

經|典|研|究

關於《中論》緣起思想的幾個問題

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摘要

本文就《中論》緣起思想中的三個問題作了考察。首先，指出《中論》的中心思想應是「緣起」而不是「二諦」；並從五個方面作了論證。其次，關於緣起不生與緣起詞義相互矛盾的問題，列舉了三種解釋，並認為月稱的解釋更符合龍樹的本意。最後，關於緣起意思的問題，認為《中論》所主張的緣起主要強調它的相待性 (apekṣa 或 apekṣya)，「緣起」就是一種相互觀待的關係，所以「觀待」才是緣起的真正意思。雖然從語源學角度得不出這樣的語義，但它與緣起的根本法則「此有故彼有，此生故彼生」的道理相一致，更符合《中論》的空性思想。

關鍵詞：龍樹、中論、緣起、月稱

Some Issues on the Theory of Interdependent Origination in *Madhyamakaśāstra*

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Abstract

This paper discusses the three issues in the Theory of *Pratītyasamutpāda* (interdependent origination) of *Madhyamakaśāstra*. Firstly, we point out that the central idea of *Madhyamakaśāstra* is *pratītyasamutpāda*, rather than *satya-dvaya* (the Two Truths). Secondly, as for the three kinds of contradictive interpretation of *pratītyasamutpāda*, we consider Candrakīrti's interpretation is more in line with the original idea of Nāgārjuna. Finally, we point out that the conception of *pratītyasamutpāda* of *Madhyamakaśāstra* has something to do with the importance of *apekṣya* (the property of referring to some other things). The universal definition of *pratītyasamutpāda* is that all things are mutually interrelated. Therefore, mutual interrelatedness is the true meaning of *pratītyasamutpāda*. Although this is not a semantic definition of *pratītyasamutpāda*, but it is more in line with the basic principle of *pratītyasamutpāda*: “When this is, that is; from the arising of this comes the arising of that,” and the emptiness theory of *Madhyamakaśāstra*.

Keywords: Nāgārjuna, *Madhyamakaśāstra*, *pratītyasamutpāda*, Candrakīrti

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