

湛然的「無情有性」論與「色心不二」觀

唐秀連

摘要

本文主要從湛然的《十不二門》和《金剛錚》¹探討其「無情有性」論中的「色心不二」觀。基本上，湛然談佛性與法性的互融、有情與無情的相即，就是從上述一念心具三千諸法的天台家要義為依歸的，而此義所要闡明的，扼要來說，乃是一念心與世間萬法，如何藉着兩者二而不二、不二而二的互動歷程所構成的世界整體。職是之故，湛然談佛性法性的相融、有情無情相即的理論根據，很大程度上是建基於心物（色）互相涵具的相依性，因此，若要證成「無情有性」，就不得不涉及心物的不二體性與內在聯繫等問題。此所以在湛然的「無情有性」論，不難發現談及色、心關係的言論，在《十不二門》裏，更以「色心不二」為首門，作為其餘九門的所依，這都顯示在湛然的學說構造裏，「色心不二」觀實佔有舉足輕重的位置。湛然透過色心、諸法的互涵互具，展示一幅在一念中三千世間交相融通的全景式圖像。在宗教實踐的意義上，乃在令人向「三千統攝於一念，一念間三千互具」的世界觀回歸與靠攏，以便在人的內心深處，形成縱深廣闊的精神結構，在一念間的任何一個切入點，都可讓心識力

量，縱橫盡得，隨時切入凡聖一如，心物相即的精神場域，透達三諦圓融的不思議止觀之境。

關鍵詞：湛然、無情有性、色心不二、天台宗

中文大學出版社：具有版權的資料

Zhanran's Doctrine of “the Buddha-nature of Insentient Beings” and the Notion of “Non-duality of Matter and Mind”

TONG, Sau Lin

Abstract

This article examines Zhanran's discourse on “the Buddha-nature of insentient beings” and “non-duality of matter and mind” on the basis of his *Shibuermen* and *Jingangpi*. The theoretical foundation of Zhanran's idea of the compatibility of Buddha-nature and Dharma-nature, and the contiguity of sentient beings and insentient beings lies to a large extent in the interdependence between mind and matter. For this reason, one can easily find in his concept of “the Buddha-nature of insentient beings” discussions on the relationship between matter and mind. In his *Shibuermen*, the notion of “non-duality of matter and mind” is given the first place, on which the rest “nine doors” are based, which underscores the importance of the aforesaid notion in his thoughts. In practice, the concept of “non-duality of matter and mind” sets in motion a return and a movement towards a worldview of “three thousand realms in a single moment of life,” in such a way as to put in place an expansive spiritual structure in our inner heart whereby we can arrive in a matter of an instant at the unfathomable spiritual realm of the union of mind and matter, as well as that of the ordinary man and the sage.

Keywords: Zhanran, the Buddha-nature of Insentient Beings, Non-duality of Matter and Mind, Tiantai School

TONG, Sau Lin, Lecturer at Department of Cultural and Religious Studies, The Chinese University of Hong Kong.