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## 《大乘起信論》中的大乘論——以法義結構為中心的心識理論

金濤\*

## 摘 要

東亞佛學研究一般以「一心二門三大」來概述《大乘起信論》的心識理論,但從更深一層的角度來看,這一理論以法義結構為中心,依法顯義,依心顯大,以心法之大義說明《起信》之優勝,因而更是一種論證所說佛法大乘地位的大乘論。換言之,作者以眾生心(法)為依據,由其屬性(義)之大,借用其名義之「大、乘」,以論證《起信論》之教義可以定義為優勝的、大乘的佛法。《起信》之大乘論脫胎於印度之七大說,但又極為深刻地發展了七大說,將重心從說大的方式(七種大)轉移到說大的依據(眾生心),並通過對眾生心的系統闡述(心識理論),一方面重構了七大說的基本邏輯,另一方面又在法義結構的基礎之上擴展了七大說的論述方式,從而形成一套遠較七大說複雜的大乘論。

關鍵詞:大乘起信論、大乘論、法義、三大、七大

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<sup>\*</sup> 作者係中國蘭州大學哲學社會學院教授。

## The Philosophy of Mind in the Awakening of Faith in Mahāyāna: A Theory of Mahāyāna Formulated on the Model of "Fa-yi"

Jin, Tao\*

## **Abstract**

The philosophy of mind in the Awakening of Faith in Mahāyāna is popularly summarized as the theory of "one mind, two gates and three (aspects of) greatness", following the precedent put forward by Fazang, the most authoritative commentator of the treatise. At a deeper level, however, this theory further constitutes a theory of Mahāyāna, a theory that glorifies the treatise as "Mahāyāna" rather than the socalled "Hīnayāna", hence as the superior and true teaching of the Buddha. This theory of Mahāyāna is derived from but reformulates the theory of "seven (aspects) of greatness" widely adopted in the early Yogācāra tradition in India. While its Indian prototype is focused on the "aspects" of greatness, this theory places its attention on the basis of such greatness, namely, the mind of sentient beings (i.e., "zhong sheng xin"). Through a careful investigation into the nature ("fa") and the salvific role ("yi") of this mind, as formulated in a meticulous play on three different meanings of the word yi, this theory not only revises the basic logic of the Indian theory, but also greatly elaborates its modes of explication, thus creating a much more complex and

<sup>\*</sup> Professor, School of Philosophy and Sociology, Lanzhou University.

sophisticated theory of Mahāyāna that underlies the philosophy of mind in the treatise.

Keywords: Awakening of Faith in Mahāyāna, theory of Mahāyāna, fa-yi, three (aspects of) greatness (sanda), seven (aspects of) greatness (qida)