

Yoga Is A Synonym Of Effort In Theravada Critical Study

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ABSTRACT

The earnest one compares the effect with his effort by using his energy in body and mind for health, business, social, politic, and freedom it is called Yoga. When we consider to get any happiness and to eliminate any suffering from us, we have to choice and use the right way for the happiness. To get the effect of good deed we have to join with effort, we have to engage in good deed and we have to endeavor in right way.

Key words: Yoga, effort, action, mind, weather, nourishment, earth, water, fire and wind.

INTRODUCTION

According to all dictionaries a simple word is able to contact many meaning regarding relevant words and point of view. By following the quality people called its name for example: due to quick speed the bus and train called express. Due to good education the one called educated. Regarding metaphor or place something get the name. For example, on account of staying in the village the people are called villagers, on account of the country a person called his country name. According to *Abhidhamma* the four ultimate *Dhamma* also got their name because of qualities of them. *Ārammanam* in the explain the four ultimate *Dhamma*:¹ *caiñtetiti cittam* – Thinking of an object, *Citte bavā nissitā cetasikā*–Depends on mind, *Ruppatiti rupam-*

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Changing and destroying , *Natthi van am esthete Nibbānam*- No nonsense of attachment. Similarly, Yoga-word has its meaning, because of his quality the word get the name of Yoga. According to definition *pāli- Yujjati Yogo, Yogo assa atthiti Yogi*. It means practicing meditation is Yoga or effort, being having effort the one called Yogi.

THE MEANING AND TYPES OF YOGA

According to philosophy the suffering come from the two types of places body and mind and trying to destroy the suffering we have to use only the two things: body and mind. So briefly we can see two types of yoga: *Kaya* yoga and *Citta* yoga. *Kaya* yoga means the one tries to eliminate the suffering of body by using his body effort. *Citta* yoga means when one tries to get rid of suffering itself and with body, the one need the force of mind because of leader. It is a exercise of mind and matters by doing various positions the one can remove the suffering of body and by doing exercise of mind: concentration and insight meditation one can remove the suffering of mind: greed, anger, delusion, sorrow and lamentation. The boy or form depends on four causes and need to compare four things:² karma, mind, climate and food. By using the four causes one must do to compare the four great elements of body: earth- extension, water-cohesion, fire-heat or cool and air-motion, it is called Yoga for body.

From Oxford dictionary said the meaning of Yoga: a Hindu spiritual and Ascetic discipline, a part of which, including breath control, simple meditation, and the adoption of specific bodily posture, is widely practiced for health and relaxation. ([www. annada.org](http://www.annada.org), yogapedia). The definition is not disputable because the Yoga-word derives from practicing of ascetics and monks. By leading mindfulness they concentrate every moments from body and mind. Ascetic are generation of Noble Person, by following their teachers they stay in the forest by practicing many way to remove the defilements from their mind and the disease from their body.

Due to avoiding from home the ascetics dwell in the forest monastery. The dwelling forest can call Yoga, it is right, without association family they depart from home. Their mind contacts with renunciation and they strive to reduce defilements.

²A manual of Abhihamma p 227/ 243

Here we can say two types of Yoga home Yoga and homeless Yoga according to trainers. But if whosoever trains it, the one surely gets the benefits of Yoga.

On the other hands in Collins English Dictionary the meaning of Yoga means Yoga is a type of exercise in which you move your body into various positions in order to become more fit or flexible, to improve your breathing, and to relax your mind. The one should stay by using one posture without moment. But after staying along time in one posture the one should do exercise to equal blood and air in the vessel of body. Because of staying along time in one posture, his blood and air are not equal. That is why some time the body cannot follow to the mind. Not only cannot follow the body to the mind immediately but also the matter of case the one will face some problem. Therefore everybody needs to equal the four elements of body: earth, water, fire and air.

By doing body exercise the one needs to equal the four elements according to *Abhidhamma*,³ the one analysis is analysis of the four elements. It is right, the Buddha guided the *Mahahatthipadopama sutta* in the *Mijjima Nikaya*, first book, to get the analytical knowledge by contemplating of the body:⁴ in our body there are thirty-two parts of the body. Among them twenty types are earth elements: Head hair, bod hair, nails, teeth, skin, flesh, sinews, bone, marrow, kidney, heart, liver, pleura, spleen, lunge, mesentery, bowels, stomach, excrement, brain. Twelve types are water element: bile phlegm, pus, blood, sweat, tear, tallow, saliva, snot, synovic fluid and urine. There are six types air: up going winds, down going winds, wind in the belly, winds in the bowels, wind that course through the limbs, in breath and out breath. There are four types' fires: warmed, ages, and consumed, digested. The main four elements need to be equal in our body, for that we need to do Yoga exercise by careful on the all actions, mind, weather and food.

By doing equally, the four elements are essential things for health of body. The one joins the four elements and body to be good health. Join means doing exercise and take care on the causes of four things. By doing with mindfulness the one acts carefully on the action, on the consciousness, on the weather and on the food. If any element changes abnormal the one suffer any disease. If one take care on the four elements the body

³A manual of Abhidhamma p 110

⁴MN b one p 278

free from suffering and the one can stay pleasantly and comfortably. But whatever you do or use any things, the one should has limited for all things. For healthiness body and mind the Buddha pointed out the five factors to increase vitalities in the *Anayussasutta* , *Anguttara Nikaya* for living beings:⁵

1. One does what is beneficial,
2. One observes moderation in what is beneficial
3. One has good digestion,
4. One is virtuous,
5. One has good friends.

Without the five factors nobody can increase any vitality because these are real necessary for human beings. We should do, take and use anything what is beneficial for us. Even the beneficial things, we must compare with our lifestyle, places, weather, culture, tradition, religion and limit of them. Moderation can creates all happiness for all beings. There is a saying in the world the thing that is reasonable taking is medicine and over taking is danger. According to the word in *Pāthikavagga*, *Dighanikāya*“*Sabbe sattāhāratthitika*”⁶ all beings are maintained by nutriment. All living beings rely on nourishment. But regarding with food we must take care to be easy digestion because it a main reason of health and energy of body in the materials. The food that is not digestible can create many diseases.

Another one the cause of vitality is virtuous or human ethic. It is an ability of humanity and it is separated between animal and human beings. In the virtuous there are many types of human dignities: benevolence, loving-kindness, compassion, sympathy and good intelligence etc. The last one vitality is good friend. Even the virtues are bodily and verbal action the main control is only mind. The Yoga can call control-Yoga because the mind controls body and speech. Good friend means the one has colleagues who have good character, concentrates on any object, and analyze clearly any problem.

According to *Pāli* English dictionary:⁷ Yoga means *yungati*- yoke, connection,

⁵ AN b 5 p 742

⁶ DN b 3 p 228,

⁷ Pali English Dictionary p 558

bond, endeavor, conjunction attachment, effort and mixture. If one connects, endeavors, strives to get any good thing he will get the good benefits. If one connects, bonds attach, mixtures with greed or any bad deeds he will get bad benefits or blemish. For good side there are many good benefits: properties, merit, life, confidence, reputation, bravery in any audience, praise, and getting good place here and hereafter. For bad side there are also many bad benefit or blemish: losing properties, demerit, notoriety, blame, un-confidence, and hesitancy in any audience etc. According to Dhammapada pali stanza No- 282:⁸

*Yogāve jāyate bhuri
ayogo bhuri sinkhayo, Etam
dvedhāpatham natvā,
tathatthanam niveseya , yathā buri pavaddati.*

It means Verily from meditation arises wisdom, without meditation wisdom wanes. Knowing this twofold path gain and lose, let one so conduct oneself that wisdom may increase. Because of Yoga or practicing meditation the one's wisdom will increase and without practicing Yoga meditation the one's wisdom will decrease. To improve wisdom the exercise of Yoga is an essential thing for meditator.

According to *Abhidhamma* Venerable *Anuruddha* wrote in the *Abhidhammattha Singaha: Tesam cittaviyuttanam yatha Yogamito param* etc;⁹ It means the combination of each of these thought-adjuncts in different types of consciousness etc. *Sampayutta yatha yogam tepannasa sabavato cittacetasika dhamma tesam dani yatharaham*;¹⁰ It means the conjoined consciousness and mental states that arise accordingly are fifty-three. Here, the *Thera* mentioned the meaning of Yoga: mind associates or accompanies with mental factors that is concurrence one and another. For example the greed (*lobha*) mental factor associates and accompanies with eight types of greed consciousness. In good side the non-greed mental factor (*alobha*) accompanies with good consciousness. According to *Silakkhamdavagga Atthakatha* Ven *Mahā Buddhagosa* use the word of Yogi like a meditator. ¹¹

Silam Yogissalankāro silam Yogissa mandanam,

⁸ K. Sri Dhammananda, *Dhammapada* P 506

⁹ A manual of *Abhidhamma* 117

¹⁰ Ibid 136

¹¹ DN b 1 *Atthakatha* p 55

Silehi lankato Yogi mandane aggamato gato.

It means the morality is an adornment for meditator, and a grace of meditator is virtue. The meditator arrives the holy place because of his virtue. The word Yoga means association with morality to protect the bad deed from body and speech. For any Yoga or actions Ven Walpola Rahulāhe mentioned the main principles formula of doctrine in his book that:¹²

When this is, that is (*Imsamin sati idam hoti*)

This arising that arises (*Imassuppādā idam uppajjati*)

When this is not, that is not (*Imasmim asati idam na hoti*).

This ceasing, that ceases (*Imasa nirādhā idam nirujjhati*).

In shortcut way the words lines guided main and foundation formulas. The words can eliminate wrong view that is creator. Nothing originates automatically in the world and everything has cause and effect. Because of practicing Yoga the one can called Yogi. Here Yoga means practicing meditation: *Samatha* concentration meditation and *Vipassana* insight meditation. Both of meditations have to strive and need to effort to get their each benefit.

EVOLUTION OF YOGA

It is a beneficial training for human beings because we can get good benefits from yoga. By doing yoga training regularly one can see the requirement of body and mind. On seeing requirement benefits the one's mind improve to believe on the Yoga. Because of better believe yogi's training is stronger than before. The stronger training deals with faith, virtue and wisdom. That is why he will get sharper than peace and happiness.

Now a day many people are interesting to do Yoga to reduce pressure of mind and body. Because of many problems of human beings are facing sufferings in several ways. There are two suffering: mental suffering and body suffering. Mental suffering means due to defilements there are many unpleasant feeling: anxiety, blues, creep, distress, fear, fright, sorrow and lamentation etc. There are many types of suffering in

¹² What the Buddha taught p 53

our body: aged, decay, pain, stiffing, itching, ache, heavy and listless, wound, bruise etc. On the other hands there are also suffering of body: thirst, hunger, taking food and water, defecation, urination, vomit etc. By doing usually in daily life the training of Yoga can remove the two types of suffering.

When doing the exercise of Yoga, the Yogi should sink his mind on the every part of training and object. According to yoga Wikipedia so many yoga teachers and scholars wrote several way exercise Yoga: body postures, breathings methods, method of controlling mind, meditation on any objects. But among them some people said the yogi practices meditation without object. It is not possible because without object cannot be any mind and nothing is only object of mind. For example without trying cannot get any benefit.

Some people think that some benefits appeared without any actions but they do not remember, theonly without any action is his trying and it is a real cause. According to A Manual of *Abhidhamma* in *Arupajhāna*- formless consciousness:¹³ to develop the third *Arupa jhana* “*Akincaññayatana*” the yogi takes for his object the first *Arupajhāna* consciousness and thinks *Natthi kiñci* there is nothing whatever. In this formless concentration meditation the meditator notes and concentrate the object that is nothing whatever. Similarly if one observes nothing object, the only nothing is real object for him.

While Yogi is doing Yoga he have to need the five energy factors:¹⁴ belief, effort, mindfulness, concentration, and wisdom. For belief the Yogi must believe on his Yoga training and guider. If I practice the Yoga exercise I will get the benefits of it and my master guided the right way of Yoga to get the good benefit. By seeing clearly the benefits of yoga the Yogi has better than quality faith on them.

Only belief cannot get and cannot come the benefits to us. We should follow the way as master’s teaching. Nothing appeared without causes and every result depends on causes. By trying in right way clearly the one got the benefits. Master’s duty is only guide, to get the benefits of Yoga. But the one cannot get the benefits only by seeing and speaking. Nowadays the Yoga practicing is very famous and popular around the world. Why is it? Because of following the way of Yoga

¹³A Manual of Abhidhamma p 56

¹⁴ AN b-5 p 245

interestingly, they got the real benefits for body and mind. In the exercise of Yoga, even some yoga has current benefit, some high Yoga has better and the best benefits.

For only body actions of Yoga is good for health, in the doing exercise no need to concentrate by mind. But whatever good action, due to usually exercise with concentration and mindfulness is better than other things. It is very difficult to do exercise usually in daily because of lazy. Even they know the Yoga is good benefit for body and mind, most people cannot do in their daily life. If the Yogi is cleverer than other, he concentrates on every moment while he is doing the exercise. Because of his concentration on the Yoga he eliminate the defilements in three parts: body, verbal and mind. On account of eliminated defilement he gets the peace and happiness. After knowing and understanding clearly the benefits of Yoga, nobody can protect him to train the Yoga that you shouldn't do it.

The one who has concentration and wisdom can do the Yoga better than. On the other hands there are two types of Yoga: with intention and without intention. Among them some Yogi trains the Yoga with good intention for oneself and others by looking forward to good benefits. Here Yoga means giving, observing, and meditation. Nothing Yoga appears automatically. By connecting mind and matter with intention the Yoga become in the three parts: body, verbal and mind. These actions are called karma: body action- by doing many actions with body for oneself and others (*Kāya karma*), verbal action- by speaking many words with mouth for oneself and others (*Vaci karma*) and mental action- by thinking much imagination (*Mano karma*). The Yogi gives other some things that owns by sharing his good karma.

CONCLUSION

In conclusion, Yoga is not only exercise of body but also mind. In fact, all of actions can call Yoga because they are associated with each other. To be completed Yoga we must try for mental Yoga by doing practicing meditation, for bodily Yoga we must try by doing equally the four elements and the four reasons of form as mentioned above. For verbally Yoga we must try by observing morality and by speaking true, gentle, beneficial word and unity word. The verbal we can include into the bodily action. So, the Yoga is not only good for health, happy and peaceful in current life but also hereafter will get the good benefits until final *Nibbāna*. By doing

this practical and historical way of Yoga rightly and clearly many people get to the real happiness and peaceful place.

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