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 Aiṅguttara 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 sahassāṃ sahassena saṅgāme mānase jine, ekaśca jeyyam attānaṃ sa ve saṅgāmajuttamā.

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


2 Harris: Violence and Disruption in Society, Kandy 1994: 46, comments that "to break this [first precept] intentionally is to risk serious karmic 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". 3 Pradhan: Abhidharmakosābhisamāsa of Vasubandhu, Orissa 1967: 243,8 and 240,19.

YOGA, from युग्य, 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, taṇhā mṛdrīṣṭa taṇhā, pahāṇabbhū (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, yogāve jāyati bhūri, whereas lack of application will result in loss of wisdom, ayogā bhūriṣaṁkhayo (Dhp. 282). Hence a factor that leads to progress is when a monk applies himself much, yogabhuṭa (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, adhita-yoga, 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 yā الت dinero: the application of a noble disciple to charity (S. V, 351).

A recurrent expression in the early discourses is yogo karāṭiṣṇa, 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, 'iddām dukkhaṁ ti yogo karāṭiṣṇa (S. V, 415). When one lacks tranquillity of the mind, cetosamatha, or deeper insight and higher wisdom, adhipaṭṭādhammanavipassanā, 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, āsavānāṁ bhavaṁ yogyo karāṭiṣṇa.

An expression with closely similar implication is yogam ṛṣiyappati, 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 yathām attānāṁ yogasamātiṣa ayojāyaṁ athāṁ 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, kāmavagga; the bondage of existence, bhavavagga; the bondage of views, Diṭṭhīyagga; and the bondage of ignorance, avijñāyagga (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, kānabhaṅgagga (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; whereas 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 vippamutti (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, mānasaka 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, taṅkha yoga. This comprises craving for sensuality, for existence and for non-existence (It. 50), and will be overcome with full awakening.

Yogakkhema, the final Goad

Yogakkhema, liberation from all bondages, or more literally “safety” pr. “pesace” frp. bondage, stands for full awakening. “In the Rigveda yogakshema 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”.

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 (L.I. 27),
as well as infatuation with the members of the other sex
(A. III, 68). Conceptual proliferation, papanca, is also
an obstruction to reaching anuttara yogakkhema (A.
III, 294); as well as being under the influence of the
eight 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 ayogakkhakhemakama, one who
wishes beings to remain in bondage, the Buddha is one
who desires their liberation, yogakkhakāma (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.1, 350). These are the development of
insight into the impermanent and conditioned nature of
the four ājhanas, of the four brahmaviharas, or of
the lower three immaterial attainments.

The four satipatthānas in particular are what leads
a disciple in higher training to anuttara yogakkhesma
(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,
maḥatā yogakkhema, can be found in the Bhojanga
Samyutta (S.V, 131). Supportive conditions for the
progress of a disciple in higher training towards
anuttara yogakkhema are wise or thorough attention,
yoniso maññavāka, (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 yogakkhepanapiyāya, an
exposition on freedom from bondage (S.V, 85).

Those who have reached the final goal are
ultimately free from bondage, accittavogakkhemin
(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 mānasakam yogam
Dibbam yogam upacagā
Sabbayogavatisamyuttam
Tam ahām brumi brāhmaṇam.

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)

References
1 Kamoi: “The Concept of Yoga in the Nikāyas”,
Buddhadhyasudhajara, Swistal-odendorf
1997:407
2 Radhakrishnan: The Principle Upatisáts, New
York 1992:645: “This, they consider to be Yoga,
the steady control of the senses”, tam yogam iti
manyante, sthīram 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”.

Analayo

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), nevasānāsānāyatanaññātānānām sankhāravasesukhumabhāvappattata yatthasavakanam dukkaraṇāti.

YOGĀCARA. "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 Sūnyatā—known as Vījñānavāda, "Consciousness School" or Cittamāraṇavāda, (cittamāraṇa, alternatively vijñaptimāraṇa), "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 tathāgata-garbha, 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 (ālayaparākṛti) 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/Vījñānavāda 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-agama literature of early Buddhism that, being reminiscent of later Yogācāra thought, could have inspired the Vījñānavādins to their philosophy. Thus, one of the important terms in Mahayana Buddhism, "mental proliferation" (pāpañcā/ papañcā), already occurs at M.1, p.111f. (Madhupatipakasutta) 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.11,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.1, 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-agama texts dealing with Sūnyatā and the madhyamāpratāpaśū, the Pratītiñāramitā discourses area the root texts of the Madhyamaka School, founded by Nāgārjuna (ca. 2nd A.C.). Likewise, the Samādhisānānasūtra 1 and the Lankāvatārasūtra can be considered the basic discourses of the Yogācāra School, preceding, by at least one century, Asanga, the founder of Vījñānāvada 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 Asanga. In both Yogācāra and Mahayana texts most of the school's key terms are already introduced such as 1) "ideas only" (vijñaptimāraṇa, i.e. only ideas in the sense of "pictures or impressions in one's mind of what somebody or something is like"); 2) "store consciousness" (ālayavijñāna), 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' (atman) and (b) the feasibility of effecting, through penetrative, releasing insight into the ultimate truth of "mind only", a "transformation" (bijaparākhyāti) of one's karmic seeds causing the continuity of samsāra,