

A Comparative Study Between Yoga and Indian Buddhism

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Abstract

There is an intimate relationship between the concepts of samadhi and dhyana in both traditions that demonstrates a parallelism, if not an identity, between the two systems. The foundation for this assertion is a range of common terminology and common descriptions of meditative states seen as the foundation of meditation practice in both traditions. Most notable in this context is the relationship between the samprajnata samadhi states of Classical Yoga and the system of four Buddhist dhyana states (Pali jhana). This is further complicated by the attempt to reconcile this comparison with the development of the Buddhist the arupya-dhyanas, or the series of “formless meditations,” found in Indian Buddhist explications of meditation. This issue becomes even more relevant as we turn toward the conception of nirodha found in both the context of Classical Yoga and in the Buddhist systems, where the relationship between yoga and soteriology becomes an important issue. In particular, we will examine notions of nirodhasamapatti found in Buddhism and the relationship of this state to the identification in Yoga of cittavrttinirodha with kaivalya.

Keywords: Yoga, Indian Buddhism, samadhi, dhyanas

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印度古典瑜伽與佛教的比較研究

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摘要

印度瑜伽與佛教這兩種傳統中的「三昧」(samadhi)與「禪」(dhyana)的概念被證明，如果不是完全相同的話至少存在著緊密的聯繫。做出這種判斷的基礎是：作為這兩種傳統的冥想實踐之基礎的冥想狀態的相似描述及其所用的共同術語。其中最突出的是印度古典瑜伽中的「有智三昧」(samprajnata samadhi)與佛教中「四禪」(梵文：dhyana，巴利文：jhana)的親緣關係。印度佛教在對禪定的解釋中，通過「四無色定」(arupya-dhyanas)這一概念進一步深化和調和了這種比較。當我們在古典瑜伽與佛教傳統中看到「滅心」(nirodha)這一概念(其中禪定與解脫的關係是一個重要的論題)時，就會更深一層體會到這種相似性。最後，我們還討論了佛教中「滅盡定」(nirodhasamapatti)及其與瑜伽中達到獨存狀態(kaivalya)時的「滅盡心」(cittavrttinirodha)之間的關係。

關鍵詞：瑜伽、印度佛教、三昧、禪定