

他空說的系譜與內含—— 論印順法師對唯識空性說的理解

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摘 要

佛教談「空」有兩個不同的方式，一為「A 就 A 本身來說，是空」；一為「A 就 B 來說，是空」。前者稱為「自空」，肯定諸法由因緣所生起，有的同時是空；後者稱為「他空」，主張有者不空，空者不有。本文從印順法師的研究中，歸納整理他空說的系譜與內含，兼論他對唯識他空說的理解。

印順法師始終認為唯識的空性說是一種他空說，在他空說的系譜中，已經愈來愈趨向中觀的自性空，但因堅持有「因緣起而自相有」的依他起性，或以心、心所來攝持一切法，又肯定有離於言說的真如自性，與中觀還是有其本質上的差異。而兩者根本的不同，乃是中觀依於緣起因果的當體，說一切諸法因緣生的同時即是自性空；唯識則以認識論的立場，從境的幻現亦即外境的不存在以說明一切法空，但屬於因緣生的虛妄分別卻有其自性的存在，所以，空者不有，有者不空。在說明認識生起時，肯定有「相分內境」，在運用觀法時，也只能

達到「所觀境空，但能觀心不空」，基本上也都是與其認識論的立場一脈相通的。

關鍵詞：印順法師、唯識學、他空說、自性空、所餘

The Genealogy and It's Content of “the Emptiness of Others” ----On Master Yin Xun's Understanding about the Emptiness Theory of Mind-Only School

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Abstract:

Roughly speaking, there are two different ways in comprehending the Emptiness in the history of Buddhism. One is called “the Emptiness of Self” (svabhāva-śūnyatā) emphasizing that A is empty as A itself; the other is called “the Emptiness of Others” (parasvabhāva-śūnyatā) insisting that A is empty as devoid of B. The former thinks that phenomena (dharmas) raise from cause and condition, so they exist and are empty at the same time. In contrast to it, the latter argues that what exists is not empty, and what is empty doesn't exist. This article try to summarize and analyze the genealogy and it's content of “the Emptiness of Others” from Master Yin Xun's (1906-2005) works, and subsequently

discuss his understanding about the Emptiness Theory of Mind-Only School.

Master Yin Xun insists consistently that the Emptiness Theory of Mind-Only School is one type of “the Emptiness of Others”, although among the genealogy it is nearest to the “the Emptiness of Self” ascribed to Middle-Way School. Comprehending Emptiness, Mind-Only School stands on the position of epistemology, and says that all phenomena (dharmas) arising from cause and condition is not empty in itself but empty as devoid of external objects seized by the defiled consciousness. And that is that essential difference between the two schools.

Key words:

Master Yin Xun, mind-only school, the emptiness of others (parasvabhāva-sūnyatā), the emptiness of self (svabhāva-sūnyatā), what remains (avaśiṣṭa)