

Preface

序

中國歷史上第一個佛教宗派——天台宗，由隋代智者大師創立。智者大師在天台山修行、成道，天台宗一名即取自天台山。自大師以後，一千多年來，天台山一直是天台宗的祖庭和聖地，天台宗在此傳承不絕。唐宋之時，日本的最澄大師、韓國的義天大師等日本、韓國的高僧，渡海求法，又在天台山灑下足跡。自此，天台教法遠播海外。近現代，天台宗又傳播到了歐美等國。天台宗是中國第一個國際化的佛教宗派。

The Tiantai tradition was the first Buddhist sectarian tradition in Chinese history, created by the Sui-Dynasty Master Zhiyi 智顛 (538–597) who, through his assiduous practices, achieved enlightenment at Mount Tiantai. And thus from the mountain was derived the name of the tradition. Since then, for more than a millennium, Mount Tiantai has been the ancestral home and sacred land for the Tiantai tradition, where the Tiantai teaching continues to be transmitted. During the Tang (618–907) and Song (960–1297), the Japanese Master Saichō 最澄 (767–822), and the Korean Master Ŭich'ŏn 義天 (1055–1101), as well as many others from Japan and the Korean Peninsula, have crossed the strait in search of the dharma, and passed through Mount Tiantai. Thanks to them, the Tiantai teaching was able to spread overseas. In the modern period, the Tiantai tradition reached European and North American countries, becoming the first Chinese Buddhist tradition with a worldwide audience.

天台智者大師乃印度佛教中國化的集大成者，對中國佛教義理和修行體系的建立具有開創性的貢獻。其‘五重玄義’、‘七番共解’、‘四意消文’的釋經方法，成為典範；其‘五時八教’的教判理論，空、假、中三諦圓融的中道思想對中國佛教產生了深遠影響。大師還創立了‘不定、次第、圓頓’三部止觀，以‘一心三觀’、‘一念三千’之觀心思想，達到生死即涅槃、煩惱即菩提的即身成佛之圓頓法門。天台宗由此被譽為‘解行並進、教觀雙美’。

天台山自古以來佛音繚繞、寶剎莊嚴，目前開放的寺院有國清寺、高明寺、智者塔院、華頂寺、萬年寺、方廣寺、傳教院、通玄寺、

Master Zhiyi, as well as other savants who contributed to the Sinicization of Indian Buddhism, were pioneers in creating a characteristically Chinese Buddhist system of doctrines and practices. His ‘Five Categories of Profound Meaning’, ‘Seven Common Hermeneutical Steps’, and ‘Four Perspectives to Explain Words’ have all become paragons of exegetical methods. In addition, his doctrinal classification system of ‘Five Times and Eight Teachings’, and his Madhyamaka view that unifies the three truths of ‘emptiness’, ‘nominal existence’ and ‘mean’ have all left profound influences on Chinese Buddhism. Master Zhiyi also created three ways of practicing cessation-and-contemplation: the gradual and successive way, the indeterminate way, and the perfect and sudden way. Furthermore, his meditative principles of ‘three viewpoints in a single thought’ and of ‘a chiliocosm in a single thought’ constitute an approach to attaining the perfect and sudden Enlightenment that does away with the distinction between *samsāra* and *nirvāṇa*, between afflictions and the Enlightenment. The Tiantai tradition is therefore praised for its ‘simultaneous advancement of understanding and practice; and parallel beauty in teaching and meditation.’

Since antiquity, the sound of dharma has been resounding at Mount Tiantai, where monasteries abound. At present, the monasteries open to the public include the Guoqing Monastery,

護國寺，以及正在復建中的修禪寺。本人所住持的寺院為天台山護國寺，歷史上為天台山的四大叢林之首，即所謂‘護國、國清、萬年、太平’。

在本寺的支持下，2008年成立了天台山文化交流中心，定位於弘揚天台文化，加強天台山與海內外的學術、文化交流。2019年12月7-8日，我們與北京大學佛教研究中心合作，共同舉辦了首屆‘國際天台學大會’，會議主題是‘從天台到比叻——中日韓天台的傳播互動與東亞社會’。會議邀請了中國、日本、韓國、北美和歐洲的50余位專家學者與會，發表了40余篇專業論文。為了體現這次大會的學術成果，我們特別精選了部分參會論文，分別在中國大陸和新加坡出版中文版和英文版的論文集（兩本論文集所收論文並不完全相同），以饗學界。

Gaoming Monastery, Zhizhe Pagoda Cloister, Huading Monastery, Wannian Monastery, Fangguang Monastery, Chuanjiao Cloister, Tongxuan Monastery, and Huguo Monastery, in addition to the Xiuchan Monastery that is currently under construction. I reside at the Huguo Monastery which, in the past, was the head of the four major monasteries at Mount Tiantai (i.e., Huguo, Guoqing, Wannian and Taiping Monastery).

Sponsored by the Huguo Monastery, the Cultural Exchange Center of Mount Tiantai was established in 2008, with the mission of promoting Tiantai culture and strengthening the cultural and scholarly exchanges between Mount Tiantai and the public in China and overseas. From December 7 to 8, 2019, in collaboration with the Centre for Buddhist Studies at Peking University, we hosted the first International Symposium of Tiantai Studies under the theme of ‘From Tiantai to Hiei: Transborder and Transcultural Spread of Tiantai/Chontae/Tendai/ Buddhism & East Asian Societies.’ The symposium invited more than 50 scholars from China, Japan, Korea, North America and Europe who presented some 40 papers. In order to show the scholarly achievement of the symposium, we carefully selected some of the presented papers which will be published, in Mainland China and Singapore, as two collections, in English and Chinese respectively (the papers included in the two collections do not completely overlap).

英文版論文集由加拿大英屬哥倫比亞大學陳金華教授和北京大學佛教研究中心主任王頌教授負責編輯整理。在此，我特別向他們二位致以誠摯的感謝！我也向賜稿的各位作者，以及其他為論文集出版貢獻力量的人士表示感謝！今後我們願繼續與海內外學者合作，共同推廣、研究天台文化。

釋淨月
天台山護國寺住持、
台州慈善功德會會長、
天台山文化交流中心理
事長

The English collection is edited by Professor Jinhua Chen at the University of British Columbia, and by Professor Wang Song, the director of the Centre for Buddhist Studies at Peking University. I want to extend to them my earnest gratitude. I also want to express my heartfelt thanks to all the authors and other contributors to the present collections. It is our sincere hope that we can continue collaborating with scholars in China and abroad, to promote and study the culture of Tiantai.

Ven. Yue Jing
Abbot of the Huguo Monastery at
Mount Tiantai, Director of the Taizhou
Compassion and Welfare Association,
President of the Cultural Exchange
Center of Mount Tiantai