

虛假當念之時間構造——以天臺宗及華嚴宗為主

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提 要

本論文題目即為筆者在研討中國大乘佛學時間觀之思想發展中所提及的子題。筆者於《正觀》佛學研究刊物所發表〈中觀學時間觀——以中論與肇論為主〉中已闡述早期漢傳佛教有關時間議題的哲學思想及其對後來天臺宗與華嚴宗時間觀的影響。該論文之前言陳述中、日、歐美學界關於中國佛學時間觀的一些觀點，且也包含對學界成果的評論。

本論文主旨在於研討中國大乘佛學以天臺宗與華嚴宗為主的時間觀。筆者特別指出兩個中國佛學派都在其救度學觀心論之範圍內探討時間觀的重要性，但脫離這個範圍之外，就無時間可談。筆者也強調兩個佛學派時間觀來自於《華嚴經》與龍樹中觀學思想的啟發。龍樹「三世無實有」、僧肇「三時無來去」、天臺宗「三世心」，以及華嚴宗「九世不離當念」等時間觀，可代表中國大乘佛學時間觀的主流，與法相唯識宗「唯識時」的觀點不同。

筆者擬另外寫作〈天臺宗與華嚴宗關於佛法呈現中之時間性〉；該篇論文將探討中國佛學學派的歷史觀。

關鍵字：救度學、凡聖不二、三世心、一念三千、一多相即、理事無礙、三世互相見、九世不離當念、不常不斷

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The Temporal Structure of the Delusory Mental Activity according to the Chinese Huayan- and Tiantai-Teaching

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Abstract

This article is only one part of several studies about concepts of time in Chinese Mahayana Buddhism. The first study which is written in Chinese language has the title *Concepts of Time in Chinese Madhyamika – Based on the Zhong Lun and Zhao Lun* and is published in the Chinese *Zhengguan Journal of Academic Buddhist Studies*. It deals with concepts of time in the early phase of Chinese Buddhist intellectual history and with its foundations for the further development and influence on the later Tiantai- and Huayan-Schools. It also includes a critical review on recent academic studies dealing with the same subject.

This article focuses on Tiantai and Huayan concepts of time developed in the mature period of Buddhism in China during the Sui- and Tang-dynasty. Chinese Buddhist views about time generally hold that this subject matter is a relevant concern within the context and framework of Mahayana Buddhist soteriology and, therefore, it needs to be explored. However, discussions about time reaching beyond this context are regarded as delusive speculation, which may even become

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harmful for the salvific path of Mahayana cultivation.

Moreover, this article points out that the inspirations for the Tiantai- and Huayan-concepts are based on the *Garland Sutra* and the *Zhong Lun*. The mainstream of Chinese Mahayana concepts of time embraces Nagarjuna's view of the "non-being of the three periods of time," Seng Zhao's insight that "the three periods of time neither come nor go," the Tiantai concept of "the three periods of time in mental activity," and the Huayan standpoint that "the structure of nine periods is inseparable from one instant of mental activity." A viewpoint which stands out against this Madhyamika-, Tiantai- and Huayan-tradition is that of the Chinese Yogacara-school proposing the "temporality of mere-consciousness."

Except these two articles, there is a further study which is yet unpublished and which discusses the Tiantai- and Huayan-concepts of history. The title of this study will be *Tiantai and Huayan Buddhism on Temporality within the Manifestation of the Buddha-dharma*.

Keywords: soteriology, non-duality between the sacred and profane, the three periods of time in mental activity, one instant of mental activity involving the three-thousand worlds, non-obstruction between principle and things, the structure of nine periods is inseparable from one instant of mental activity.