

# 從「假名施設」與「名言熏習」

## 試論佛教文化哲學

——以勞思光教授的部份觀點為討論起點\*

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### 摘要

一般認為佛教對於文化或者世界有某種否定的傾向，中觀學揭示一切諸法不外是「假名施設」，假名之外並無不變的自性存在，此即所謂「性空假名」；然而唯識學從兩方面入手補充了中觀學的觀點：一是假名的根源乃源自阿賴耶識的「名言熏習」，其次則是唯識所現之境相雖無真性，卻有其境相之自性，然其性乃是

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本文初稿發表於臺灣大學主辦「佛教哲學的建構學術研討會」，2006/05/27-28，經修訂後投稿本刊，經兩位匿名審查委員的細心審閱，提供修改意見，作者依建議盡力補充修訂，謹此致謝。

唯識之性。是以從中觀之追求畢竟空轉至唯識而論述唯識所現之如幻如化之世界，但一以貫之的是大乘不住涅槃之精神，因此佛教對於文化或者世界之價值，便不能僅以簡單的「否定」傾向視之，其中包含更複雜之觀念。相對而言，佛教之文化哲學的解析，是否亦能提供現代文化哲學思維之可參酌向度，提醒在普遍以世界文化為實有的文化價值觀之外，另一種可能針貶的視野？勞思光先生在其《文化哲學講演錄》一書之中展示了西方文化哲學的古典及近代的諸多模型，但對於佛教部份只有極少的論述，而筆者親向勞先生請教佛教是否可能也包含某種文化哲學的理論模型時，先生雖稱文化問題並非佛教的主要課題，但也同意筆者此刻所進行的主題是一可以嘗試的方向，是故本文亦將藉由勞思光先生《文化哲學講演錄》中的部分概念作為討論線索，以進行佛教文化哲學概念的論述，同時亦藉以表達個人認為勞先生對於宗教神權的文化思想之論述，並不能完全用以含括「佛教」——此一特殊的宗教——的看法。

### **關鍵詞：**

假名施設、名言熏習、文化、人文、文化哲學

# Cultural Philosophy of Buddhism Based on

*prajñapti* and *abhilāpavāsanā*

-- Professor Lao Sze-kwang's Views as a  
Starting Point of Discussion

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## Abstract

In general opinion, there is an inclination to negate the culture or the world in Buddhism. Even though *madhyamika* announces all of the beings are nothing but “*prajñapti*” (nameing), entity of being is just a fantasy; *vijñānavada* use the theory of “*abhilāpavāsanā*” of *ālayavijñāna* (force of naming will be accumulated unceasingly in the *ālayavijñāna*) to replenish it; but both keep the spirit of *mahāyāna* that nirvana is not an ending but a process for practice; thus it is necessary

to reconsider the general opinion. In my opinion, the Buddhist cultural philosophy can afford some special ideas to contribute the modern cultural philosophy, especially on Buddhism does not suspect the world or culture as real, that is why Buddhism is suspect as negative.

Professor Lao Sez-kwang has shown several models of western cultural philosophy in his *Lecture of Cultural Philosophy*, but does not discuss about the Buddhism's, he also claims the Buddhism has negative spirit to culture and world in his work. Although, I do not approve his judgment about Buddhism entirely, but I must admit his analysis about Buddhism is very deep, and his discussion of cultural philosophy is full of enlightenment for me. So this paper uses some ideas of professor Lao to discuss Buddhist ideas, and tries to show the peculiar view points of Buddhist cultural philosophy.

**Key words:**

*prajñapti*(naming), *abhilāpavāsanā*, culture, humanity, cultural philosophy