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 (Vatham), Medicine (Vaithiyam), Yogam (Yogam) and Wisdom (Gnanam). 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), Yogam (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. Yogam: 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 thatthuvas, to attain immortal life and improve the quality of life.

_Siddhar’s science details with 64 kinds of yoga and Ashtanga Yogam is one among them_.

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 _Ashtanga Yogam_.

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

**REVIEW OF LITERATURE:**

**IYAMAM**

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<tr>
<th>AGASTHIYAR -11</th>
<th>BOGAR -10</th>
<th>KONGANAVAR-11</th>
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<th>AGASTHYIYAR -10</th>
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<td>5. Dhaanam</td>
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### ASANAM:

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**PRANAYAMAM:**

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<th>AGASTHIYAR</th>
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<td>1. Pooragam</td>
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<td>Inhalation - Poorakam</td>
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<td>2. Rechagam</td>
<td>2. Rechagam</td>
<td>Exhalation - Rechakam</td>
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<td>4. Sowbeejam (Antar kumbagam)</td>
<td>4. Sowbeejam (Antar kumbagam)</td>
<td>Kumbhakam - process of holding the breath with comfort and ease</td>
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<td>5. Nirbeejam (Bahya kumbagam)</td>
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<td><strong>Inhalation</strong> - Poorakam</td>
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<td><strong>Retention</strong> - Kumbakam</td>
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<td><strong>Antara Kumbhakam</strong> retention after inhalation</td>
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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 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 dhyam*
2. *Shadaadhara dhyam*
3. *Mandala dhyam*
4. *Bramma dhyam*
5. *Tirumal dhyam*
6. *Rudra dhyam*
7. *Deva dhyam*
8. *Viswa dhyam*
9. *Pranava dhyam*
10. *Niradhara dhyam*.

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*. 
THIRUMOOLAR ASHTANGA YOGAM:

IYAMAM:
Kollan Poikooran Kalavuelan Ekkunatham
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
Kamutttra pingalai kannaga evvirandu
Omithal ettetu kumpikka unmaiayae.

-Thirumanthiram(566)

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

-Thirumanthiram(578).

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

-Thirumanthiram(581)

DHYANAM:
Nayana mirandum nasimel vaithittu
Vuyarvela vaayuvai vullai adakki
Thuyarara naadiyae thoonga vallarkku
Payanithu kaayam payamillai thanae.

-Thirumanthiram(598)
SAMADHI:
Karpanai attru kanal valiyae sendru
Sirpanai ellam siruttitha paeroli
Porpinai nadi punarmathiyodu vuttru
Tharparamaga thagum thansamathiyaen

-Thirumanthiram(621)

RAMADEVAR ASHTANGA YOGAM:
IYAMAM:
Parappa ettuvagai yoganthannai
Pathivaga arivatharku viparangkelu
Karappa iyamamendra karuvethendral
Karunaaikut arivu pooramanai nindru
Therappa naalbagai yoniyil nandarga
Senitha eluvaagiyaitho tharaiyaikandu
Veerappa seiyamal thanuyirpol enn
Viparamudan than irukka yogamatchae.

NIYAMAM:
Aatchappa niyamamathai sollakkelu
Arulana niyamathin anbai nindral
Neetchappa niyamathukku urithiyakum
Neriyan niyamamathu ennavendral
Petchappa pematha mounagnanam
Peranda sarkuruval tholuthu pottri
Mootchappa alarudaiya kadachatthalae
Muthalana atcharathai kettukollae
Kettunindra atcharatthar satthakodi
Kirubaiulla manthirangal ellampettru
Nattientha atcharathal appiyasikka
Nalamana manthirangal ellamsithi
Kootiantha kurippudanae erunthukondal
Koorana niyamamatharku urithiyatchu
Thaatikamam niyamathukku urithiyanal
Thanatha asanamum sithiyame.

ASANAM:
Sithiulla asanathai seppakkelu
Sivasivaa sivatheetchai thiramaipettru
Muthi pettra theetchaiyathu thavaraamattan
Muraiyodae gurumuraiyai muthalaikandu
Paththiudan upanesa padiyaenindru
Paramasiva sinthanaiyai pathiyaikandal
Suthamulla asanamum ithuthanappa
Surupamulla asanathai tholuthunillae.
PRANAYAMAM:
Nillada shanamendra asanathil
   Neemaganae manathu urthiyaganindral
Sollada pranayamam sithiyagum
   Sivasivaa pranayamam endrusonnal
Sollavonna sathiudan theetchaiyagum
   Surupamulla sithiendral manonmanithanappa
Nallathoru manonmaniayi dhiyanam seithu
   Nalamaga poosithal pranayamaamae.

PRATHIYAKARAM:
Aamappaa praanaayam arinthukondu
   Anthanilai thavaraamal anuttithaakkaal
Naamappaa sollukirom prathiyaakaaram
   Naduvaana poorananthaanaar kaanpaarkal
Thaamappaa sollukiren raanraanaathi
   Thayavaana kaayaathi karpangkarpam
Vaamappaa mathiyaana karpangkondu
   Makathaana pooranathil maruviyerey.

DHARANAI:
Maruviyantha moolamathil vaasikondu
   Maarkamudanang kiliyai yeluppmaintha
Karuv karanaathikalai kattuninraal
   Karunaiyulla prathiyaakaaramaakam
Tharuvaana prathiyyaa kaarangkondu
   Thanmaiyya ninrathanaaal thaanaiyumaakam
Thiruvaana tharaanaithaan ennayendraal
   Seppukiren moolamathin vaasi thaaney,
Thaanendra tharanaiyai sollakkelu
   Tharuvaana prathiyaakaaranthannaal
Thenendra moolamathil vaankikondu
   Sivasivaa resakapo ragamumpanni
Maanenra kumpakathil ninrukondu
   Mayangaatha theepamathil manathai vaithu
Konendra avveliyil senruverik
   Kuriyudaney yirukirathu tharaanaiyumaamey.

DHIYANAM:
Aamappa tharaanaiyai arinthu antha
   Agandavaeli thanaga arinthukondal
Namappa sollukirnom dhiyanamagum
   Naduvana dhiyanamathu ennavendral
Thamappa sagalavisu vasamellam
   Thanalla neendru sangaiyaga
Pomappa nitkalamai nindraiyanal
   Porinthindira dhiyanamathin porulaikkaelae.
SAMATHI:
Kelappa thiyamathil manadhuraththaal
   Kirubaiyulla samadhiyena sollalagum
Thaalappa sollukirum Samadhí nermaí
   Thanendra thathuvaththai odukkí maindha
Kolappa kudilamendra manadhodukki
   Kuvindhamandhondri paththu koormaiyaga
Vaalappa mavunamoththu nirasaiyaga
   Mananinaivu dhaan kadandhal samaadhiyamae
Aamappa ettuvgai yogathirku
   Avaiyadaka ennavendral manameyagum
Kamappal kanalpaal kondutheri
   Karuvaana kaayadhi karpangkondu
Thamappa thannarulai thanae kandu
   Satchithanandhamena arivil nindraal
Vaamappaal madhyaana 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 paripoornam-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. EyakooptennumRamadevarvaithiya 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. Agasthiyarpnniru kaandam-200
18. Bogar 7000-(erandamkaandam)
19. Bogar 7000-(moondramkaandam)
20. Bogar 7000-(nankamkaandam)
21. Bogar 7000-(ainthamkaandam)
22. Bogar 7000-(aaramkaandam)
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 Ashtanga Yogam:

Reviewed literatures of Sage Agathiyar,

1. Agasthiyarpooranakaaviyam
2. Agasthiyarmanthirikakaaviyam
3. Agasthiyar paripooranam-1200
4. Agasthiyar 1200 enumperunoolkaaviyam (nankampaakam)
5. Agasthiyarsowmiya saagaram-1200
6. Agasthiyar 1200 enumperunoolkaaviyam(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 Ashtanga Yogam:

Reviewed Bogar literature is

1. Bogar 7000-(muthalkaandum)

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

**Ramadevar Ashtanga Yogam:**
Reviewed Ramadevar literature is,

1. *Eyakoopuennnum Ramadevar vaithiya 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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