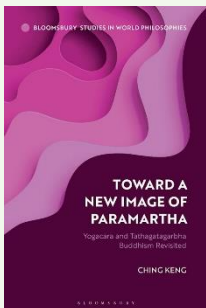


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得獎專書

*Toward a New Image of Paramārtha:  
Yogācāra and Tathāgatagarbha Buddhism  
Revisited.* Bloomsbury Publishing.

書名中譯

《邁向真諦三藏的新形象—唯識與如來  
藏佛教重探》

## 得獎簡評：

本書探究西元六世紀自印度來華僧人真諦(Paramārtha)的新形象，重新梳理中土大乘佛學與印度佛學兩傳統在唯識學及如來藏上的交涉。作者藉由處理真諦在此一佛學翻譯及傳輸過程中的角色，更正了傳統的既定觀點，不再視如來藏為對立於唯識學；相反地，作者主張世親(Vasubandhu)的唯識學已經蘊涵如來藏思想，藉此重新定位真諦在四、五世紀印度的世親及七世紀唐代玄奘之間的思想系譜。此書兼具文獻學及哲學的學術視野，在文獻學上展現細膩的考訂，透過敦煌殘稿與大正藏 2805 號文獻的比對，還原真諦的原始教義；在哲學理路上，此書證明佛教漢典《大乘起信論》非真諦所譯，還原真諦佛性論可回溯到世親如來藏思想的橋樑，使得唯識學不再對立於如來藏思想，在佛教哲學的概念釐清上具有新義。整體而言，此書立論清晰鮮明、論證細密，在中國佛學、印度佛學、宗教研究、文化史方面都有重要的貢獻，在研究方法及哲學論證上皆有創見，應會引起學界廣泛討論。

## 得獎人簡歷：

耿晴，美國哈佛大學宗教研究委員會博士，現任國立臺灣大學哲學系副教授，兼任臺灣大學文學院佛學研究中心主任及《臺大佛學研究》主編。專長包括印度與中國的唯識學與如來

藏思想、阿毘達磨思想、佛教意識哲學、梵文、儒佛會通。著作包含 *Toward a New Image of Paramārtha: Yogācāra and Tathāgatagarbha Buddhism Revisited* (Bloomsbury Publishing, 2023), 與 Mark Siderits、John Spackman 合編 *Buddhist Philosophy of Consciousness: Tradition and Dialogue* (Brill, 2021)。專章 “Dharmapāla: A Janus-faced Interpreter of Yogācāra?” 收錄於 *The Routledge Handbook of Indian Buddhist Philosophy* (Routledge, 2023)；專章 “Tathāgatagarbha and Yogācāra Thought in China” 收錄於 *Chinese Philosophy and its Thinkers* (Bloomsbury, 2024)。其他尚有研究論文發表於 *Journal of Indian Philosophy*、《臺大佛學研究》等學術期刊。目前的研究主題為：嘗試為《大乘起信論》「一心開二門」架構提出新的解釋，基於這個解釋，一方面說明《起信論》如何被元曉、法藏誤讀，形成後來我們熟悉的圓教模型；另一方面則指出新的解釋如何刻畫出與《楞伽經》及地論宗（特別是淨影寺慧遠）一致的圖像，共同呈現六世紀北方佛教的思想特色。

Ching Keng holds a Ph.D. in Religious Studies from Harvard University and is currently an associate professor in the Department of Philosophy at National Taiwan University. He also serves as the director of the Center for Buddhist Studies in the College of

Humanities at the university and is the editor of the *Taiwan Journal of Buddhist Studies*. His areas of expertise include Yogācāra and Tathāgatagarbha thoughts in India and China, Abhidharma philosophy, Buddhist philosophy of consciousness, Sanskrit, and the comparison between Neo-Confucianism and Buddhism.

His publications include *Toward a New Image of Paramārtha: Yogācāra and Tathāgatagarbha Buddhism Revisited* (Bloomsbury Publishing, 2023) and, co-edited with Mark Siderits and John Spackman, *Buddhist Philosophy of Consciousness: Tradition and Dialogue* (Brill, 2021). He has a chapter titled “Dharmapāla: A Janus-faced Interpreter of Yogācāra?” in *The Routledge Handbook of Indian Buddhist Philosophy* (Routledge, 2023) and another chapter, “Tathāgatagarbha and Yogācāra Thought in China,” in *Chinese Philosophy and its Thinkers* (Bloomsbury, 2024). Additionally, he has published research papers in academic journals such as *Journal of Indian Philosophy* and *Taiwan Journal of Buddhist Studies*.

His current research topic involves proposing a new interpretation of the “One Mind in Two Gates” (一心開二門) framework in the *Awakening of Faith* (大乘起信論). This

interpretation aims to explain how this text was misread by Wonhyo (元曉) (617-686) and Fazang (法藏) (643-712), leading to the famous scheme of “perfect teaching” (圓教), while also demonstrating how this new interpretation depicts a coherent picture among the *Laṅkāvatāra-sūtra* and the Dilun tradition (地論宗) (Huiyuan of the Jingying Temple (淨影寺慧遠) [523-592] in particular) and lays out the features of Buddhist thought in sixth-century northern China.

### 得獎著作簡介：

這本書牽涉的是關於南北朝時代從印度來中國傳譯大乘佛教的真諦三藏（499-569），其思想如何被後世遺忘、誤解，以及如何非常幸運地透過一份敦煌文獻重新發現其原本思想的故事。

本書挑戰將真諦視為是引入如來藏思想到其唯識學翻譯作品的傳統形象。傳統形象一方面認為真諦是作為東亞如來藏思想高峰之《大乘起信論》的翻譯者，另一方面認為真諦將《起信論》思想引入他翻譯唯識學重要著作《攝大乘論》。正是真諦引入如來藏思想的這一點招致玄奘弟子的大力批判，認為他偏離了正統的唯識學。如此被刻畫的傳統形象一直到今天仍然是東亞佛學界的主流觀點。

全書聚焦於被認為是支持真諦引入如來藏思想證據的「解性」概念。第一章指出，幾乎所有文獻皆將「解性」詮釋為《大乘起信論》的「本覺」概念。然而收錄於《大正藏》第 85 冊的敦煌文獻（T2805）卻獨獨反對這個詮釋。這引起了研究動機：這部文獻的作者是誰？跟真諦有何關聯？傳統的詮釋與敦煌文獻的詮釋中哪一個才更貼近真諦原本的意思？

第二章回顧二十世紀以來關於《大乘起信論》是否為真諦所譯的爭論，意在指出：倘若真諦並非譯者，則我們便有理由懷疑將「解性」等同於「本覺」的傳統詮釋。

第三章中，藉由 CBETA 的協助，發現了敦煌文獻和真諦翻譯作品詞彙高度的一致性。第四章發現敦煌文獻提供的線索甚至能夠協助理解真諦作品中難解的部分。第五章回顧了真諦思想傳播的歷史，主張敦煌文獻最可能的作者為真諦弟子道尼（活躍於公元 590 前後）。據此，必須區分公元 590 年同時存在於長安兩系的真諦弟子：以道尼為首的「真諦—T2805」系和以曇遷（542-607）為首的「真諦—起信論」系。前者代表了真諦原本的思想，後者則是透過《起信論》對於真諦思想的創造性詮釋。

然而，即便藉由敦煌文獻之助，還是無法拼湊出「解性」概念的全貌。作者於是做了大膽的嘗試：從玄奘作品中尋找線

索。理由是：傳統上認為玄奘和真諦思想彼此扞格不入，主要是因為後人透過《起信論》去詮釋真諦的緣故。現在如果我們剔除了《起信論》的因素，則也許真諦原本思想跟玄奘相去不遠。第六章比對真諦「解性」概念使用的脈絡和玄奘《成唯識論》、《佛地經論》，主張最接近「解性」的是玄奘作品中「本有無漏種姓」的概念，也就是無始以來即具備的清淨種子。

第七章追問：如果真諦跟《起信論》無關且跟玄奘相去不遠，則真諦是否還應被視為主張如來藏思想？作者首先指出：早在真諦之前，唯識學的重要祖師世親（約 400-480）即已經融攝如來藏思想進入其唯識學體系中，將「如來藏」定義為「真如」，永恆不會變化，一切眾生皆有。因此真諦乃是延續世親的如來藏思想。不同於此，《起信論》定義下的真如則可以受到無明擾動而成為阿賴耶識。據此，作者區分了弱意義的如來藏（真諦）和強意義的如來藏（《起信論》），前者源自印度，後者則是中國化的產物。（附註：近年來，作者對於如何解讀《起信論》形成新的觀點，未來將陸續發表。）

This book deals with the story of how the teachings of the Mahāyāna Buddhist scholar Paramārtha (真諦) (499-569), who translated texts from Sanskrit into Chinese during the Southern and Northern Dynasties, were forgotten and misunderstood over time,

and how the author was lucky enough to discover a Dunhuang manuscript that reveals his original thoughts.

The book challenges the traditional image of Paramārtha as a figure who introduced the concept of Tathāgatagarbha into his translations of Yogācāra texts. On one hand, this image views Paramārtha as the translator of the *Awakening of Faith* (*Dasheng qixin lun* 大乘起信論), the pinnacle of East Asian Tathāgatagarbha thought; on the other hand, it posits that he incorporated the ideas of the *Awakening of Faith* into his significant work on Mahāyāna Yogācāra, the *Mahāyānasamgraha* (*She Dasheng lun* 攝大乘論). It was precisely this introduction of Tathāgatagarbha thought that attracted severe criticism from the disciples of Xuanzang (602-664), who believed that Paramārtha deviated from orthodox Yogācāra. This traditional image of Paramārtha remains the mainstream view in Buddhist studies today.

This book focuses on the concept of *jiexing* (解性) (the precise meaning is to be discussed in Chapter 6), which is considered evidence supporting Paramārtha's incorporation of Tathāgatagarbha thought. Chapter 1 points out that almost all literature interprets *jiexing* as the concept of *benjue* (本覺) (original awakening) in the



*Awakening of Faith*. However, the Dunhuang manuscript included in the Taishō Tripitaka (T2805) uniquely opposes this interpretation. This raises the research questions: Who is the author of this manuscript? What is its relation to Paramārtha? Which interpretation, the traditional or that of the Dunhuang manuscript, is closer to Paramārtha's original teaching?

Chapter 2 reviews the debates since the early twentieth century over whether the *Awakening of Faith* was translated by Paramārtha, and suggests that if Paramārtha was not the translator, there are grounds to question the traditional reading that equates *jiexing* with original awakening.

Aided by CBETA, in Chapter 3 a high consistency in vocabulary between the Dunhuang manuscript and Paramārtha's translations is discovered. Chapter 4 shows that clues provided by the Dunhuang manuscript can even help to understand the rather obscure parts of Paramārtha's works. In Chapter 5, the author reviews the history of the dissemination of Paramārtha's thoughts, arguing that the most likely author of the Dunhuang manuscript was Daoni (道尼) (active around 590 CE), a disciple of Paramārtha. Furthermore, it is necessary to distinguish between two lineages of

Paramārtha's disciples: the "Paramārtha-T2805" lineage, represented by the Dunhuang manuscript, and the "Paramārtha-*Awakening of Faith*" lineage, led by Tanqian (曇遷) (542-607). The former represents Paramārtha's original thoughts, while the latter offers a creative interpretation of his ideas through the *Awakening of Faith*.

However, even with the assistance of the Dunhuang manuscript, a complete picture of the concept of *jiexing* cannot be pieced together. Therefore, the author undertook a bold attempt to seek clues from Xuanzang's works. The rationale is that the traditional view holds that there are significant differences between Paramārtha and Xuanzang's thoughts mainly because later interpretations have relied on the *Awakening of Faith*. Now if we exclude the factor of the *Awakening of Faith*, perhaps Paramārtha's original thoughts and Xuanzang's ideas are not far apart. In Chapter 6, by comparing the contexts in which Paramārtha uses *jiexing*, the author argues that the concept most closely aligned with *jiexing* is the notion of "innate pure seeds" (本有無漏種子) found in Xuanzang's works.

Chapter 7 raises the question: If Paramārtha is unrelated to the

*Awakening of Faith* and does not differ that much from Xuanzang, does he still advocate for Tathāgatagarbha thought? The author first points out that the important patriarch of Yogācāra, Vasubandhu (circa 400-480), has already incorporated Tathāgatagarbha thought, defining “Tathāgatagarbha” as “Thusness” (真如), which all sentient beings equally possess. Therefore, Paramārtha’s thoughts are a continuation of Vasubandhu’s Tathāgatagarbha ideas. According to both, Thusness is unconditioned and permanently unchanging. In contrast, according to the *Awakening of Faith*, Thusness can be disturbed by ignorance and becomes the storehouse consciousness (*ālayavijñāna*). Based on this, the author distinguishes between a weaker sense of Tathāgatagarbha (Paramārtha) and a stronger sense of Tathāgatagarbha (the *Awakening of Faith*), where the former originates from India and the latter is a product of Sinicization. (Note: In recent years, the author has developed a new perspective on how to interpret the *Awakening of Faith*, which the author will gradually publish in the future.)

## 得獎感言：

萬分感謝評審的青睞，這本書的前身是我 2009 年繳交給哈佛大學的博士論文。該論文能夠完成，最重要必須感謝中華電子佛典協會 (CBETA)。要不是 CBETA，我不可能發現早被遺忘的敦煌文獻中保留了關於真諦思想的特殊解釋，更不可能發現這份敦煌文獻在詞彙上和真諦翻譯詞彙高度一致。特別要感謝剛剛過世的電子化佛典發起人恆清法師、已故杜正民老師以及惠敏法師和現在仍在崗位上繼續努力的先進。

我也要感謝我的老師們：Robert Gimello、Leonard van der Kuijp、Parimal Patil、David Hall 等教授，及已故葉阿月和李志夫、林鎮國教授。感謝政治大學哲學系以及臺大哲學系同仁長期以來的支持。

在整個漢傳佛教研究裡，所謂「唯識學舊、新譯」，也就是真諦和玄奘兩位思想巨人之間的異同，是爭訟千餘年的大公案。這個問題不但影響我們如何重新看待《大乘起信論》的起源、唯識學和如來藏思想之間錯綜複雜的關係，更牽涉到當代新儒家背後的佛學框架，可以說是整部中國哲學史非常關鍵的議題之一。希望拙作能夠拋磚引玉，邀請更多優秀的學者加入這個研究領域。

我將這個獎與我最愛的家人和臺灣佛學界分享，這個獎也

是對於佛學研究領域的肯定。也要藉此告慰真諦三藏以及他的高足道尼法師，希望他們會欣慰知道在被埋沒了近 1400 年之後，他們的思想有重見天日的一天。