



A Literary Review On Ashtanga Yogam

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ABSTRACT:

Siddha medicine is one of the most ancient systems of medicine practised in South India. The Siddha system of medicine has four sections namely Alchemy, Medicine, Yogam and Wisdom. Eight stages of Ashtanga Yogam are Iyamam, Niyamam, Asanam, Pranayamam, Prathyakaram, Dharanai, Dhyanam and Samadhi. The first four limbs of Ashtanga Yogam deals with the individual's external practices called as Bahiranga yoga. The next four limbs of Ashtanga Yogam are practiced for the internal purificatory process with mind-orientation called as Antaranga yoga.

KEYWORDS:

Ashtanga yogam, Siddha literature, Siddhar yogam.

INTRODUCTION:

Siddha medicine is one of the most ancient systems of medicine practised in South India. This medicine has four sections namely Alchemy (Vatham), Medicine (Vaithiyam), Yoga (Yogam) and Wisdom (Gnanam). Alchemy: The conversion of ordinary metals into high-quality metals and their use in medicine. Medicine: The use of herbs, minerals, and biological substances in the treatment of diseases. Yoga: Eight stages of Eyamam, Niyamam, Asanam, Pranayamam, Prathyakaram, Dharanai, Dhyanam, Samadhi, Wisdom: Following the morals that reach the status of eternity.

Fundamental principles of Siddha include theories of Pancha Boothas (five elements), Muththathukkal (Three humours) and Arusuvai (six tastes).

The Siddha system was established by great sages called Siddhars. One of the Siddhar Theraiyar listed the disease of mankind as 4448 based on mukutram i.e. Vali, Azhal, Iyam.

CLASSICAL YOGA:

Pre-classical yoga:

Yoga originated in the Indus valley civilization during this period. The practices and beliefs about yoga are documented for the first time in the Katha Upanishad that appeared after the Vedas. In Bhagavad Gita, the sages of the day absorbed innumerable ideas from the vedas and expressed the glory of yoga through the Bhagavad Gita.

Classical yoga:

There are various theories about yoga during this period.

1. A classical Tamil literature Thirumanthiram wrote by Thirumular describes about yoga.
2. The yoga sutras of patanjali are also defined in the northern part of the same period.

Post-classical yoga:

After a while, they modified some practices in yoga to rejuvenate the body and prolong life, and some of the teachings mentioned in the Vedic verses are rejected. Siddhar Yogam is an advanced science which describes the union of body and mind to become the precious soul through 96 thatthivas, to attain immortal life and improve the quality of life.

*Atchappa Arupathunaalu Yogam Adangaluma
Padi Vaiththar Siddharellam*

Siddhar's science details with 64 kinds of yoga and Ashtanga Yogam is one among them¹³.

Agasthiyar is reputed to be the first Siddhar as he realised the eight types of Siddhi.

The flute is a musical instrument; It has eight holes. It is not possible to raise music in it. In flute learning, the student diligently raises the music. Thus the physician who is successful in learning all these eight types of Siddhis is the highest ideologue. Only those who have received the Siddhi can know and cure the disease that is attacking the sick by preventing them from going to the place where the Siddha has gone.

Ashtanga Yoga is popular nowadays which physically builds strength, flexibility and stamina.

The connection between movement and breath can be both cleansing and invigorating mind and body.

*Iyama niyamamae ennila aathanam
Nayamuru pranayamam piraththiyakarang
Sayamigu tharanai dhiyanam samadhi
Ayamurum attanga mavathu mamae
-Tamil Moovayira Seiyul*

The first four limbs deal with the individual's external practices called as Bahiranga yoga.

The next four limbs are purified and ready for the internal purificatory process with mind-oriented called as Antaranga yoga.

OBJECTIVE:

To review and document the evidences of *AshtangaYogam* .

METHODS:

Review of Siddha literature from the libraries of National Institute of Siddha, Government Siddha medical colleges Chennai & Palayamkottai.

REVIEW OF LITERATURE:

IYAMAM

AGASTHIYAR -11	BOGAR -10	KONGANAVAR-11
1.Ahimsai	1.Ahimsai	1.Ahimsai
2.Satyam	2.Satyam	2.Satyam
3.Asteyam	3.Aarthigam	3.Asteyam
4.Dhriti	4.Brammam	4.Dhriti
5.Dayai	5.Atcharyam	5.Dayai
6.Kshamam	6.Dayai	6.Kshamam
7.Arjavam	7.Atchebam	7.Arjavam
8.Ethagaram	8.Kadimai	8.Ethagaram
9.Shauca	9.Ethagaram	9.Shauca
10.Brahmacharyam	10.Dhriti	10.Brahmacharyam
11.Lust control.		11.Lust control.

NIYAMAM:

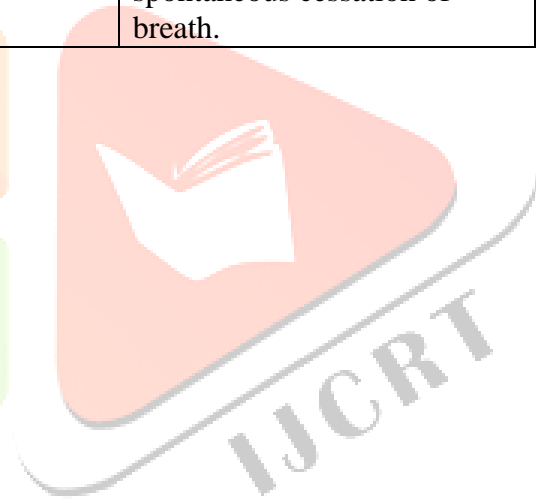
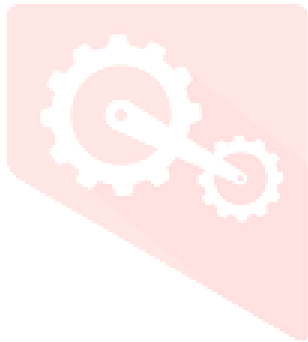
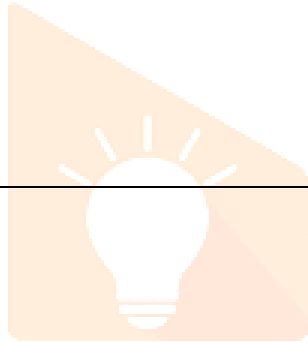
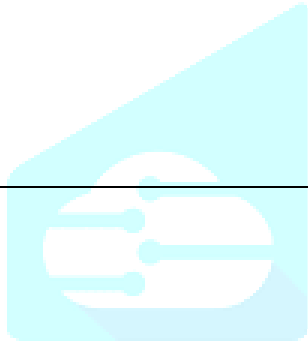
AGASTHIYAR -10	BOGAR 10	KONGANAVAR -10
1.Thavasu 2.Santhosam 3.Astikyam 4.Santhaanam 5.Dhaanam 6.Sivapuja 7.Sithantha 8. Siravanam 9.Mathi 10.Viratham.	1.Thavasu 2.Santhosam 3.Aartheegam 4.Dhaanam 5.Shivapoojai 6.Siravanam 7.Lachai 8.Athisayam 9.Viratham (Fasting)	1.Thavasu 2. Santhosam 3.Astikyam 4.Dhaanam 5.Sivapuja 6.Viratham 7.Lachai. 8.Vethamothutal 9.Japam 10.Homam.

ASANAM:

AGASTHIYAR	BOGAR	KONGANAVAR
1. Kottrikasanam 2. Virasanam 3. Singasanam 4. Pathirasanam 5. Kukkudasanam 6. Mayurasanam 7. Gomukasanam 8. Sugaasanam 9. Muthasanam.	1.Patthiram-Pathirasanam 2.Komukam- Gomukasanam 3.Pankayam- Padmasanam 4.Sotthiram- Kukkuttasanam 5.Veeram-Virasanam 6.Sugadanam-Sukasanam 7.Maamudhu- Svastikasam 8.Singasanam 9.Ninrapaadasanam	1.Swastikasanam 2.Komukasanam 3.Pathirasanam 4.Veerasanam 5.Singaasanam 6.Padhmasanam 7.Muththasanam 8.Mayurasanam 9.Sugasanam

PRANAYAMAM:

AGASTHIYAR	BOGAR	KONGANAVAR
1. Pooragam 2. Rechagam 3. Kumbagam 4. Sowbeejam (Antar kumbagam) 5. Nirbeejam (Bahya kumbagam)	1. Pooragam 2. Rechagam 3. Kumbagam 4. Sowbeejam (Antar kumbagam) 5. Nirbeejam (Bahya kumbagam)	Inhalation - Poorakam Exhalation - Rechakam Retention - Kumbakam Kumbhakam - process of holding the breath with comfort and ease Types 1. Antara Kumbhakam retention after inhalation 2. Bahya Kumbhakam retention before inhalation 3. Kevala Kumbhakam - spontaneous cessation of breath.



PRATHYAHARAM:

Agasthiyar, Bogar, Konganavar All the three sages said that Prathyaharam has been classified as six types :

- 1.Sareera Prathyaharam - Keep the mind, body and soul in controlled state. It purifies the body and keeps it in its young state.
- 2.Inthiriya Prathyaharam- Without leaving the senses alone.
- 3.Prana Pratyaharam-After purifying our breath ,the prana is reached to the upper eyebrow to the tonsils, the neck, the chest, the hips, the navel,the thighs, the knees, the ankles, and the limbs.
4. Karanam Prathyaharam- is the yoga that removes the illusion of the universe, and it conceals the sangarpam,vigarpam to make Pranadhara .
5. Kaariya Prathyaharam - Find grain, gold, soil, everything but looking like a cobra with honesty.
- 6.Sarvasanga Prathyaharam.

DHARANAI:

Agasthiyar, Bogar, Konganavar All the three sages said that Dharanai has been classified as six types :

- 1.Boodha dharanai
- 2.Praana dharanai
- 3.Karana dharanai
- 4.Dega dharanai
- 5.Tattuva dharanai
- 6.Bramma dharanai.

DHYANAM:

Agasthiyar, Bogar, Konganavar All the three sages said that Dhyanam has been classified as ten types :

1. Daega dhyanam
- 2.Shadaadhara dhyanam
3. Mandala dhyanam
4. Bramma dhyanam
5. Tirumal dhyanam
- 6.Rudra dhyanam
7. Deva dhyanam
8. Viswa dhyanam
9. Pranava dhyanam
10. Niradhara dhyanam.

SAMADHI:

● Agasthiyar, Bogar, Konganavar

● All the three sages said that Samadhi has been classified as five types:

1. Tatthuvalaya Samadhi
2. Savvikarpa Samadhi
3. Nirvikarpa Samadhi
4. Sanchara Samadhi
5. Arutperum Samadhi.

THIRUMOLAR ASHTANGA YOGAM:**IYAMAM:**

Kollan Poikooran Kalavuelan Ekkunathum
 Nallan Adakkam vudaiyan Naduchaiya
 Vallan Pakuthu Vunpan Maasuelan Kalkamam
 Ellan Eyamathu - Edaiyil Nindranae

-Thirumanthiram(547)

NIYAMAM:

Thooimai aruloon Surukkam Poraisemmai
 Vaaimai Nilaimai Varaithalae Mattrivai
 Kamam Kalavu Kolaiena Kaanpavai
 Naemi eerainthu Niyamaththanamae

-Thirumanthiram(549)

ASANAM:

Pathirang Koomugam Pangayam Kesari
 Swathigam Veeram Sugathana orezhu
 Muththama mamuthu asanam ettuettu
 Pathodu nooru pallaasanagale.

-Thirumanthiram(556).

PRANAYAMAM:

Vamathil eerettu mathirai poorithae
 Em-vuttra mupathirandum raesithu
 Kamuttra pingalai kannaga evvirandu
 Omathal ettetu kumpikka unmaiya.

-Thirumanthiram(566)

PRATHYAHARAM:

Orukkal vupathiyai onsothi thannai
 Piriththunar vantha vupathi pirivai
 Karaithu vunarvu vunnal karaithal vul nokkal
 Prathyaharam perumaiyathu amae.

-Thirumanthiram(578).

DHARANAI:

Kona manathai kurikondur keelkatti
 Veenathandu voodae veliyurath than nokki
 Kaanakkan kaela sevi endru erupparkku
 Vaalnaal adaikkum vali athuvaamae.

-Thirumanthiram(581)

DHYANAM:

Nayana mirandum nasimel vaithittu
 Vuyarvela vaayuvai vullae adakki
 Thuyarara naadiya thoonga vallarkku
 Payanithu kaayam payamillai thanae.

-Thirumanthiram(598)

SAMADHI:

Karpanai attru kanal valiyae sendru
 Sirpanai ellam siruttitha paeroli
 Porpinai nadi punarmathiyodu vuttru
 Tharparamaga thagum thansamathiyae⁷

-Thirumanthiram(621)

RAMADEVAR ASHTANGA YOGAM:**IYAMAM:**

Parappa ettuvagai yoganthannai
 Pathivaga arivatharku viparankelu
 Karappa iyamamendra karuvethendral
 Karunaaiudan arivu pooranamai nindru
 Therappa naalvagai yoniyil nandraga
 Senitha eluvagaiyin thottran thiramaikandu
 Veerappa seiyammal thannuyirpol enni
 Viparamudan than irukka yogamatchae.

NIYAMAM:

Aatchappa niyamamathai sollakkelu
 Arulana niyamathin anbai nindral
 Neetchappa niyamathukku urithiyakum
 Neriyaana niyamamathu ennavendral
 Petchappa pematha mounagnanam
 Peranda sarkuruvai tholuthu pottri
 Mootchappa alarudaiya kadachatthalae
 Muthalana atcharathai kettukollae
 Kettunindra atcharatthar saththakodi
 Kirubaiulla manthirangal ellampettru
 Nattientha atcharathal appiyasikka
 Nalamana manthirangal ellamsithi
 Kootiantha kurippudanae erunthukondal
 Koorana niyamamatharku urithiyatchu
 Thaatikamam niyamathukku urithiyanal
 Thanathana asanamum sithiyamae.

ASANAM:

Sithiulla asanathai seppakkelu
 Sivasivaa sivatheetchai thiramaipettru
 Muthi pettra theetchaiyathu thavaraamattran
 Muraiyodae gurumuraiyai muthalaikandu
 Paththiudan upanesa padiyaenindru
 Paramasiva sinthanaiyai pathiyaikandal
 Suthamulla asanamum ithuthanappa
 Surupamulla asanathai tholuthunillae.

PRANAYAMAM:

Nillada shanamendra asanathil
 Neemaganae manathu urithiyaganindral
 Sollada pranayamam sithiyagum
 Sivasivaa pranayamam endrusonnal
 Sollavonna sathiudan theetchaiyagum
 Surupamulla sithiendral manonmanithanappa
 Nallathoru manonmaniyai dhiyanam seithu
 Nalamaga poosithal pranayamaamae.

PRATHIYAKARAM:

Aamappaa praanaayam arinthukondu
 Anthanilai thavaraamal anuttithaakkaal
 Naamappaa sollukirom prathiyaakaaram
 Naduvaana poorananthaanaar kaanpaarkal
 Thaamappaa sollukiren raanraanaathi
 Thayavaana kaayaathi karpangkarpam
 Vaamappaal mathiyaana karpangkondur
 Makathaana pooranathil maruviyerey.

DHARANAI:

Maruviyantha moolamathil vaasikondu
 Maarkamudanang kiliyai yeluppimainthaa
 Karuvi karanaathikalai kattuninraal
 Karunaiyulla prathiyaakaaramaakum
 Tharuvaana prathiyaa kaarangkondur
 Thanmaiyaada ninrathanaal thaaranaiyumaakum
 Thiruvaana thaaranaithaan ennayendraal
 Seppukiren moolamathin vaasi thaaney.
 Thaanendra thaaranaiyai sollakkelu
 Tharuvaana prathiyaakaaranthannaal
 Thenendra moolamathil vaankikondu
 Sivasivaa resakapoo ragamumpanni
 Maanenra kumpakathil ninrukondur
 Mayangaatha theepamathil manathai vaithu
 Konendra avveliyil senruverik
 Kuriyudaney yirukirathu thaaranaiyumaamey.

DHIYANAM:

Aamappa tharanaiyai arinthu antha
 Agandavaeli thanaga arinthukondal
 Namappa sollukirnom dhiyanamagum
 Naduvana dhiyanamathu ennavendral
 Thamappa sagalavisu vasamellam
 Thanalla neendru sangaiyaga
 Pomappa nitkalamai nindraiyaanaal
 Porinthinindra dhiyanamathin porulaikkaela.

SAMATHI:

Kelappa thiyanamathil manadhuraththaal
 Kirubaiyulla samadhiyena sollalagum
 Thaalappa sollukirom Samadhi nermai
 Thanendra thathuvaththai odukki maindha
 Kolappa kudilamendra manadhodukki
 Kuvindhamandhondri paththu koormaiyaga
 Vaalappa mavunamoththu nirasaiyaga
 Mananinaivu dhaan kadandhal samaadhiyamae
 Aamappa ettuvagai yogathirku
 Avaiyad akka ennavendral manameyagum
 Kaamappal kanalpaal kondutheri
 Karuvaana kaayadhi karpangkond
 Thaamappa thannarulai thanae kandu
 Satchithanandhamena arivil nindraal
 Vaamappaal madhiyaana vamurthanum
 Varauthipolarumda magizhndhukollae.⁹

DISSCUSSION:

In the present study, 25 Siddha classic literatures were referred for the compilation of Ashtanga Yogam. Those Literatures are collected from various libraries such as National Institute of Siddha, Govt.Siddha medical college Chennai, Siddha central research institute Chennai.

The following 25 Siddha literatures were reviewed,

1. *Agasthiyarpooranakaaviyam*
2. *Agasthiyarmanthirikakaaviyam*
3. *Agasthiyar paripooranam-1200*
4. *Agasthiyar 1200 ennumperunoolkaaviyam (nankampaakam)*
5. *Agasthiyarsowmiya saagaram-1200*
6. *Agasthiyar 1200 ennumperunoolkaaviyam(erandampaakam)*
7. *Thirumoolarthirumanthiram(paththamthirumurai)*
8. *Bogar 7000-(muthalkaandam)*
9. *Konganavarkadaik kaandam-1000*
10. *EyakoopuennumRamadevarvaithiya kaaviyam-1000*
11. *Agasthiyaramuthakalai gnanam-1200*
12. *Agasthiyar 12000 ennumperunoolkaaviyam*
13. *Agasthiyarpoovavithi 200-theetcha vithi-200*
14. *Agasthiyarparipooranam 400*
15. *Agasthiyargnana kaaviyam-1000*
16. *Agasthiyarpanjakaaviyanigandu*
17. *Agasthiyarpanniru kaandam-200*
18. *Bogar 7000-(erandamkaandam)*
19. *Bogar 7000-(moondramkaandam)*
20. *Bogar 7000-(nankamkaandam)*
21. *Bogar 7000-(ainthamkaandam)*
22. *Bogar 7000-(aaramkaandam)*

23. *Bogar 7000-(ellamkaandam)*

24. *Ramadevarenumyakkoppuvaithiya chinthamani-700*

25. *Ramadevayakkoppusunnak kaandam-600.*

Reviewed Ashtanga Yogam is collected from 10 Siddha literatuers (Sl. No 1-10). There is no evidence in the other 15 literatures (Sl.No: 11-25).

From this review, it is observed that there is a variation in *Ashtanga Yogam* in Siddha literature.

Agasthiyar Ashatanga Yogam:

Reviewed literatures of Sage Agathiyar,

1. *Agasthiyarpooranakaaviyam*
2. *Agasthiyarmanthirikakaaviyam*
3. *Agasthiyar paripooranam-1200*
4. *Agasthiyar 1200 ennumperunoolkaaviyam (nankampaakam)*
5. *Agasthiyarsowmiya saagaram-1200*
6. *Agasthiyar 1200 ennumperunoolkaaviyam(erandampaakam)*

In the above literature, it is described that there are eight limbs of yogam are as follows, Iyamam, Niyamam, Asanam, Pranayamam, Prathyaharam, Dharanai, Dhyanam, Samadhi. Agasthiyar said that the imbs of Ashtanga Yogam is specific and unique in Siddhar Yogam. The limbs and types of ashtanga yoga as per Agathiyar are as follows,

Iyamam-11,
Niyamam-10,
Asanam-9,
Pranayamam-5,
Prathyaharam-6,
Dharanai-6,
Dhyanam-10,
Samadhi-5.

Bogar Ashatanga Yogam:

Reviewed Bogar literature is

1. *Bogar 7000-(muthalkaandam)*

In the above Bogar literature, Bogar said the Eight limbs and its types as follows,

Iyamam-10,
Niyamam-10,
Asanam-9,
Pranayamam-5,
Prathyaharam-6,
Dharanai-6,
Dhyanam-10,
Samadhi-5.

Konganavar Ashatanga Yogam:

Reviewed Konganavar literature is,

1. *Konganavarkadaik kaandam-1000*

In the above literature, Konganavar described the Eight limbs and its types as follows,

Iyamam-11,
Niyamam-10,
Asanam-9,
Pranayamam-3,(Pooragam,Resakam,Kumbagam)
Kumbagam(Sub types)

1. Antara Kumbhakam - retention after inhalation
2. Bahya Kumbhakam - retention before inhalation
3. Kevala Kumbhakam - spontaneous cessation of breath.

Prathyaharam-6,
Dharanai-6,
Dhyanam-10,
Samadhi-5.

Ramadevar Ashtanga Yogam:

Reviewed Ramadevar literature is,

1. Eyakoopuennum Ramadevarvaithiya kaaviyam-1000

In the above literature, Ramadevar explained about the Eight limbs of Yogam as follows,

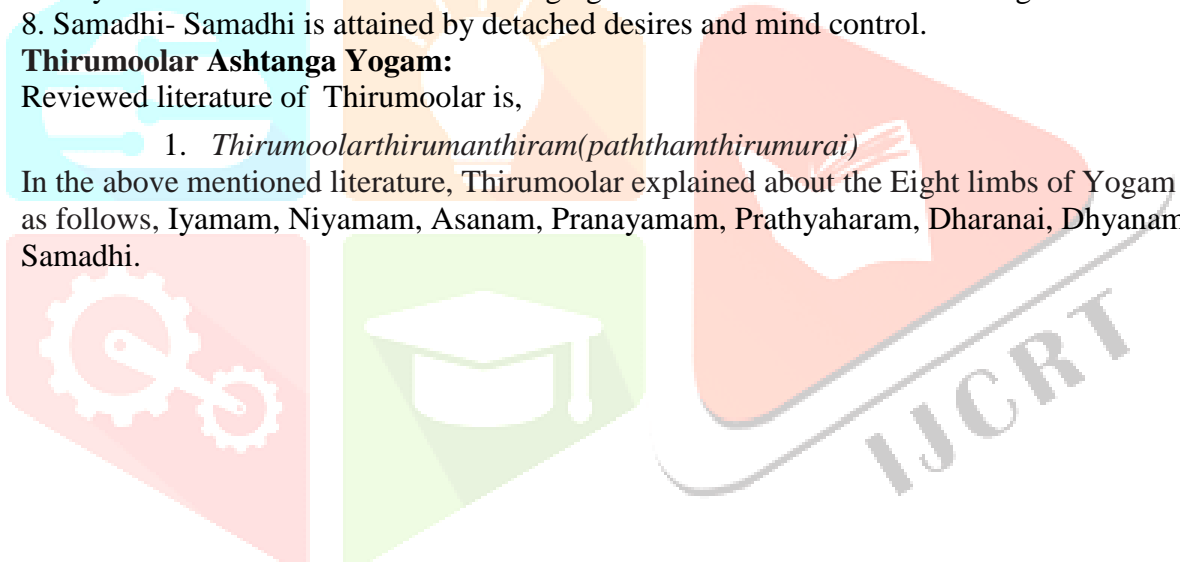
1. Iyamam- Ramadevar said that Iyamam is all about mercy.
2. Niyamam- Following the words of guru with duly respect.
3. Asanam- One should practice the asanam properly by the guidance of the guru with the sustainable thought about pathi (Lord).
4. Pranayamam- Pranayamam should be practiced with the Meditation about Manonmani (Sakthi).
5. Prathyaharam- It is to divert one attention within by controlling the thought processes and desires. It is to be focused within- self analysis to self realization.
6. Dharanai- It is diverting all energies to one focal point.
7. Dhyanam- It is about wisdom and merging ourselves with one focused thing.
8. Samadhi- Samadhi is attained by detached desires and mind control.

Thirumoolar Ashtanga Yogam:

Reviewed literature of Thirumoolar is,

1. Thirumoolarthirumanthiram(paththamthirumurai)

In the above mentioned literature, Thirumoolar explained about the Eight limbs of Yogam are as follows, Iyamam, Niyamam, Asanam, Pranayamam, Prathyaharam, Dharanai, Dhyanam, Samadhi.



CONCLUSION:

In this review, various aspects of Ashtanga Yogam in Siddha literatures were collected and documented. Ashtanga yogam describes the principles and discipline to a peaceful and healthy life. Thirumoolar Ashtanga Yogam is a well known one. But there is a evidence of various aspects of Ashtanga Yogam. It was described by sages Agathiyar, Gonganavar, Bogar and Ramadevar. This study also reveals the antiquity of Siddhar Yogam. The main contribution of this study is to present a comprehensive literature review on the Ashtanga Yogam and it may be useful to enhance the knowledge about Ashtanga Yogam. It will be useful in academic purpose.

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DECLARATION OF COMPETING INTEREST:

None.

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