

「一與二合，數則為三」？ ——蕭統〈二諦義〉之命意及其與 「三諦」思維的交涉研究*

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摘 要

本文以蕭統〈二諦義〉作為觀察中古佛教真理觀發展的一個側面。隨著梁代清談的復興，佛教的二諦義成為當世玄理的重大談題，蕭統此義則是具體而微的縮影。當今學界對該談座之文獻記錄較少有全面性的研究，尤其對蕭氏在豎義時所述：「一與二合，數則為三」一段未加措意，或有不解。本文認為通句脈理隱涵了對當世三諦思潮的回應與批判，係由真、俗關係「不二」等命題推衍而來，這些也恰好是談士最熱衷討論者。

在方法上本文以解旨〈二諦義〉為基礎，嘗試結合談座上的對話資料予以脈絡化的整體詮釋，觀察座中各種對二諦如何「合」——「相即」、「並觀」、「雙非」、「兩忘」等思理與「三諦」說之間交涉辨證上的詮釋效應。研究發現，蕭氏立論，乃是以認識論（以智顯行）的角度來談境界義上存有的問題（以境明義），「一與二合」，當是以回歸真諦中道為主，故其對三諦說的批判乃基於強調真理觀收攝歸返的「玄同」面。整體看

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來，其論理受到成論師某種程度的影響，也潛在著傳統玄理的思路，雖然某些論義或有歧出或游移，但就當世佛學思潮發展之脈絡而言，仍有其足堪借鑒的意義。

關鍵詞：蕭統、二諦、梁代清談、三諦、成論師

Does “One plus Two Equal Three”?: A Study on the Negotiation between the Implied Meaning of Xiao Tong’s “Philosophy of Two Levels of Truth” and Ideological Trend of Current “Triple Truth”

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Abstract

This study observed the development of philosophy of truth of Buddhism in the Middle Age from the perspective of Xiao Tong’s “Philosophy of Two Levels of Truth.” This study attempted to integrate the conversations in the forums and provide overall contextual interpretations to observe the ideas of two levels of truth relationship (e.g. “identification” or “eradicating attachment to dualistic”) and the interpretive effects of theory of “Triple Truth” in negotiation and dialectical. This study found that Xiao’s arguments investigated the existing problems of philosophy of realm from the perspective of epistemology. “One plus two” is the “Middle Way” that returns to the truth. Therefore, his criticism against the theory of Triple Truth was based on the “syncretic” perspective of philosophy of truth. All in all, his arguments were affected by *Satyasiddhiśāstra* masters to a certain extent, as well as implied the ideas of traditional Neo-Taoism. Although some of his discussions might be divergent or inconsistent,

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they are worthy of reference for the context of development of current Buddhist ideological trends.

Keywords: Xiao Tong, two levels of truth, *qingtan* (pure conversation) in the Liang dynasty, Triple Truth, *Satyasiddhiśāstra* masters

