CHAPTER 11

LIMITATION

The limitations of the qualitative analysis and the brief quantitative study on the clinical application of the yoga sutra have been mentioned in the reports of the respective studies above.

The limitations of the work itself is that like other hermeneutic and phenomenological research it may not produce generalizable and empirical data. The data generated through interpretation of meaning will have a subjective bias and dependent on the knowledge and experience of the researcher. There are difficulties in ensuring that pure hermeneutic phenomenological rules applied as defined in the philosophical tradition from which hermeneutics is derived.

This hermeneutic study is more a study of the process of yoga as elaborated in the work of the Yoga Sutras of Patanjali and does not focus much on the outcomes as is expected and followed in quantitative research. The research is descriptive and the focus is mainly on the process, meaning and understanding rather than generalizations. An attempt at outcome study has nevertheless been made in the form of a small clinical study using a mind-body intervention program called PRAYOGA based on the principles of Ashtanga Yoga and has been discussed.

Hermeneutic phenomenology as a method of interpretation in the context of English language used in this research has its limitations. The original hermeneutic method comes from German philosophical traditions and the body of original methodology is in the German language. Translations of the methodology into the English language were studied and used which may not have captured the true essence of the German works. Nevertheless the basic principle has been captured in terms of the process and application.
Like other phenomenological and qualitative studies, policy-makers may not give adequate credibility to a descriptive study even though there are demonstrable effects.

The work is highly qualitative with a small clinical quantitative data. The primary instrument of the data collection and analytic process is the researcher himself. This may be seen as contributing to subjective bias. The work is a product of the lived experience of the researcher and an attempt at application of the basic tenets of Patanjali Yoga Sutras in his own life and therefore a report of a life-world experience (*libenswelt*).