

僧肇的實相哲學

——以〈不真空論〉為主要典據的義理論述

陳平坤*

提 要

本文採取義理論述的研究進路，旨在探討僧肇對於「諸法實相」的哲學論議。文獻依據，主要是〈不真空論〉，同時旁及僧肇其他論文。

本文指出，在肯定世人可能認識真正實在的「諸法實相」之前提下，僧肇認為一切諸法的「實在性」，無法就著心意識所虛誑妄取的對象去發現，而必須深入其底層才能找到。這一底層便是對象所處的因緣關係；而它的深義，也就體現在「至虛無生」之「空性」上。

問題是：緣起性空的諸法實相，如果無法通過語詞、概念所構成的話語來傳達，那麼，世人又怎能與它覲面相照呢？基於佛法教學總要採取一些足以打破世俗心識那種封閉在實體化思維路徑所形成的觀念型態，才有辦法使人摸索出一點引歸實相的入門指標。因此，僧肇以「不真」充當指標概念，藉由論議一切諸法「至虛無生」，來引領學人解悟「不真」所要開顯的「空義」。這是僧肇為讓世人掌握諸法實相的一道路徑。因為在僧肇看來，所謂「真實」，從實踐的角度來說，就在解悟「不真即空」之法義中

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* 作者係臺灣大學哲學博士。

被確認；而它的客觀化表示，則是毋容建立真假、虛實、有無、生滅等分別論說的不可思議〔諸法緣生〕境界。

關鍵字：空、自性、實體、不真、實相

Seng-chao's Philosophy of Thorough Reality

— A Theoretical Discussion Based on “Bu-zhen-kong-lun”

Chen, Ping-kun*

Abstract

Using theoretical discussion as the research method, this study attempts to explore the philosophical viewpoints contributed by Seng-chao in connection with “thorough reality”. This study adopts “Bu-zhen-kong-lun” as the major reference literature, besides other essays written by Seng-chao.

This study stresses that, assuming all people across the world have possibly understood the very significance of “thorough reality”, Seng-chao comes to conclude that it is unlikely to identify the reality of the rules governing the cosmos simply by the facts and phenomena distorted by consciousness. Most truly, the reality lies in the very bottom of phenomena. The bottom per se acts like a network in which the interdependent relationship lies. Therefore, the most profound meaning of reality has to be manifested through emptiness.

Here comes a question. If there is no way to express the meaning of thorough reality by the languages made up of words and concepts, how can people like us understand it? This is the answer – Seng-chao uses “unreality” as a guided concept to solve the problem. He argued that all things are unreal and are not an entity that remains unchanged

* Ph. D., Department of Philosophy, National Taiwan University.

permanently. His viewpoint helps the Buddhism researchers to be enlightened with the “emptiness” manifested by “unreality”. This is how Seng-chao helps people like us to find out the real behind all things. From a doer’s standpoint, the essence of “reality” entails the comprehension of “unreality/untruthfulness attesting emptiness”, which is objectively expressed as the most marvelous land in which all interdependent relationships occur and perish one after another without consideration to whether any relationship is true or false, unreal or real, being or not-being, born or dead.

Keywords: emptiness (śūnyatā), self-nature (svabhāva), substance, unreality/ untruthfulness, thorough reality(dharmatā)