

## 不即不離——

# 高達美與龍樹中道哲學初探\*

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### 摘要：

本文試圖指出，高達美與龍樹的中道思想有著極大的相似性。無疑的，高達美在一定的程度上是經由黑格爾似的辯證法來建構他的哲學詮釋學，假如他也認為：事物一定是既發展變化的，然而其中又有一定的相似性；反之，縱然它們看似相似，然而卻又變得不同。我們可以確定，如此的辯證法不僅表露在高達美，甚且黑格爾與龍樹的主要思維中。當高達美透過歷史效果意識與視域融合來闡明傳統與當代的關係時，他無非是要說明，對立事

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物的關係並非絕對同一，也非絕對差異，否則即會忽略其中同時存著相對同一與相對差異的二個面向。假如高達美詮釋學強調的正是此點，那我們就可以說，這也是辯證法對於一切二元偏見的警告！

**關鍵詞：**

同一、差異、緣起、辯證法、絕對主義、相對主義

**Non-Unity and Non-Separation**  
**——A preliminary Inquiry into**  
**Philosophy of Middle Way in Gadamer**  
**and *Nāgārjuna***

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**Abstract :**

This project wants to proof, that the thoughts about the Middle Way of Gadamer and *Nāgārjuna* are very similar. Doubtless to say, that Gadamer partly founds his philosophical hermeneutics on Hegel's dialectic, when he thought: the things change themselves slowly all the time, but they are still the same; and even though they appear to be the same, they always become different. We are certain, that this point is not only shown clearly in Gadamer's, but also in Hegel's and *Nāgārjuna*'s thoughts. If Gadamer explains through the history-effective consciousness and the fusion of horizons the relation

between tradition and contemporary, he only wants to show, that the relation between things is not absolut identical and not absolut different, otherwise man does not simultaneoulsy pay attention to the relative difference and relative identity of things. If Gadamer's hermeneutic emphasises this point, then we can say, that this is a warning of dialectic against all the prejudice of the dualism.

**Key Words:**

identity, difference, dependent arising, dialectic, absolutism, elativism