

学校编码: 10384

分类号\_\_\_\_\_密级\_\_\_\_\_

学 号: 10320051402788

UDC\_\_\_\_\_

厦 门 大 学

博 士 学 位 论 文

如来藏“一心”辩证理解模型的建构与阐释  
——以《楞伽经》为中心

Construction and Explanation of “One Mind” Dialectical  
Understanding Model for Tathagatagarbha  
—Center for Lankavatara Sutra

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论文提交日期: 2008年04月

论文答辩日期: 2008年 月

学位授予日期: 2008年 月

答辩委员会主席: \_\_\_\_\_

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2008年04月

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## 论文摘要

如来藏思想是印度大乘佛学的一支，也是中国佛教禅宗、天台、华严、密宗的主要理论来源。印度佛教不同学派对于如来藏思想的解释差异和南北朝时期如来藏经典翻译、理解过程中的格义特色，形成了中国佛教宗派对于如来藏思想的阐释差异。近代关于如何理解如来藏思想的争议不断，支那内学院一派是以唯识理论解读印度如来藏思想，认为《大乘起信论》代表的“本觉”思想是本土化的如来藏思想；武昌佛学院一派认为“本觉”思想是继承印度如来藏学的；日本批判佛教认为如来藏思想是一元基体生出多元法的“基体”论，是“场所”哲学。论文通过文献研究与结构语言学相结合的方法，根据如来藏经的譬喻理论和“心性本净”论提出理解《楞伽经》如来藏思想的“一心”辩证模型。模型以如来藏藏识、空如来藏、不空如来藏大遍喻的叙述结构分析了“入楞伽”譬喻说明的“五法”、“三自性”、“八识”、“二无我”等法界内涵。众生界和如来界构成了大乘佛教所说的因果关系，而因果的联系是通过法界，众生界、法界、如来界此三者同一“场所”。在此“场所”为遍计所执、无明烦恼所缠的藏识境界名为众生；建立观察智，破除烦恼，修习十无尽句的空如来藏智境界名为菩萨；究竟转依，证得法界平等相，以三身法教化众生的不空如来藏慧境界名为佛陀。小乘的解脱观是舍弃轮回世间，而大乘辩证的解脱观是无我的轮回。

论文研究了《楞伽经》与《大乘起信论》、《坛经》之间的思想关系。《大乘起信论》的术语大都源于如来藏经典，其采用的本体论解释模型具有格义特色，失去了大乘佛教因果论特色，禅观理论也相应转变成为对本源心的认识。《坛经》是继承南印度大乘上座部的禅学理论，与《楞伽经》的思想有着紧密联系，南北禅宗的思想差异主要是对般若观察智的认识差异。论文认为日本批判佛教缺乏譬喻语言的结构认识，其建构的“基体”论模型并不能合理解释如来藏思想。

**关键词：**如来藏；楞伽经；辩证模型

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**ABSTRACT**

The philosophy of Tathagatagarbha was a branch of India Mahayana philosophy, and also was the main theoretic source of Chinese Buddhist schools like Zen, Tiantai, Huayan and Esoteric. The different interpreting of Tathagatagarbha philosophy in the different Chinese Buddhist schools was a result from the explanation difference coming from Indian Buddhist sects and the method of analogy when interpreting and understanding Tathagatagarbha philosophy on Southern and Northern dynasties. There were many arguments about how to explain and understand Tathagatagarbha philosophy in late days. The school of China Institute of Inner Learning explained Indian Tathagatagarbha philosophy based on Yogacara Consciousness Only theory, and figured out that the innate enlightenment theory based on “A Wakening of Mahayana Faith” was an indigenous theory of Tathagatagarbha. The school of Wuchang Buddhist Institute regarded the innate enlightenment theory as the inheritor of Indian Tathagatagarbha philosophy. Japanese Critical Buddhism interpreted the philosophy of Tathagatagarbha into a model of “Dhatu-Vada”, where multi-dharmas were originated from one locus, and labeled it as a “locus” philosophy. With the method of combination of literature research and structural linguistics, based on the metaphor theory summarized from Tathagatagarbha Sutras and the Originally Pure Mind theory of Tathagatagarbha Sutras, this paper put forward a dialectical model of “one mind” to interpret Tathagatagarbha philosophy of “Lankavatara sutra”. The model is a big metaphor constituted by Tathagatagarbha-alayavijnana, Sunya Tathagatagarbha and Asunya Tathagatagarbha, it is to analyze the meaning of Dharma-dhatu which the metaphor “Lankavatara” is explained through the theory of “Five Dharmas”, “Three self nature”, “Eight Consciousnesses”, “Two no self”. The sattva-dhatu and Tathagata-dhatu constitute the “Cause and Effect relationship” advocated by Mahayana Buddhism, the Dharma-dhatu is the connection between cause and effect. The sattva-dhatu, Dharma-dhatu and Tathagata-dhatu are in “one mind” or in “one dhatu”. In this dhatu, alayavijnana realm, which is the state of conceptualization and defilement, is named sattva-dhatu (sentient being); Sunya Tathagatagarbha wisdom realm, which is the state of establishing observation wisdom, wiping off defilement; exercising Prajna-paramita, is named Bodhisattva; the Asunya

Tathagatagarbha Prajna realm, which is the state of complete conversion, realising of evenness form of Dharma-dhatu, teaching the sentient beings doctrine, is named Buddha. Hinayana liberation theory is to abandon the samsara world, Mahayana dialectical liberation theory is no-self samsara.

The paper did a research on the relationship between “Lankavatara sutra” and “A Wakening of Mahayana Faith”, “Platform sutra”. Most of the glossary in “A Wakening of Mahayana Faith” was from the Tathagatagarbha sutras, its ontological explanation model has the characteristic of method of analogy, it lost the characteristic of Mahayana Cause and Effect theory, and resulted in the meditation theory changing to explore the original pure of mind. Platform sutra was the inheritor of South Indian Mahayana Theravada Buddhist tradition, which had close relation with Lankavatara sutra, the difference between Southern and Northern Zen sect were mainly on the understanding of Prajna observation. The paper concludes that, due to the lack of the awareness of structural linguistic theory, the “Dhatu-Vada” explanation model which Japanese Critical Buddhism put forward, does not fit Tathagatagarbha philosophy reasonably.

**Keywords:** Tathagatagarbha; Lankavatara sutra; Dialectical model



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