

法相宗「轉依」之「依」義研究

趙東明*

摘要

本論文乃在探析「轉依」(*āśraya-parivṛtti/ āśraya-parāvṛtti*)之「依」字的意義，特別以《成唯識論》及中國法相宗學者窺基(C.E. 632~682)、惠沼(C.E. 651~714)、道邑(唐代僧，生卒年不詳)的解釋為中心。本文的要點以及學術貢獻如下：

(1) 根據《成唯識論》，「依」字的意義，有「依是緣義」及「依」字指「依他起性」的說法。(2) 「心、心所」法的三種「所依」，是指「因緣依」、「等無間緣依」、「增上緣依」，這種分類是「以緣為目」而有的區分。另一種「所依」的分類，則是以「能依」、「所依」俱不俱時存在而區分的。(3) 論述窺基、惠沼、道邑等中國法相宗學者認為之所以沒有「所緣緣依」的理由。特殊的是，他們認為這是因為梵文文法「第七處格」有「依聲」與「於聲」之區分。

關鍵詞：轉依、依、所緣緣依、依聲、於聲

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* 作者係華東師範大學哲學系講師

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A Study of the “Basis” (*Āśraya*) in the “Transformation of the Basis” (*Āśraya-parivṛtti/ Āśraya-parāvṛtti*) in the Chinese *Yogācāra* School

Chao, Tung-Ming *

Abstract

This article is a study of the “basis” (*āśraya*) in the “transformation of the basis” (*āśraya-parivṛtti/ āśraya-parāvṛtti*) with special focus on the perspectives of the Cheng Weishi Lun and several Chinese *Yogācāra* scholars such as K’uei-chi (C.E. 632-682) and Hui Zhao (C.E. 651-714). The main conclusion can be summarized as follows: (1) According to the *Cheng Weishi Lun*, the “basis” (*āśraya*) means either “conditions” (*pratyaya*) or “other-dependent aspect” (*paratantra-svabhāva*). (2) Cognition and the mental factors have three kinds of the “bases” (*āśraya*), namely the “basis which constitutes the main causes and conditions” (*hetu-pratyaya-āśraya*), the “basis which constitutes incessant causation” (*samanantara-pratyaya-āśraya*), and the “basis which constitutes conditions beyond direct empowerment” (*adhipati-pratyaya-āśraya*). This classification of the “basis” (*āśraya*) is based on various “conditions” (*pratyaya*) as its schema. And the other classification is based on whether the “depended” and the “depending” are simultaneously existent or not. (3) An inquiry into

* Lecturer, Department of Philosophy, East China Normal University

the reason why several Chinese *Yogācāra* scholars think that there is no “basis which constitutes the object as a condition” (*ālambana-pratyaya-āśraya*). In particular, they reckon it is because in Sanskrit grammar, there is a difference between “yī shēng” (依聲) and “yú shēng” (於聲) in the “locative.”

Keywords: the transformation of the basis (*āśraya-parivṛtti/ āśraya-parāvṛtti*), the basis (*āśraya*), the basis which constitutes the object as a condition (*ālambana-pratyaya-āśraya*), yī sheng (依聲), yú shēng (於聲)