

## 2. THE CLASSICAL AND CONTEMPORARY ĀGAMĀ-S FOR ADAPTIVE YOGA, DESIGN AND METHODOLOGY

### 2.1 INTRODCUTION

The ancient literature segment is a presentation of some sources of fundamentals of *yoga* and how those principles or fundamental elements are applied in this study.

Sage *Patañjali's Yoga Sūtra* (PYS) is the classical authoritative text on *Yoga* also known as '*mano śāstra*' that presents the '*vyuham* model' to refine the mind. '*vyuham* model' as prescribed in *yoga sūtra* has four steps as *heyam* (recognizing the problem), *hetu* (the cause of the problem), *hānam* (the goal to come out of the problem), *upāyam* (means to achieve the goal). This ancient literature review is structured around this model with references supplemented from ancient texts and contemporary texts of available literature.

#### 2.1.1 *Heyam* – Recognizing the Problem

Sage *Patañjali* in the first chapter of *Yoga Sūtra* (YS) defines the nine obstacles and four symptoms of a disturbed mind. The *sutra-s* are as follows:

व्याधिस्त्यानसंशयप्रमादालस्याविरतिभ्रान्तिदर्शनालब्धभूमिकत्वानवस्थितत्वानि

चितविक्षेपास्तेऽन्तरायाः ॥ १.३० ॥

*vyādhistyānasamśayapramādālasyaaviratibhrāntidarśanālabdhabhūmikatvānavasthitatvāni*

*citavikṣepāste'ntarāyāḥ* ॥ PYS 1.30 ॥

दुःखदौर्मनस्याङ्गमेजयत्वश्वासप्रश्वासा विक्षेपसहभुवः ॥ १.३१ ॥

*duḥkhadaurmanasyāaṅgamejayatvaśvāsapraśvāsā vikṣepasahabhuvāḥ* ॥ PYS 1.31 ॥

#### 2.1.2 *Hetu* – Cause of the Problem

The scope of this study doesn't focus on identifying the cause of the problem. However, while

doing the ancient literature review the following reference gives certain types of suffering and causes. The *Viṣṇu Purāṇa* 6th *amśa*, 5th *adhyāya* describes three types of sufferings as *ādhyātmika*, *ādhibhautika*, and *ādhidāivika*. *Ādhyātmika* suffering (of one's own making) is of two kinds – that of the body and that of the mind. *Ādhibhautika* arises out of the contact with animals, birds, other humans, snakes, and animals that live under water. *Ādhidāivika* suffering is born out of cold, heat, rain, water, lightening, and other natural forces. This scripture also explains suffering arising out of pregnancy, birth, old age, ignorance, death and notion of hell causes *duḥkham*.

### 2.1.3 *Hānam* – The Goal

The hypothesis of this study is the effectiveness of *yoga* on the selected psychological domains. The ancient literature reference from *Yoga Rahasya* (YR) by sage *Nāthamuni* in the chapter one, verse 27, mentions that all the diseases that cannot be cured by medicines and methods of therapy, will be cured through the steady practice of *yoga*.

औषाधादिप्रयोगेण न निवार्या गदाश्च ये ।

ते सर्वे हि निवार्यन्ते दृढं योगाङ्गसेवया ॥

*auṣādhādipryogeṇa na nivāryā gadāścaye ।*

*te sarve hi nivāryante dṛḍham yogāṅgasevayā ॥ YR 1.27 ॥*

### 2.1.4 *Upāyam* - The Means

This study focuses on *āsana* as primary tool of *yoga* to address the problem in scope. There are ample literature reference available on defining *āsana*, quality of *āsana*-s and benefits of *āsana*-s for mind related issues. There is clear description of how *āsana* is a foundation to influence the mind. In alignment to this study, there are ancient and contemporary references to support the design, teaching methodology and course planning for *āsana* intervention. The following segments cover each of these aspects from ancient and contemporary *yoga* texts

perspective.

## 2.2 ĀSANA AND BENEFITS

The *Yoga Rahasya* (YR) chapter one, verse 28 prescribes about the diseases whether simple or complex, are removed – some through *āsana* practice, some through *prāṇāyama*, some through food, some through meditation and others by performing certain rituals.

आसनाभ्यासतः केचित् प्राणायामेन केचन । आहारध्याननियमैः केचिच्छास्त्रीयकर्मणा ॥

निवार्यन्तेऽखिला रोगाः प्रबल दुर्बल अपि ॥

*āsanābhyāsataḥ kecit prāṇāyāmena kecana | āhāradhyānaniyamaiḥ kecičchāstrīyakarmaṇā ॥*

*nivāryante 'khilā rogāḥ prabalā durblā api ॥ YR 1.28 ॥*

In *Haṭha Yoga Pradipikā* (HYP) by *Swāmi Svātmārama*, in chapter one, verse 17, it mentions *āsana* as the first path of *haṭha yoga* having done one gets steadiness of body and mind, disease lessness and lightness of limbs.

हठस्य प्रथमाङ्गत्वदासनं पूर्वमुच्यते ।

कुर्यात् तदासनं स्थैर्यमारोग्यं चाङ्गलाघवम् ॥ १.१७ ॥

*haṭhasya prathamāṅgatvadāsanam pūrvamucyate |*

*kuryāt tadāsanam sthairyamārogyam cāṅgalāghavam ॥ HYP 1.17 ॥*

The benefits of *āsana* practice in relationship with mind is to reduce the dualities. The references are from the following literatures as follows:

*Patañjali Yoga Sūtra*

ततो द्वन्द्वानभिघातः ॥ २.४८ ॥

*tato dvandvānabhighātaḥ ॥ PYS 2.48 ॥*

*Haṭha Yoga Pradipikā – Jyotsnā Commentary by Sage Bramhānanda*

आसनेन रजो हन्ति । तमोधर्मनाशकत्वम् ।

*āsanena rajo hanti | tamodharmanāśakatvam |*

*Bhagavad Gīta* chapter 2, verse 48

योगस्थः कुरु कर्माणि सङ्गं त्यक्त्वा धनञ्जय ।

सिद्धयसिद्धयोः समो भूत्वा समत्वं योग उच्यते ॥ २.४८ ॥

*yogasthaḥ kuru karmāṇi saṅgaṁ tyaktvā dhanañjaya |*

*siddhyasiddhyoḥ samo bhūtvā samatvaṁ yoga ucyate || BG 2.48 ||*

Further in the *Yoga Rahasya*, chapter one, verse 40, mentions if one's body is in control, the senses will also be in control. Once the senses in control one will always have peace of mind.

स्वायत्ते हि शरीरे स्थुरिन्द्रियाणि स्थिराणि वै ।

स्थिरेन्द्रियस्य मर्त्यस्य मनश्शान्तिस्सदा भवेत् ॥

*svāyatte hi śarīre syurindriyāṇi sthirāṇi vai |*

*sthirendriyasya martyasya manaśśāntissadā bhavet || YR 1.40 ||*

The literature also describes the qualities of *āsana*. Like in *Patañjali Yoga Sūtra* chapter two, verse 46 cites the dual qualities of *āsana* as comfort and steadiness.

स्थिरसुखमासनम् ॥ २.४६ ॥

*sthirasukhamāsanam || PYS 2.46 ||*

The above qualities of *āsana* and benefits can be realized only with proper integration of breath with movement.

### 2.3 ĀSANA, BREATH AND MIND

*Taittarya Upaniṣad* describes *panca kośa* (five sheaths) as *annamaya*, *prāṇamaya*, *manomaya*, *vijñanamaya*, and *ānadamaya*. Each of these *kośa*-s are interrelated and interdependent. The *āsana* integrated with breath known to be the vehicle of *prāṇa* influences the mind across first three *kośa*-s. This integration of breath and mind is emphasized in other classical references as

follows.

*Yoga Rahasya*, chapter one, verses 55 and 56 mention, while doing *āsana* for therapy, different variations must always be utilized and during practice the breath must be regulated. Just like the impurities in metals are burnt away by heat when melted, so also the impurities that are born out of the senses are burnt through breath regulation.

नानाभेदाः चिकित्सायां प्रजोज्याः कृतिना सदा ।

आसनाभ्यासकालेषु निग्राह्यः प्राणवृत्तयः ॥ उपविश्याप्यथोत्थाय कर्तव्येश्वासनेषु च ॥

*nānābhedāḥ cikitsāyām prajoyāḥ kṛtinā sadā ।*

*āsanābhyāsakāleṣu nigrāhyāḥ prāṇavṛttayah ॥*

*upaviśyāpyathoththāya kartavyeśvāsaneṣu ca ॥ YR 1.55 ॥*

दहन्ते ध्मायमानानां धातूनां हि यथामलाः ।

प्राणायामैस्तु दहन्ते तदेन्द्रियजा मलाः ॥

*dahyante dhmayamānānām dhātūnāṃhi yathamalāḥ ।*

*prāṇāyāmaistu dahyante tadendriyajā malāḥ ॥ YR 1.56 ॥*

The ancient literature supporting the interrelationship between body, breath and mind from *Yoga Rahasya*, Chapter one verses 45 and 46 elaborates.

आसनेन विना प्राणायामस्सिध्यति नैव हि ।

विना प्राणनिरोधेन न मनः स्थिरतां व्रजेत् ॥

*āsanena vinā prāṇāyāmassidhyati naiva hi ।*

*vinā prāṇanirodehna na manaḥ sthirām vrajet ॥ YR 1.45 ॥*

यो मनस्सुस्थिरीभावः ससुखं शान्तिरुच्यते ।

प्रशान्तमनस्सर्वास्सिद्धयस्स्युस्समुन्मुखाः ॥

विषयाकुलचित्तानामयन ह्युत्तम त्विदम् ॥

*yo manassusthirībhāvaḥ saukham śāntirucyate |*

*praśāntamanassarvāssiddhayassyussamunmukhāḥ ||*

*viśayākulacittānāmayanāḥ hyuttamaḥ tvidam || YR 1.46 ||*

The *Haṭha Yoga Pradipikā* chapter two, first two verses establish the interrelationship of body, breath and mind as below:

अथासने दृढे योगी वशी हितमिताशनः ।

गुरूपदिष्टमार्गेण प्राणायामान् समभ्यसेत् ॥ २.१ ॥

*athāsane dṛḍhe yogī vaśī hitamitāśanaḥ |*

*gurūpadiṣṭamārgēṇa prāṇāyāmān samabhyaset || HYP 2.1 ||*

चले वाते चलं चित्तं निश्चले निश्चलं भवेत् ।

योगी स्थाणुत्वमाप्नोति ततो वायुं निरोधयेत् ॥ २.२ ॥

*cale vāte calaṁ cittam niścale niścalaṁ bhavet |*

*yogī sthāṇutvamāpnoti tato vāyum nirodhayet || HYP 2.2 ||*

The contemporary literature on *yoga* as written in the book, *Heart of Yoga* by Sri T.K.V. Desikchar, in the chapter on principles of *āsana*, mentions the purpose of *yoga* is to unify the body, breath and mind. For that, this book presents IBM model which also helps in achieving the dual qualities, *sukham* (comfort) and *sthiram* (steadiness) of *āsana*. The IBM model is as follows:

- Intention - Breath - Movement (IBM)
  - Breath initiates the movement.
  - Movement is contained within the breath and breath is within the intention.
  - The intention lies throughout the practice.
  - Movement starts where the breath starts.

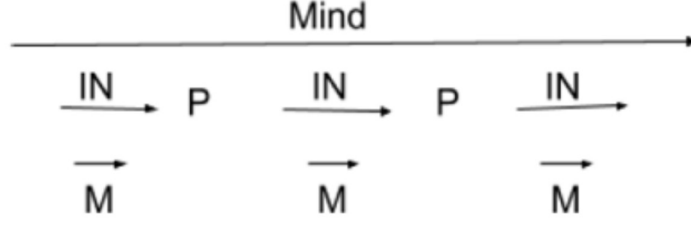


Figure 1: IBM Model

## 2.4 DESIGN AND PLANNING ĀSANA PRACTICE

In the second chapter of *Yoga Rahasya, viniyogādhyāya*, Sage *Nāthamuni* presents the correct procedure of using the different *aṅga*-s (sections) of *yoga*. He proclaims that the *yoga* which had eight *aṅga*-s can be divided into three types of practice - *Sṛṣṭi krama*, *sthiti krama*, *antyah (samhāra) krama*.

सृष्टिक्रमम् ब्रह्मचारी गृहस्थः स्थितिनामकम् ।

सन्यासी संहतिं चैव बुद्ध्वा योगं समभ्यसेत् ॥

*sṛṣṭikramam brahmacārī gr̥hasthaḥ sthitināmakam ।*

*sanyāsi saṁhṛtiṁ caiva buddhvā yogam samabhyaset ॥ YR 2.3 ॥*

*Sṛṣṭi krama* is for the *brahmacārī* (student upto age 25), *sthiti krama* for *gr̥hastha* (householder between age 25 to 75) and *saṁhāra krama* (or *antyah krama*) for the *sanyasi* (age above 75).

The purpose of *sṛṣṭi krama* is to give strength to the muscles, brain, memory, senses (speech, smell, sight, hearing and touch), and the body (and organs). The regular practice of *aṅga*-s of *yoga* helps in the development of physical and mental capabilities in the children for the purpose of removing the obstacles to learning, including disease as describe through verses 2.4-2.10.

योः क्रमो मांसपिण्डानामिन्द्रियाणां तथैव च ।

देहस्य बलदो नित्यं तं विद्यात् सृष्टिनामकम् ॥

*yoh kramo māṁsapīṇḍānāmindriyāṇām tathaiva ca ।*

*dehasya balado nityam taṁ vidyat sṛṣṭināmakam ॥ YR 2.4 ॥*

गुरोः कुले ब्रह्मचारी वसन् रोगनिवारकम् ।

योगाङ्गमभ्यसेत् शुद्धो विद्याविघ्ननिवारणम् ॥

*guroḥ kule brahmacārī vasan roganivāarakam ।*

*yogāṅgamabhaset śudhho vidyāvighnanivāraṇam ॥ YR 2.8 ॥*

मस्तिष्कवीर्यवाक्शक्तिघ्राणदृक्श्रोत्रनासिकाः

यैस्साधनैदृढा भूत्वा स्युस्स्वकार्ये निरन्तरम् ॥

*mastiṣkavīryavākśaktighrāṇadrkśrotranāsikāḥ ।*

*yaissādhanairdṛḍhā bhūtvā syussvakārye nirantaram ॥ YR 2.10 ॥*

Further, in the text sage *Nāthamuni* prescribes the list of *āsana* for practices and emphasizes the same should be customized to the individual needs and capacity. In chapter one, he builds the foundational principles to be considered before planning a yoga practice.

कालदेशवयोवृत्तिशक्तिवैक्ष्य विचारणात् ।

योगप्रयोगं कुर्वीत ज्ञानी मौनी जितात्मवान् ॥

*kāladeśavayovṛttirvikṣya vicāraṇāt ।*

*yogaprayogaṁ kurvīta jñānī maunī jitātmavān ॥ YR 1.30 ॥*

The *śloka* prescribes that only after examining and analyzing the time, place, age, occupation, and strength of the student, the teacher must accordingly adapt the teaching of *yoga* (to the needs of the student). This is further advised to customize the *āsana*-s for individual body types and every *āsana* may not be suitable for everyone.

स्थुलः कुशस्तथा शुष्कः वक्रः पङ्गुशरीरतः ।

अतस्तेषां न सर्वाणि विहितान्यासनानि वै ॥

*sthūlah kṛsaśtathā śuṣkaḥ vakraḥ paṅguḥ śarirataḥ ।*

*atasteṣaṃ na sarvāṇi vihitānyāsanāni vai ॥ YR 1.31 ॥*

This principle can also be referenced from sage *Patañjali's Yoga Sūtra* (PYS) chapter three, aphorism 6, where it is recommended that the practice should be tailor made as per the individual's level, need, or capacity (*bhūmi*).

तस्य भूमिषु विनियोगः ॥ ६ ॥

*tasya bhūmiṣu viniyogaḥ ॥ PYS 3.6 ॥*

Also, in chapter one, aphorism 14, it is mentioned *yoga* must be practiced consistently and for longer period to yield the result.

स तु दीर्घकालनैरन्तर्यसत्कारासेवितो दृढभूमिः ॥ १.१४ ॥

*sa tu dīrghakālanairantaryasatkārāsevito dṛḍhabhūmiḥ ॥ PYS 1.14 ॥*

This study focuses on adaptative *yoga* practice, designed for individual as one-to-one intervention following a continuous assessment to observe and establish the effect on participant's behaviour, emotion and cognitive skills. This study also applies the single case experiment design (SCED) as a methodology. The principles of this design, course planning, teaching methodology and adaptations gets the inspiration from the contemporary *yoga* text as defined in *Heart of Yoga* by Sri TKV Desikachar. (Desikachar, 1999)

Based on these foundation principles of *Yoga*, the *Heart of Yoga*, represents a step-by-step approach to design a sensible and well-structured course plan to achieve *sthira* (steadiness) and *sukha* (comfort).

Developing a *yoga* practice according to the ideas expressed in the *Yoga Sūtra* is an action referred here as *viñyāsa krama*. *Krama* is the step, *nyāsa* means “to place,” and the prefix *vi*

translates as “in a special way.” *Viñyāsa* krama thus describes a correctly organized course of *yoga* practice. A famous *yogi* of old named *Vāmana* is reputed to have said that without *viñyāsa* the *āsana*-s of *yoga* cannot be mastered.

There are three stages of course planning - *Pūrvāṅga*, *Pradhāṅga* and *Uttarāṅga*.

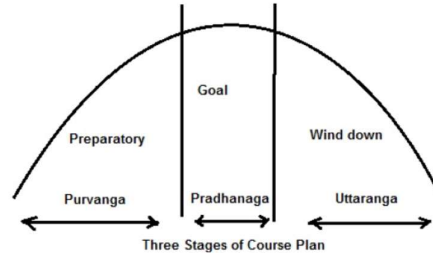


Figure 2: Stages of course planning

#### 2.4.1 *Pūrvāṅga*

*Pūrvāṅga* is the initial preparatory phase where we understand the capacity of the practitioner and decide where and how to begin. Set the desired goal as per individual’s capacity. We start at where he is and prepare so that he moves towards the goal, outlining the steps in broader way. Check for the practitioner’s readiness for the next steps. This is based on flexibility, breath etc. The sub stages of *Pūrvāṅga* are *prārambha* (the begin), begin with a positive attitude. This concept is *yoga kṣema*. Motivation to move forward in step-by-step manner is *yoga* and effort to stabilize and sustain what has been achieved so far is *kṣema*. The next sub stage is *saṅkapa*. Commitment or the promise made by the practitioner as to his intention in the practice the goal of where and how to reach. The third sub stage is *saṁskāra* means the preparation or creating new patterns or conditioning or mental impressions. (*nava śarīra saṁskāra* is also one of the definitions of *āsana* as defined by Sri T Krishnamacharya). The practice can be consistent and without break only then the old and not so good patterns can be replaced. Preparation for the practice at body and at breath. The fourth stage is *parikṣā*. *Pari* means all around, *kṣā* means eyes. This is to move the eyes all around to observe. In *pūrvāṅga* this is preparatory assessment

of the physical, breath and mental condition. Teacher has to totally assess. Observe the student to see if the preparation has helped him to move in the right direction without compromising the qualities of *āsana* of *sthira*, *sukha*, *ahimsā*, if the breath is subtle and smooth. From student's perspective he/she should do *svādhyāy* for self-assessment. Not only during interim phase but *parikṣā* needs to be followed continuously through out to achieve the goal.

#### **2.4.2 Pradhānaṅga**

*Pradhānaṅga* is the main phase. This is the goal of the practice that can be short term or long term. A short-term goal can also be a preparatory goal for a long term. Whatever is the goal it must be *sthira* and *sukha* (PYS 2.46) at body level and *dīrgha* and *sūkṣma* (PYS 2.50) at breath level.

#### **2.4.3 Uttaraṅga**

*Uttaraṅga* is the cooling down or unwinding phase. The body, breath and mind come down to the normal state as same that of before the practice for the practitioner to go back to the regular activities. This delinks from practice while carrying forward the benefits. The positive part of the practice should be retained and negative effects are neutralized or nullified. Any discomfort or negative effects or strains of the goal must be completely removed. There are two sub stages *visarjanam* delink and come back to the neutral position, here the feedback is gathered regarding whether the preparation was adequate, there was a proper balance in the practice and awareness of the changes in the body, breath, and mind. The last sub stage is *uttara kāya saṁskāra*. Certain techniques or postures to come out of the practice. The *saṁskāra* here means preparing for the next activities. Even the practice was done with *sthira-sukha* and *dīrgha-sūkṣma* there are bound to have negative effects that must be nullified. Counterposes are one of the ways to achieve this at body level, relaxing the breath can be done through *prāṇāmaya*. To realize the qualities of *sthira* and *sukha* in *āsana* practice one must first gain an

understanding of the steps necessary for preparing the body, the breath, and the attention for the *āsana* one have chosen to practice. A dedicated chapter describes the designing of *āsana* practice protecting dual qualities of *āsana* through counterposes (*pratikriyāsana*), breath, and resting.

## **2.5 ANCIENT LITERATURE SUMMARY**

This study is based on the classical definition of *Yoga* and *āsana* as one of the specific limbs of *yoga*. The classical texts referred are *Patañjali Yoga Sūtra*, *Haṭha Yoga Pradipikā* by *Svāmi Svātmārāma*, *Yoga Rahasya* by *Sage Nāthamuni*, *Śrīmad Bhagvad Gīta* and *Jyotṣnā* commentary on *Haṭha Yoga Pradipikā* by *Svāmi Bramhānada*. The contemporary literature on *yoga* reference is taken from the book *Heart of Yoga* by Sri TKV Desikchar. The review is segmented based on understanding obstacles of mind, related symptoms and prescribed solutions from classical text. The course planning and adaptations of *āsana* is based on principles of *āsana* in ancient literature and supplemented by contemporary practices.