

# 法身為真如所顯 ——論《能斷金剛般若波羅蜜多經釋》 對於法身的界定\*

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## 摘 要

本文首先簡要回顧世親的《攝大乘論釋》如何改變了無著《攝大乘論》對於法身的界定。無著傾向將法身視為是有為法，但世親卻明白主張法身是無為法，並且使用了特殊的梵文術語 *prabhāvita* 來描述成佛時法身從被遮蔽狀態變成被揭露狀態的轉換。

本文接著指出：類似於《攝大乘論釋》對於法身的界定與 *prabhāvita* 一詞的使用，也出現在《能斷金剛般若波羅蜜經釋》中。兩種文獻都主張法身與真如是等同關係，這點與作為如來藏思想代表作的《寶性論》完全一致。在等同關係的前提下，《能斷金剛般若波羅蜜多經釋》主張：不同階位的聖人間的差別在於真如的部分顯現（菩薩）與完全顯現（佛）的不同。

相較於《攝大乘論釋》並未探究法身與智慧的關係，《能斷金剛般若波羅蜜經論》進一步主張：法身的本性是智慧，而且由於法身恆常不變，因而佛智慧必須恆常不變，是一種去除了所有

2013.8.20 收稿，2013.12.4 通過刊登。

\* 本論文初稿曾發表於 2011 年由中國社會科學院梵語研究中心於蘇州西園寺主辦之第一屆「梵學與佛學」研討會。其後蒙京都大學人文研究所船山徹教授、上海復旦大學劉震教授、紐西蘭 Victoria University of Wellington 大學 Michael Radich 教授提出寶貴建議，以及兩位匿名審查人提供修改意見，在此一併致謝。

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概念化思維的不帶有任何「相」的智慧。凡夫則是為概念化思維所覆蓋因而這個智慧不得顯現。

最後，根據《攝大乘論釋》與《能斷金剛般若波羅蜜多經釋》的高度相似性，本文主張兩種文獻皆為世親所造，但《能斷金剛般若波羅蜜經論》代表了世親融合如來藏思想進入唯識體系更為成熟的成果。

**關鍵字：**《能斷金剛般若波羅蜜經論》、《攝大乘論釋》、世親、法身、（真如）所顯

## The Dharma-body as the Disclosure of Thusness: On the Characterization of the Dharma-body in the *Nengduan jingang banruo boluomi jing shi*

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### Abstract

This paper begins with a brief review of the different characterizations of the dharma-body (*dharma-kāya*) given by Asaṅga and by Vasubandhu. In his *Mahāyānasamgraha*, Asaṅga tends to treat the dharma-body as conditioned, but in the *Mahāyānasamgrahabhāṣya*, Vasubandhu redefines the dharma-body as unconditioned. In particular, Vasubandhu deliberately adopts the rare Sanskrit term *prabhāvita* to depict the change from the undisclosed state of the dharma-body to the disclosed state, at the moment when one becomes a Buddha.

This paper then shows that the *Nengduan jingang banruo boluomi jing shi* (Taishō No. 1513) follows the definition of the dharma-body and the employment of *prabhāvita* of the *Mahāyānasamgrahabhāṣya*. Both texts treat the dharma-body as identical with Thusness (*tathatā*), and to this extent, both texts agree with the *Ratnagoṭravibhāga*, which is often regarded as the pinnacle of Indian Tathāgatagarbha thought. Given this identity, the *Nengduan jingang banruo boluomi jing shi*

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claims that saints of various stages correspond to various degrees of the disclosure of Thusness, with the Buddha being the complete disclosure.

Compared with the silence of the *Mahāyānasamgrahabhāṣya* regarding the relation between the dharma-body and the Buddha's wisdom (*buddha-jñāna*), the *Nengduan jingang banruo boluomi jing shi* goes further, to claim that the nature of the dharma-body is identical with that wisdom. Moreover, given that the dharma-body is permanent (*nitya*), the Buddha's wisdom must also be permanent. Such wisdom is devoid of any conceptualization, and hence without any "marks." The reason why this wisdom is not disclosed in ordinary sentient beings is because it is concealed by conceptualized thinking.

Finally, based on the striking similarities between the *Mahāyānasamgrahabhāṣya* and the *Nengduan jingang banruo boluomi jing shi*, this paper argues that both texts were composed by Vasubandhu. The latter text is a better-developed form of the former, in the sense that it reveals Vasubandhu's efforts to incorporate Tathāgatagarbha thought into his Yogācāra system.

**Keywords:** *Nengduan jingang banruo boluomi jing shi*,  
*Mahāyānasamgrahabhāṣya*, Vasubandhu, dharma-body,  
*prabhāvita*