

Timeline:

6500-4500 BCE	-----4500-2000 BCE----->	2500-1500 BCE----->	1500-1000 BCE	
Pre-Vedic	Vedic Age	Brahmanical Age	Post-Vedic/Upanishadic	
Neolithic	Cities	Complex social structure	Upanishads	
Market, trade	mathematics	1500 BCE War:	Asceticism	
cotton, stone tools	VEDAs	Pandavas and Kauravas		
1000-100 BCE	100 BCE-500 CE	500-1300 CE	1300-1700 CE	1700-present
Pre-Classical----->	Classical Age ----->	Tantric/puranic ----->	Sectarian Age ----->	Modern Age
Bhagavad Gita:	Patanjali (2nd cent.)	existing traditions	Bhakti yoga	1700s English
2 paths: sanyasa	6 schools Hinduism	synthesized into	1350 Hatha	189- Q. Victoria &
dharma	Buddhism crystalizes	form available to	yoga	1993 Sw.Vivekananda
Siddhartha	Art, culture, intellect	common "man"		to Parliament of Relig.
Gaut. 563-483bce	religious exchange			1920 Yogananda Int.
Sramanas 600-500 bce				

Buddha was a yogi

"Siddhartha Gautama, the Buddha-to-be, became a yogi when he left his father's palace to "go forth" in pursuit of liberation....He sought out and studied with the greatest yogis of his day--including approximately five years of study with the well-known yogis Alara Kalama and Uddaka Ramaputta.

Under their tutelage, the young aspirant studied the most sophisticated yogic meditation techniques then known...stages of Dharana and dhyana, and which Buddhist teaching describes as the jhanas (concentrations)." (Stephen Cope: *The Wisdom of Yoga*.) As a deep yoga practitioner, he became part of a movement known in India as the great "shamanic stream", a culture of dedicated yogis actively engaged in experimentation with the goal of complete liberation. Following his enlightenment, the Buddha's teachings were then adopted by some yogic adepts. For almost a thousand years following his death, yogic and Buddhist teachings developed side-by-side, practitioners exchanged philosophies and practices, debated their differences, and shared many common threads. This historic cross-pollination between yoga and Buddhism has weathered the ages. Yet today, common concepts such as dukha,

How Yoga and Buddhist Teachings Compare (David Frawley)

Yoga and Buddhism are both meditation traditions devised to help us transcend karma and rebirth and realize the truth of consciousness. They see the suffering and impermanence inherent in all birth, whether it is animal, human or god, and seek to alleviate it through developing a higher awareness. Both emphasize the need to dissolve the ego, the sense of the me and the mine, and return to the original reality that is not limited by the separate self. Both traditions emphasize enlightenment or inner illumination to be realized through meditation.

Both systems recognize dharma, the principle of truth or natural law, as the basic law of the universe we must come to understand. Such dharmas are the law of karma and the unity of all sentient beings. Buddhism defines itself as Buddha dharma or the dharma of the enlightened ones, which is seen as a tradition transcending time or place. Yoga defines itself as part of the Hindu tradition called Sanatana Dharma, the universal or eternal dharma, which is not defined according to any particular teacher or tradition. Both traditions have called themselves Arya Dharma or the Dharma of noble men.

The main differences between the two systems are over their cosmic view and way of practice. Vedic systems are built upon fundamental principles like the Self (Atman), the Creator (Ishvara), and Godhead (Brahman).

Buddhism rejects all such ontological principles as mere creations of the mind itself. In this regard Vedic systems are more idealistic and Buddhism systems more phenomenological.

Apart from such philosophical differences both systems share the same basic ethical values like non-violence, truthfulness, non-attachment and non-stealing. The vows that Buddhist monks take and those that monks and sadhus take in the Yoga tradition are the same, so are those of Jain monks.

Yoga—Patanjali's Eight-fold Path.

Yamas – Restraints, there are five of them:

Ahimsa – Non-violence,

Satya – Truth

Asteya – Non-stealing

Brahmacharya – Moderation, purity in sex-life (celibacy in the case of monks/nuns)

Aparigraha – Non-accumulation, not using more resources than we need

Niyamas – Observances, also five in number:

Saucha – Cleanliness, purity in body and mind

Santosha – Contentment through acceptance

– Burning effort, fortitude

Swadhyaya – Self-study

Iswarpranidhana – Surrender to higher reality

Tapah

Asana – Posture

Pranayama – Expansion of the vital energy using the mechanism of the breath

Pratyahara – Withdrawal of the senses

Dharana – Concentration

Dhyana – Meditation

Samadhi – Total absorption, trance consciousness

Buddhism: The Noble Eight-Fold Path

1. * **Samma-Ditthi — Complete or Perfect Vision**, also translated as right view or understanding. Vision of the nature of reality and the path of transformation.

2. **Samma-Sankappa — Perfected Emotion or Aspiration**, also translated as right thought or attitude. Liberating emotional intelligence in your life and acting from love and compassion. An informed heart and feeling mind that are free to practice letting go.

3. **Samma-Vaca — Perfected or whole Speech**. Also called right speech. Clear, truthful, uplifting and non-harmful communication.

4. **Samma-Kammanta — Integral Action**. Also called right action. An ethical foundation for life based on the principle of non-exploitation of oneself and others. The five precepts.

5. **Samma-Ajiva — Proper Livelihood**. Also called right livelihood. This is a livelihood based on correct action the ethical principal of non-exploitation. The basis of an Ideal society.

6. **Samma-Vayama — Complete or Full Effort, Energy or Vitality**. Also called right effort or diligence. Consciously directing our life energy to the transformative path of creative and healing action that fosters wholeness. Conscious evolution.

7. **Samma-Sati — Complete or Thorough Awareness**. Also called "right mindfulness". Developing awareness, "if you hold yourself dear watch yourself well". Levels of Awareness and mindfulness - of things, oneself, feelings, thought, people and Reality.

8. Samma-Samadhi — Full, Integral or Holistic Samadhi. This is often translated as concentration, meditation, absorption or one-pointedness of mind. None of these translations is adequate. Samadhi literally means to be fixed, absorbed in or established at one point, thus the first level of meaning is concentration when the mind is fixed on a single object. The second level of meaning goes further and represents the establishment, not just of the mind, but also of the whole being in various levels or modes of consciousness and awareness. This is Samadhi in the sense of enlightenment or Buddhahood.
