

# 月稱的「緣起」義

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## 提要

本文係從月稱著作中對「緣起」與「世俗」的語義解釋之探析，呈顯月稱對「緣起」一詞的解釋包含有「此緣性」、「相待性」與「空寂性」等三義，而對「世俗」一詞的解釋包含有「障真實性」、「相互依存」與「世間言說」等三義，月稱並將世俗區分為「正世俗」（世間世俗諦）與「倒世俗」（非世間世俗），由此而進一步凸顯凡夫與聖者所對應的世俗諦與勝義諦。本文除依月稱之著作探討月稱對「緣起」與「世俗」的語義解釋，並藉由月稱所解釋之「緣起」與「世俗」所各自包含的三義，進一步論述月稱的緣起思想可雙通於世俗與勝義二諦，而表現為遠離有無、生滅、常斷、一異等邊之緣起中道思想。

**關鍵詞：**月稱、緣起、相待、此緣性、空性、自性、世俗、假名、二諦、中道

**略語：**

<i>MA.</i>	<i>Madhyamakāvātāra</i> (《入中論》藏本)
<i>Pras.</i>	<i>Prasannapadā</i> (《明句論》梵本)
《入》	《入中論》(法尊譯本)



# Candrakīrti's Interpretations of Dependent-Arising

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## **Abstract:**

The present paper investigates Candrakīrti's concept of dependent-arising on the basis of the interpretation of the term “*pratīyasamutpāda*” (dependent-arising) and of the term “*saṃvṛti*” (convention) in his writings. For Candrakīrti, the term “*pratīyasamutpāda*” comprises the three aspects of “relativity,” “conditionality,” and “emptiness,” while the term “*saṃvṛti*” comprises the three aspects of “obstruction to true reality,” “mutual dependence,” and “worldly discourse”. Candrakīrti distinguished between “true worldly convention” and “false worldly convention” within conventional domain to show that the conventional truth and the ultimate truth have different meanings to both ordinary people and sages. The present paper, moreover, discusses that Candrakīrti's concept of dependent-arising corresponds simultaneously with the two truths on the basis of the three aspects of “*pratīyasamutpāda*” and those of “*saṃvṛti*” to indicate that Candrakīrti's concept of “dependent-arising Middle Way” contains no extreme views regarding the dualities of existence and non-existence, arising and ceasing, permanence and nihility, identity and difference, etc.

**Key words:**

Candrakīrti, dependent-arising, relativity, conditionality, emptiness,  
self-existence, convention, dependent designation, two truths, middle way