

《瑜伽經》中的三昧與佛教三昧的比較

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摘要

瑜伽派與佛教的禪修方法都源於印度遠古的禪定。在禪修的內容上，它們互相借鑒，互相影響。對於三昧的境界，瑜伽與佛教各有各的描述和說法，將瑜伽派與佛教三昧交叉對照，既可以補充我們對於瑜伽三昧的理解，也有益於認識佛教三昧的層次。本文經過分析認為，佛教的無想三昧等同於無相三昧（《大智度論》中稱為無種三昧），與《瑜伽經》中的無種三昧相同，但比《瑜伽經》的無想三昧境界更高，因為後者仍殘留過去的行力。《瑜伽經》的法雲三昧和佛教法雲三昧的內容不同，然而都是各自解脫的最高境界。

關鍵詞：瑜伽經、無想三昧、無種三昧、法雲三昧

A Comparative Study of the Samādhi between *Yoga Sūtra* and Buddhism

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Abstract

The meditation practices of yoga sect, as well as that of the Buddhism, originates from the dhyana of ancient India. They exercise a considerable influence upon each other. Samādhi is a high level of meditation, for which both Yoga sect and Buddhism have their own accounts. A comparison of the varying states of Samādhis will serve to our understanding them. Our analyses arrive at these conclusions: Buddhism's asaṃprañāta samādhi is equivalent to animitta samādhi, nirbīja samādhi in the Mahāprajñāpāramitā Upadeśa and nirbīja samādhi in the *Yoga Sūtra*. All these concepts are more advanced than *Yoga Sūtra*'s asaṃprañāta, as the latter bears remnants from its past karma. Though the dharmamegha samādhi differs between Buddhism and *Yoga Sūtra*, it is the ultimate liberation of both.

Keywords: *Yoga Sūtra*, asaṃprañāta, nirbīja samādhi, dharmamegha samādhi