

An *arahant*, then, is totally incapable of engaging in any killing (*D. III*, 133). Nevertheless, an *arahant* can also be reckoned a warrior, as is indeed the case in two *Yodhājīva Suttas* found in the *Aṅguttara Nikāya* and in their Chinese parallels (*A. III*, 89 and *A. III*, 93; *T. II*, 686c and *T. II*, 687b). Unlike the *Yodhājīva Sutta* of the *Saṃyutta Nikāya*, these two discourses only refer to a warrior in the context of a simile. According to this simile, by destroying all unwholesome states an *arahant* is like a warrior who comes out of battle as a victor. That is, from the perspective of early Buddhism the true battle is to be fought within.

*Yo sahaṣṣaṃ sahaṣṣena
saṅgāme mānuse jine,
ekaṅca jeyyam attānaṃ
sa ve saṅgāmajuttamo.*

Though one may conquer a thousand men
For a thousand times in battle,
A far greater conquest
Would be to conquer oneself (*Dhp.* 103).

See also **WAR AND PEACE**

Anālayo

References

- 1 Zimmerman: "War", *Encyclopedia of Buddhism*, New York 2004: 893; on justification of violence in ancient Indian texts cf. also Tola and Dragonetti: "Buddhism in face of justification of violence in ancient India", *Maha Bodhi*, 101.2, 1993: 41-50.
- 2 Harris: *Violence and Disruption in Society*, Kandy 1994: 46, comments that "to break this [first precept] intentionally is to risk serious kammic consequences. For the lay person, as for the monk, the approved line of action would seem to be advice and non-violent pressure or resistance towards those in a position to change violent structures"^L.
- 3 Pradhan: *Abhidharmakośabhāṣya of Vasubandhu*, Orissa 1967: 243,8 and 240,19.

YOGA, from √ *yuj*, stands for "yoking" or "being yoked" and thus can mean "application", in the sense of making an endeavour, or else "bondage". Occurrences of the term *yoga* in the early discourses fall into these two main categories, where *yoga* either

assumes a positive sense as an application to something that should be undertaken, or else carries a negative sense as a form of bondage that needs to be overcome.

These two senses of the term *yoga* express a recurrent pattern in the teachings of early Buddhism, where the distinction between what is wholesome and what is unwholesome makes the crucial difference. Thus to 'yoke' oneself to wholesome qualities and actions is a central means for progress on the path and therefore something entirely commendable. But to be 'yoked' to something unwholesome is to fall prey to the influence of attachment and craving and hence should at all costs be avoided. The same two fold perspective also applies to terms such as desire, *chanda*, or even craving, *taṇhā*, which depending on the object they take can carry a positive or a negative sense. In the case of craving, a positive sense of the term occurs in one discourse where it represents a wholesome factor that leads to overcoming unwholesome forms of craving, *taṇhaṃ nissāya taṇhā, paḥātabbā* (*A. II*, 145, see also *TANHĀ*). While this is an exceptional case, as most occurrences of the term *taṇhā*, have negative implications, the term *yoga* frequently carries positive connotations. In what follows, these positive nuances of the term *yoga* will be examined, followed by surveying instances where the same term has negative implications.

Yoga as a Commendable Form of Application

Already "in the Vedic period the term " *yuj* " *yoga* was used in the sense of 'to yoke, or join or harness (horses)'. It is no doubt from this meaning that the term began to imply the act of fixing the mind upon an object".¹ In a passage in the *Kaṭha Upaniṣad*, *yoga* then stands for control of the senses and the calming of the mind.²

A verse in the *Theragāthā* brings out the positive connotations of the term *yoga* in early Buddhism, recommending that one should apply oneself to tranquility and insight at the proper time (*Th.* 584) *Yoga* will lead to wisdom, *yogā ve jāyati bhūri*, whereas lack of application will result in loss of wisdom, *ayogā bhūrisaṅkhayo* (*Dhp.* 282). Hence a factor that leads to progress is when a monk applies himself much, *yogabhūlo* (*A. III*, 432); and even to recollect *yogis* of former time will be conducive to progress towards liberation (*Th.* 947).

The term *yoga* occurs not only in relation to meditating monks, but also in relation to monks who apply themselves predominantly to study of the teachings, *dhammayoga* (A. III, 355). In fact, *yoga* can even stand representative for a type of teaching or practice. This type of usage occurs in descriptions of how someone, due to following a different type of teaching, *aññatrayoga*, will be unable to understand the deeper aspects of the *Dhamma* (M. I, 487). Another usage in which the term has positive connotations is *yācayoga*, or perhaps *yājayoga*, the application of a noble disciple to charity (S. V, 351).

A recurrent expression in the early discourses is *yogo karaṇī yo*, which conveys that something should be done or undertaken. Thus a monk living in the forest should apply himself to the teaching and the discipline, as well as to higher stages of meditation (M. I, 472). Other occasions for such application are the development of insight into each of the links of dependent origination (S. II, 131), or into the four noble truths, '*idaṃ dukkhaṇ'ī yogo karaṇī yo* (S. V, 415). When one lacks tranquility of the mind, *cetosamatha*, or deeper insight and higher wisdom, *adhipaññādharmavipassanā*, one should apply oneself to developing the lacking quality (A. II, 93). Once one possesses both, time has come to apply oneself to reaching the final goal, *āsavānaṃ khayāya yogo karaṇī yo*.

An expression with closely similar implication is *yogam āpajjati*, which often stands for application to living in seclusion (e.g. S. IV, 80). The same expression acquires a negative sense when it stands for a monk who gets himself involved in the affairs of laity (e.g. S. III, 11), or in monastic affairs that should better be left to the elders in the community (A. IV, 24). A maxim that involves both positive and negative nuances of the term *yoga* can be found in the *Dhammapada*, according to which those who apply themselves to what one should not apply oneself to, and who do not apply themselves to what one should apply oneself to, thereby forsakes their own welfare, *ayoge yuññam attānaṃ yogasamiñca ayojayaṃ atthaṃ hitvā* (Dhp. 209).

Yoga as a Reprehensible Form of Bondage

Altogether four types of bondage that should better be avoided are listed in the discourses. These comprise the bondage of sensuality, *kāmayoga*; the bondage of

existence, *bhavayoga*; the bondage of views, *Diṭṭhiyoga*; and the bondage of ignorance, *avijjāyoga* (e.g. D. III, 230). These are forms of bondage since they bind beings to evil and unwholesome things and thereby result in future *dukkha* (A. II, 11). Hence these four types of *yoga* lead downwards, *hānabhāgiya* (D. III, 276). The state of bondage in these four cases comes about owing to not realizing the impermanent nature and disadvantage of sensual pleasures, of forms of existence, of views and of the six types of contact, whereby one falls prey to craving and attachment in regard to them (A. II, 11). The remedy is to become aware of the arising and passing away of sensual pleasures etc., as well as of their advantage and disadvantage, and of the escape from them. The eightfold noble path is the way that leads beyond the four types of *yoga* (S. V, 59). By teaching this path, the Buddha leads many beings to freedom from *yoga* (It. 80).

A discourse in the *Itivuttaka* explains that the bondage of sensuality (elsewhere referred to as the bondage of the Evil One, cf. D. II, 274) is left behind with non-returning; while the bondage of existence will be overcome with full awakening (It. 95). Regarding the other two *yogas* not explicitly taken up in this discourse, the bondage of views would already be left behind with stream-entry, whereas to overcome the bondage of ignorance will also take place with full awakening, whereby all bondages will be left behind, *sabbayogehi vippamutta* (S. I, 213).

In addition to these four types of *yoga*, another perspective on *yoga* as a reprehensible form of bondage is based on a two-fold distinction between bondage to the human world, *mānusaka yoga*, and bondage to celestial worlds, *dibba yoga* (e.g. Dhp. 417 or Sn. 641). Both will be left behind with non-return (S. I, 35 and S. I, 60). Yet another type of *yoga* is the bondage of craving, *taṇhā yoga*. This comprises craving for sensuality, for existence and for nonexistence (It. 50), and will be overcome with full awakening.

Yogakkhema, the final Goad

Yogakkhema, liberation from all bondages, or more literally "safety" or "possession" from bondage, stands for full awakening. "In the Rgveda *yogakṣema* means the security or safe possession of what has been acquired, the safe keeping of property, welfare, prosperity, substance, livelihood". In the early Buddhist usage of

the term. "the idea of welfare was then applied to nibbana, of which the word is used as an epithet. This was then interpreted as 'freedom from bondage', i.e. the things which tie creatures to samsara".³

An example for this usage is a Dhammapada verse, which identifies Nibbana as the supreme freedom from bondage, *anuttara yogakkhema* (Dhp. 23), which at the same time is supreme peace, *Parama santi* (Th.32). The same implications also underlie the formulation of the Buddha's pre-awakening quest for liberation, which was his noble quest for *anuttara yogakkhema* (M.I, 163).

A hindrance to attaining such supreme freedom from bondage is laziness and recklessness (It. 27), as well as infatuation with the members of the other sex (A. III, 68). Conceptual proliferation, *papañca*, is also an obstruction to reaching *anuttara yogakkhema* (A. III, 294); as well as being under the influence of the five hindrances (Th. 171). But a disciple endowed with various good qualities is capable of breaking through to *anuttara yogakkhema*, comparable to chicks that are able to hatch out if the eggs have been properly incubated (M.I,357).

While Mara is *ayogakkhahemakama*, one who wishes beings to remain in bondage, the Buddha is one who desires their liberation, *yogakkhemakāma* (M. I, 118), an aspiration he had already in previous lives (D. III, 164). By supporting each other, the Buddha's lay disciples and his monastic disciples will progress towards this goal (It. 111).

Supreme freedom from bondage could come about through any of the five spheres of liberation, *vimuttayatana* (A. III, 21). That is, breakthrough to *anuttara yogakkhema* can happen when one listens to the teachings; or teaches them to others; or rehearses them; or reflects on them; or during meditation practice. The *Atthakanagara Sutta* lists altogether eleven ways that can be used to reach supreme freedom from bondage (M.I, 350). These are the development of insight into the impermanent and conditioned nature of the four *jhanas*, of the four *brahmaviharas*, or of the lower three immaterial attainments.⁴

The four *satipaṭṭhēnas* in particular are what leads a disciple in higher training to *anuttara yogakkhema* (S. V, 145); out of which the practice of mindfulness of breathing is especially singled out for the same

purpose (S.V, 326). A whole range of meditation practices that can lead to great freedom from bondage, *mahatā yogakkhema*, can be found in the *Bhojjanga Samyutta* (S.V, 131). Supportive conditions for the progress of a disciple in higher training towards *anuttara yogakkhema* are wise or thorough attention, *yoniso manasikara*, (It. 9); dwelling in appropriate lodgings, association with good friends and developing the spiritual faculties, *indriya*, (M. I, 477); as well as heedfulness in regard to the six types of contact (S. IV, 125). Hence a teaching on detachment in regard to the objects of the senses is a *yogakkhemapariyaya*, an exposition on freedom from bondage (S.IV, 85).

Those who have reached the final goal are ultimately free from bondage, *accantayogakkhemin* (M.I,251). They will dwell full of deep regard towards the Tathāgata and his teaching, being aware of the benefit they have attained through *anuttara yogakkhema* (S.V,234).

Hitvā mānusakam yogam

Dibbam yogam upaccagā

Sabbayogavisamyuttam

Tam aham brumi brāhmanam.

Having abandoned human bondage,

And gone beyond celestial bondage'

Released from any bondage,

Such a one I call a [true] Brahmin.

(Dhp. 417 or Sn. 641)

Analayo

References

- 1 Kumoi: "The Concept of Yoga in the Nikāyas", *Buddhavidyasudhajarag*, Swisstal-Odendorf 1997:407
- 2 Radhakrishnan: *The Principle Upanisads*, New York 1992:645: "This, they consider to be Yoga, the steady control of the senses", *tam yogam iti manyante, sthiram indriya-dhāranam* (2.3.110. Werner: *Yoga and Indian Philosophy*, Delhi 1977:93 and 111 explains that in its general usage in India, Yoga stands for "the conscious and directed activity of an individual aspiring to ... knowledge or understanding of reality and of himself", thus "the most important element in Yoga... is its practical concern to prepare the individual for acquiring a direct experience of reality".

- 3 Norman: "Theravāda Buddhism and Brahmanical Hinduism", Collected Papers, 4, Oxford 1993 :278-279.
- 4 The subcommentary (Burmese ed. II, 9) explains that the formations of the attainment of neither – perception –nor non-perception are too subtle for the development of insight (undertaken by a disciple), *nevasññānasaññāyatanadhammam sañkhāṛāvasesasukhumabhāvappattataya tattha'savakanam dukkaran'ti*

YOGACARA, "Yoga Practice" or "those whose Practice is Yoga", refers to the practical yogic side of the second great school of Mahāyāna soteriology-cum philosophy –after Sūnyavāda –known as *Vijñānavāda*, "Consciousness School" or *Cittamātravāda*, (*cittamātra*, alternatively *vijaptimātra*), "Mind Only School".¹ The Yogācāra School which arose in the early centuries of the common era, does not acknowledge the existence of any reality independent of consciousness. It does, however, posit a "supreme consciousness" which, according to texts that explicitly or implicitly equate *ālayavijñāna* with *tathāgatagarbha*, serves as kind of store consciousness from which derive both the person in a conventional sense and the world's phantasmagoric multifariousness. Through yoga and finally transforming the store consciousness (*ālayaparāvṛti*) the truth-seeker (*yogin*, *yogācāra*) can become enlightened or awake to the level of absolute truth at which the illusory distinction between subject and object is eliminated and final emancipation is realized. In the following, first some passages from the Pāli canon are quoted that may illustrate early Buddhist preconditions for Yogācāra /Vijñānavāda thought.² Then an overview of the development of the Yogācāra School and its interaction with the Mādhyamikas and further developments outside India will be given.

There are sufficient places in the *nikāya/āgama* literature of early Buddhism that, being reminiscent of later Yogācāra thought, could have inspired the Vijñānavādins to their philosophy. Thus, one of the important terms in Mahayana Buddhism, "mental proliferation" (*papañca/prapañca*), already occurs at *M.I*, p.111f. (*Madhupiṇḍika Sutta*) in a context bringing out the fact that we do not know the world as it is. Instead, we have notions of it based on our perceptions. To everybody the world is the reflection of his/her consciousness. At *A.II*,p.48, the Buddha

corroborates this fact, saying: "... in this very fathom-long body along with its perceptions and thoughts, I proclaim the world to be, likewise the origin of the world and the making of the world to end, likewise the practice going to the ending of the world".³ The Yogācāra teaching of the world and of one's quasi – personality existing subjectively and of both being dependent on one's falsely, dualistically discriminating consciousness which is brought to an end at the level of absolute truth where the *yogin* realizes "supreme consciousness", is clearly anticipated in the *Kevaddhasutta* (*D.I*, p. 223):

"Where do earth, water, fire and air no footing find? Where are long and short, small and great, fair and foul- Where are 'name and form' wholly destroyed?" And the answer is: "Where consciousness is sign less, boundless, all -luminous, That's where earth, water, fire and air find no footing.

There both long and short...are wholly destroyed.

With the cessation of consciousness this is all destroyed."⁴

Apart from significant *nikāya/āgama* texts dealing with *Sūnyatā* and the *madhyamāprataipad*, the *Prajñāpāramitā* discourses area the root texts of the Madhyamaka School, founded by *Nāgārjuna* (ca. 2nd A.C.). Likewise, the *Samdhinirmocanasūtra*⁵ and the *Lankāvatārasūtra* can be considered the basic discourses of the Yogācāra School, preceding, by at least one century, *Asaṅga*, the founder of *Vijñānavāda* proper (ca.4th – according to others 5th – century A.C.) and *Vasubandhu*, the second great systematizer of the Mind Only School and, as tradition has it, the younger brother of *Asaṅga*. In both Yogācāra root texts⁶ most of the school's key terms are already introduced such as 1) "ideas only" (*vijñaptimātra*, i.e. only ideas in the sense of "pictures or impressions in one's mind of what somebody or something is like");⁷ 2). "store consciousness" (*ālayavijñāna*),⁸ containing "all the traces or impressions of the past actions and all good and bad future potentialities", storing all mental defilements and equally described as being 'luminous by nature', thus serving as a decisive hermeneutical term to underline (a) 'self' or 'soul' (*ātman*) and (b) the feasibility of effecting, through penetrative, releasing insight into the ultimate truth of "mind only", a "transformation" (*bhāparāvṛti*) of one's karmic seeds causing the continuity of *samsāra*,

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