

ヨーガの源流を探る

Part 1: 古典ヨーガになるまで

張本研吾 22 Jan 2025

で、その源流を探るヨーガって？

結局よく分からない

- 現代も過去も yoga として語られる実修はいっぱいある（実はこれヒント）
- 人によってその何を yoga と定義しているかはさまざま
- そしたら...

普通に yoga という単語に注目してみたら？

yoga (m) という名詞に注目

今まで習ったことは忘れていいです😅

- 実は, yoga という男性名詞に注目することで意外に単純なストーリーが浮かび上がる
- さらに, 以下で語る見方をすれば yoga を語る上で無視されがちな仏教徒の yoga という用語もそのストーリーの中に取り込める

では、一番古い **yoga** の用例は？

ここはお約束

- yoga という名詞はリグヴェーダに何度も現れる
- つまり、動詞, yuj- から派生した名詞としてすでに長い歴史
 - PIE
 - Indo-Iranian <- ここ
 - Indo-aryan

で、リグビューダでの yoga って？

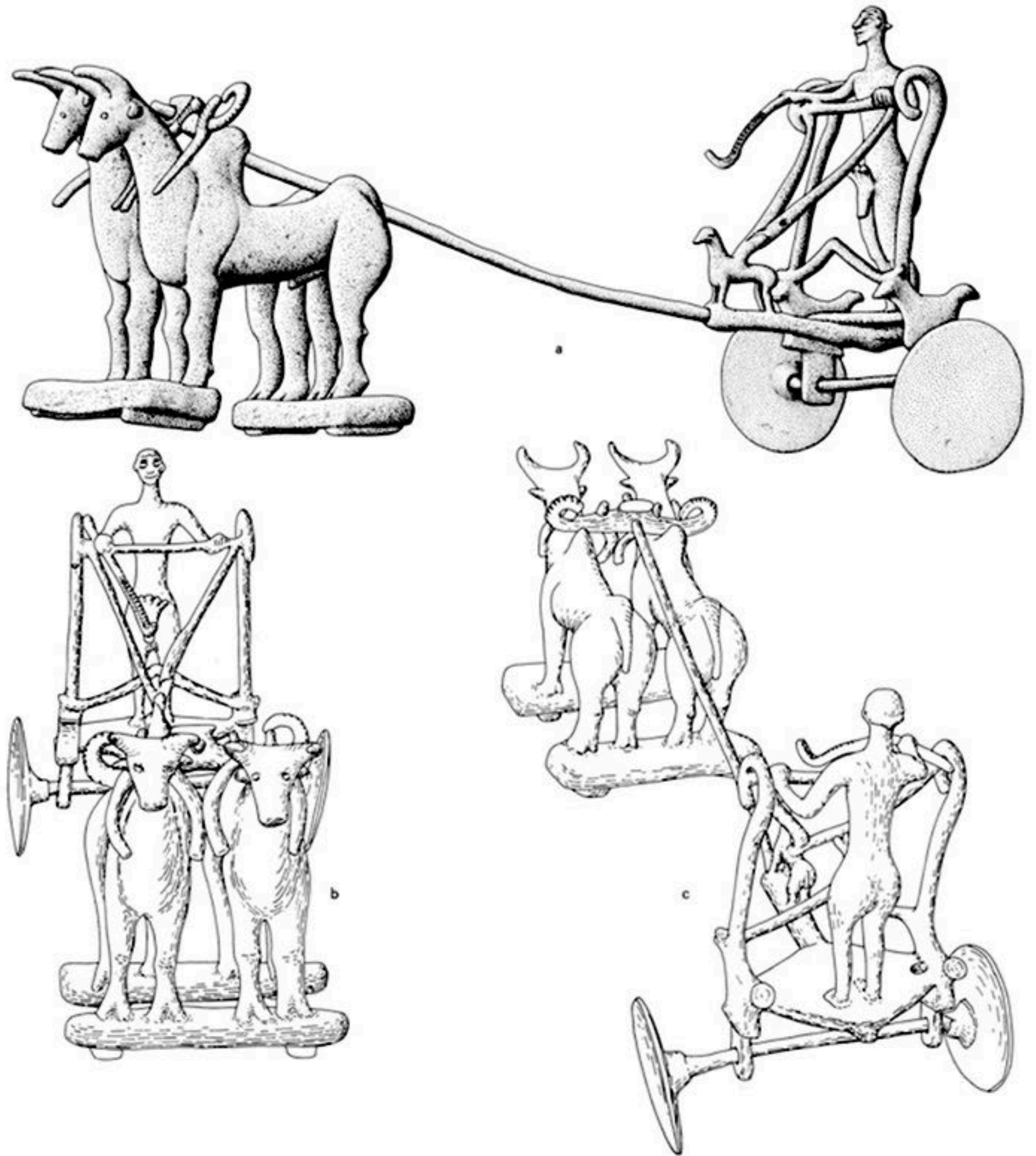


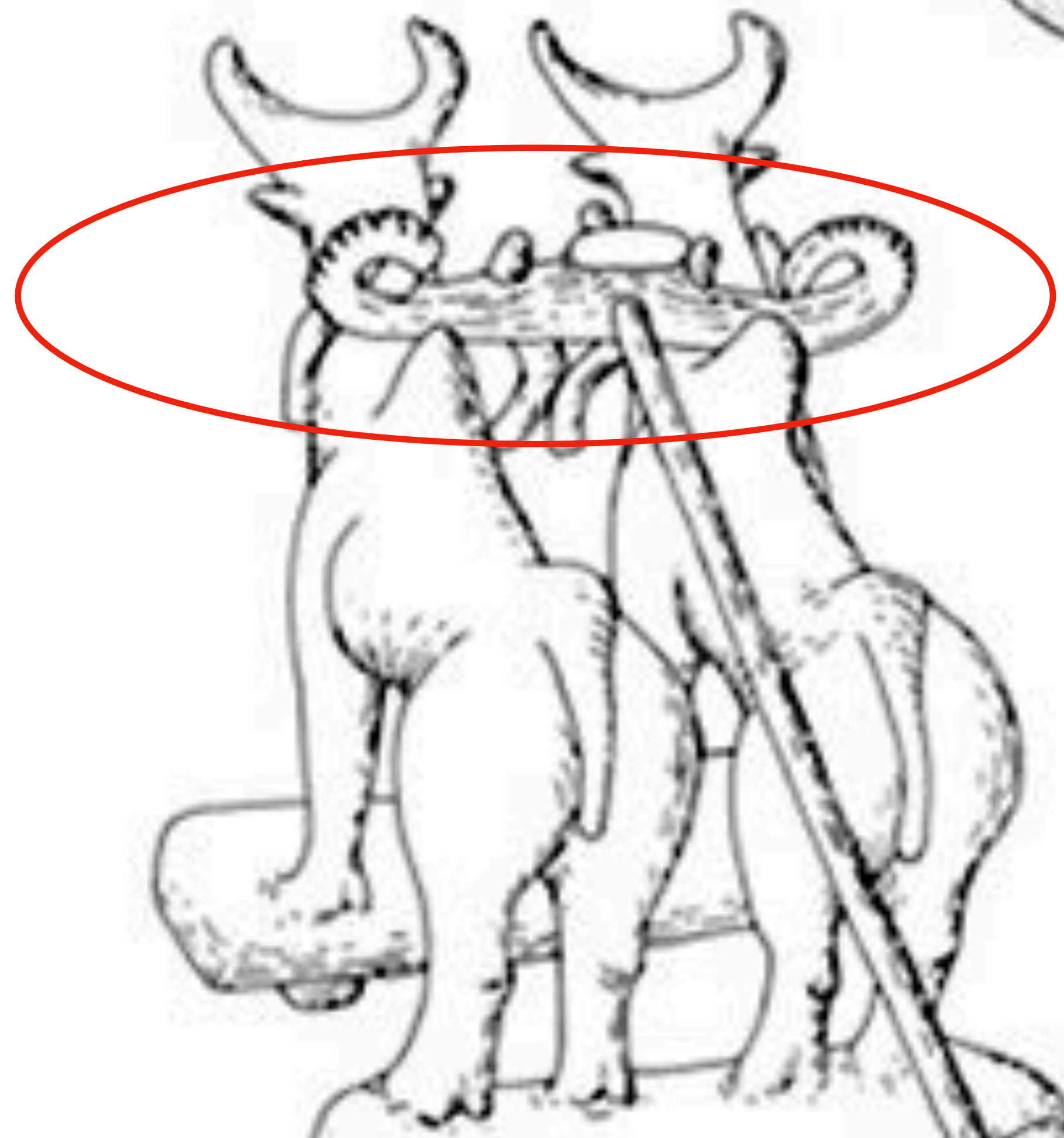
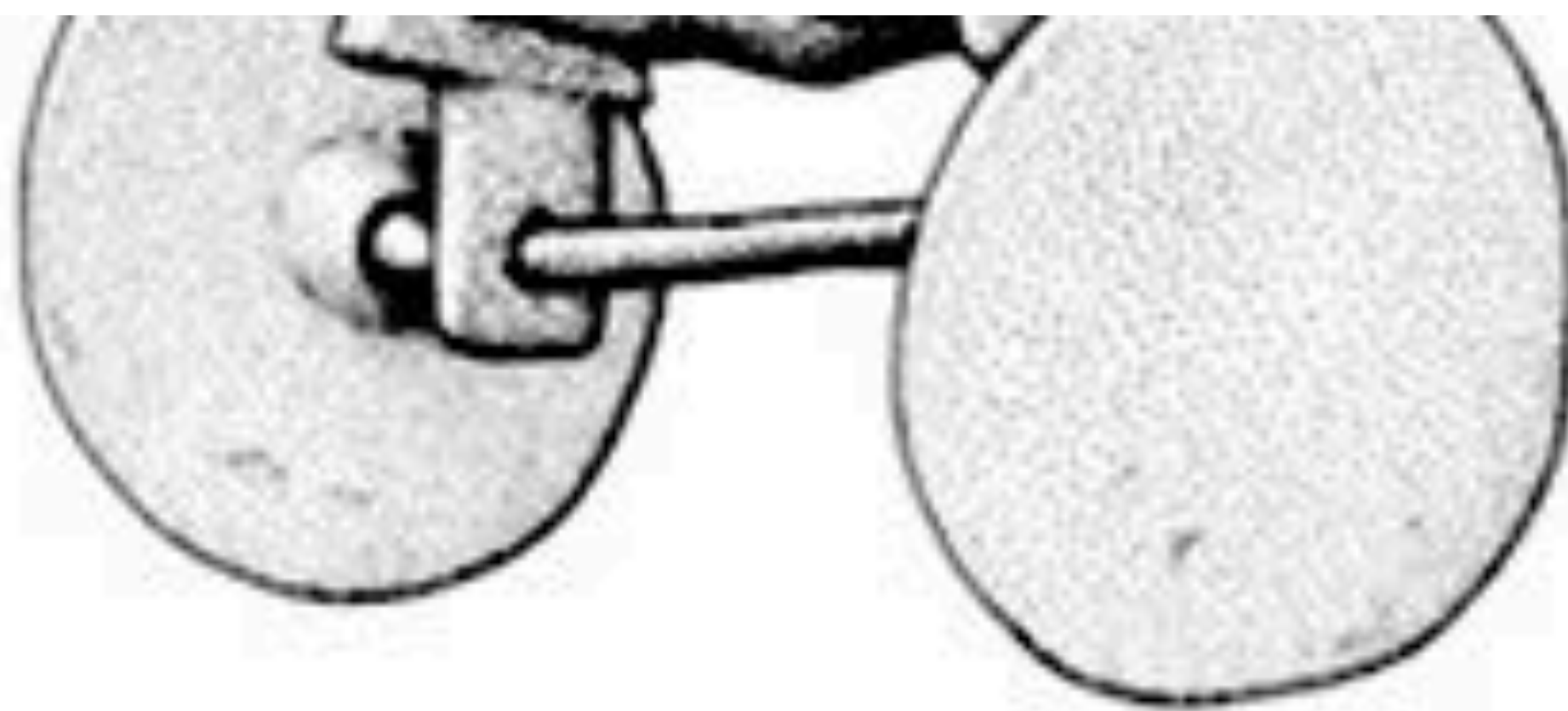
これと対比されるのが kṣema



ここで, *yoga* と馬車, 荷車

Image: Copper sculpture of a bull-cart from Daimabad, Maharashtra. 24 x 16 x 26.5 cm (9.8 kg). After Yule 1985: pl. 4, no. 39 a–c. For a very detailed description of the whole sculpture and metal analyses of its various parts, see Yule 1985: 30–31.





<- ここに注目



関連した語: yuga (くびき)

テクノロジーに関連した術語

- 漢字で書くと軛
 - これ見て気がつくことは？
 - 車へんに厄
 - おそらくはテクノロジーを学んだ中国人が発音に従って作った漢字
 - ただし、もしかしたら「厄」も...?
- 重要な点は、yuga は2頭の獣を繋ぐこと。軛にかけること。yuga はそもそも「ペア」



そこで **yoga-kṣema** 「戦争と平和」

- とまでは行かないけれど
- 元々は遊牧民の移動期(獣が軛に繋がれた状態)と定住期
- そこから転じてエネルギー・努力を要する状態とリラックスした状態
- （仏教徒はやや違った用法。これについては後述）
- さらに...

リグヴェーダにはさらに発達した意味も

リグヴェーダに出てくる yoga の訳

- ‘hitching up (for battle)’, (Jamison and Brereton 2014),
- ‘war’ (Jamison and Brereton 2014)
- ‘battle trip’ (‘Kriegsfahrt’) (Geldner 1951)
- ‘enterprise’, ‘practicing [of custom]’, etc. (Geldner 1951)

さてここから...

通常ならウパニシャツドへ

しかしここではまず初期仏教へ
古ウパニシャッドとほぼ同時代

パーリ語におけるyogaの意味 (PTS
Dictionary より):

Yoga

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全スライドの意味のうち4

が直接リグヴェーダから続く

- 4. application, endeavour, undertaking, effort DhA iii.233, 234 (= *sammappadhāna*). *yogaṇ karoti* to make an effort, to strive after (dat.) S ii.131; A ii.93 (*āsavānaṇ khayāya y. karaṇīya*); Miln 35. *yogaṇ āpajjati* to show (earnest) endeavour, to be active S iii.11 sq.; Vbh 356 (*attanā*). — *dhamma*[°] one who is devoted to the Dhamma A iii.355; *yutta*[°] (bent on, i. e.) earnest in endeavour J i.65; *yāca*[°] given to making offerings: see *yāca*.
- 要は努力, つらい (けど見返りのある) こと

さらに 複合語に注意

- -*âvacara* "one at home in endeavour," or in spiritual (esp. *jhāna*-) exercises; one who practises "yoga"; an earnest student. The term is peculiar to the Abhidhamma literature. — J i.303, 394, 400; iii.241 (*saṅsārasāgaraṇ taranto y.*); Ps ii.26; KvuA 32; Miln 33 sq., 43, 366, 378 sq.; Vism 245 (as hunter) 246 (as begging *bhikkhu*), 375 (*iddhi*-study), 587, 637, 666, 708; DhA ii.12 (*padhānaṇ padahanto y.*); iii.241 (°*bhikkhu*); DhsA 187 (*ādhikammika*), 246 (°*kulayutta*); VbhA 115, 220, 228 (as *bhikkhu* on alms-round), 229 (as hunter), 258, 331; KhA 74; SnA 20, 374.
- *yogāvacara* = 努力する人, 頑張る人, ブッダ自身にも使われる

そして

- -*kkhema* [already Vedic *yoga-kṣema* exertion & rest, acquisition & possession] rest from work or exertion, or fig. in scholastic interpretation "peace from bondage," i. e. perfect peace or "uttermost safety" (K.S. ii.132); a freq. epithet of *nibbāna* [same in BSk.: *yogakṣema*, e. g. Divy 98, 123, 303, 498] M i.117 (°*kāma*), 349, 357, (*anuttara*); S i.173 (°*adhivāhana*); ii.195 (*anuttara*), 226; iii.112 (°*kāma*, neg.); iv.125; v.130 sq.; A i.50 (*anuttara*); ii.40, 52 (a°), 87, 247; iii.21, 294 sq., 353; D iii.123, 125, 164 (°*kāma*); Vin ii.205 =It 11 (°*ato dhaṇṣati*, whereas Vin °*ā padhaṇṣati*); It 9, 27 (abhabbo °*ssa adhigamāya*); Th 2, 6; Sn 79 (°*adhivāhana*), 425; Dh 23 (*anuttara*, cp. DhA i.231); Ps i.39; ii.81; Vbh 247 (*kulāni y-kh-kāmāni*, which VbhA 341 expls: *catūhi yogehi khemaṇ nibbhayaṇ icchanti*); ThA 13. -- *kkhemīn* finding one's rest, peace, or salvation; emancipated, free, an Arahant S iii.13 (*accanta*°); iv.85; A ii.12; iv.310 (*patta*°); v.326 (*accanta*°); DhA iii.233, 234 (=*sabba-yoga-visaṇyutta*); neg. a° not finding one's salvation A ii.52 (in verse) =Ps ii.80; It 50. -- *ññu* knowing the (right) means Miln 169 sq.
- ヱーダの *yogakṣema* が生き残る
- ただ意味がちょっと変わる: 「yoga と *kṣema*」 から 「yoga からの *kṣema*」
- きついことからの解放, 努力による安寧

なんとなく方向性が見えてきませんか？

再び **yogāvacara**

(仏教のゴールへ向けて) 努力する人

- サンスクリットではこれが *yogācāra* へ
- *yogācāra* は学派の名前とも
- 「ヨーガを行ずる人たち」でもあり「努力する人たち」
- ん？
- ちなみに *yogācārabhūmi* は巨大なテキスト
 - ヨーガ (...) の階梯を教える
 - 全部はサンスクリットで未発見
 - śamatha とか vipaśyanā とかは聞いたことあるのでは？

あれ？ yoga って
普通に修行？

という気になってきませんか？

ではその頃

バラモン・ヒンドゥー教方面では...

ヨーガ yoga とサーンキヤ sām̐khya という対
になるコンセプトの登場

皆さんもきっと聞いたことのある Bhagavadgītā では...

- yoga と sāmkhya は単純に実践と理論 practice and theory
- つまり...
- Bhagavadgītā で説かれるヨーガ:
 - sāmkhya yoga (第2章): 理論 (buddhi) によるヨーガ = jñāna yoga (知によるヨーガ)
 - karma yoga (第3章): 行動によるヨーガ (Just do it! の教え)
 - saṁnyāsa yoga (第4章): 放棄することによるヨーガ
 - aiśvara yoga: (クリシュナの) 神としてのパワーによるヨーガ
 - bhakti yoga: 献身によるヨーガ (第14章)
 - 要は、ヨーガは究極にいたる道、術、手段

sāṃkhya-yoga

一つ解説

- 大きな混乱のもと
- 元々は sāṃkhya = 理論 yoga = 実践
- 混乱の元:
 - sāṃkhyayoga という複合語には二つ: sāṃkhya and yoga と sāṃkhya 的な yoga
 - 後に Sāṃkhya 哲学という思想と Yoga 哲学という思想が想定される
 - yoga 哲学は Pātañjalayogaśāstra とともに始まる（そもそも長いことそれは yoga 哲学とは呼ばれない。Pātañjala 哲学と呼ばれる）
 - さらに状況を混乱させるのが、Pātañjala がサーンキヤ的世界観も取り入れたこと

ここでウパニシャッドに戻り
後の一般的なヨーガの要素がどのように育ってきたか

dhyāna

聞思修

śravaṇa, manana, nididhyāna

- ‘[Ātman] has to be heard, contemplated, and realized’ (śrotavyo mantavyo nididhyāsitavyaḥ, Bṛhadāraṇyaka Upaniṣad 2.4.5/4.4.21)
 - ちなみにこれは聞思修を説くおそらく最初のテキスト: śravaṇa, manana, nidhdhyāna
 - dhyāna (動詞 dhyai- から来る) つまり禪定に相当する概念が含まれる
- ここにはヨーガという語は現れないが、シャンカラはヨーガを教えていると認識している
- シャンカラは samādhi を 動詞 dhyai-/ni-dhyai- と同一視する

āsana, prāṇāyāma, pratyāhāra,
dhāraṇā

Śvetāśvatara Upaniṣad

ヨーガの歴史とシヴァ教の歴史を考える上で非常に重要なウパニシャッド

- 時代は不明
- その第2章はヨーガの教え
 - しかしその前半は他のヴェーダ文献からの流用。引用元では全く違う文脈
 - 2.8以降は āsana, pratyāhāra, prāṇāyāma, dhāraṇā を教える
 - 前半（2.7まで）では動詞 yuj-, 後半では名詞 yoga（未だ努力の意味で）
 - おそらくは初めて明快に yoga と「繋ぐ」という意味を結びつけたテキスト
 - 実はこのテキストが「修行」という意味のヨーガと「結ぶ」という意味の動詞を関連づけた最初の文献（nirukti の伝統）

dhāraṇā

Kaṭha Upaniṣad

「彼らは感覚を抑制することを yoga と呼ぶ」

- ‘They think it, i.e., holding back sense faculties, to be stable yoga’ (tāṃ yogam iti manyante sthiram indriya dhāraṇām) (Kaṭha 2.3.11).
- yoga という語と dhāraṇā という語の両方が現れる
- ‘[Having acquired] this knowledge and the entire precept of yoga’ (vidyām etāṃ yogavidhiṃ ca kṛtsnam, Kaṭha 2.3.18/6.18)
- この節は『カタ』の教えの最後に現れる。死神がナチケートスに教える全ての教えがブラフマンの知識であり、 ヨーガの作法 (yogavidhi 修行の教え) であることを示唆する

āsana











prāṇāyāma

Bhagavadgītā

4.29

- **apāne juhvati prāṇaṃ prāṇe 'pānaṃ tathāpare |**
- **prāṇāpānagatī ruddhvā prāṇāyāmaparāyaṇāḥ ||BhG_4.29||**
- apāne 'pānavṛttau juhvati pratikṣipanti prāṇaṃ prānavṛttiṃ,
pūrakākhyaṃ prāṇāyāmaṃ kurvanti arthaḥ | prāṇe 'pānaṃ tathāpare
juhvati | **recakā**khyaṃ ca prāṇāyāmaṃ kurvanti etat | prāṇāpānagatī
mukhyaṇāsikābhyāṃ vāyor nirgamaṇaṃ prāṇasya gatis
tadviparyayeṇādhogamaṇaṃ apānasya gatis, te prāṇāpānagatī | ete
ruddhvā nirudhya prāṇāyāmaparāyaṇāḥ prāṇāyāmatatparāḥ
kumbhakākhyaṃ prāṇāyāmaṃ kurvanti arthaḥ ||BhGS_4.29||

prāṇāyāma, pratyāhāra, dhyāna,
dhāraṇā, tarka, samādhi

Maitrāyaṇīya Upaniṣad

6.18

- 有名な6支ヨーガを教えるパッセージ
- prāṇāyāmaḥ pratyāhāro dhyānaṃ dhāraṇā tarkaḥ samādhiḥ ṣaḍaṅga ity ucyate yogaḥ
- 「ヨーガは六つの支分からなると言われる。つまり, prāṇāyāma, pratyāhāra, dhyāna, dhāraṇā, tarka, そして samādhi」

まとめると

ここまでのおさらい

頑張る状態から瞑想修行へ

- yoga という男性名詞に注目すると
- きつい状態から努力のいる状態，修行，そして実践への意味の変遷が見られる
- 実践のゴールは究極の真実というのが基本
- 色々な実践，修行法（yoga）がある中で，瞑想を中心とした修行が意味の中心に来るようになる
- 後の Pātañjala の体系にも取り入れれる āsana, prāṇāyāma, pratyāhāra, dhāraṇā, samādhi などという概念はこの展開の中で注目されてくる
- 大体こういうところかと...

samādhi