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My paper will take as its focus the signature Sarvāstivāda doctrine that past, present, and future things all exist. The Sarvāstivāda theory of time anticipates, in many respects, "block-time" models of the universe that are in favor today among theoretical physicists. In these models, time is a dimension spread out like space, and everything that ever was or will be has a fixed position within the block. My argument is that the similarities between the early Buddhist theories and contemporary ones are neither coincidental nor insignificant: in both cases they are attempts to respond to puzzles concerning the nature of change, causation, and the "flow" and "direction" of time.