

HISTORY OF YOGA



INTRODUCTION TO YOGA

- The Sanskrit term “Yoga” or Yog is derived from the root word “Yuj” meaning to yoke, harness or join together. The literal meaning is *union*. Moving from the gross to the subtle. Moving from the physical to the ethereal. Moving from the individual to the cosmos.
- It’s a gift from the ancient spiritual masters and the knowledge is for everyone.
- India is a holy land of diverse culture linked to deep-rooted spirituality through the deific power of many divine souls, saints and yogis. Through their true knowledge, the glorified souls had revealed many presiding truths.
- People across the world and from distinct religious backgrounds believe that India has the mystical power to heal the fatigued soul. The incredible hidden treasure of mind has been unfurled by the sages, who lived on this spiritual land over centuries.

DEVELOPMENT OF YOGA

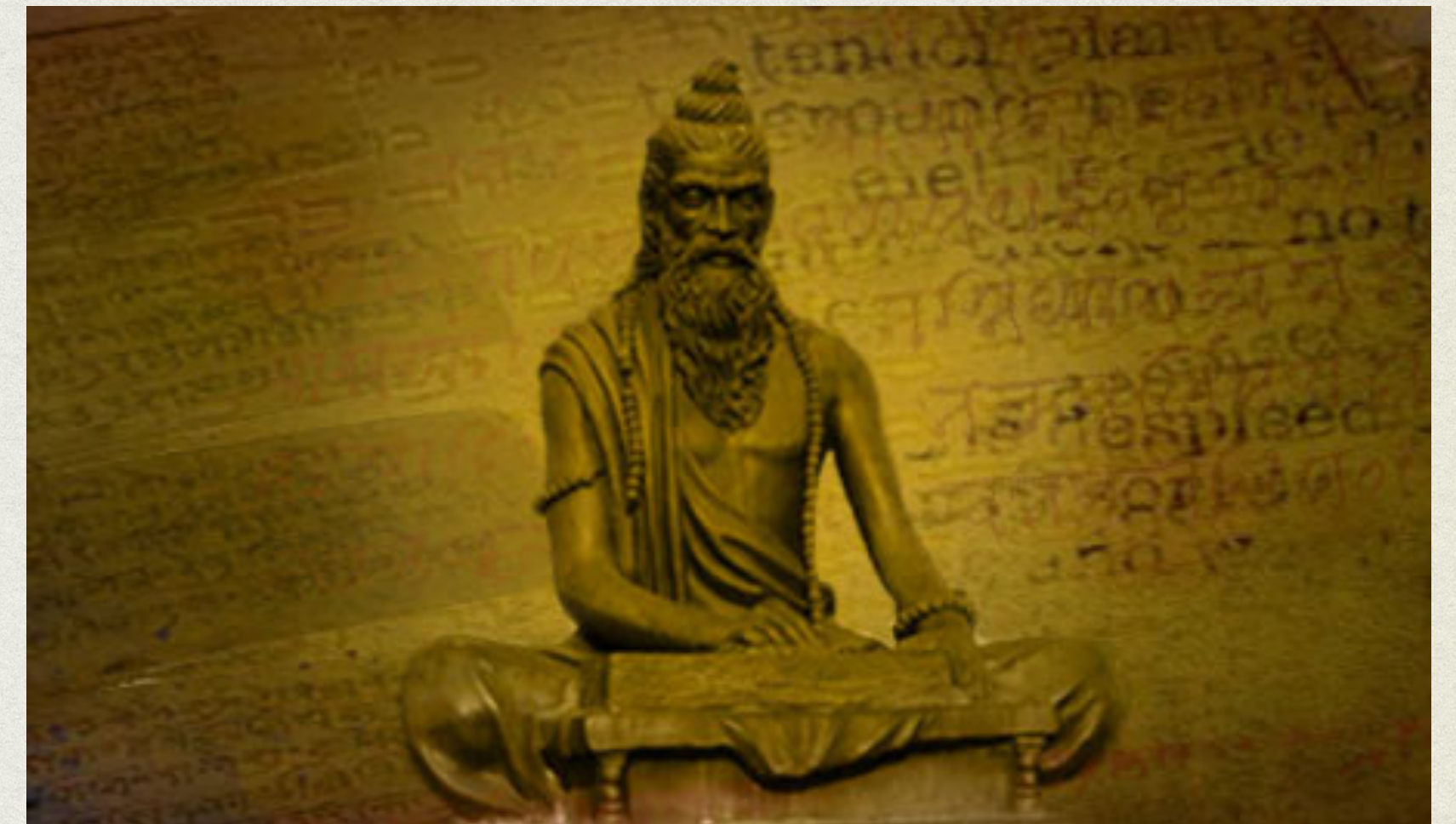
It is believed that Yoga existed at the very dawn of civilisation, even before structured religion and religious doctrines, as we know them today originated. In yogic lore, Lord Shiva is considered to be the first yogi or *Sadashiva* and the first *Guru* (Adi Guru). It is believed that he disseminated his knowledge and learning to seven learned men known as the saptarishis. They in turn, spread this knowledge in seven different directions covering diverse religions - knowledge that humans can evolve beyond their physical limitations.

Most of the knowledge in the pre-medic times was passed on orally. The earliest mention of this contemplative tradition is found in the *Rig Veda*, the oldest surviving literature. The seals and fossil remains of Indus Saraswati Civilisation with yogic motifs and figures performing yoga substantiate the presence of Yoga in ancient India (see origins of yoga slide).

The earliest mention of the practises that later become a part of yoga is found in the oldest Upanishad Brihadaranyaka (700 BCE) - the practise of Pranayama finds a mention in one of its hymns. The famous dialogue, Yog-Vajnavalkya mentions asanas, numerous breathing exercises for cleansing the body and meditation.

MAHARISHI PATANJALI

- Patanjali is a saint who is believed to have lived some time during the 2nd - 6th Century BCE.
- Known for his treatise on Yoga, titled 'Patanjali Yoga Sutras' - he was not only an authority on the Science of Yoga, but was also a scientist and a doctor whose clarity and wisdom was remarkable. He has 'compiled' all the knowledge of Yoga.
- Tradition says that Patanjali was also the author of the treatise "Mahaabhaashya," an ancient treatise on Sanskrit grammar and linguistics.



“Yoga means stillness of mind and freedom from oscillations and various mental processes.”

-Maharishi Patanjali

ADI SHANKARACHARYA

- Adi Shankaracharya, who lived around early 8th Century CE, was one of the most revered Hindu philosophers and theologians from India who consolidated the doctrine of Advaita Vedanta.
- He wrote copious commentaries on the Vedic canon (Brahma Sutras, Principal Upanishads and Bhagavad Gita). He is reputed to have founded four *mathas* - monasteries - which helped in the historical development, revival and spread of Advaita Vedanta of which he is known as the greatest revivalist.
- He is believed to be the organiser of the Dashanamimonastic order and unified the Shanmata tradition of worship.



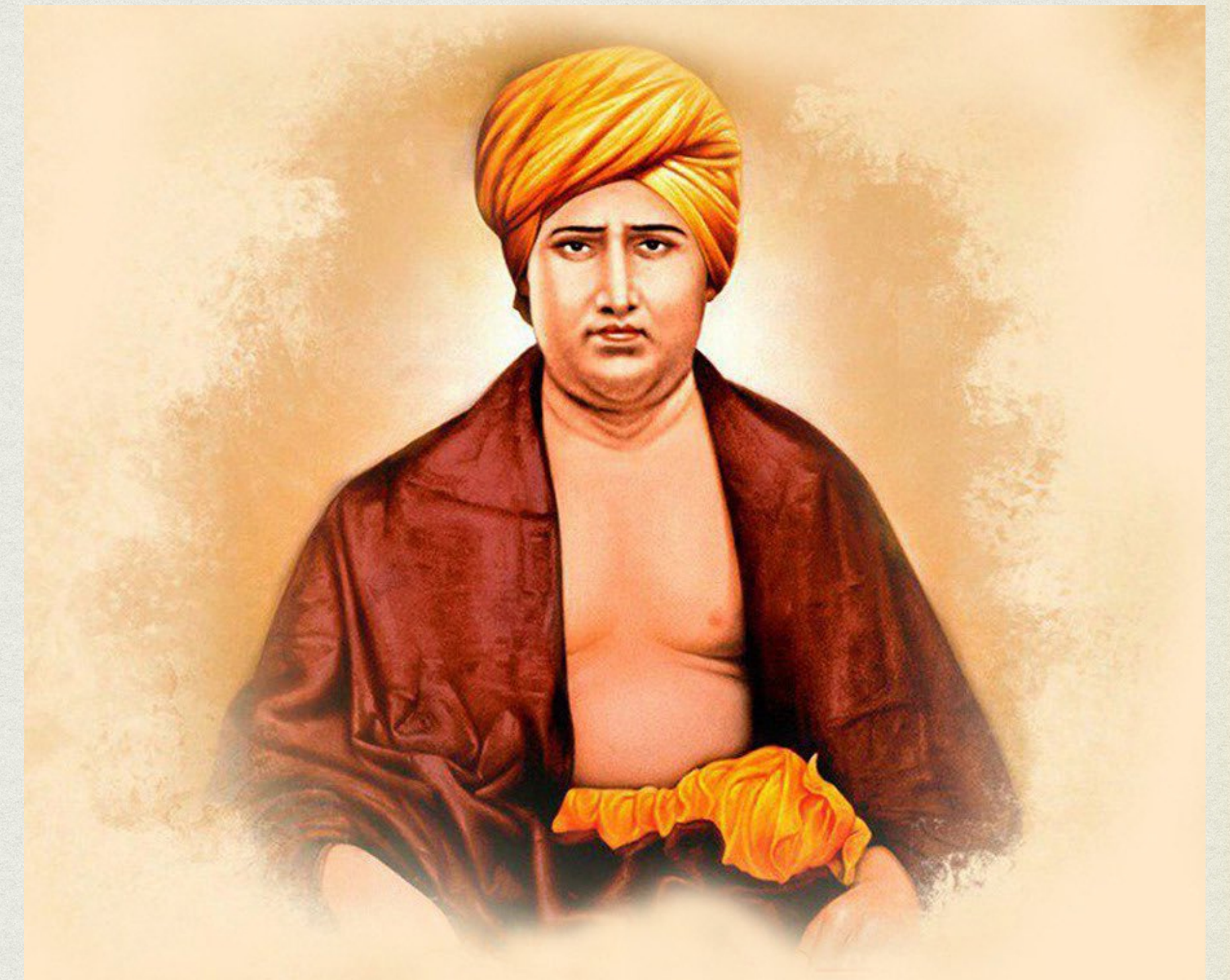
VYASA

- Vyasa (literally ‘compiler’) is the legendary author of the Mahabharata, Vedas and Puranas, some of the most important works in the Hindu tradition. He is also called Veda Vyasa - the one who classified the Vedas.
- The festival of Guru Purnima is dedicated to him. It is also known as Vyasa Purnima, the day believed to be both of his birth and when he divided the Vedas.
- Vyasa is considered one of the seven Chiranjivins (long-lived, or immortals) who are still in existence according to Hindu tradition.



MAHARISHI DAYANAND SARASWATI

- Maharishi Dayanand Saraswati (1824-1883) was an Indian philosopher, social leader and founder of the Arya Samaj, a reform movement of the Vedic dharma.
- The perspectives of Yoga and Spiritualism were greatly supported by him.
- According to him, Jnana, Karma and Bhakti Yoga are not three separate paths, but they flow together.



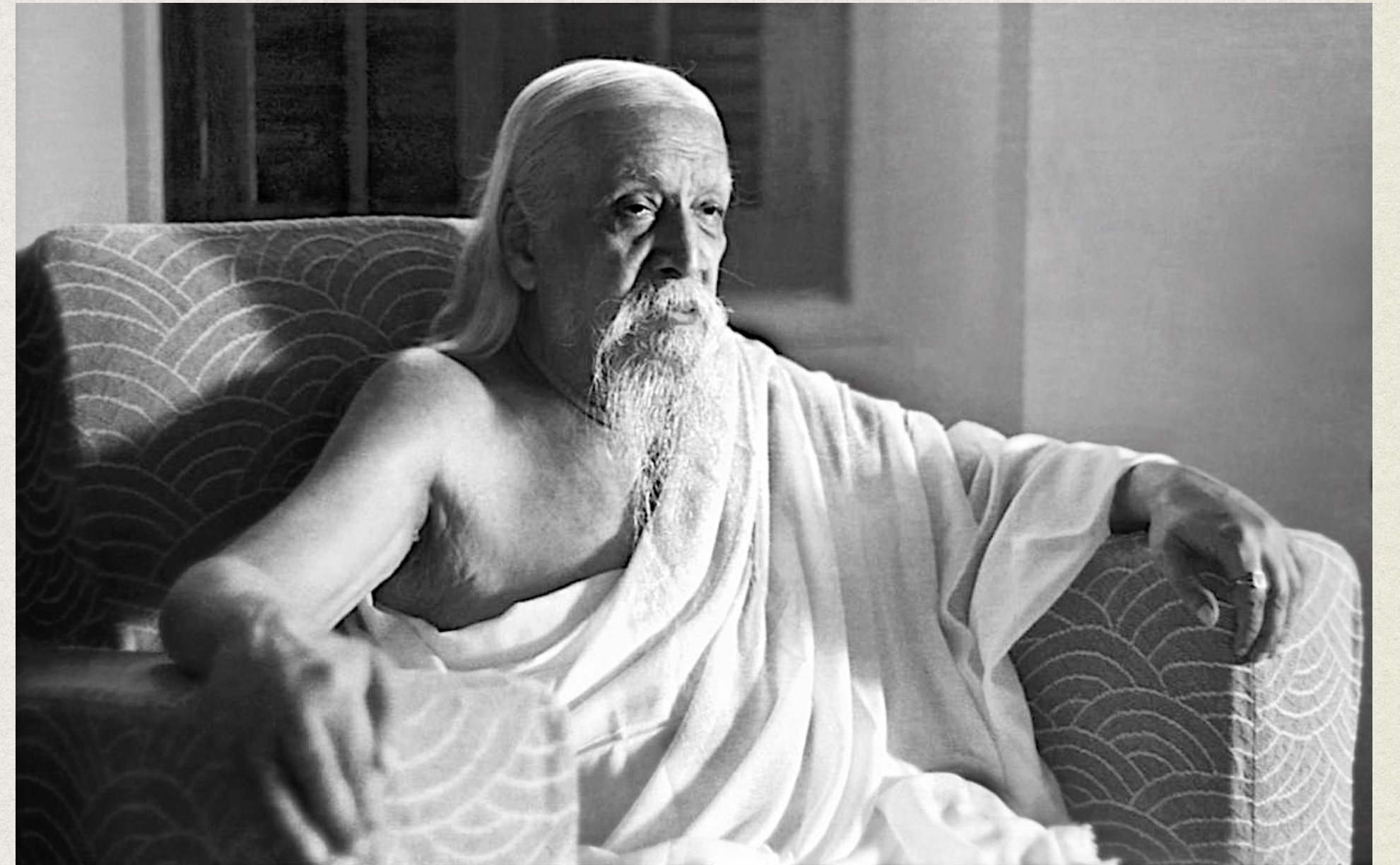
SWAMI VIVEKANANDA

- Swami Vivekananda (1863-1902) was the foremost disciple of Sri Ramakrishna and a world spokesperson for Vedanta.
- He represented Hinduism at the 1893 World Parliament of Religions convened during the World's Columbian Exposition in Chicago and with his opening words "sisters and brothers of America" he brought the crowd to its feet.
- He was a key figure in the introduction of the Indian philosophies of Vedanta and Yoga to the Western world.



SRI AUROBINDO

- Sri Aurobindo, originally Aurobindo Ghose (1872-1950) was a yogi, seer, philosopher, poet and an Indian nationalist who propounded a philosophy of divine life on earth through spiritual evolution.
- In Pondicherry (now Puducherry) he founded a community of spiritual seekers, which took shape as the Sri Aurobindo Ashram in 1926.



TIRUMALAI KRISHNAMACHARYA

- Tirumalai Krishnamacharya (1888-1989) was an Indian yoga teacher, Ayurvedic healer and scholar.
- Often referred to as 'the father of modern yoga' he is widely regarded as one of the most influential yoga teachers of the 20th Century.
- He contributed to the revival of hatha yoga.
- He had toured around India to promote yoga. He had control over his heartbeats and is also believed to have mastered the art of holding his heartbeats. He had mixed his knowledge of both Ayurveda and yoga to heal the people.



PARAMAHANSA YOGANANDA

- Paramahansa Yogananda (1893-1952) was an Indian monk, yogi and guru who introduced millions to the teachings of meditation and Kriya Yoga through his organisation - Self-Realisation Fellowship/Yogoda Satsanga Society (YSS) of India.
- A chief disciple of the Bengali yoga guru Swami Sri Yukteswar Giri, he was sent by his lineage to spread the teachings of Yoga to the West, to prove the unity between Eastern and Western religions and to preach a balance between Western material growth and Indian spirituality.



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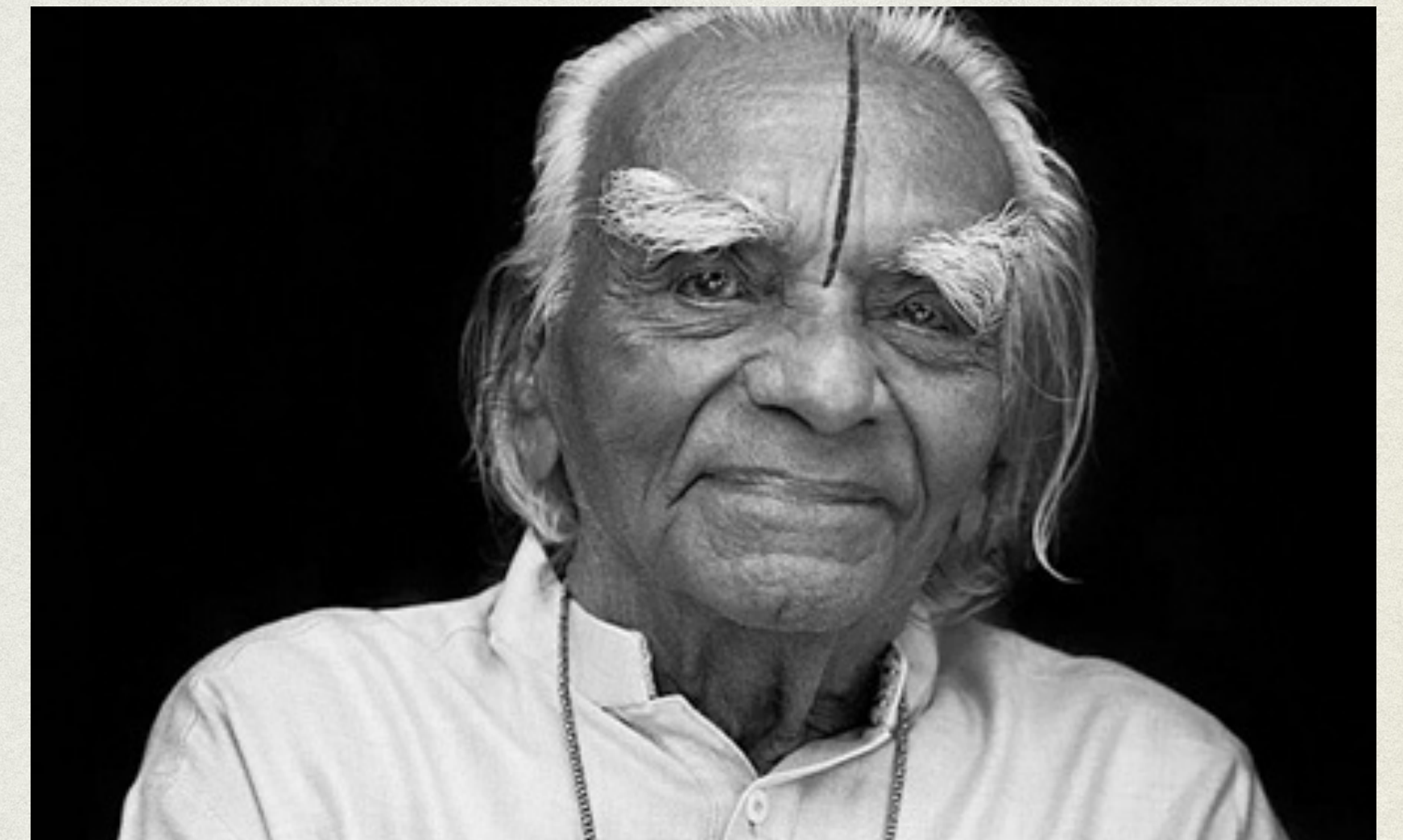
K. PATTABHI JOIS

- K Pattabhi Jois (1915-2009) was an Indian yoga teacher and Sanskrit scholar who developed and popularised the vinyasa style yoga known as Ashtanga Yoga.
- In 1948, Jois established the Ashtanga Yoga Research Institute in Mysore, India.
- He is one of a short list of people instrumental in establishing modern yoga in the 20th Century, along with B. K. S. Iyengar, another pupil of Krishnamacharya in Mysore.



B. K. S. IYENGAR

- Bellur Krishnamachar Sundararaja Iyengar (1918-2014) was the founder of the style of yoga known as Iyengar Yoga and was considered one of the foremost yoga teachers in the world.
- Iyengar Yoga as described in his bestselling 1966 book 'Light on Yoga' is a form of yoga as exercise that has emphasis on detail, precision and alignment in the performance of yoga postures.



SRI SRI RAVI SHANKAR

- Sri Sri Ravi Shankar (born 1956) is a globally revered spiritual and humanitarian leader.
- He has spearheaded an unprecedented worldwide movement for a stress-free, violence-free society.
- Through a myriad of programs and teachings, a network of organisations including the *Art of Living* and the International Association for Human Values, and a rapidly growing presence across 156 countries, Sri Sri has reached an estimated 450 million people and has transformed millions of lives through Sudarshan Kriya, a powerful breathing technique, and Sri Sri Yoga.



BABA RAMDEV

Ramdev (born as Ramakrishna Yadav) in 1965, often called 'Baba Ramdev' is an Indian yoga guru known for his work in ayurveda and agriculture. He co-founded the Patanjali Ayurveda Ltd. with his colleague Balkrishna.



YOGIC TIMELINE

- **Vedic Age** - Emergence of the 4 Vedas: *Rig Veda, Yajur Veda, Sama Veda, Atharva Veda*.



- **Pre-Classical Yoga** - Upanishads formed the end part of Vedas and contained the essence of Yoga.



- **Classical Yoga** - First systematic presentation (Patanjali Sutras) by the sage *Maharishi Patanjali* between 2nd & 6th Century BC.



- **Post Classical Yoga** - Emergence of many Yoga teachers, contributing to the evolution and spread of its practise.

HATHA YOGA TEXTS

HATHA YOGA PRADIPIKA

- Swami Swatmarama
- 15th Century

GHERANDA SAMHITA

- Rishi Gheranda
- 17th Century

SHIVA SAMHITA

- Author Unknown
- Before 15th CE (Many other claims)



HATHA YOGA PRADIPIKA

CHATURANGA YOGA (4 LIMBS)

- ASANA
- SHATKARMA & PRANAYAMA
- MUDRAS & BANDHAS
- SAMADHI



GHERANDA SAMHITA

SAPTANGA YOGA (7 LIMBS)

- SHATKARMA
- ASANA
- MUDRA
- PRATYAHARA
- PRANAYAMA
- DHYANA
- SAMADHI

SHATKARMA



NETI

Nasal wash



DHAUTI

Cleansing of the whole digestive tract



NAULI

Self-administered abdominal
massage



KAPALBHATI

Skull shining breathing technique



BASTI

Colonic irrigation



TRATAKA

Flame gazing

ORIGIN OF YOGA

- Traced to the Vedas and the Upanishads.
- Researchers traced it back to 5,000 years ago, but some believe it existed 10,000 years ago.
- It was not until the discovery of the largest civilisation known as the *Indus Valley Civilisation* that knowledge about the origin of Yoga surfaced.
- Archaeological findings such as the Yogi-like figures engraved on soapstone seal, verify the existence of Yoga during this period.
- Hiranyagarbha - the teacher of teachers. The traditional founder of Yoga Darshana - or the 'Yoga System of Philosophy'. The Golden Embryo.



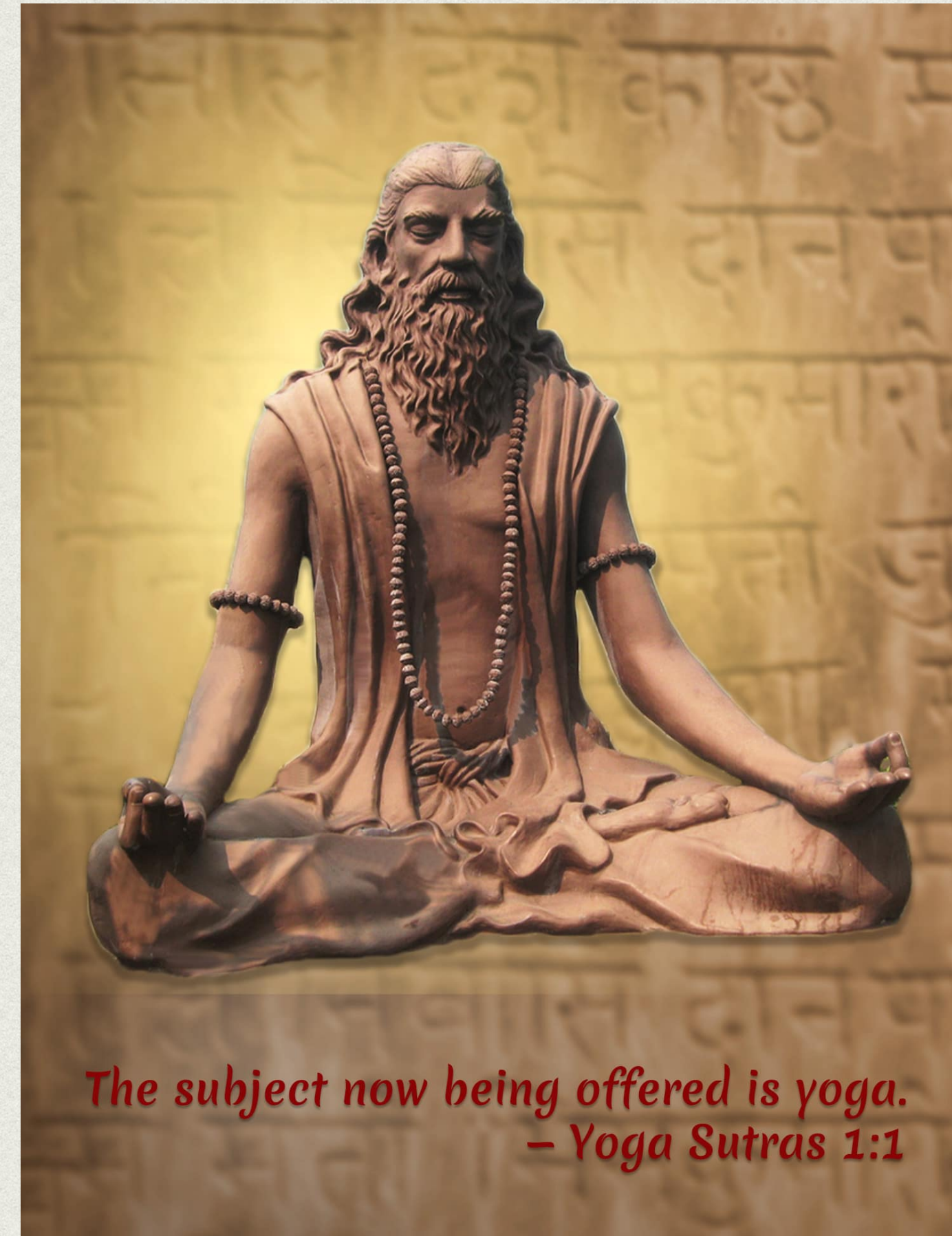
PATANJALI YOGA SUTRAS

thread, aphorism

195/196 Sutras.

Divided into four chapters.

- Samadhi Pada (51 Sutras)
- Sadhana Pada (55 Sutras)
- Vibhuti Pada (55/56 Sutras)
- Kaivalya (34 Sutras)



*The subject now being offered is yoga.
– Yoga Sutras 1:1*

THE GURU

Darkness/to destroy

- Guru = a spiritually enlightened being that dispels the darkness of ignorance and lifts the veil of *Maya* or illusion, thus rendering the disciple free from the cycle of death and birth.
- Guru is not just a physical body. Guru leads you from the known to the unknown.
- A Guru unconditionally supports and loves you.
- Guru Purnima - an Indian tradition dedicated to all the spiritual masters.
- Rig Veda describes the Guru to be “the source and inspirer of the knowledge of the self, the essence of reality”. The Guru’s presence is unlimited, vast, infinite and all-inclusive.

GURUKUL SYSTEM

Residence

- ‘A residence where the disciples are taken from darkness to light by the *Guru*’.
- It is a place where the students come to be a part of the family of the *Guru* for a fixed tenure to learn the Vedas, Sanskrit, fine arts, administration, medicine, astrology, mathematics, science, mantras, yoga, meditations, pranayama and many other skills and etiquettes.
- In ancient and medieval India, Gurukuls existed in the forests and by riversides. It came into existence thousands of years back and has been mentioned in the ancient scriptures.
- It leads to heightened awareness within the students and they are working on both internal and external environment.



GURUKUL SYSTEM

- This refining process in Ancient India was designed to prepare a person to live life in accordance with his or her stage in life or *ashrama*.
- Life in *Gurukuls* was far from easy; the *Guru* made the students undergo rigorous austerities to withstand the hardships of life and instil good habits, like selfless service for the society, etc...
- Duties included fetching water from the river, cleaning, chanting mantras as well as learning Yoga and Meditation.
- The education was generally free, however the student had to offer a *gurudakshina* which was a token of respect paid to the *Guru*.

Brahmacharya (Student)



Grihastha (Householder)



Vanaprastha (Retired)



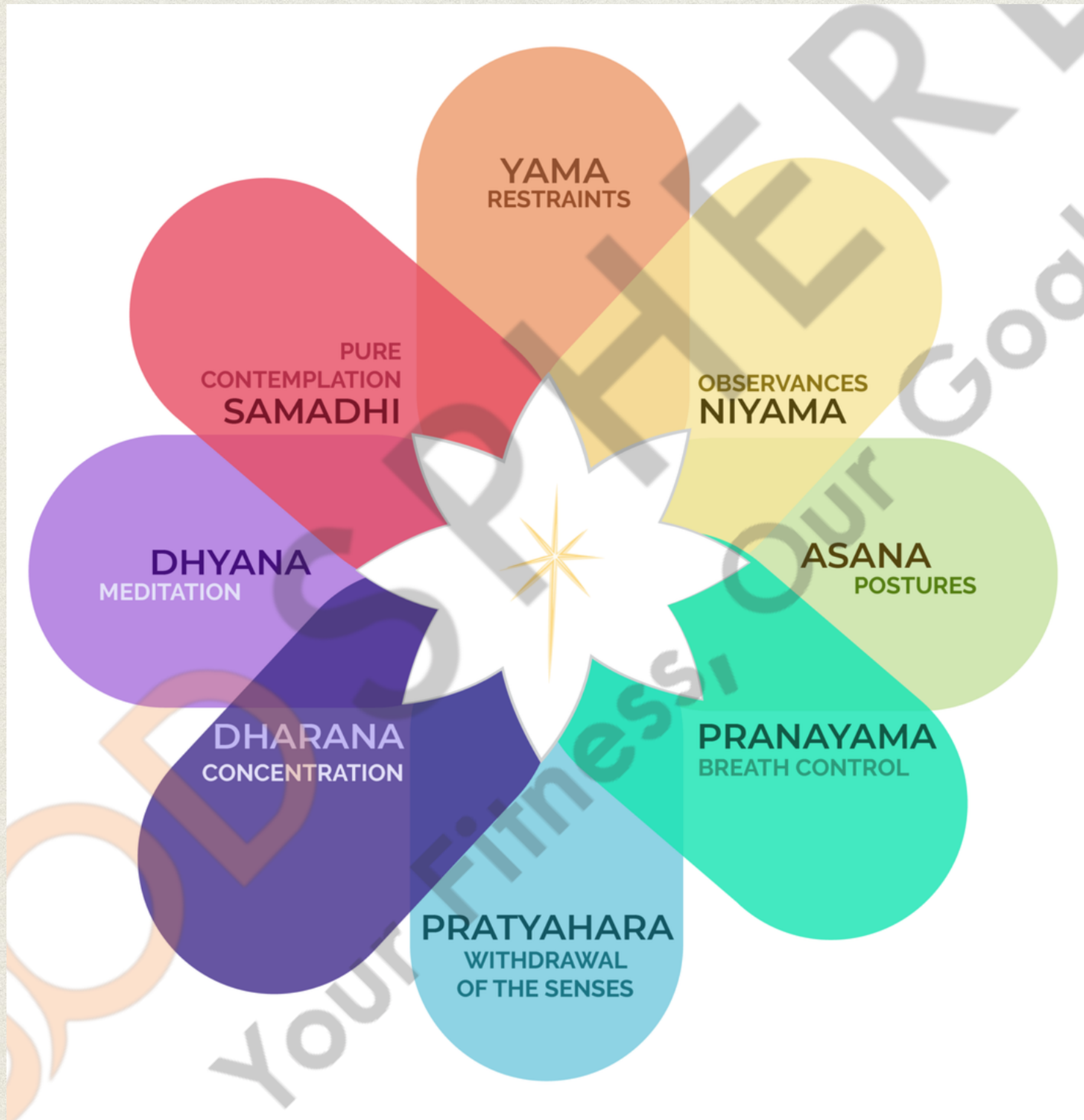
Sannyasa (Renunciate)

SADHAKA

to accomplish

- A Sadhaka is someone who is following a particular practise or *sadhana*. Someone who is working on their body and mind.
- They focus on the process and treat every step as the goal in itself and becomes a *siddha* (someone who is accomplished) later.
- They have full faith on his/her Guru's knowledge and the wisdom mentioned in the sacred scriptures.
- Wants to spread smiles. Has perfect control over the mind, eats/sleeps in moderation and doesn't miss their Sadhana.
- Knows we are all connected.
- Constantly working on Chitta Shuddhi (Purity of the Mind) and Sharira Shuddhi (Purity of the Body).

THE EIGHT LIMBS OF YOGA



In Patanjali's Yoga Sutra, the eightfold path is called *Ashtanga* which literally means 'eight limbs'. Yoga has always been a path to reach the enlightenment state where you can enjoy the eternal bliss. The complete path of attaining enlightenment consists of eight systematic and practical practises of yoga.

This eight-limbed approach is not to be mistaken as a step by step approach, but a multidimensional approach in which all eight limbs are practised simultaneously.

YAMA

Ethical principles that clarify one's relationship to the world and everything in it. The Yamas emphasise our connection to others as an integral part of yoga - everything is interconnected.

The practise of Yama prepares the yogi to control their behaviour towards the outer world. Yamas help a yogi to make a firm foundation for higher practises of yoga.

There are 5 Yamas:

- **Ahimsa** - non-violence
- **Satya** - truthfulness
- **Asteya** - non-stealing
- **Brahmacharya** - continence
- **Aparigraha** - non-covetousness

YAMA

NIYAMA

Niyama deals with a set of concepts for self-discipline and spiritual purification of body and mind. Regular practise of Niyama makes it easier for a yogi to go through the journey of yoga and spend a healthy, purposeful life.

As Yama helps the yogi to have control over outer world patterns, Niyama prepares the yogi to control the inner thoughts and actions.

There are 5 Niyamas:

- **Saucha** - cleanliness
- **Santosa** - contentment
- **Tapas** - heat, spiritual austerities
- **Svadhyaya** - study of the sacred scriptures and of one's self.
- **Isvara Pranidhana** - surrender to god.

NIYAMA

ASANA

Asana is widely understood as the totality of yoga. The Yoga Sutras define Asana as that which is steady and comfortable. In the yogic view, the body is a temple of spirit, the care of which is an important stage of our spiritual growth.

Through the practise of asanas, we develop the habit of discipline and the ability to concentrate, both of which are necessary for meditation.

ASANA

PRANAYAMA

It means proper regulation of life force (*prana*) through certain breathing techniques.

Pranayama is the practise to take control of the *prana*. It consists of different techniques of breath which allow us to move, hold or expand *prana* in different regions of the body.

Prana is vast energy that lies within and outside the body. Pranayama gives us control over this enormous energy by inhaling the atmosphere's *prana* (fresh energy) and exhaling inner *prana* out. With the help of *prana*, we can direct awareness into different parts of the body.

PRATYAHARA

Pratya means to 'withdraw', 'draw in' or 'draw back', and the second part, ahara refers to anything we 'take in' by ourselves, such as the various sights, sounds and smells our senses take in continuously.

Pratyahara is the practise to make yourself secure against external forces which drive our awareness inside out (although we intend to drive awareness in). This provides a medium for a practitioner to go deeper in internalised consciousness.

Pratyahara is the bridge between external cleansing practises and internal cleansing practises. One can't jump directly from asana to meditation, so pratyahara is that bridge that connects the outer body to the internal one.

DHARANA

As each stage prepares us for the next, the practise of pratyahara creates the setting for dharana, or concentration. Having relieved ourselves of outside distractions, we can now deal with the distractions of the mind itself.

In the practise of concentration, which precedes meditation, we learn how to slow down the thinking process by concentrating on a single mental object: a specific energetic centre in the body, an image of a deity, or the silent repetition of a sound. In dharana, we focus our attention on a single point. Extended periods of concentration naturally lead to meditation.

DHYANA

Meditation or contemplation, the seventh stage of ashtanga, is the uninterrupted flow of concentration.

Although concentration (dharana) and meditation (dhyana) may appear to be one and the same, a fine line of distinction exists between these two stages. Where dharana practises one-pointed attention, dhyana is ultimately a state of being keenly aware without focus. At this stage, the mind has been quieted, and in the stillness it produces few or no thoughts at all.

Meditation is when you are able to find a gap between two consecutive thoughts, a gap of nothingness for an extended period.

SAMADHI

It means the 'highest state of consciousness'. This is possible to achieve during meditation.

Samadhi is the final step in eight limbs of yoga to the way of experiencing the self-realisation. Up to this stage, we have established a connection with the outer and inner world through different practises. Samadhi is the state where the mind stops modifying any incoming or present thought and we start feeling the unmodified experience.

It is the ultimate bliss.

SAMADHI

CHITTA BHUMIS

consciousness, memory *state*

Refers to the 5 States of the Mind. In Yoga Bhashya (the most authoritative commentary on the Yoga Sutras), the great sage Vyasa spoke about the 'Chitta Bhumis'. Our life can only be shaped by us and we must train the mind just like we train our body.

- **Kshipta** - chaotic, agitated, restless, scattered state of mind. The mind wanders a lot. Kshipta is also referred to as the 'Monkey/Scattered Mind'. Lack of clarity and decision power. Dominated by *Rajas* and there's a lot of activity on the mental level. Analysis of the conditioning of the mind will help us come out of Kshipta.
- **Mudha** - dull or lazy state of mind. Dominated by *Tamas* (inertia). Lack of energy and enthusiasm in life. Also known as the 'Donkey Mind'.
- **Vikshipta** - partially focused. The mind is alternating or oscillating between moments of clarity and distraction. Has the presence of all 3 qualities (*sattva, rajas and tamas*). Also referred to as 'Butterfly Mind'.
- **Ekagra** - one pointed mind, concentrated. There is better control over the mind and the *sattva* comes to the front.
- **Nirodha** - fully arrested/absorbed mind. Beyond the previous states of mind. There is full awareness. You transcend the Trigunas. Leads to a state of liberation.

PURANAS - THE ANCIENT SCRIPTURES

that which is new in the city

The Puranas form a very important branch of the sacred literature of India. They enable us to know the true purpose of the ethics, philosophy and religion of Vedas. The Puranic literature is encyclopaedic and it includes diverse topics such as cosmogony, cosmology, genealogies of gods, goddesses, kings, heroes, sages and demigods, folk tales, pilgrimages, temples, medicine, astronomy, grammar, mineralogy, humour, love stories as well as theology and philosophy.

The purpose of the Puranas was to bring people closer to the gods. All of the texts are sectarian, dedicated to certain deities - some to gods and goddesses. Puranas also served to give the common people access to and understanding of the essential teachings and complex yogic philosophies of the ancient Vedic texts.

All the Puranas describe the vast culture, tradition, philosophies and our beautiful history.

Ved Vyasa is considered as the writer and compiler of the Puranas.

Bhakti Yoga (Path of Devotion) is given a lot of importance.



Y.O.G.A

Kathryn Hallow

PURUNA TEXTS

- There are 18 Mukhya Puranas (major) and 18 Upa Puranas (minor) with over 400,000 verses.
- The first versions of various Puranas were likely to have been composed between 3rd and 10th Century CE/AD.
- Several Puranas, such as the Matsya Purana, list five characteristics, or five signs of a Purana. These are called **Pancha Lakshana** (Pañcalaksana).
 - *Sarga*: cosmogony
 - *Pratisarga*: cosmogony and cosmology
 - *Vamśa*: genealogy of the gods, sages and kings.
 - *Manvañtara*: cosmic cycles, history of the world during the time of one patriarch.
 - *Vamśānucaritam*: legends during the times of various kings.
- Bhagavata Purana and Vishnu Purana are considered the most famous.
- The list of Puranas differs depending upon the text that we are talking about.

TYPES OF PURANAS

- **Brahma Purana** - also called Adi or Saura/Surya (solar). It has 245 chapters. Includes mythology, theory of war, art work in temples and other cultural topics. Named for the creator god Brahma, but he is barely mentioned. Some sources believe he is one of the narrators of the text. 10,000 verses.
- **Vishnu Purana** - caters to diverse areas of Indian philosophy, origin of gods, humans and incarnations of Gods. Though a vaishnavism text, it also talks about Shiva and Brahma. 23,000 verses.
- **Agni Purana** - or Encyclopaedia of Indian culture. Contains a detailed description of how to worship gods. Has a brief mention of Mahabharata and Ramayana and cultural history, politics, education system, iconography, taxation theories, organisation of army, theories on proper causes of war, diplomacy, local laws, building public projects, water distribution methods, trees and plants, medicine, architecture, geology, grammar, metrics, poetry, food, rituals and other topics. 15,400 verses.
- **Padma Purana** - large compilation of diverse topics. Cosmology of the world and nature of life from the perspective of Vishnu. Also festivals, numerous legends, major sages of India, various avatars of Vishnu, a story of Rama Sita. It is a detailed treatise on travel and pilgrimage centres in India. 55,000 verses.
- **Shiva Purana** - part of the Shaivism literature corpus and primarily revolves around the god Siva and goddess Parvati, but references and reveres all gods. 24,000 verses.
- **Bhagavata Purana** - also Srimad Bhagavatam. Composed in Sanskrit by Ved Vyasa. Promotes Bhakti yoga (path of devotion) towards Lord Krishna. Widely available in almost all Indian languages. 18,000 verses.
- **Narada Purana** - also Naradiya. One of two texts from Sanskrit. Includes various philosophies, soteriology, planets, astronomy, myths and characteristics of major deities. 25,000 verses.
- **Markandeya Purana** - Sanskrit text referring to a sage. Central character in two legends, one linked to Shiva, the other to Vishnu. 9,000 verses.
- **Bhavishya Purana** - future, contains prophecies regarding the future. 14,500 verses.
- **Brahmavaivarta Purana** - voluminous text centered around Krishna and Radha, a Vaishnavism text. Considered one of the modern era Puranas. 18,000 verses.
- **Linga Purana** - refers to the iconographical symbol for Shiva. Preaches about the greatness of Lord Shiva and propagation of Ling-puja are the main objectives. 11,000 verses.
- **Varaha Purana** - belongs to Vaishnavism literature corpus praising Narayana (Vishnu) but includes chapters dedicated to praising Shiva and Shakti. 24,000 verses.
- **Skanda Purana** - describes the birth of Skanda or Karthikeya, son of Shiva. The longest. Meticulous pilgrimage guide containing geographical locations of pilgrimage centres in India with related legends, parables, hymns and stories. 81,100 verses.
- **Vamana Purana** - named after one of the incarnations of Vishnu, however the modern surviving manuscripts are more strongly centred on Shiva while containing chapters on other Hindu gods and goddesses. It is considered a Shaiva text. 10,000 verses.
- **Kurma Purana** - a combination of Vishnu and Shiva related legends, mythology, tirtha and theology. 17,000 verses.
- **Matsya Purana** - among the oldest and best preserved. Vaishnavism text named after the half-human, half-fish avatar of Vishnu. It narrates the story of Matsya, the first of ten major avatars of Vishnu. 14,000 verses.
- **Garuda Purana** - encyclopedia of diverse topics. Primarily talks about Vishnu but praises all Gods and philosophies. The theory of Yoga, heaven and hell, karma and rebirth. Upanishadic discussion of self knowledge as a means of mocks astronomy, planets, astrology, architecture, building home, essential features of a temple, rites of passage and ore. 19,000 verses.
- **Brahmanda Purana** - reveres all gods and goddesses including Brahma, Vishnu, Shiva, Ganesha, Surya and Shakti. Philosophy is a blend of the Vedanta, Samkhya and Yoga schools of Indian philosophy woven in with Bhakti and some tantra themes. 12,000 verses.

“Yoga is the journey of the self, through the self, to the self.”

-Bhagavad Gita