



The Paradox of Evil in Tiantai Buddhist Philosophy

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Abstract

A unique thesis of Tiantai Buddhism is the claim that human nature contains evil and that even the Buddha cannot be completely rid of his evil nature. The thesis was most vigorously defended and developed by a Tiantai monk, Zhiyi (AD 960–1028). This thesis has attracted a lot of discussion among Tiantai scholars. Their debate focuses on whether this thesis is truly representative of the original doctrine of the Tiantai founder, Zhiyi (of the sixth century AD). In 2000, Hosok Zhiporyn published a book *Evil and for/as the Good*, which offers Tiantai's evil-nature thesis a novel explanation and justification. This book sparked a series of discussion on whether evil is not only necessary but also 'valuable'. This present project gives an overview of these debates and provides a fresh insight on the topic.

佛教教義一向以善惡學說為其主幹。然而，自古以來，人們對善惡的理解並不一致。在佛教中，善惡學說的發展經歷了長期的過程。早期佛教認為，善惡是相對的，善惡的標準是根據個人的行為和心念來判斷的。然而，隨著佛教的發展，善惡學說逐漸演變為一種更為複雜的理論。在隋唐時期，中國佛教大師慧遠（Zhiyi）提出了「性惡論」，認為人性本惡，善惡的標準是根據個人的行為和心念來判斷的。慧遠的性惡論在當時引起了廣泛的爭議，但也為後世的佛教思想發展奠定了基礎。本文將探討慧遠的性惡論，並分析其在佛教思想史上的地位。

Introduction

Tiantai Buddhism was founded by a Chinese monk Zhiyi (AD 538–597),¹ who, for 10 years in his middle age, resided in a remote mountain in China, Mount Tiantai, to further his study of the esoteric meaning of *The Sutra of the Lotus Blossom of the Noble Dharma* (shortened as the *Lotus Sutra*) (Kamata 1999; Wu 2000). Many of his disciples followed him to the temple at Mount

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