

Reflections on Agility and Agile Methodology from the ancient Yoga Sutras of Patanjali and other works in Hindu philosophy to illuminate systems thinking and place of human factors in implementing Agile methods

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ABSTRACT

We trace the appearance of the word *agile (agility)* in ancient hindu philosophical works like Upanishads, Vedas, Gita, Life Divine, Savitri, Secret of the Vedas. The epistemology and origins of Agility is studied and then reflected for its relevance in projects where Agile methodology is implemented. We analyse the verses and commentaries on yoga sutras written by Sage Patanjali where agility has been referred and epistemology of agility is probed. We do a systematic literature review of human factors impacting agile methods. We then reflect on the present literature on human factors in agile methods with the impressions from these ancient texts. We compare the methods suggested in the Patanjali's aphorisms to modern thought and work done in contemporary literature like that of Polanyi (philosophy), Miroff (analytical) and David Rock (practical). This article aims at providing a systems thinking approach to Agile thinking and traits found in ancient texts to capture the agile epistemology. The article concludes with conditions favorable to agile methods and those which are non-favorable.

Keywords: Agile, Patanjali, philosophy, strategy

Introduction

The word 'Agile' has been popular in project management practices. However, though Agile methodology has been popular, its acceptance and practical implementation has also been under criticism. We look at Agile practices from an epistemological viewpoint and its roots in some of the ancient hindu religious texts and works of contemporary writer Sri Aurobindo's Life Divine, Savitri and Integral Yoga. We also reflect on nature of tacit knowledge expounded by Michael Polanyi. The research tries to throw light on the relation of human factors and their impact on agile methodology. We therefore do a literature review of works done in the field of human factors and agile methodology. Then we reflect from the findings in hindu texts.

Agile and Agility

The two words occur interchangeably in literature. Agile means to be able to move quickly and easily e.g. the way a monkey moves. Agility is the ability to be agile i.e. move quickly and easily. In project management it is a method of breaking the project into phases and iteratively reassess and adapt.

Literature Survey

The word appears in verse of Rig Veda 8.49.8 as

अजिरासो हरयो ये त आशवो वाता इव प्रसक्षिणः । येभिरपत्यं मनुषः परीयसे येभिर्विश्वं स्वर्दृशे ॥
अजिरासो हरयो ये त आशवो वाता इव प्रसक्षिणः । येभिरपत्यं मनुषः परीयसे येभिर्विश्वं स्वर्दृशे ॥

ajirāso harayo ye ta āśavo vātā iva prasakṣiṇaḥ | yebhir apatyam manuṣaḥ parīyase yebhir viśvaṁ svar dṛṣe ||
"Agile and swift are your steeds, overpowering like the winds; with which you encircle the race of Manus, with which he whole heaven becomes visible."

In the verse stated above, some words are giving a “tacit” impression of *agile* i.e. Steeds, swift, wind. It again appears in the hymn on Maruts Book 6 of Rig Veda Hymn LXVI (Griffith, 1896) as “*Even those who bear the brave bold name of Maruts, whom not the active quickly wins for milking. Even the liberal wards not off those fierce ones, those who are light and agile in their greatness*”

(Patnaik, 2021) illustrates how Rig Veda speaks on collaboration and aspiration.

(Marut, 2021) traces the roots of the word Agile in Sanskrit and highlights the use of the letter 'ळ' interchangeably with 'ह' in devnagri and 'ल' in Marathi and र, द in Sanskrit, the root of Marathi and Hindi. The word therefore becomes अजिर (Sanskrit word) (अज् + किरन्) which means an object of sense, air, wind implying vitality or vigor. The prefix अज् signifies to drive, to propel, throw.

(MacDonell, 1898) Vedas have the hymns of five elements agni (Fire), ap (water), vyu (air), prithvi (earth) and akash (space). The element agni has the prefix अग् which is from the root अज्.

(Mother, 1978) mention about 4 austerities “The tapasya or discipline of beauty will lead us, through austerity in physical life, to freedom in action. Its basic programme will be to build a body that is beautiful in form, harmonious in posture, supple and agile in its movements, powerful in its activities and robust in its health and organic functioning”.

(Aurobindo, 2003) describes on karmayoga giving analogy with a flower , comparing the body with a flower and the stem with our soul. The author goes further to state that the soul is the foundation and body the fragile and transient superstructure. Then he mentions about *prakriti* or nature and how it works on the body through the 3 gunas *satva*, *rajas* and *tamas*. In the early stages of evolution man is a slave of its senses. The author mentions that in this stage *tamas* dominates and though man's senses are keen and he has a strong, hardy, agile body for self-preservation, in absence of any stimulus, it is found inert and indolent. The author further compares the Vedantins and scientist's view of achievement stating that for the former a small step in real path i.e separating the life process from the material workings is far a great achievement than most airy achievement in scientific discovery which is merely like a strong and agile prisoner.

(Valmiki) in Valmiki Ramayana - Bala Kanda in Prose Sarga 30, while killing *mareecha* agile *Rama* fitted the arrow *manava*. This inner significance shows the quality of agility as a godly quality.

(Rupenaguntla, 2020) *asvarudhadhistitasva kotokoti bhirvrta* meaning you are surrounded by crores of horses controlled by goddess *asvarudha*. *Asvarudha* is a goddess in *tantra* an ancient hindu scripture pictorially represented by a goddess mounted on an *agile* horse. She is a name for goddess *lalitha*. The horse signifies senses of action which like unruly horses run here and there. The goddess *lalitha* in form of *prna* or life force controls these horses. The goddess therefore is one who can tame these *agile* horses, hence more agile than the horses.

The above references indicate agility or agile being a quality required for evolving spiritually a term connected to life force and godly qualities.

Patanjali Yoga Sutra and the word's agility's intrinsic impressions in the text

(Wujastyk, 2011) The sutras were compiled in early CE and comprise of 196 sutras as per BKS Iyengar. They are built on *Samkhya* notions of *purush* & *prakriti*. (Larson, 1998) informs that epistemology of the system of yoga relies on 3 means of gaining knowledge viz: *pratyakha* (perception) i.e going to the mountain and seeing it with your eyes, *aumana* (inference) i.e. conclude from logic that such a mountain exists and *aptavacana* (testimony /authority of a seer or reliable source). The sutras are divided into Samadhi pada – 51 sutras, Sadhana pada – 55 sutras, vibhuti pada – 56 sutras and Kaivalya pada – 34 sutras.

In the Samadhi pada it declares : *yogah chitti-vriti nirodhash cha* i.e restriction of fluctuations in mind-stuff is yoga. It can be explained with an allegory with a lake. The mind stuff is like the lake surface and water in the lake. Our thoughts are like pebbles which thrown into the lake create ripples and we cannot see the bottom of the lake. By *yoga* the ripples on the lake can be subsided and one can see the bottom of the lake. (Sutras, n.d.) mentions calmness as superior strength to activity. To calm the mind is to have *satvas* rather than *rajas* and *tamas*. Here we find the opposite of agility. The author further states that *ekagrah* or concentration is what brings in *Samadhi*.

Patanjali then goes on to classify the *vrittis* or modifications stating that they may be *painful* or *non-painful*. The seer resides in the unmodified state but we identify him with the modifications.

Aphorism	Meaning	Implication on agile epistemology
6. प्रभाणि वनमय णवकल्पणनद्रास्मत् म् ॥ ६॥ –	The modifications are: right knowledge, indiscrimination, verbal delusion, sleep, and memory.	The means to subsidence of the modification is given through a method, which is not agile but structured. The next sutra has a sense of <i>agility</i>
12. अभ्यासवयै ाग्माभ्या ं तणियोध् ॥ १२॥	The control is by practice and non-attachment.	
13. तत्र णस्थतौ मन्नोऽभ्यास् ॥ १३॥	Continued practice is advised.	i.e. consistency and repeated effort, which needs <i>agility</i> .

21. तीव्रसवं गे ानाभ अ् सि ॥ २१॥	Success is speeded for the extremely energetic	This again presents an indication of <i>agility</i> .
30. व्याणधस्त्यानसंशमप्रभादारस्या णवयणतभ्राणन्तदशनय ारब्धबणू भक - त्वानवणस्थतत्वाणन णचत्तणवन्ने ास्तडे न्तयाम् ॥ ३०॥	Disease, mental laziness, doubt, calmness, cessation, false perception, non-attaining concentration, and falling away from the state when obtained, are the obstructing distractions.	This sutra is important as it gives the hurdles to attain calmness. If observed these are also the reasons to be <i>non-agile</i> .

48. ऋतंबया तत्र प्रांता ॥ ४८॥

rtanbhara tatr prajna

49. श्रुतु ानभु ानप्रांताभ्याभ अ् न्यणवषमा णवशषे ाथत्वय ात ॥ ४९॥

shrutanumanaprajnabhyam anyavishayaa vishesharthatvat

The knowledge from the *Samadhi* just mentioned is of a much higher order, than that gained from testimony and inference is about common objects.

The next sutras are *sadhna pada*.

We thus see that the system proposed by Patanjali is to a state where agility comes on its own, but to attain it first a reverse process to remove hurdles which impede agility is to be followed i.e. the apparent agility is fluctuation / distraction and the subsidence of these lead to a state where agility comes naturally as a consequence. We will see how this is expounded in the *sadhana pada*. It provides the preparation for yoga and surrender of fruits to Lord. It prescribes the practice of Samadhi and minimising the pain-bearing obstructions viz: ignorance, egoism, attachment, aversion, and clinging to life. If we look at *agility* these are the same obstructions, which makes a person bound and devoid of enthusiasm.

Aphorism	Meaning	Implication on agile epistemology
7. सखु ानशु मी याग् ॥ ७॥ 8. दुखानशु मी िषे ॥ ८॥ 9. स्वयसवाही णवदुषोऽणन तथारूढोऽणबणनवशे ॥ ९॥ 11. ध्यानहेमास्तित्तम् ॥ ११॥ 24. तस्य हते यु णवद्या ॥ २४॥ 26. णववके ख्याणतयणवप्त्वा हानोनाम् ॥ २६॥	The sutras state that attachment is founded on pleasure and aversion on pain. These two opposing forces keep one bound, These sutras state that Ignorance is its cause and the means of destruction of ignorance is unbroken practice of discrimination. Then is proposed the structure to attain this the eight limbed yoga. In these those which refer to agile behaviour are repetition of mantra, contentment bringing superlative happiness, cheerfulness of mind.	The apparent agility to clinging to either and that to life like a monkey is actually an illusion to attainment of agility. It also prescribes the culture of opposites to get freed from these obstructions.
49. तणस्मन स् णत श्वासप्रश्वासमोगणयतणवच्छदे ॥ प्रांतामाभ् ॥ ४९॥ 53. धायिसुच मोम्मता भनस् ॥ ५३॥	Controlling the motion of the exhalation and the inhalation follows after this. The mind becomes fit for <i>Dharana</i> .	The verse and till verse 52 refer to <i>prayanama</i> and <i>prana</i> which was referred to above in <i>lalitha sahasranama</i> and by the analogy of horses and <i>agility</i> . This is a condition suitable to bring agility. As the commentary states, it brings for the supreme control of
It then goes to the 3 rd part or <i>vibhuti pada</i> , in this the three stages of <i>dharana</i> , <i>dhyana</i> and <i>Samadhi</i> are explained		

10. तस्य प्रशान्तवाणहता सस्कं ायात ॥ १० ॥		organs.
32. कू भनय ाड्या ंस्थमै भय ॥ ३२ ॥		This sutra explains how this state can be stabilized viz Its flow becomes steady by habit. The flow of this continuous control of the mind becomes steady when practices day after day and the mind obtains the faculty of constant concentration. Which is the state of agility.
47. रून्नावाण्मफरवज्रसंहननत्वाणन कामसन्नं त ॥ ४७ ॥	On the nerve called Kurma (comes) fixity of the body. When he is practising the body is not disturbed The glorifications of the body are beauty, complexion, strength, adamant hardness.	Both these provide opposite of agility.

This section though provides the process of agility actually shows the pitfalls and fall before attainment of agility. The last section *kaivalya pada* or chapter of Independence is how *agility* is gained is expounded.

Knowledge and its acquisition by Michael Polanyi and reflection of the Patanjali aphorisms

(Polanyi, 1966) cites Gestalts psychology which demonstrated that we may know a physiognomy by integrating particulars by integrating particulars without being able to identify these particulars. He then recasts this into a tacit thought. He then by a shock experiment illustration highlights the *semantic aspect* of knowing and the *ontological aspect* of knowing. He uses the terms “proximal” and “distal” as two aspects of tacit. The author explains that research starts from a problem and in this respect on quality of the problem he cites Platos *Meno* paradox which says that to search for a solution to a problem is absurdity, for either you know what you are looking for, then there is no problem, or you do not know what you are looking for, and then you do not know what you are looking for, and then you cannot expect to find anything. The solution which Plato presented to this paradox is remembrance of our past lives. In the *vibhuti pada* Patanjali yogasutra states

18. सस्कं ायसांत्कयित न् वू जय ाणतां ानभ ॥ १८ ॥

sanskarasakshatkaranat poorvajatiijnanam

which means by perceiving the impressions, knowledge of past life.

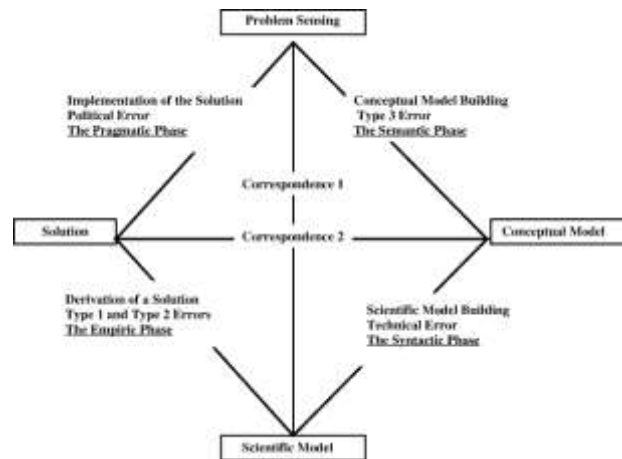
Each experience that we have comes in the form of a wave in the mind stuff, and this subsides and becomes finer and finer, but is never lost. It remains there in minute form, and if we can bring this wave up again, it becomes memory. So, if the Yogi can make a Samyama on these past impressions in the mind, he will begin to remember all his past lives.

The solution of Plato however is not accepted in scientific community. As a result people spend huge time and effort in solving problems which are meaningless unless we solve the *Meno* paradox. In fact Patanjali had answered this question and provided a tool to access the past lives. Polanyi solves this with his *tacit* knowledge by stating that this knowledge contains intimation of something which may be yet discovered.

Polanyi explains the concept of *emergence* and which is a core concept in systems thinking. We therefore reflect his thoughts with Patanjali's aphorisms.

18. सस्कं ायसांत्कयित न् वू जय ाणतां ानभ ॥ १८ ॥

sanskarasakshatkaranat poorvajatiijnanam



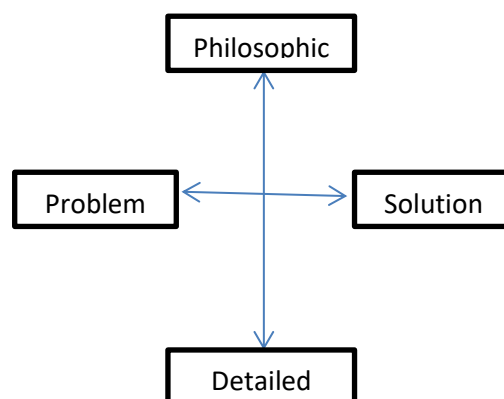
This *sutra* says that by perceiving the impressions, comes knowledge of past life. To explain this further, with each experience that we have comes in the form of a wave in the *Chitta*, and this subsides and becomes finer and finer, but is never lost. It remains there in minute form, and if we can bring this wave up again, it becomes memory. So, if the *Yogi* can make a *Samyama* on these past impressions in the mind, he will begin to remember all his past lives.

Polyani also explains the way to acquire knowledge. We find an analogous explanation in Mitroff's Diamond Model of scientific enquiry. Below is the diagrammatic representation.

Quite Leadership and its application by David Rock and reflections of Patanjali Aphorims

(Rock, 2006) in his book *Quite Leadership* cites a six step transformational model. We compare David Rock's approach with Mitroff's Diamond model of scientific enquiry and Patanjali's approach to knowledge. David Rock's approach which draws inspiration from research done by americans in psychology and other works like *Blink* (Gladwell) , *The speed of thought* (Gates), *Emotional Intelligence* (Goleman), *Flow* (Csikszentmihalyi), *Good to Great* (Collins), *The inner game of tennis* (Gallwey), *The mind and the brain* (Schwartz), *One Minute Manager* (Blanchard), *On Intelligence* (Hawkins), *The Solution Focus* (Jackson and McKergow). The reason for this comparison is to understand the power of the *sutras* in epistemological understanding with a practice based approach of David Rock instead of a pure philosophical enquiry of Polanyi and like.

Rock refers to the iceberg model which refers to the subconscious and conscious, the visible and invisible. Patanjali Yogasutra provides the analogy of the lake and vrittis in this regards. The author goes on to explain how the old habits and hardwiring is difficult to untangle and easier to create new wiring by creative effort. The Yogasutras refer to the past and future and gives a method to attain knowledge by *Samyama*. The author doesn't dwell with how the past may affect the new wiring, though the sutras address both in an integral manner. In Quite leadership the author stresses on conversation as it's a practical guide to effective leadership. The sutras on other hand provide a mix of structure and impact, by the 6 limbs of yoga and then *dhyana*. Rock highlights *intent and impact* which is similar to the method of Patanjali. The communication of Patanjali is not verbal but and internal experience to attain knowledge. Rock, in his reference to communication, which is verbal provides the following 2x2 :



This may be compared to the Diamond model of Mitroff scientific enquiry and the similarity may be observed.

The author though tries to stress the importance of solution focussed method. The sutras inform about *likes and dislikes* and how these are colored fluctuations. Rock is actually highlighting the colored vritti and accentuating the *likes* which he calls positivity.

The six steps highlighted by the author are Think about Thinking i.e let the other person do the thinking and the leader should probe the person to think. The sutras give the analogy of the lake and the stone and observe the fluctuations. Rock is trying to explain how to lead it is important to bring this person to that state of an observer. He therefore give the analogy of forest and the trees and hence not dwell into details but to focus on solution, i.e the *likes* of the vrittis. The sutras however, give an advanced version of the method by going beyond *likes and dislikes*. Rock explains how the problem focussed approach and detail oriented conversation is negative and solution focused and birds eye view or systems approach is preferred. This is again the *likes and dislikes* of the fluctuations informed by *Patanjali*. Rock also give example of Ask-Tell Quadrant to explain this and hence highlights the observer view to solve problems. In this context he explains how it is important to *stretch*. This portion is important with respect to *agility*. One has to be agile to stretch. Like iterations in agile project management states. The sutras of *Patanjali* also mentions the repetitive behaviour to bring the structure of 8 limbed yoga into a discipline. This is lower nature of *agility*. Rock explains how optimum stretch is effective, over stretching causes stress. He cites the work *Flow* in this regards. The sutras give the 8 limbs of Yoga where they discipline the mind with some methods. The optimum stretch as we may say. The author also explains how potential, impedance and performance are related. How our inner voice stops or impedes us and how by focussing on positives, generating new wiring in brain this may be overcome. The iceberg is again cited here. The author highlights Listening skills and speaking with intent. He explains how we use filters, hotspots, details and agenda in our conversation and hence get derailed from our goal, very similar to *vritti* which the sutras explain. Like the 6 limbs of yoga and methods in the *sutras* the author suggests his methods of conversation. The author of *Quite leadership* stops without illustrating the results of the actions of such conversations. The difficulty is that what Rock falls short of is giving an objective and hence reliable system to knowledge. *Patanjali* on other hand moves forward to explain what is termed *mutations*. In *kiavalya pada*, the *sutras* inform

2. जात्यन्तयन्नणियाभ् प्रकृत्यान्नयू ात ॥ २ ॥

jatyantaraparinamah prakrityapoorat

3. णनभत्तभ अ प्रमोजकं प्रकृ तीना ं वयिबदे स्त ुतत् णेत्रकवत ॥ ३ ॥

nimittam aprayojakan prakritinan varannabhedastu

tatah kshetrikavat

In the above aphorisms Patanjali has explains that powers come first, sometimes by chemical means, or by mortification. He then builds up stating mutation into another species. In the next aphorism he further explains with an analogy of farming. When a farmer irrigates his fields, the water is already in the canals, only there are gates which stops the water from flowing. The farmer opens these gates, and the water flows in by itself, by the law of gravitation. Analogous to this, all human progress and power are already existing; the perfection in every man's nature is inherent, only it is barred. When we take the bar off, it rushes nature.. This is contrary to the theory of competition propagated by the western thinking. In fact in *Quite leadership* the author is indicating about probing the person and not putting him under pressure, which competition does. The probing is like opening the gates in *Patanjali's* analogy. However, mutation into a new species is not expounded in *Quite Leadership* which the aphorisms go forward and expound.

Literature survey of Agile Methods and human factors

(Antonov, 2011) refers to meditative training as a way to make the individual consciousness agile and strong. (Moran, 2014) explains how risk management in agile projects may be passive and misunderstood. The propose a process of transparency, flow and balance to capture the essence of agile approach to risk management. (Krasteva & Ilieva, 2008) bring out the shortcomings of agile methods viz . Ownership of the products and agreement to follow management methods. Other disadvantages informed by (Buric) maintenance of documentation, heavy dependence on user involvement, work quality and implementation in large team. (Wigfield et al., 2013) informs that of the agile methods put a premium on having highly efficient team of people. The method work best, if at all, with first-rate, versatile, disciplined developers who are highly-skilled and highly motivated. Its not good enough to have skilled and developers who are fast, but with exceptional discipline with someone sitting beside them watching every move. The author also puts forward the aspect of scaling up. When the number of developers is 12-15 its fine, beyond 15 agile doesn't work properly. Further the lines of codes till 250 can be manageable, but when it runs into thousands, agile methods are not suitable. (Chagas et al., 2015) researches and informs that Trust, communication and collaboration are the most important factors in agile projects. (Kropp & Meier, 2016) explains how living upto agile methods expectations are not easy and only few experienced companies can tend to follow agile practices. The difficulty being application of collaborative practices. (Lenberg et al., 2015) concludes customer relations and communication as important human factors and the quantitative analysis proved group and organizational aspects more important than individual aspects. (Sutharshan, 2021) studies and provides a cultural dimension in agile methods in addition to human factors. These included : Individualism or

Collectivism, indexes like Power distance, Uncertainty avoidance, Time and Context. (Colonese, 2016) proposes a Myers–Briggs Type Indicator (MBTI) tool to understand and implement agile methods trying to dispel inhibitors which prevent application of agile methods successfully. The author cites human factor as the weakest link. (Bergmann & Karwowski, 2019) provides a literature review of works in agile project domain, it compares traditional to modern project management and recommends Agile project management dimensions which could impact project success. (Trzeciak, 2020) identifies human factor as a key risk factor in agile projects.

(Nicholas Bloom, 2017) present a model for testing if certain management practices are a technology. They test if management practices contribute to Total Productivity Function and compare this with management as design which by contrast treats management as a contingent feature rather than factor responsible for increasing output. They successfully demonstrate that management practices have the nature of a technology. The *Patanjali* aphorism may be treated in a similar way as a technology of the mind.

Reflection of literature survey and epistemology of Agile:

We now reflect the knowledge acquired from ancient texts and their comparison with contemporary modern philosophers and authors on the literature on human factors in agile methods. As seen from the ancient texts specifically *Patanjali's* aphorisms that agility and agile are appearing implicitly and explicitly in the works and one of the qualities of conscious behaviour. We also see that the modern psychology based study have a similar reflection. From this when we reflect on the works done in agile methods and human factors, we find cultural hurdles in implementation of the methods as quite prominent. We also see that literature shows collective aspects to be more important than individual aspects. Furthermore, the team sizes are small and scalability becomes an issue. The method requires high level of collaboration, understanding the team and high communication. As team size increases this method becomes difficult. Dedication required is very high and being iterative, this becomes cumbersome. Here, when reflect from the aphorisms and Quite leadership of David Rock, we find that to make this successful, high level of empathy is required. Further the process has to be observer based but not in minute details but on critical points. The skill level has been cited as high, but prior to that what is required is a *mutation* of the members to move from individual to collective behaviour. To do this, the individual needs to get to an observer based model and trust in the team to be very high. This would lead to a large scalable agile team being successful. In the *Patanjali's* sutras we find a method being put forth which is a combination of restricting and subsiding some tendencies and evolving a new mutated tendency or quality, thus changing from individual to collective and from a systemic to a natural flow of nature. The inhibitions to agility are therefore to be curbed and those supportive are to be generated by a *mutation*. This means a change of state of the team from just a combination of individuals. As Sri Aurobindo states, the present small team is like the agile prisoners which is unable to scale up as it works in constraint. Only after mutation of the members is the scale up possible. Which he calls *loksangraha*.

Limitations and future research

The work is a comparative study of ancient texts and contemporary works in epistemology and project management. The work has not been able to complete the definition of *mutation* in agile teams and how to identify these mutations. The mutations will be central to scaling up of agile teams and this transformation will not be a software or hard skill but a mental skill. The research needs to be extended to expound how to identify these mental skills and their impressions. It is a matter of future research to bring this thought to a practical implementation level

Discussion

In this article we have traced the origins of the word agility and agile in ancient hindu texts and find that the word is related with godly qualities and that of speed and energy. We then analyse the presence of the word in *Patanjali's* aphorisms. The different sutras show how from a constrained state of illusions the mind stuff is illuminated to a different state *agile* conscious state to become fluid and spontaneous through *samayana*. It is a technology to evolve from the mundane existence to an *agile* existence. We then compare it with the work of Michael Polanyi and David Rock. Polayni and Rock both stop short of a conclusion. While Polanyi proposes the concept of emergence and systems thinking, he cannot untangle the *menos* paradox but finds a detour through tacit knowledge or a reflective method of understanding the unknown. David Rock also expounds the empathy and reflective stance but concludes in a subjective manner with a 6 step method. Rock also takes a detour through a communicative method to create new wirings and not changing old wirings. *Patanjali* resolves the paradox and gives a route to change the old wirings. He explains this by mutation. Our article then explores the works done in human factors and agile domain and identifies some shortcomings for which agile practices have not been successful. The article then reflects on the sutras and their connotations on these shortcomings. We also infer that *agile* methodology is a higher order practice and the method of *Patanjali* provides the means to attain this state of higher order. Hence the lower order agile practice will only have a limited action within its constraints. To attain the higher order, first a structure to

restrict the non-agile faculties is to be cultivated. After practice and repetitive reinforcement the seamless flow and agile state can be attained. In this regards we may also note the lower order agile practices are also understated. A 12-15 team size can be scaled up with *prana* flow and harmonious coordination. However, the mutation will be required for a higher order agile practice. The article provides a way to approach agile methods in a new perspective. We suggest agile to be implemented not in short high speed projects but large long term projects and try to scale up. This can be done with a step by step mutation of team. We strongly feel that agility cannot be a function of time but a patient endeavour by mutating the nature of the members which is only possible over time. Once the mutation happens, the only way forward is a natural scale up.

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