

經|典|研|究

《起信論》大意述：和合心法之說與修*

金濤

摘要

歷來述《起信》大意者，多見於古疏之疏序、宗旨以及釋題。然而序多簡約，宗旨抽象，而釋題則囿於格式，難免支離，均未見有全面、系統之概述者。當代之解讀，又往往因傳統太盛，束縛太重，釋者、譯者糾纏於經典之解釋模式，鮮能以獨立之立場述其意者。然則一論之理論基礎為何？理論之實踐意義何在？整體結構之邏輯關係應當如何理清？種種圍繞其大意之問題，既須有全面、系統之總結，又須有能與現代人之學識、認知，以及思維方式相接軌的表達形式，方可形成有效之回答。本文之作，即試圖從此兩方面著手，對《起信論》以和合心法為基本內容，以說、修模式為基本結構之大意，作一粗淺之總結。

關鍵詞：起信論、大意、和合、法義、起信

金濤，伊利諾伊衛斯理大學宗教系助理教授。

* 本文所引佛典，均取自中華電子佛典協會 (CBETA: Chinese Buddhist Electronic Association) 組織輸入之《大正新修大藏經》電子版。引文體例：以 T (Taishō) 指「大正」，並從而指此編纂於日本大正年間 (1912–1926) 之大藏經；T 後數字為冊數；冊數後小寫英文字母「n」(number) 及後綴數字指卷數；卷數後小寫英文字母「p」(page) 及後綴數字為頁數；頁數後有「a、b、c」三種字母之可能，表示頁中上、中、下之三欄；最後數字指一欄中行數。

The Dharma of the Compound-Mind in Theory and Practice: a Thematic Analysis of *Qixinlun*

JIN Tao

Abstract

Thematic analysis of the *Awakening of Faith in Mahāyāna* (i.e. *Qixinlun*) can be found in both its ancient and modern commentaries. Such analysis, however, tends to be brief, abstract and unsystematic in those ancient commentaries, and somehow constrained—and thus unnatural and not easily accessible—by the heavy exegetical tradition of the treatise in those modern interpretations. This study seeks to present a new thematic analysis of the treatise, detailed, concrete and systematic on the one hand, and more accessible, on the other hand, in terms of conceptual formulations and methods of reasoning, to modern students of the treatise. It argues that the treatise, while ostensibly presenting the theory or the Dharma of a “Compound-Mind” (i.e. a compound of the absolute and the phenomena), is designed to promote, in both theory and practice, a greater emphasis on the phenomena by identifying it (i.e. “compounding” it) with the absolute.

Keywords: *Qixinlun*, thematic analysis, compound-mind, Dharma and meaning, awakening of faith