

從漢譯《中論》的對反詞組 析探其思維理路*

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摘要

《中論》的思維方式是個引人注目的課題，本文即以《中論》裡的對反語詞——生滅、常斷、一異、來去、世間涅槃、世俗諦勝義諦等作為討論的線索，探究《中論》如何面對與運

* 本論文修改自筆者的博士論文，感謝指導教授及口試委員們的用心指正；在此也由衷感恩兩位匿名審查人的寶貴意見。

作這些概念，來展現其獨特的思維邏輯。本文先以「八不」與「二諦」之對反詞組為例，從「八不」之「破」，以及「二諦」之「立」，來論述《中論》之立破無礙。接著從立、破此兩面，論述《中論》緣起性空的義理下，所開展的相即、相離的兩種思路。再者，論述相即、相離的兩種理路運作，其背後如性、空性之義理的共通處，認為《中論》相即、相離之思路，皆是以遮遣妄見為主，以帶引人走向出世間的解脫。由此可知，《中論》藉由相對二法之思辨，而展示其思維的高度與深度，使人從有限的思考視域中走出，以破迷啟悟、開闊眼界。

關鍵詞：

八不、二諦、不二、空、如、立破

An Analysis of the Reasoning of Antonyms in the *Mūlamadhyamakakārikā*

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Abstract

The way of reasoning in the *Mulamadhyamakakarika* is a prominent topic; this essay discusses its distinctive logical reasoning via the oppositional terms such as arising/ceasing, annihilation/permanence, identity/difference, coming/going, worldly truth/noble truth, and samsara/nirvana. First, the two distinct ways of thinking as negation and confirmation in the theory of Eight Negations and Two Levels of Truth are presented. Second, that these two ways of thinking are based upon the *Mulamadhyamakakarikas*'s theory of *pratitya-samutpada* and *wunyata* are discussed. Third, these two kinds of thinking are shown to be relevant to the thought of Emptiness and Suchness and are actually equal to each other. Fourth,

these two ways of thinking both aim to examine the oppositional sides to get beyond all duality to realize Nirvana. In sum, *Mulamadhyamakakarika* propounds Buddhist philosophical systems of Non-Duality and the Middle Way to pursue liberation through eradicating attachments to all dualistic thinking.

Keywords:

Eight Negations, Two Levels of Truth, Non-Duality, Emptiness, Suchness, Confirmation and Negation