

對呂澂《大乘起信論》考證的再審視

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提 要

近代以來，關於《大乘起信論》的真偽之爭，為近百年佛學研究的重大公案之一。呂澂對《起信論》的文本和義理考證被認為是構成《起信論》為中國人偽託之作說的最有力證據。呂澂對《起信論》考證的方法是將《起信論》的思想與魏譯《楞伽經》的異解或錯解聯繫起來。在他看來，魏譯《楞伽經》與《起信論》之所以為「偽」，首先是因為它們把「如來藏」與「阿賴耶識」強分為二。通過對《楞伽經》及呂澂《起信論》考證工作的詳細考察，我們認為，呂澂只是強調了如來藏與阿賴耶識非異的一面，而忽視了其非一的一面，因而是偏頗的。呂澂認為「三層意思，魏譯一概弄錯」，錯的並不是魏譯《楞伽經》，而是他自己理解有誤。呂澂《起信論》考證的其他支持點論證部分同樣不能成立。由此可見，呂澂對《起信論》的文本和義理考證不能成立。

關鍵字：《起信論》、《楞伽經》、如來藏、阿賴耶識、呂澂

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A Re-examination of Lü Cheng's Reasoning That *The Awakening of Faith* Is a Chinese Fabrication

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Abstract

The *Awakening of Faith* is one of the most influential Chinese Buddhist texts. Conventionally, Chinese Buddhist scholars follow Lü Cheng's argument that *The Awakening of Faith* is a Chinese Buddhist fabrication, rather than an authentic Indian writing by the great saint, Aśvaghosa. Recognizing that *The Awakening of Faith* is doctrinally related to Bodhiruci's translation of *The Laṅkāvatāra-sūtra*, Lü asserts that Bodhiruci's translation is inaccurate because it looms the two doctrines of ālayavijñāna and tathāgatagarbha together. Since *The Awakening of Faith* also looms up these two doctrines together, Lü argues that Aśvaghosa, the great saint, cannot be the author of *The Awakening*. The present paper, by again checking Bodhiruci's translation against the Sanskrit text and other Chinese translations of it, demonstrates that Bodhiruci's translation is careful to show that the two doctrines are essentially distinct in many places, although sometimes rhetorically identical in Bodhiruci's translation. Lü missed the doctrinal subtlety of *The Laṅkāvatāra-sūtra*. Thus, Lü's view that *The Awakening of Faith* is a Chinese fabrication needs to be reconsidered.

Keyword: *The Awakening of Faith*, *The Laṅkāvatāra-sūtra*,
tathāgatagarbha ālayavijñāna Lü Cheng