

## 吉藏解經的基本立場及其主要方法

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### 提 要

吉藏身處的時代，影響中國傳統佛教發展的主要經論都已譯出，且有所流通，而這些傳統僧侶所奉持的大乘經、論，在當代學者的觀點裡，卻有著各自在地域、時間以及思想上的分別。就吉藏繁多的注疏作品來看，幾乎涉及了當時的主要經論，這便意味著在其疏作開展的背後，已然隱涵了對於經典的基本立場，以及由此發展而來的解經方法，藉以統攝思想或異的佛教經論於同一個體系中。本文的寫作，針對吉藏經解與論辯的基本態度、經解的根本預設，以及「因病設藥，病除藥消」、「自性及對自性的因緣」兩個解經方法進行討論，嘗試指出吉藏經解體系中「有所得」與「無所得」分別代表從「存有」及「救度」角度，使用及探究人類語言的兩種態度。而「因病設藥，病除藥消」此一經解設立，即是站在「救度」的立場，指明佛典中佛陀以語言文字所呈現的教說，是對治特定「執見」之病的藥，並非是立基於「存有」的範疇，對於「真實」有所陳述。最後，更重要的是，吉藏把自己當作「無所得」的一員，意味著本文所討論的經解方法，同樣適用在詮解吉藏對於語言文字的使用上。

**關鍵字：**吉藏、無所得、自性、相待假、因病設藥

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## The Primary Standpoint and Approaches of Chi-Tsang's Interpretation of the Buddhist Sutras

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### Abstract

In the era that Chi-Tsang lived, the sutras influencing Chinese traditional Buddhism had been translated and spread around. However, from the viewpoints of contemporary scholars, these Mahayana sutras embraced by traditional monks are divergent from each other in thoughts. Chi-Tsang's abundant interpretation writings involved with most of the important sutras at that time, implying that behind the writings Chi-Tsang possessed his own fundamental principle to the sutras and the exegetical approaches developed from the principle in order to include and conduct the somewhat different sutras in one system. Discussing the fundamental attitude and premise of Chi-Tsang's interpretation as well as the two exegetical methods—"Yin Bing She Yao, Bing Chu Yao Shiao" (因病設藥, 病除藥消) and "Tzu Shing Chi Tui Tzu Shing Te Yin Yuan," (自性及對自性的因緣) this study attempts to indicate that the "Yu Suo Te" (無所得) and the "Wu Suo Te" (有所得) of Chi-Tsang's theory represent the two attitudes assumed, from the angles of "Ontology" and "Soteriology" respectively, to use and understand human language. The exegetical establishment of "Yin Bing She Yao, Bing Chu Yao Shiao" (因病設藥, 病除藥消) was based on the standpoint of

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“Soteriology” and pointed out that Buddha’s teaching preached in the sutras via human language is the medicine to the particular illness “Chih-Chien” (執見) but not the claim of “truth” based on the scope of “Ontology.” Last and also of more importance, Chi-Tsang’s considering himself a part of “Wu Suo Te”(無所得) suggests that the exegetical approaches discussed in this study can also be applied to understand Chi-Tsang’s use of human language.

**Keywords:** Chi-Tsang, *Wu Suo Te* (無所得), *Tzu Shing* (自性),  
*Shiang Tai Chia* (相待假), *Yin Bing She Yao* (因病設藥)