

# History and Philosophy of Yoga



# Prehistoric Epoch (?-1800 BC)



## Vedic Epoch (1800 BC -1000 BC)

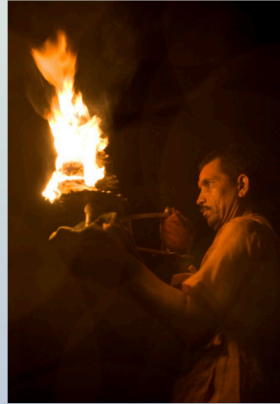
*Vedas recorded, Mahabharata revealed.*

*We find the cultural roots of yoga and the Samkhya philosophy.*



# Brahmanic Epoch (1000 BC - 800 BC)

*Ritualistic, fundamental, hierarchical*



# Upanishadic Epoch (800 BC - 500 BC)

*Brahman resides within*

# Gita Epoch (500 BC - AD 200)



*Inner Technology, Devotion, Wisdom.  
Ramayana, Bhagavad Gita*



# Classical Epoch (AD 200 - AD 800)

Six Schools of Yogic Philosophy already established.

## VEDANTA

Emphasis on Internal experience of ritual

Attention to the nature of Meditation

Integration of the concept of right action within the Oneness of creation =

Advaita - non duality

## SAMKHYA

Stresses the use of mental discrimination and analysis.

Dvaita - philosophy of duality. The soul is separate from the whole, seeking to reunite itself with source.

## YOGA

Newest school of philosophy. Took from both vedanta and Samkya.

Moving more into the experiential.

Recognized the oneness but uses the duality / polarities in order to lead one back to Oneness



Classical Epoch (AD 200 - AD 800)

# PATANJALI

Rishi Patanjali was the author of the Yoga Sutras.

He established the philosophical basis of the practice of yoga for the people of his time.

Sutras or aphorisms - brief phrases that encapsulate the deep and vast wisdom expressed in them.

# Patanjali's First Instructions

- Now, instruction in Yoga.
- Yoga is *quieting* the thought-streams of the mind.
- Then the seer dwells in his own nature.
- Otherwise he is of the same form as the thought-streams.



Spiritual Peace is attained by  
Samadhi, by silencing the mind, the ego

“Conquer your mind, Conquer your reality”

# The Eight Limbs of Yoga

- Yamas -abstentions (earth) – habits
- Niyamas - disciplines (water) – emotions
- Asana - posture (fire)
- Pranayama - breath (air)



- Pratyahar - (ether) control of the senses
- Dharana - concentration
- Dhyana - meditation
- Samadhi - inner silence

# YAMAS

- Ahimsa (non-hurting). Compassion, patience, love for others, self-love, worthiness, and understanding
- Satya (truthfulness). Honesty, forgiveness, non-judgment, owning feelings, loving communication, letting go of masks."



- Asteya (non-stealing). Right use of resources, letting go of jealousy, cultivating sense of self- sufficiency and completeness. Generosity
- Brahmacharya (sensory control). Channeling emotions, moderation
- Aparigraha (non-possessiveness). Fulfilling needs rather than wants.

# NIYAMAS

- Shaucha (purity). Evenness of mind, thought, speech. Purity of body.
- Santosha (contentment). Gratitude, acceptance, calmness with success or failure.

- Tapas (purification, zeal). Determination, willingness for practices.
- Svadhyaya (self study). Reflection, meditation, expanding knowledge.
- Ishvara pranidhana (devotion, surrender). Faith, dedication.



# YAMAS

AHIMSA - non harming

SATYA - truth

BRAHMACHARYA - moderation; self discipline

ASTEYA - non stealing, generosity

APARIGRAHA - non grasping; letting go

# NIYAMAS

SAUCHA - cleanliness

SANTOSHA - contentment

TAPAS - commitment, purification

SVADYAYA - self study

ISHVARA PRANIDHANA - surrender to a higher power

# Patanjali's bits of Wisdom

There are two types of thoughts: ones that create suffering and ones that free one from it:

“I am the doer vs. I don't do anything”

True knowledge can be obtained by:

- direct perception
- deep understanding
- testimony of scripture

The life of a Yogi requires simplicity, practice (sadhana) and devotion, dedicating one's efforts and results to the Divine.

The obstacle to obtaining the objectives of yoga are:

- ignorance
- egoism
- attachment ( desire)
- hatred (pain)
- desire for material things