

熏奴祥曲《阿毗達磨集論廣釋》 在藏傳佛教中觀思想史上的地位*

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摘 要

《噶當文集》中包含了以往無從得知的內容和文獻資料，該文集的相繼出版受到了國內外藏學研究者的稱贊。藏傳佛教大量文獻資料的挖掘、整理、研究及出版，加之近十年來對涉藏地區的實地、問卷、訪談等調研，使藏傳佛教乃至藏族文化研究有了飛躍性的進展和突破。

然而，儘管披露了很多新的文獻資料，但因研究方法落後、學科視域單一、語言文種限制，未能對古藏文文本加以科學而深層的文獻描述，大多數研究停留在粗略的文獻概述和介紹層面，不能稱之為真正意義上的藏文古籍研究，而新突破更無從談起。

本文以尚未大量漢譯的藏傳佛教宗義類、中觀類經典為依據，以藏傳佛教中觀思想發展的歷史脈絡為線索，將熏奴祥曲之《阿毗達磨集論廣釋》放在特定歷史條件下，與噶當派炯旦熱智、衛巴羅塞、帕巴僧，格魯派宗喀巴、色拉傑尊·曲吉堅參以及薩迦派釋迦卻丹、果然巴·索南僧格等人的中觀思想進行縱向和橫向的比較研究，最後，得出結論，熏奴祥曲在探討中觀派分類問題上不僅提供了新的視角，而且為重新探討和評價論述自續

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派和應成派之間的思想差異之經典文本有重要的文獻價值。

關鍵詞：《阿毗達磨集論廣釋》、中觀思想史、比較、地位

The Position of Gzhon nu byang chub's “*Chos mngon pa kun las btus pa'i ti ka*” in the History of Tibetan Buddhism's Madhyamaka Thought

Phag mo tshe brtan *

Abstract

The *Bka' gdams gsung 'bum* contains information and documents that could not have been accessed in the past, and its successive publication has been praised by researchers on Tibetology at home and abroad. The excavation, collation, research and publication of a large number of documents and materials on Tibetan Buddhism, coupled with field work, anthropological research, and study trips in Tibetan areas in the past decade, have contributed to great progress and breakthroughs in the study of Tibetan Buddhism and Tibetan culture.

However, despite the discovery of many new textual materials, it failed to lead to a scientific and in-depth study of ancient Tibetan texts. This is due to the backwardness of research methods, the lack of multiple disciplinary approaches and vision, and limited linguistic expertise. Therefore, most of the studies remain at the level of rough literature overview and introduction, which cannot be called the study of Tibetan ancient book in the real sense, let alone hoping for new breakthroughs.

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Proceeding from the principle that “a real text must first be a classic,” this paper is based on the study of a large number of Tibetan Buddhist classics in the genres of Madhyamaka and doxography (*siddhānta*) which have not yet been translated into Chinese. It follows the thread of the historical development of the Madhyamaka thought in Tibetan Buddhism. This study puts Gzhon nu byang chub’s (his years of birth and death are unknown) *Chos mngon pa kun las btus pa’i ti ka* in the proper historical context. It then compares it with the works of bKa’ gdamsschool’s Bcom ldan rig pa’i ral gri (1228-1305), Dbus pa blo gsal rtsod pa’i seng ge (13th cent.), and Btsun pa ’phags pa, of Tsong kha pa (1357-1419) and Se ra rje btsun chos kyi rgyal mtshan (1469-1544/46) of the dGe lugs school, and those of Sa skya scholars such as Shākya mchog ldan (1428-1507), and Go ram pa bsod nams seng ge (1429-1480).

Following synchronic and dichronic comparative study of the Tibetan Madhyamaka thought, this paper proposes that Gzhon nu byang chub not only provided a new perspective on the classification of the Madhyamaka thought, his writings also have important textual value for rethinking and reevaluating the classical texts in regard to the discussion of and ideological differences between the Svātantrika Mādhyamika and the prāsaṅgika Mādhyamika.

Keywords: *Chos mngon pa kun las btus pa’i ti ka*, history of Madhyamaka Thought, compare, position