

Ṭika Sthiramati criticizes the the Mādhyamika's *satyadvya* teaching, including that which is designated as 'conventional or worldly (*saṃvṛti*, lit. 'covering') truth', by making use of- what we would call nowadays- a pun. Thus, according to Sthiramati, unreal imagination corresponding to *saṃvṛti* has also a positive aspect, viz. *saṃvṛti* (derived from the root "√ṛt,"to be, exist, show, manifest'), by means of which absolute truth is manifested. See G.M. Nagao, *Mādhyamika and Yogācāra. A Study of Mahayana Philosophies*. New York, 1991, p. 16 f.

12. See E. Lamotte (ed., transl.), *La somme du grand vehiule d'Asanga*. Louvain-la-Neuve, 1973 Vol. I, p. 39, Vol. II, p.125 (Chapter II, 28). with *pañjikā* Vol. II, Varanasi, 1968, p. 710; *yad antarjñeya rūpaṃ tubahirvad avabhāsate /so' rtho vijñānarūpatvāt tatpratrayatayāpi ca//*
14. See Satkari Mookerjee, *The Buddhist Philosophy of Universal Flux*, Calcutta, 1935, p. 338
15. Ibid. p. 339. See also Chandrasekhara Sastr (ed.), *The Nyāvabindu of Dharmakīrti with the Commentary by Dharmottara* Varanasi, 1954, p.18f : *arthasārpyam asya pramāṇam/tadvaśād Arthapratiisiddher itil/ "The similarity [of the image] to the object is its (perception's/ cognition's) Means of authentic knowledge. By means of this [similarity] it makes for indisputable ascertainment of the object."*
17. See Vidhusekhara Bhattacarya (ed.), *Bodhicaryāvatāra of Śāntideva* (Sanskrit text with Tibetan transl.) . Calcutta , 1960, IX, vv. 16-18a: *yad māyaiva te nāsti tadā kim upalabhyate/ cittasyaiva sa ākāro yady apy anyo 'stītattvataḥ// cittam eva yāda māyā tadā kiṃ kena drśyate/uktaṃ ca lokanāhena cittaṃ cittaṃ na paśyati// nacchi natti yathān ānam asidhār ā tathā manaḥ/*
18. See Yuichi Kajiyama, "Controversy between the sākāra- and nirākāravādins of the Yogācāra school- some materials ", in : Katsumi Mimaki *et al.* (eds.), *Y. Kajiyama, Studies in Buddhist Philosophy*, Kyoto, 1989, p. 396 ff.

YOGATANTRA See TANTRIC BUDDHISM

YONA is the Pāli equivalent for Ionian, a term that refers to an ancient Greek tribe with settlements mainly on the islands between Greece and Asia Minor, as well as in Attica and Anatolia. In its general usage,

Yona or its Sanskrit equivalent Yavana seem to have served as umbrella terms for the Greeks in general, be these Ionians living in Asia Minor, mainland Greeks, "Greeks living in the Northwest of India ... and even, as in Tamil literature, ... merchants sailing to the harbours of South India. Later ... the name was used for all westerners, especially for Arabs".¹ The term as such appears to have been in use relatively early, as the Sanskrit form Yavana occurs in Pāṇini (4.1.49), and its Persian equivalent Yauna is found in an inscription of Darius I (522-486).²

In the Pāli canon, the Yona country is mentioned in the *Mahāvamsa* as the region converted to Buddhism after the third council by Mahārakkhita, being also the country of origin of Dhammarakkhita (*Mhv.* verse 12.4-5).³ The *Milindapañha* refers to Yona in relation to King Milinda, whom it presents as a native of the Yona district (*Mil.* I, 82 and 83). Other instances can be found e.g. in the *Mahāniddeśa* (*Nd.* I, 155 and 415), which speaks *Yona* and *Paramayona*; in the *Cullaniddeśa* (*Nd.* II, 37: *Yonā*), and in the *Apadāna* (*Ap.* II, 358: *Yonaka*).

The term Yona occurs not only in such comparatively later texts, but already makes its appearance in an early discourse. This is the *Assalāyana Sutta* which, in agreement with its *Madhyama Āgama* parallel, specifies that among the Yonas a two-class society can be found, consisting of masters and slaves (*M.* II, 149 and *T.* I, 664a18).⁴ Some scholars have suggested that here Yona refers to the Greek-Bactrian kingdom, based on which they conclude that this reference must have originated at a time shortly before Asoka.⁵ Yet, a close look at ancient Greek history suggests that this need not be the case.

In the year 480 before the present era, the Persian king Xerxes had begun an invasion of mainland Greece. The Persian invasion was in revenge for the Greek support of a revolt by the Ionians (living in Asia Minor) against Persian dominion. For the purpose of this campaign, Xerxes mustered a staggeringly large army, among which there were also Indian contingents.⁶ Under the leadership of the Spartan Leonidas, the outnumbered Greeks tried to resist the Persian attack at the pass of Thermopylae. Being informed by a traitor of a narrow by-pass, the Persians circumvented the Greek defenders and attacked them from the rear as well. In order to enable an orderly withdrawal of the Greek army, Leonidas remained with a small group to defend the pass of Thermopylae, heroically

resisting until the last man. The heroism of the Spartans made a great impression on the soldiers under Xerxes' command.

In view of this historical background, it would not be surprising if a report of valiant soldiers from a master-slave society in Greece should have been brought home by the Indian soldiers that had participated in Xerxes' campaign.⁷ Since according to modern scholarship the teaching activities of the Buddha are probably best assigned to the second half of the fifth century,⁸ by this time the tale of the heroic Spartans may well have reached the Ganges area. Notably, according to the *Assalāyana Sutta* and its *Madhyama Āgama* parallel the Buddha inquired from his visitor if the latter had already heard about, *sutaṅte?*, the master-slave society among the Yonas, (*M. II*, 149, with its Chinese counterpart in *T. I*, 664a18). This gives the impression as if he was referring to something that was a relatively new piece of information. Hence there seems to be no need to assume that the reference to Yona in the *Assalāyana Sutta* is anachronistic. In fact, apparently "the term *Yona* ... cannot be attributed to a direct contact with the Greeks", but instead seems to have been "taken over into Indian from the Old Persian form *Yauna* - some time about the end of the sixth century B.C."⁹ Thus "references to *yona*, etc., in the Pāli canon need not be later interpolations, added after Alexander's campaign. They may well go back to the oldest layers of the canon".¹⁰

Anālayo

References

- 1 Karttunen: *India and the Hellenistic World*, Helsinki 1997: 316; cf. also Childers: *A Dictionary of the Pāli Language*, Madras 1933: 605; and Malalasekera: *Dictionary of Pāli Proper Names*, Delhi 1998: 699.
- 2 Narain: *The Indo-Greeks*, Oxford 1957: 165; cf. also Kent: *Old Persian*, New Haven 1953: 204 s.v. *Yauna*.
- 3 Cf. also *Dpv.* verse 8.7-9; on the location cf. Fussman: "L'Indo-Grece Ménandre ou Paul Demiéville Revisité", *Journal Asiatique*, 281, 1993: 70, and Lamotte: *History of Indian Buddhism*, Louvain 1988: 300.
- 4 A similarly worded reference is found in Aśoka's fifth rock edict, cf. Hultzsch: *Inscriptions of Asoka*, Oxford 1925: 191.
- 5 Cf. e.g. Bechert: *Bruchstücke Buddhistischer Verssammlungen aus Zentralasiatischen Sanskrithandschriften*, Berlin 1961: 41 note 2; Lamotte: "La Critique d'Authenticité dans le Bouddhisme", *India Antiqua*, Leyden 1947: 217; or Winternitz: *Geschichte der Indischen Literatur*, 2, Stuttgart 1968: 40.
- 6 Herodotus in his *Histories* 7.65 lists an Indian contingent in Xerxes' army, describing that they were clad in cotton and armed with reed bows and iron-tipped arrows.
- 7 Bühler: *On the Origin of the Indian Brahmi Alphabet*, Varanasi 1963: 27 note 1 comments that "it seems to me not wonderful that an author ... whose countrymen, the Gandhāras, had furnished a contingent for Xerxes' invasion of Greece, should mention the old Oriental name of the Greeks".
- 8 A collection of articles on the topic can be found in Bechert: *When did the Buddha live?*, Delhi 1995.
- 9 Töttösy: "The Name of the Greeks in Ancient India", *Acta Antiqua Academiae Scientiarum Hungaricae*, 3, 1955: 310-311.
- 10 Halbfass: "Early Indian References to the Greeks", in Bechert: *When did the Buddha live?*, Delhi 1995: 199.

YONAKADHAMMARAKKHITA: As indicated by the first part of the name, he appears to be a recruit to the Buddhist Saṅgha from the Yavana (Pāli- *Yona*) community of the Indian sub-continent. According to Sri Lankan Pāli chronicles, the *Mahāvamsa* (12.4) and the *Dīpavaṃsa* (8.7) and also the Pāli *Vinaya* commentary of Buddhaghosa (*VinA.* 1.67) he was the leader of the Buddhist mission sent by Arahant Moggaliputta Tissa, after the Third Buddhist Council, to Aparantaka, probably the extreme western region of India. Geiger¹ has identified the region with the 'western ends' (of India) comprising the territory of northern Gujarat, Kāthiāwar, Kachchh and Sind. (s.v. Aparantaka for more details regarding the identification). The Burmese Pāli chronicle, *Sāsanavaṃsa*, according to Hazra², takes Aparantaraṭṭha to be Sunāparanta of the Burmese, the region lying to the west of the Upper Irrawaddy. But Hazra regards this identification a late one. According to him Aparanta is identified by scholars with Northern Konkan with its capital at Surpāraka or

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