

## 唯識學「所知障」概念：譯詞評議、 研究檢討、部派溯源及東亞展望

劉宇光\*

### 摘 要

無論是專攻早期或大乘佛教的現代學界，都一致認為所知障（jñeyāvaraṇa）是大乘佛學的基本特有觀念。本文的目的的一方面是回顧及評議學界所知障研究的現況與侷限，另一方面試圖循部派佛學和東亞有相唯識，勾勒出所知障更為明朗的研究方向與輪廓，以期突破現階段的困局。本文由以下數節組成，第一節「所知障：西方譯語考察」扼要回顧及評議時下的英文及德文學界，是如何翻譯「所知障」一詞，並考察當中所反映的疑難與歧義。第二節「所知障：研究現況回顧與檢討」是對歐美、日文及華文學界對所知障現有研究的批判性回顧，並考察當中的相關論著、概念、議題及現有研究的侷限等。第三節「所知障：部派溯源」以部派佛學與所知障相關的多項概念，探討在大乘之前，所知障問題的雛型。第四節「所知障：東亞有相唯識的展望」以奘譯《成唯識論》所代表的東亞有相唯識說明在什麼意義下，它能夠為時下的所知障研究困局，帶來突破的線索。

**關鍵詞：**所知障、法執、一切智、有相唯識學、《成唯識論》

## **Vijñānavādiān Concept of Jñeyāvaraṇa: Review, Reframe and Prospecion of the Modern Scholarship**

Lawrence Y.K. LAU\*

### **Abstract**

In the modern Buddhist Studies, no matter for the circles of the Early or Mahayana Buddhism, the concept of Obstruction of Knowledge (jñeyāvaraṇa) is coherently perceived as an unique idea of the Mahayana tradition. The purpose of this article, on the one hand, is to review the present scholarship of jñeyāvaraṇa, while on the other hand, is to reframe the issue, and to search for new prospect in the studies of jñeyāvaraṇa, according to two Chinese traditions of Buddhist scholastic literature, namely East Asian Sakara-vijnanavada and Sarvastivada. The article is composed of four sections. Firstly, analyzing the ambiguity of jñeyāvaraṇa, through a review on the highly diverfied translations of jñeyāvaraṇa in various Western languages. Secondly, it is a critical analysis of the Western, Japanese and Chinese scholarship on jñeyāvaraṇa, regarding to the approach, research pattern and limitation. Thirdly, to reframe the perspective on jñeyāvaraṇa, through tracing a series of Chinese Sarvastivadian concepts suggested, which are the forerunners of jñeyāvaraṇa. Fourthly, to provide a theoretical outline on the multi-folded structure

---

\* Associate Professor, School of Philosophy, Fudan University

of jñeyāvaraṇa, according to Xuanzang's *Cheng-wei-shih-lun*, the major text of East Asian Sakāra-vijñānavāda.

**Keywords:** Jñeyāvaraṇa, dharmātmagrāha, sarvajña, Sakāra-vijñānavāda, *Cheng-wei-shih-lun*