celibacy/Chastity)**- Abstinence from sexual urges is considered as *Brahmacharya* and it helps in increase of potency.<sup>[6]</sup>
- e. ***Aparigraha* (Non-Attachment)**- *Aparigraha* aligns with *Alobha* (non-greed) and *Dana* (charity) in *Sadvrtta* mention *Ayurveda*.<sup>[7]</sup>

**2. NIYAMA (Personal Observances)**- *Niyama* is about personal discipline and practices that lead to inner purity and spiritual development.<sup>[8]</sup>

### The five *Niyama* are

- a. ***Shaucha* (Cleanliness)**- *Shaucha* is purity. Here, both external and internal purity are implied. External purity refers to physical cleanliness, while internal purity refers to mental purification. Through bathing and similar practices, the removal of bodily impurities and maintaining cleanliness is considered physical *shaucha* or external purity. For the alleviation of mental defects and disorders, constant cultivation of virtues such as forgiveness, gentleness, straightforwardness, truthfulness, purity, self-restraint, austerity, compassion, non-violence, non-stealing, celibacy, and non-possessiveness serves as an indicator of mental purity or internal *shaucha*.<sup>[7]</sup>
- b. ***Santosha* (Contentment)**- *Santosha* is a key linked to *Sukha* (happiness). It enables true *Santosha*, a settled sense of satisfaction.<sup>[7]</sup>
- c. ***Tapas* (Austerity)**- *Tapa* (austerity), mind, body and sense organs become free from their afflictions. Enduring dualities (such as happiness, sorrow, hunger, thirst, etc.) is known as *tapas*.<sup>[7]</sup>

**d. Svadhyaya (Self-Study/Recitation)-** *Yoga Shastra* refers learning of Moksha Shatra or chanting, worshiping of divinity. Studying spiritual texts and chanting *Om* and the *Gayatri mantra* is known as *swadhyaya*.<sup>[7]</sup>

**e. Iśvarapranidhana (Surrender to God)-** *Ishvara Pranidhana* refers to the practice of dedicating all actions, performed through the *deha*, *indriya*, *manas* and *prana*, along with their respective results, to *Ishvara* (the Supreme Lord).<sup>[9]</sup>

**3. Asana- (Structural Stability and Health Preservation/ Posture)-** The state in which the body is held in a particular position for a required period of time, without mental or physical discomfort, is called *Asana*.<sup>[9]</sup>

**4. Pranayama- (Regulation of Vata and Enhancement of Prana/ Breath Regulation)-** Once the *asana* is perfected, the control or cessation of the breath's rhythm is called *pranayama*. Controlling of *Shwasa* and *Prashwasa* is considered as *Pranayama*.<sup>[9]</sup>

**5. Pratyahara (Withdrawal of Senses)-** *Pratyahara* is the withdrawal of the senses from their objects, which are disturbing the mind and making the senses restless. It is the process of the senses becoming free from their objects and the mind becoming focused, thereby reflecting the nature of the concentrated mind.<sup>[10]</sup>

**6. Dharana (Concentration)-** *Dharana* is the process of binding the mind (only the thought process) to a particular place through concentration. By *Pratyahara*, when the senses are restrained from external objects and the mind is focused on various parts of the body and made steady, it is called *Dharana*. Here place refers to both external and internal locations of the body where the mind's activity is concentrated.<sup>[10]</sup>

**7. Dhyana (Meditation)-** The continuous contemplation on a determined goal is called *Dhyana*.<sup>[10]</sup>

**8. Samadhi (Oneness with the self)-** The process of *sadhna* or *yog* in which the dhyanaasth yogi experiences the union of the *jivatma* with the *paramatma* or realizes their own pure *Chidananda* nature is known as *samadhi*.<sup>[10]</sup>

*Ashtanga Yoga* serves as an integrative discipline that enhances physical vitality, cultivates mental clarity, and strengthens psychological resilience, thereby contributing to comprehensive health and overall well-being. The multidimensional impact of this practice is

reflected in Table No.1, which highlights its role in harmonizing the body, mind, and consciousness, ultimately leading to a balanced and enriched state of holistic wellness.

## RESULT

*Ashtanga Yoga* and *Ayurveda* are inseparably linked, both aiming at holistic well-being and liberation. *Ayurveda* emphasizes health as essential for *Purusharthas*, while *Yoga* provides a structured path for mental purity and spiritual realization. *Ayurveda* prioritizes prevention, highlighting the mind's supremacy and its relation with *Prana Vayu*, whereas *Yoga* offers practices like *Asana* and *Pranayama* for purification and control of mind and body.

While *Asana* supports meditation in *Yoga*, *Ayurveda* cautions against its improper practice as a cause of disease. *Pranayama* purifies the mind in *Yoga* and regulates *Vata Dosha* in *Ayurveda*. Thus, *Yoga* is not external to *Ayurveda* but deeply embedded in its framework, each complementing the other in maintaining equilibrium of body, mind, and spirit. The integration of these principles can be better understood through Table No. 2, which illustrates how each limb of *Yoga* finds practical and philosophical relevance within *Ayurvedic* concepts. Together, *Ayurveda* ensures psycho-somatic health and *Yoga* fosters psycho-spiritual elevation, both culminating in *Moksha*.

## DISCUSSION

*Maharshi Patanjali* has described three categories of *sadhakas*- *Uttama*, *Madhyama*, and *Adhama*. For those of lower capacity (*adhama-koti*), the systematic practice of *Ashtanga Yoga* has been prescribed. In *Yoga Darsana*, the term *citta* is equated with mind, and *Yoga* is defined as “*yogaś citta-vṛtti-nirodhaḥ*” the state in which the fluctuations of the mind cease and it attains a tranquil, one-pointed stability. This control of *citta* is indispensable, for only when the mind becomes firmly established in the Self can liberation from karmic bondage be achieved.

*Ayurveda* offers symbolic parallels to this concept. *Caraka* compares the disturbed mind to impure water or a tarnished mirror, which obstructs self-knowledge.

“*paśyato 'pi yathādarśe saṅkliṣṭe nāsti darśanam |  
tattvaṃ jale vā kaluṣe cetasy upahate tathā ||*” (Ch.Sa.1/54–55)

Thus, unless the mind is purified, true perception of the Self is impossible. *Yogic* disciplines, beginning with *Yama* and *Niyama*, are therefore indispensable prerequisites before higher

practices such as *Dharana* and *Dhyana*. In contemporary times, a major misconception prevails, where aspirants attempt meditation directly, bypassing the foundational steps of ethical discipline, physical stability, and *pranic* control. This leads only to temporary relaxation rather than authentic realization. *Ayurveda* clarifies this through the metaphor of clear water just as a pure lake reflects the image effortlessly, a purified mind reflects the Self clearly.

Historical exemplars demonstrate the power of partial yet sincere adherence to these principles. Mahatma Gandhi, by embodying *ahimsa* alone, transformed from Mohandas to Mahatma. Raja Harishchandra, by embodying *satya*, attained immortality in ethical history. Maharshi Dayananda and Swami Vivekananda practiced *Ashtang Yoga* in its true essence, the latter being revered as a *Rajayogi*.

Although *Ayurveda* is primarily recognized as a life science and medical discipline, its scope extends beyond physical health to encompass psychology and spirituality. Drawing from Indian *Darsanas*, it assimilates *Yogic* principles to present an integrative vision. Both *Ayurveda* and *Yoga* share the common ultimate goal *mokṣa*. *Ayurveda* emphasizes health as a prerequisite for the four *purusarthas*, for which *Yoga* provides a systematic path for mental purity and spiritual realization.

*Ayurvedic Samhitas* consistently highlight the supremacy of the mind in governing the senses, its intimate relation with *vayu*, and particularly the central role of *prāṇa-vayu*. *Yogic* practices such as *asana*, *Pranayama*, and *Dhyana*, therefore, hold equal therapeutic and spiritual value within *Ayurveda*. Notably, while *Yoga* prescribes *Asana* as a meditative posture, *Ayurveda* cautions against improper or excessive practice of physical postures as a potential cause of disease. *Pranayama*, revered in *Yoga* for *citta-suddhi*, is also essential in *Ayurveda* for balancing *vata doṣa* and regulating *prāṇa-vayu*.

## CONCLUSION

The analysis makes it evident that *Ashtang Yoga* is not an external philosophy to *Ayurveda* but an inseparable component of its holistic framework. Though scattered across classical *Ayurvedic* texts, *Yogic* principles are deeply embedded within them both symbolically and in applied contexts, revealing the intrinsic unity of these two ancient sciences. Philosophically, *Ayurveda* and *Yoga* converge on the same ultimate goal: liberation from suffering and realization of the Self. Yet, their approaches beautifully complement each other, *Ayurveda*

nurturing psycho-somatic harmony and Yoga guiding the seeker toward psycho-spiritual elevation. Together, they create a seamless continuum of holistic well-being, where mastery over the mind through Yogic discipline not only aids in the prevention and management of disease but also becomes a transformative tool for attaining higher states of consciousness. This integrated vision underscores the need to recognize, consolidate, and apply *Yogic* principles systematically within *Ayurvedic* practice. Such a unification paves the way for a truly comprehensive model of health one that sustains the body, purifies the mind, and elevates the spirit towards ultimate absoluteness.

## LIST OF TABLES

**Table No 1: Benefits of ASHTANGA YOGA on Physical, Mental & Psychological Health.<sup>[11]</sup>**

S. No.	ASHTANGA YOGA	BENIFITS
1.	YAMA	<ul style="list-style-type: none"> <li>• <i>Yama</i>: It refers to <i>Samyama</i> or to hold together, restrain, suppress, control.</li> </ul>
a.	<i>Ahimsa</i>	<ul style="list-style-type: none"> <li>• Promotes inner peace and stability of mind.</li> <li>• Reduces anger, stress, and negative emotions.</li> <li>• Fosters compassion, empathy, and positive social harmony.</li> <li>• Strengthens moral character and emotional intelligence.</li> <li>• Preserves <i>Prana</i> and supports health and longevity.</li> <li>• Purifies thoughts and actions, aiding spiritual growth.</li> </ul>
b.	<i>Satya</i>	<ul style="list-style-type: none"> <li>• Cultivates purity of mind and sincerity in conduct.</li> <li>• Builds trust and credibility in social and professional life.</li> <li>• Facilitates accurate medical diagnosis and effective healing.</li> <li>• Prevents humiliation and enhances reputation in society.</li> <li>• Builds trust, mental clarity, and emotional regulation.</li> </ul>
c.	<i>Asteya</i>	<ul style="list-style-type: none"> <li>• Inner Integrity Strengthens honesty, trustworthiness, and personal character.</li> <li>• Promotes contentment and reduces greed driven imbalances (<i>Rajas</i> dominance).</li> <li>• Mental Peace Frees the mind from guilt, fear, and restlessness associated with wrongful actions.</li> <li>• Healthy Relationships Builds mutual respect, trust, and harmony in society.</li> <li>• Material &amp; Emotional Contentment Encourages satisfaction with what one has, reducing greed and envy.</li> </ul>
d.	<i>Brahmacharya</i>	<ul style="list-style-type: none"> <li>• <i>Brahmacharya</i> can boost sustained energy, resilience, and physical vitality.</li> <li>• Enhance mental clarity, focus, and emotional balance, improve complexion and overall presence, and contribute to a longer, healthier life by conserving energy and reducing physiological stress.</li> </ul>

		<ul style="list-style-type: none"> <li>Conserves <i>ojas</i>, enhances immunity, and mental stamina (<i>Buddhi, Smriti, Dhriti</i>).</li> </ul>
e.	<i>Aparigraha</i>	<ul style="list-style-type: none"> <li><i>Aparigraha</i> reduces anxiety and mental heaviness, fostering spiritual freedom and ease.</li> <li>It enhances generosity, simplifies choices, improves emotional balance and clarifies priorities, trusting approach to life.</li> </ul>
2.	<i>NIYAMA</i>	<ul style="list-style-type: none"> <li>Through the constant practice of <i>Niyamas</i>, impurities such as attachment, aversion, anger, pride, delusion, greed, jealousy, fear, and disgust are removed, leading to the purification and clarity of a person's inner consciousness.</li> </ul>
a.	<i>Shaucha</i>	<ul style="list-style-type: none"> <li>Helps reduce psychological disorders linked to impurity and elevates the quality of living, learning, and teaching.</li> </ul>
b.	<i>Santosha</i>	<ul style="list-style-type: none"> <li>Contentment fosters steadier emotions, clearer thinking, and resilience in stress.</li> <li>It reduces compulsive cravings, enhances mental focus, and improves overall well-being by promoting a tranquil mind, healthier reactions, and a more grounded approach to life.</li> </ul>
c.	<i>Tapas</i>	<ul style="list-style-type: none"> <li>Regular <i>Tapas</i> builds mental and sensory discipline, leading to clearer thinking, steadier emotions, and reduced susceptibility to negative impulses.</li> <li>It strengthens integrity, enhances reliability of one's words and actions.</li> </ul>
d.	<i>Svadhyaya</i>	<ul style="list-style-type: none"> <li><i>Svadhyaya</i> builds clarity, faith, and reducing ignorance and accelerating spiritual progress.</li> <li>It enhances decision-making, integrity, and resilience, while supporting healthier living through informed self-awareness and ethical action.</li> </ul>
e.	<i>Isvarapranidhana</i>	<ul style="list-style-type: none"> <li>Devotion fosters inner steadiness, lifts <i>Satva</i>, and reduces restlessness and delusion.</li> <li>It supports ethical living, resilience, and a sense of purpose, while enhancing mental clarity and emotional balance.</li> </ul>
3.	<i>Asana</i>	<ul style="list-style-type: none"> <li>The practitioner or <i>yogi</i> can remain calm, stable, and comfortably situated with both body and mind.</li> <li>After <i>Asana</i> practice the dormant body parts become active and start functioning naturally.</li> <li>Endocrine glands begin to function smoothly.</li> <li>Organs like the stomach, intestines, liver, spleen, kidneys, and heart perform their functions efficiently.</li> <li>Blood purification and circulation occur properly in the body, providing strength and vitality to the heart.</li> </ul>
4.	<i>Pranayama</i>	<ul style="list-style-type: none"> <li>Balances <i>Vata Dosha</i>.</li> <li>Improves oxygenation, metabolism.</li> <li>Controls anxiety, panic, insomnia and Deepen meditative states and detoxifies <i>Manovaha srotas</i>.</li> </ul>
5.	<i>Pratyahara</i>	<ul style="list-style-type: none"> <li>It involves the senses retreating from external stimuli and focusing inward.</li> <li><i>Pratyahara</i> is needed for achieving <i>Dharana</i> i.e. accurate</li> </ul>

		<p>concentration.</p> <ul style="list-style-type: none"> <li>A mind that practices <i>Pratyahara</i> becomes healthy, free from attachments, and attains a state of balance. The mind ultimately merges into its true essence.</li> </ul>
6.	<i>Dharana</i>	<ul style="list-style-type: none"> <li>Sharpens memory.</li> <li>Attention span, Reduces impulsivity and <i>Rajas</i>, Facilitates neuroplasticity and cognitive balance.</li> </ul>
7.	<i>Dhyana</i>	<ul style="list-style-type: none"> <li>This means that the mind becomes free from external objects.</li> <li>In this context, it means that by renouncing all external and internal thoughts and actions, the <i>Yogi</i> achieves a state of deep absorption, reaching a state of heightened clarity and concentration.</li> <li>Deepens <i>Sattva</i> and emotional regulation.</li> </ul>
8.	<i>Samadhi</i>	<ul style="list-style-type: none"> <li><i>Samadhi</i> is the profound state of <i>sadhna</i> in which the <i>yogi</i> experiences a break from the phenomenal world.</li> <li><i>Moksha</i> is the ultimate goal of <i>Yoga Sadhana</i>, and <i>Samadhi</i> is the last state where the practitioner, after attaining supreme excellence, moves toward the realization of <i>Moksha</i>.</li> </ul>

Table No 2: Application of ASHTANGA YOGA in AYURVEDA.

Sr.No	References	AYURVEDA	ASHTANG YOGA
01.	Ch.Su.1/15	<i>PURUSHARTH CHATUSHTAYA</i> <i>Dharma-artha-kāma-mokṣāṇām ārogyam mūlam uttamam.</i>	<i>YAMA, NIYAM, ASANA, PRANAYAM, PRATYAHAR</i>
02.	Ch.Su.9/26	<i>VAIDYA VRITTI</i> <i>Maitrī kāruṇyam ārteṣu śakye prītir upekṣaṇam, prakṛtistheṣu bhūteṣu.</i>	<i>Maitrī-karuṇā-muditā-upekṣāṇām sukha-duḥkha-puṇyāpuṇya-viṣayāṇām.</i> (Yo.Su.1:33) <i>YAMA (Ahimsa)</i>
03.	Ch.Su.1/46 Ch.Su.1/41 Ch.Su.30/24 Ch.Su.11/18-19 Ch.Sh.1/150-151 Ch.Sh.1/152-153 Ch.Sh.1/142	<i>TRIDANDA</i> <i>Sattvam ātmā śarīraṁ ca.</i> <i>Definition of AYURVED</i> <i>Hitāhitam sukham duḥkham āyusaḥ tasya hitāhitam.</i> <i>Definition of HITAYU and SUKHAYU</i> <i>Satyavādinaḥ...pūjāhārasampūjakasya jñāna-vijñāna-upaśama-śīlasya...tat-parasya hitamāyur ucyate.</i> <i>Samarthānugata balavīrya yaśaḥ pauruṣa-parākramasya jñāna-vijñāne-indriye-indriya-artha-balasamudaye.</i> <i>APTAPURUSH LAKSHAN</i> <i>Rajas-tamobhyām nir-muktā tapas-jñāna-baleṇa, satyam vakṣyanti.</i> <i>TATVASMIRITI / SADHAN of MOKSHA PRAPTI</i> <i>SATYABUDDHI and YOGASIDDHIKA</i>	<i>ASHTANG YOGA</i>

		<b>BUDDHI</b> <i>Definition of MOKSHA</i>	
04.	Ch.Su.1/42  Ch.Su.11/54	<i>Definition of AYU</i> <i>Sarīre-indriya-sattva-ātmā.</i> <b>TRIVIDH CHIKITSA</b> <i>Daivavyapāśrayam, yuktivyapāśrayam, sattvāvajayaś ca.</i>	<i>YAMA, NIYAMA, ASANA, PRANAYAMA, PRATYAHAR, DHARANA, DHYANA</i>
05.	Ch.Sh.1/136-137	<b>VEDANA ADHISHTHAN</b> <i>Vedanānāmadhiṣṭhānam manaḥ dehaś ca indriyaḥ.</i>	<i>NIYAMA, PRATYAHAR, DHARANA, DHYANA</i>
06.	Ch.Sh.1/137	<b>VEDANA NASH through YOGA</b> <i>Yogē mokṣe ca sarvāśām vedanānām avartanam. mokṣe nivṛtiniśēṣā yogaḥ mokṣappravartakaḥ.</i>	<i>PRATYAHARA, DHARANA, DHAYANA, SAMADHI</i>
07.	Ch.Su.6-7, Su.Su.6, As.Hr.Su.2-3  As.Hr.4/36  Ch.Sh.2/46-47  Ch.Su.28/35 Ch.Su.28/36	<b>DINCHARYA and RITUCHARYA</b>  <b>NIROGI PURUSH</b> <i>Nityam hitāhāra-vihāra-sevī samīkṣyakārī viśayeṣv asaktaḥ dātā samaḥ satya-paraḥ kṣamāvān āptopasevī.</i> <i>Naro hitāhāra-vihāra-sevī samīcī-kārī viśayeṣv anasaktaḥ yoge yasyāsti taṁ nānupatanti rogāḥ.</i> <b>SUKH ki PRAPTI</b> <i>Difference between VIDVAN and MURKHA</i>	<i>YAMA (Ahimsa, Satya, Asteya, Brahmacharya, Aparigraha) NIYAMA (Shaucha, Tapas, Svadhyaya, Isvarapranidhana)</i>
08.	Ch.Ka.1/10	<b>AUSHADHI SANGRAHA VIDDHI</b> <i>Maṅgalācāraḥ kalyāṇa-vṛttaḥ śuciḥ śukla-vāsāḥ sampūjya devata.</i>	<i>NIYAMA (Shaucha, Svadhyaya, Isvarapranidhana)</i>
09.	Ch.Sh.1/98  As.Hr.Su.1/26  Ch.Su.28/36 Ch.Vi.8/13	<i>Reason of DUKH/ VEDNA</i> <i>Dhī-dhṛti-smṛti-vibhramśaḥ asātmyārthāgamaś ceti jñātavyā duḥkha-hetavaḥ.</i> <b>MANODOSH CHIKITSA</b> <i>Dhī-dhairyātmādi-vijñānam mano-doṣauśadham para.</i> <b>GUNA of PARIKSHAK MANUSHYA</b> <i>Qualities of SHISHYA</i> <i>Brahmacārīṇā, satyavādinā, ananyamanasā.</i>	<i>YAMA (Brahmacharya, Satya), NIYAMA, PRATYAHAR, DHARANA, DHAYANA</i>
10.	Ch.Su.7/31, Ch.Chi.14/9, As.Hr.Su.2/37, Ch.Su.8/21  Ch.Vi.8/7	<b>DEFINITION of VYAYAM</b>  <b>TEACHING METHODOLOGY</b> <i>Sukhopavishta.</i>	<i>ASANA, PRANAYAM</i>
11.	Ch.Ni.8/4  Ch.Su 28/39-40	<b>MANSIK VIKAR (APASMAR) HETU</b> <i>rajas-tamobhyām upahata.</i> <b>DOSH of AGYANI PURUSH</b>	<i>YAMA, NIYAMA, PRATYAHAR, DHARANA, DHAYANA</i>

12.	Sh.Pu.5/25	<i>SUPREMACY of VAYU</i> <i>Pitta paṅgu kaphaḥ paṅgu paṅgavo</i> <i>malādhatavah.</i> <i>Vāyunā yatra nīyante tatra gacchanti</i> <i>meghavat.</i>	PRANAYAMA
13.	Ch.Su.30/26	<i>PRAYOJANA of AYURVED</i> <i>Svasthasya swāsthya rakṣaṇam āturyasya</i> <i>vikāraprashamanam.</i>	YAMA, NIYAMA, ASANA, PRANAYAM
14.	Su.U.50/16 Ch.Su.12/8	<i>HIKKA CHIKITSA</i> <i>Kumbhak Pranayam for Hicca chikitsa</i> <i>Importance of VAYU</i>	PRANAYAM
15.	Ch.Sh.8/39	<i>MANTROCHARANA during PRASAV</i>	NIYAMA (Svadhyaya, Isvarapranidhana)
16.	Ch.Chi.3/310-314 Ch.Su.9/6 As.Hr.Su.1/27 Ch.Su.29/13 As.Hr.Su 1/29 Ch.Su.11/35 Ch.Chi.1.4/30-31 Ch.Su.25/40 Ch.Su.25/40 Ch.Su.25/40 As.Hr.2/21-22 Ch.Sh.1/22 Ch.Su.8/18 Ch.Su.5/104	<i>DAIVAVYAPASHRYA CHIKITSA in</i> <i>JWARA</i> <i>Qualities of UTTAM VAIDYA</i> <i>śrute paryavādātavyaṁ bahuśō</i> <i>dr̥ṣṭakarmatā. dākṣyaṁ śaucamiti jñeyaṁ.</i> <i>dākṣastīrthāt taśāstrārtho dr̥ṣṭakarmā</i> <i>śucirbhishak.</i> <i>Praise of UTTAM VAIDYA</i> <i>śāstravido dakṣāḥ śucayaḥ karmakovidāḥ.</i> <i>jitahastā jitātmānastēbhyo.</i> <i>Four Qualities of PARICHARAK</i> <i>Anuraktaḥ śucir dakṣo buddhimān.</i> <i>TRAY UPSTHMBHA</i> <i>āhāraḥ, svapno, brahmacharyamiti.</i> <i>ACHAR RASAYAN</i> <i>Satyavādinam akrodham nivṛttaṁ</i> <i>madyamaithunāt ahimsakamanāyāsaṁ</i> <i>praśāntam priyavādinam. Japaśaucaparām</i> <i>dhīram dānanyam tapasvinam. Devago-</i> <i>brāhmaṇācāryaguruvṛddhārcane ratam.</i> <i>AGRAYA DRAVYA</i> <i>Brahmacaryam āyusyaṇām.</i> <i>Nāstiko varjyānā.</i> <i>lauhyaṁ kleśakarāṇām.</i> <i>DASHAVIDH PAPA KARMA</i> <i>Himsāsteyānyathākāmaṁ paśunyaṁ</i> <i>paruṣānrte - sambhinnā-lāpaṁ vyāpādam</i> <i>abhidhyāṁ dṛg viparyayam.</i> <i>GYANOTPATI KRAM</i> <i>SADVRIT</i> <i>SWASTHVRIT PRAKARAN/ LIVELIHOOD</i>	YAMA (Ahimsa, Satya, Asteya, Aparigraha, Brahmacharya) NIYAMA (Shaucha, Santosh, Tapa, Svadhyaya, Isvarapranidhana)
17.	Ch.Sh.4/20	<i>INDRIYA SAIYAM</i>	PRATYAHARA
18.	Ch.Su 28/39-40 Ch.Su.11/41	<i>DOSH of AGYANI PURUSH</i> <i>PRAGYAPRADH</i>	YAMA, NIYAMA, PRATYAHARA, DHARANA, DHYANA

## LIST OF FIGURES

Fig. 1: Classification of *Ashtanga Yoga*.

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