

MASTER'S THESIS

龍樹在《中論》裏所闡發的方法論及真理觀

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龍樹在《中論》裡所闡發的方法論及真理觀

(A Study of the Methodology and the Conception of
Truth as Presented in the Mūlamadhyamakakārikā)

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龍樹在《中論》裡所闡發的方法論及真理觀

論文提要

龍樹哲學的核心思想是他的空之哲學。本文透過龍樹在《中論》裡所闡發的方法論及真理觀這兩方面，嘗試析論龍樹的空之哲學。

就方法論而言，龍樹運用八不否定，否定眾生對世間事物的執著。通過歸謬法及兩難論法這些二元思考的運用，龍樹一方面破斥眾生進一步對自性的二元執著，另一方面建立無自性及事物互相依存的觀點。二元思考的突破是四句論法的運用，它最能表現龍樹深邃的思辯力。四句論法的肯定形式表現真理的四個面向，亦展示了眾生智慧的四個向度。其否定形式則破除眾生對肯定形式的執著，並顯了真理境的不可說及如如呈現。

就真理觀而言，龍樹提出世俗諦及勝義諦的二重真理觀，龍樹認為不瞭解世俗諦則不得勝義諦，不瞭解勝義諦則不得涅槃。龍樹上承原始佛教的緣起及中道思想，又取般若的空觀，鑄造空之哲學，認為無自性、緣起及空相即不離，並提出中道空觀。真理境的寂滅無言亦由此而展現。

最後，本文指出龍樹運用奇詭的論辯方式，目的在於破除眾生的對事物所生起的邪見。一切戲論在真理境界之中，化歸於無形。滅去煩惱，覺悟真理是龍樹救度眾生的大願，也是龍樹悲愍眾生的本懷。

A Study of the Methodology and the Conception of Truth as Presented in the Mūlamadhyamakakārikā

Abstract

The main theme of Nāgārjuna's philosophy is the philosophy of 'sūnyatā. In this paper an attempt has been made to look into the philosophy of 'sūnyatā in two dimensions: the methodology and the conception of truth.

In terms of methodology, the eightfold negations and the dualistic thinking, which includes reductio ad absurdum and dilemma, are used for releasing the grasping of things dualistically. More than that, Nāgārjuna transcends the dualistic thinking by introducing the four positions of the Catuṣkoṭi both affirmatively and negatively. The Catuṣkoṭi represents Nāgārjuna's profound reasoning. The affirmative form of Catuṣkoṭi not only manifests the four dimensions of truth, but also exhibits the four aspects of wisdom of sentient beings. While the negative form aims at destroying the possibility of grasping the affirmative form of Catuṣkoṭi, it also reveals the inexpressibility of truth and its existence as such.

In terms of the conception of truth, Nāgārjuna at the beginning speaks of two truths: relative truth (samvṛti-satya) and absolute truth (paramārtha-satya). He then points out that without relying on the relative truth, one cannot obtain the absolute truth. If one cannot obtain the absolute truth, one cannot attain the nirvāṇa. Inherited the conception of dependent origination (pratītya-samutpāda), the middle path (madhyamā-pratipad) from Primitive Buddhism, and the quintessence of 'sūnyatā from Prajñāpāramitā thought, Nāgārjuna casts the philosophy of 'sūnyatā. From

the relationship among without self-nature (asvabhāva), dependent origination and śūnyatā, he put forward the concept of "śūnyatā of the middle path". The quiescence of truth then manifests itself.

Finally, This paper argues that the sophistries Nāgārjuna is employing aims at extinguishing the false views or dogmatic beliefs of sentient beings. In the realm of truth, all conceptual plays cease. Eliminating all suffering and obtaining the truth not only is the soteriological longing of Nāgārjuna, but also is his compassion concern.

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