

楊仁山、章太炎以「唯識」解莊析論

——以真心派的唯識之詮釋

邱 敏 捷

國立台南大學語文教育學系副教授

摘 要

清末民初，中國處境困窘，各種救國口號此起彼落，改革、立新之風潮尤熾，「佛教救國」即其中一個環節。因緣際會，「唯識學」以其理論精密，受到有學之士的重視。楊仁山、章太炎因熏習唯識學，分別在《南華經發隱》與《齊物論釋》，以「唯識」解莊。前者援引「唯識名相」，後者則採用唯識「四尋思」、「藏識」、「三性」等概念詮釋《莊子》。這種「比附」作法，雖未必充分貼近《莊子》原意，但他們「以唯識解莊」，在「以佛解莊」之學術思想史上實有其創新的意義。

關鍵詞：楊仁山、章太炎、唯識、《莊子》

**Interpretation of *Chuang Tzu* with the
“Consciousness-only Theory”
by Yang Jen-Shan and Chang Tai-Yen
– Real Mind School’s Interpretation of
“Consciousness Only”**

Ming-chieh Chiu

Associate Professor,
Department of Language Education, National Tainan University

Abstract:

At the end of the Ching Dynasty and the beginning of the Republic of China, China was in a difficult situation, and all kinds of slogans for saving the nation rang out continuously. Reformation and innovation were thus become trends of the time. “Saving the nation by Buddhism” was one of the slogans. Occasionally, the philosophy of “consciousness only” attracted scholars’ attention for its precise theory. Yang Jen-Shan and Chang Tai-Yen, who both studied the consciousness-only theory, interpreted *Chuang Tzu* from the view point of “consciousness only” in

their works *Nan Hua Jing Fa Yin* and *Chi Wu Lun Shih* respectively. The former used “the terms of consciousness only theory” to explain *Chuang Tzu*, while the later interpreted *Chuang Tzu* by using the concepts of “four Nikayas” (four types of investigations of dharmas), “alaya consciousness” (store consciousness), “three nature”, etc. The “comparison” methods they used were not necessarily able to discover the original intent of *Chuang Tzu*, but their “interpretation of *Chuang Tzu* with the consciousness-only theory” did have a significant new meaning in the intellectual history of “interpretation of *Chuang Tzu* with Buddhism”.

Key words:

Yan Jen-Shan, Chang Tai-Yen, consciousness only, *Chuang Tzu*