

論「識種不二」的本體原理 與阿賴耶識的進化性—— 唯識學被忽略的重要課題

陳玉璽

佛光大學名譽教授

26247宜蘭縣礁溪鄉大忠路100號5樓之2

cyuhsi@gmail.com

摘要

佛教本體論以「空」為萬法的究竟性質（本性）以及建立萬法的究竟依據（本源），本性與本源同一，一切事物依空隨緣而立，故本性空，揭示萬法並非人類眾生所妄執的自性（實體）存有。「無自性」和「本性空」的究竟實相使凡夫意識的轉化成為可能，在佛法修證上具有重要意義。這是沒有爭議的。

然而，探究意識原理（唯識）的經論，認為建立萬法的本體不只是「空」，而是空與業習種子「和合」成為「識種不二」的辯證統一體，才是萬法的究竟依據（本體），唯識學稱為「識體」，即阿賴耶識。這個立足於唯識原理的本體勝義未能被後期唯識論師所了解，他們把「識」誤解為「貯藏庫」，而其與「種」的關係是「能藏」與「所藏」的能所對立，又把阿賴耶識曲解為虛妄染污識。本文試從佛法源流、瑜伽唯識學與現代佛教心理學的較大視野，究明「識種不二」以及阿賴耶識作為本體（識體）的唯識原理，並據原始佛法的阿毘達磨論藏闡明此識體即是清淨光明心，揭示阿賴耶識未曾被探究的面向及其在修證上的重要意涵。

阿賴耶識種子的進化性是從未被探討的新課題，本文結合唯識原理與西方的「形態能量場」理論，論證業習種子具有進化性，其重要意義在於解釋為何有情眾生只有人類才能證悟佛道。人類業習種子的高度進化，表現在大腦能運用複雜語言去作概念思考，一方面產生善惡淨染等二元對立的虛妄分別，導致貪瞋煩惱和罪苦，另一方面產生理性、同理心、慈悲愛心、是非羞恥心等正面精神質素，這二方面都是證悟佛道的必要條件。西方學界所說人類超個人意識的覺醒，也有賴於業習種子的更高進化。

關鍵詞：無自性、識種不二、阿賴耶識、業習種子、形態能量場、唯識無境、唯識緣起

A Discourse on “Dialectical Unity of Emptiness and Karmic Seeds” as Ontological Matrix and the Evolution of *Alayavijnana*

Chen, Yu-hsi

Professor Emeritus, Fo Guang University
cyuhsi@gmail.com

Abstract

Buddhist ontology sees Emptiness as the ultimate nature of all beings as well as the ontological matrix upon which they arise. Arising in Emptiness through dependent origination implies that all beings are devoid of independent, substantial existence with which humans are unconsciously obsessed. Insubstantiality and Emptiness as the ultimate nature make transformation of human consciousness possible and thus have important implications for Buddhist spiritual practice. This is beyond controversy.

However, the Buddhist scriptures devoted to exploring consciousness reveal that the ontological matrix consists not only in Emptiness, but in a “dialectical unity of Emptiness and *bija* (karmic seeds),” called “substrate consciousness matrix” (識體) in the Yogacara doctrine, which is identical to *alayavijnana*. The latter-day Consciousness-only school failed to grasp the subtle meaning of *alayavijnana* as ontological matrix, misinterpreting it as a “storehouse” where karmic seeds are deposited and therefore form a subject-object relationship with *alayavijnana*, which is also misunderstood as a defiled consciousness. This article attempts to expound the above-stated dialectical unity and *alayavijnana* as ontological matrix from the broader perspectives of the origin of Buddha-dharma, Yogacara doctrine and modern Buddhist psychology, and to identify *alayavijnana* as the “luminous mind” depicted in the literature of Early Buddhism with its implications for Buddhist practice—a subtle aspect of *alayavijnana* not explored as yet.

The evolution of karmic seeds is a new topic that has not been studied thus far. This article expounds the topic on the basis of both Yogacara doctrine and “morphic field theory” developed by British biochemist Rupert Sheldrake. Such an evolution sheds light on why only humans among all sentient beings are capable of enlightenment. The high-degree evolution of human karmic seeds is demonstrated in the ability to use complicated language to do conceptual thinking, producing dualistic discrimination of good vs. bad, etc. and the consequent karmic pattern of craving and aversion and mental suffering on the one hand, and the positive qualities of reason, empathy, compassion, sense of righteousness, etc. on the other. Both are necessary conditions for spiritual enlightenment. It is argued that the awakening of human consciousness to a transpersonal level as envisioned by Western thinkers depends on further evolution of karmic seeds.

Keywords: Insubstantiality, dialectical unity of Emptiness and *bija* (karmic seeds), *alayavijnana*, karmic seeds, morphic field, insubstantiality of phenomena conditioned by consciousness, consciousness-based dependent origination