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Buddhist Scriptures' Translation and its Effect on Chinese Academic Thoughts

佛经翻译及其对中国学术思想的影响

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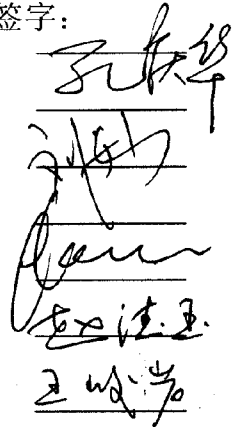
**Buddhist Scriptures' Translation and its Effect
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on Chinese Academic Thoughts**

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By Jiang Yongquan

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佛经翻译及其对中国学术思想的影响

摘 要

本课题主要是研究佛经的翻译及其对中国传统学术思想的影响。课题的来源于日常学习中的灵感和美国翻译家及翻译理论家尤金·奈达的启发。尤金·奈达以研究《圣经》的翻译而闻名于世，并且促进了他的翻译理论的研究。而笔者认为，同是世界三大宗教之一的佛教，也同样具有研究的价值，而且佛经的传播与发展离不开佛经的翻译。而从翻译学的角度研究佛经的翻译及影响，这方面的工作做得不够，缺乏系统的研究。

选题依据

- 1、佛教是一种蕴含着丰富哲理的宗教，其内容之广博深奥，并且其典籍之浩瀚，是世界上其它的宗教都无法与之相比较的。
- 2、一部中国翻译史，有半部是佛经翻译史。这一现象值得研究。
- 3、佛教的传播及佛经的翻译对东方文化尤其是对中国文化的许多方面产生了深刻而广泛的影响。鉴于篇幅的限制，本文只研究佛经翻译及其对中国学术思想的影响。
- 4、历史上不乏学者对佛教、佛经的深入研究，但是从翻译学的角度去系统研究还是比较少的。

具体内容

- 第一章 论述了佛经是如何产生的。包括佛经的创立者、佛经的四次大的结集、“佛”与“浮屠”两个术语的来历。
- 第二章 叙述了佛教的传播。包括佛教的传播特点、传播所用的语言、佛教在亚洲的传播路线及其佛教在中国传播及走向繁荣的原因（含佛经的翻译的影响）。
- 第三章 佛经的翻译论述了从东汉到唐宋各代佛经翻译家的翻译活动。
- 第四章 考察了文化的双向选择，即印度佛教输入中国的考察，论述了彼此之间的相互影响。
- 第五章 讨论了佛经翻译对中国哲学思想的影响，本章主要论及了佛教及佛经翻译与中国名辩思想的比较。对比了佛教因明逻辑与西方古典逻辑和中国的名辩逻辑的异同和特点。论述了慧施、公孙龙等人的哲学思想与佛教思想的关系。
- 第六章 探讨了佛经翻译与佛教的传播与魏晋玄学思想的相互关系和影响。以及对刘勰的《文心雕龙》这一重要著作的影响。论述老庄哲学与佛教般若学的相互影响。
- 第七章 说明了隋唐时期佛经的翻译对中国哲学思想的影响，尤其是佛教因明逻辑对中国逻辑学的影响和关系。提到了玄奘翻译的因明学著作和在因明学研究中的巨大贡献。

第八章 探讨了佛经翻译与中国文学思想的之间的关系。包括第一方面，佛教义学的翻译的引入与文学新概念。共包括：①关于“真实”的问题。②关于“心性的问题。③关于“形神”的问题。第二方面论及了佛经中言、意的关系对中国同一问题的启示。第三方面关于“境界”的问题，含取景、造景和缘景。第四方面说明了以禅喻诗。

附录 1 佛经的名称与翻译

附录 2 本论文涉及到的一些佛教及佛经术语（含自己创造的一些术语）。

关键词：佛经、翻译、影响、佛教

Buddhism Sutras' Translation and its Effect on Chinese Academic Thoughts

Abstract

On the thesis, the author discussed Buddhism sutras' translation and its effect on Chinese academic thoughts. This topic came from my study and the inspiration debated from Eugene A. Nida. Nida is a famous the Bible's translator and theorist of translation, who is proficient in the Bible's translation. His translating experience promoted his study in translatology. Buddhism is one of the greatest worldwide religions and it should have great value to study. And the spreading of Buddhism needed Buddhism sutras' translation. Although there were a lot of studies on Buddhism had been done, this kind of study was not enough, especially in the studying Buddhism sutras' translation from the standpoint of translatology. And the study in this field is not completely and systematically.

Chapter One

In this chapter, the author talks about the origin of Buddhism sutras, including the problem of the creator of Buddhism, the collection of Buddhism sutras and the origin of these two Chinese terms: “佛”、“浮屠”.

Chapter Two

It is on the spreading of Buddhism, including the characteristics of

the spreading of Buddhism, the languages which were used in the course of Buddhist sutras' translation, the spreading routes in Asia and why Buddhism could be spread in China and flourished.

Chapter Three

In this chapter, the author discusses the translation of Buddhism, and the activities of the translators in various dynasties. (from east Han Dynasty to Tang and Song Dynasties).

Chapter Four

The author has made an explanation on the two-ways choices between different culture, in which the introduction of Buddhism and its sutras are discussed.

Chapter Five

To discuss the effect of Buddhism on Chinese academic and philosophical fields and make a comparison between Buddhism and Buddhism sutras' translation and Chinese Nomination and Debating school' s theories. In this part, the author also discusses the relationship between Buddhism thoughts and Chinese Nomination and Debating school' s thoughts, such as Hui Yuan' s and Gongsun Long' s theory and so on.

Chapter Six

It is about the spreading of Buddhism and its sutras. It consists of the relationship between Buddhism and Chinese metaphysical thought in Wei and Jin Dynasties. The author also talks about the effect of Buddhism on Liu Xie' s famous stylistics book: Wenxidialong and the inter-effect between Chinese philosophy of Laozicius and Zhuangzicius with the prajnaology of Buddhism.

Chapter Seven

To summarize the effect of Buddhism sutras on Chinese philosophy in Sui and Tang Dynasties, especially on the relationship between Hetuvidhyā and Chinese classical logic. It consists of Xuan Zang' s contributions and translated versions about Hetuvidhyā.

Chapter Eight

In this chapter, the author elaborates the relation between Chinese literary thoughts and Buddhism sutras' translation, including the first

problem on the semantics of Buddhism and some new literary concepts. This problem consists of three sub-problems:

- ① the problem on the reality;
- ② the problem on the nature of citta;
- ③ the problem on physique and spirit.

The second problem is on the relationship of language and meaning in Buddhism and its effect on the same problem in Chinese.

The third problem is on the theory of situations and states, including the choices of situations, the creation of situations and the dependence of situations.

The fourth problem is about the Dhyānā poems.

Appendix I

It is on the names of Buddhism sutras and its Chinese translation.

Appendix II

Some Buddhism terms and concepts used in this thesis.

Key Words: Buddhism sutras, Translation, effect, Buddhism

Buddhist Scripture' Translation
and its Effect on Chinese Academic Thoughts
佛经翻译及其对中国学术思想的影响

Chapter One

The Origins of Buddhist Sutras

1. The Outline

Buddhist scriptures (Buddhist sutras) refer to books, documents and literature of Buddhism, which are important parts of oriental cultures.

Buddhism, Christianity and Islamism are the three major religions in the world. Buddhism, together with Confucianism and Taoism, is one of the three major Chinese religions.

1.1 The Creator of Buddhism

The creator of Buddhism was Gautama Buddha (565 B.C.-485 B.C.). He was the prince of King Cleaning Food of the kingdom of Kapilavastu (迦毗罗卫国) in the north of ancient India. He was called Buddha, which meant the saint of the people of Saga. Buddha married his beautiful wife when he was sixteen and they had a lovely son.

Buddha lived a happy and rich life when he was young. His father built him three palaces for different seasons. And his father selected him a lot of beautiful ladies to entertain him and offered him the best learning conditions and hoped that he would inherit the crown of the king.

But he didn't like all these wealth, power and entertainments. He was dissatisfied with the divisions of the social strata at that time under the oppression of the privileged caste during his times. He witnessed a lot of sufferings which he hoped to alleviate. At last he understood all these insights and become a Buddha when he was 35 years old. He revealed the four essences of the life : (四真谛) (1) sufferings (2) causes (3) extinction (4) principles and the Eight Right Principles (八正道).(Huang Xia'nian,2000:245-247) He built Buddhist Groups and taught his Buddhism dharma and propagated his teachings. During the course of teaching, Buddha shared his theory with individual persons for specific things. His doctrines had strong appeal could be easily understood. Unfortunately, Buddha did not write down any books or articles about his theories and ideas. His theories and ideas were written down by his students and believers. That was the Buddhist scriptures (sutras).

1.2 The Four Collections of Buddhist Sutras

After Buddha died, many his students and believers gathered together and began to recite and collect his doctrines. In the history of India, there were four times when the Buddhist sutra was collected. (For details, please refer to: *The Buddhist Sutras and the Taoism Sutras* 《佛藏和道藏》罗卫国著, 2001). Since the creation of Buddhist scriptures, the teaching and theories of Buddha were becoming more and more popular. And the spreading and teaching of Buddhist

scriptures were becoming more and more accurate.

For example, one of the scriptures of **great vehicle** is vajrachedika-sutra (《金刚经》). In this scripture there is an important thought: the dharmas of Buddha are all equal, there is no good or bad, which had strong effects on Chinese Buddhism. There were six translations of this book. These versions were Kumārajīva's in Latter-Qin Dynasty, Bodhiruci's version of north Wei Dynasty, Paramārtha /Kulanātha's version of Chen Dynasty in south Dynasty, Ji Duo's version of Sui Dynasty, Xuan Zang's version and Yi Jing's version of Tang Dynasty..

1.3 The Origins of Certain Terms in Sutra's Translation

In this section etymology of some loan words in Chinese will be given to reveal what translation has done to influence the target language: “浮屠”and “佛”. “浮屠”are the transliteration of the Sanskrit word “Buddha”, according to the understanding of most of scholars in China. And for“佛”, there are many problems in getting a consistent agreement. The most popular and reliable explanation is that “佛”is the clipping forms of another transliteration “佛陀”. But the explanation is still questionable. Mr.Tang Yongtong (汤用彤) said , “ During Han Dynasty, ‘佛’was called ‘浮屠’.”(Ji Xianlin 《中印文化交流史》: 334) How can we explain this phenomenon? For the reader's convenience, I list the different translations in different languages for the same Sanskrit word “Buddha” below:

Bacteria language	大夏文	bodo	boddo	boudo
Tocharian language	吐火罗文	pät	puđ	pūd
The ancient Persian language used in				
The sutras of Fire-Worshipping religion				
	拜火教经典中的古波斯文		bwt	
Parthia language of Mornism	摩尼教安息文	bwt/	but/	
Soygdian language of Mornism	摩尼教粟特文	bwty,	pwtty	
Soygdian language of Buddhism	佛教粟特文	pwt		
Uygurian language	回鹘文	but ,	bur	
Dali language	达利文	bot		

(Ji Xianlin,1993:26)

From the above list, we can see clearly the words can be divided in two groups. Bacteria language belongs to one group; the other ancient languages of Mid-Asia belong to another group. The first group (the Bacteria language: bodo boddo boudo) is equivalent to Chinese loan word “浮屠”. And the others are equivalent to another Chinese loan word “佛”. So we can say that “佛” is not the clipping of another Chinese loan word “佛陀”. And they originated from different source languages. Seen from these translated forms of the same Sanskrit word Buddha, for the spreading routes of Buddhism in China, there might be two routes:

- ①India →Bacteria → China
 Buddha→ Bodo, Boddo, Boudo→ 浮屠
 ②India → But, pwt and ect . → 佛

(Ji Xianlin,1993:26)

According to Mu's Lihuolun (《理惑论》), Chinese government in East Han Dynasty sent people to Bacteria (Dayuezhi) to copy Buddhism Sutras: 42 Chapters (《四十二章经》).(Huang Xiannian,2000:332-334) The recording of Mu's Lihuolun (《理惑论》) accorded with the

historical facts. In Han Dynasty, Buddha was called “浮屠”, which could be explained easily and satisfactorily. Therefore, there were two routes for Buddhism spreading in China. But the spreading times were different. Buddhism was spread to China through Bacteria at first and then spread to China through other ancient peoples in Mid-Asia, the Tocharian people might be one of them.

Chapter Two

The Spreading of the Buddhist Sutras

2. The Outline

Ancient India was the homeland of Buddhism, the disciples of Buddha collected Buddha's teaching as Buddhist scriptures, which have put insights into the oriental civilization and which played an important role in the cultural history of mankind.

2.1 The characteristics of The Buddhist Sutras

The king of Asoka (阿育王) of the Mojietuo Kingdom in the ancient India, who united nearly the whole India, treated Buddhism as the national religion. The king of Asoka organized the Third Collection of Buddhist Scriptures in the history of India. In order to spread Buddhism, the king sent a lot of priests to spread Buddhism to the other countries of Middle East, Asia and Europe.

Buddhism itself is a complicated cultural complex. It is not only the system of believes, it influenced the whole world, especially influenced Asian countries and peoples. Because Buddhism has different developing stages, Buddhist scriptures have been added and changed a lot. Every stage, every school and every translation of Buddhist scriptures may leave its impact on the culture of the importing country.

For example, when Buddhism was first spread to China, the scriptures of little vehicles were very popular, and later the scriptures of the great vehicle were translated into Chinese. At first, Chinese argued whether everyone could become a Buddha, which could be found in the translation of Mahāparinirvāṇasūtra (《大涅槃经》), which was translated into Chinese by India monks Tan Wuchen (昙无讖). And in China, Buddhism was developed into several sects, such as TianTai sect, HuaYan sect, Chan sect and so on, which spread different aspects of the theories and teaching of Buddhism. Among these sects, Chan sect was the most popular one and it has gained special Chinese characters.

2.2 The Languages of the Spreading of Buddhism

Buddha used to use vernaculars to spread his teaching in order to make his theories be easily understood and accepted. He also asked his disciples to do the same. In 4th century, Sanskrit became popular and become scholars' language and standard language. Under this situation, most Buddhists began to use Sanskrit to propagate the doctrines of Buddhism. They also used Sanskrit to rewrite the scriptures written in various dialects, for example, the carrier of Lankāvatārasūtra (《楞伽经》). Buddhist sutras were also spread in Pali (巴利语).

In the Buddhist scriptures' translation, it seemed that the scriptures translated dialects into Sanskrit have the forms of Sanskrit, but many vocabulary and the forms of words, especially, in phonology and prosody, still had the vernacular factors, so the scholars called the Sanskrit in the Buddhist scriptures “fused Sanskrit” (“混合梵语”), (because Sanskrit was mixed with dialects.)

or "Buddhist Sanskrit ("佛教梵语") (because some words used by Buddhists were not used in daily life.).(Ji Xianlin,1993:25) With Sanskrit becoming more and more popular, the new Buddhist scriptures used Sanskrit, esp. for the scriptures of great vehicle.

2.3 The Spreading Routes of Buddhism in Asia

There were two spreading routes of Buddhism in Asia: one is Southern Routes, which was from Sri Lanka(斯里兰卡) to Burma (缅甸), Thailand(泰国), Kampuchea (柬埔寨), Laos (老挝) and so on. The other one was Northern Routes, which led first to China, and then to Korea (朝鲜), Japan (日本), Viet Nam (越南) and so on.(Zhao Puchu,1999:135)

As for the time when Buddhism was spread to China there are several viewpoints. Chinese Buddhist Association adopts the time of 2nd century of B.C., that is to say, the first year of the Yuanshou anniversary of Han Dynasty. (For more details, see the book: Three Hundred Questions On Buddhism) (《佛教问题三百问》,黄夏年主编, 2000),

2.4 Why Can Buddhism be Spread and Flourish in China

Buddhism is a foreign ideology. Why can it be accepted and become flourished in China? The author proposes three reasons to attempt possible explanation.

2.4.1 It was advocated widely by many emperors in ancient China for the sake of alleviating the sufferings of people. Although the teaching of Buddhism was a mysterious theory with religious colors, its basic ideas were on the sufferings of the real world and it tried to find out the methods to do away with these sufferings. Its core appeal is benevolence and pity (慈悲), so it was widely accepted by the poor public. Buddhism could relax the tensions and conflicts between different classes. As soon as it was introduced to China, it was accepted and advocated by the feudal rulers as a tool to be used to enforce and maintain feudal system by rulers and the benefits of the feudal rulers. Emperor Liangwudi was pious Buddhist, he even gave up his crown and went to the Buddhist temples four times, and every time he was redeemed by his subjects and officials with a large sum of money, the total number of the money was 100,000,000 yuan, Emperor Liangwudi attained the full status of a monk and liked to obey the rules of monks. Buddhism flourished with the ruling class converts. In Sui Dynasty, Emperor Suiwendi ordered the monks to revise Buddhist scriptures of 30000 volumes, to copy new scriptures 132086 volumes, and to rewrite the old scriptures 3853 volumes. Empress Wuzetian also advocated Buddhism. She even used it to create public opinions favoring her coronation of the empress.(Tang Yijie,1999)

2.4.2 The spiritual need of society for religion. Buddhism advocated that every person was equal in terms of rights and became popular among common people in the society. After Buddhism was introduced to China, it was quickly accepted by the people who suffered a lot. Buddhism advocated that every person had the potentiality to become a Buddha ("一切众生皆有佛性"),(See Mahāparinirvāṇasūtra,or Huang Xianian,2000:263) which reflected the hope of the people who were pursuing the equal rights. Buddhists said:" Buddhism can help you break away from the sea of sufferings and become a Buddha." Sufferings of people pinned their hope

of escape on this belief and converted into religion.”

2.4.3 Buddhists' flexible missionary effort. At the time When Buddhism was first introduced to China, Confucius' thought was the dominant ideology of China. Emperor Hanwudi was persuaded by Dong Zhongshu (董仲舒) and accepted his idea of “Deposing all the other schools of thoughts and their exponents, respecting the thought of the school of Confucius’” (罢黜百家, 独尊儒术。). At the same time, Chinese native religious school Taoism was also respected, so it was not easy for Buddhism to find a seat in China. It could not resist Confucius school and Taoism. “ Buddha” was only regarded as a god of the respectful. Buddhism was only a theology (神学), which was only hidden in the Taoism. It had to borrow Taoist concepts to spread its own ideas, so Buddhism had to adapt Chinese ethics and customs. Buddhism with Chinese characters was accepted step by step by Chinese public, and at last it has become one of the three basic religions in China. Since Han Dynasty and Wei Dynasty, An Shigao (安世高) and Zhi Luojiachen (支娄迦讖) and other translators translated a lot of scriptures of Buddhism. They introduced the dhyānaology (禅学) of little vehicle and the Prajnaology (般若学) of great vehicle. Buddhism began to challenge the classical thoughts. This challenge was connected with the metaphysics of Wei and Jin Dynasty. It borrowed the theories and concepts to talk about dhyāna (禅), to spread Buddhism. So metaphysics became the guide of Buddhism, which was the pretext of the spread of Buddhism. At the same time, Buddhism thought despised metaphysics, and at last it replaced metaphysics. In east Jin Dynasty and Sui Dynasty and Tan Dynasty, it was a large system of thought, second only to the doctrines of Confucius.

Because of the merge of Buddhism and Confucianism, Buddhism had its own clever flexible missionary working methods : for scholars and officials who were knowledgeable and had much schooling, Buddhism was a philosophical system which is logical and perfect, and even praised by thinkers and philosophers; for the common people not knowledgeable and had hardly any schoolings, Buddhism had a wonderful and attractive preaching, for example, the reincarnation. So Buddhism had attracted a lot of disciples.

The reason why Buddhism can survive for nearly two thousand years and escaped extinction even after severe wars and chaos is that it had not only a unique philosophical system and perfect system of religious groups, but also had its ways of spreading.(Tang Yijie,1999)

Chapter Three

Translation of Buddhist Sutras

3.The Outline

After the introduction of Buddhism to China, in order to let Chinese disciples to understand Buddha dharma (佛法), it was necessary to translate the sutras which were written in ancient Indian languages, for example, Sanskrit (梵语). The first two sutra translators were Kasyapamatanga (迦叶摩腾) Zhu Falan (竺法兰)who translated several sutras, the most

important one among which was *Buddhists Sutra: Four-two Chapters* (《四十二章经》) (Ma Zhuyi,1998:15-16). It was said that it was protected in the Stone Room (石室) by royal government after the book had been finished. The *Biography Of Great Monks* (《高僧传》) recorded that: "At first, it was all collected in the 14th room of The Stone Room in LanTai. Here LanTai referred to the Royal Depository of books of East Han Dynasty (藏书室).

Thereafter, the other two most important translators who translated the sutras into Chinese were An Shigao (安世高) whose nationality was Persia (波斯国) which is in Iran (伊朗) today and Zhi Luojiachen (支娄迦讖) of Rouzhi (月支国) which is in today's XinJiang Autonomous Region of China and to its west. (Du Jiwen and Huang Mingxin,2000)

3.1 The Translators of Sutras in East Han Dynasty.

The true forefather of Chinese Buddhist sutra's translation was claimed to be An Shigao (安世高) who first came to China in the East Han Dynasty. He was the crown prince of Persia (安息国), so he was called Marquis An (安侯), whose given name was Qing (Clear). After his father's death, he gave up crown and gave the emperor's crown to his uncle and became a monk. He was familiar with the connotation and the meanings of the sutras. He was good at dhyāna (禅). In 148 which was the second year of Jianhe reign of the East Han Dynasty (汉桓帝建和二年), An Shigao (安世高) came to Luoyang (洛阳), the capital of the East Han Dynasty. At that time, Emperor Han Huan Di was only 16 years old, became emperor only for two years. He was also the first emperor who believed Buddhism in Chinese history. During his monarchy, he was specially fond of and unduly relied on eunuchs (宦官). He was cruel and loved to kill, many good officials and scholars died in his hand. But he believed Buddhism, he offered a sacrifice to Buddha and Laozi (老子) and built temples of Buddha and Laozi (老子) in his palaces. He lived a luxury life before he died at the age of 35. An Shigao (安世高) came to China and lived here for 22 years. He translated sutras and spread disciplines of Buddha under the reign of Emperor Hanhuandi (汉桓帝), when a good opportunity seemed to prevail for the spreading of Buddhism in China.

An Shigao (安世高) was good at Chinese, and worked hard in taking notes. He could express the true meanings of Buddhist sutras accurately, with excellent diction and easily understandable explanations. He liked literal translation (直译), and was simple in translation. He never expanded the connotation of Buddhist's sutras. He was faithful with the sutras. The meanings were good and the theory was gracious and full of debating without beautifulness, simple but not wild, so he was regarded as the first translator of Buddhist sutras' translation. He was welcomed by the disciples of Buddhism. He translated *The Sutra Of ānāpānasmṛti* (《安般守意经》). *The Sutra Of Turning the dharma's wheels* (《转法轮经》). *The Sutra Of Five Yinyu* (《五阴喻经》). *The Sutra Of Yinchiyu* (《阴持入经》). *The Sutra Of Twelve Doors* (《十二门经》). *The dhyāna (禅) Behaviors and Dharma Thought* (《禅行法想经》). *The Sutra Of Thought* (《思维经》). *The Sutra Of LIU SHE* (《流摄经》). *The Sutra Of One Hundred and Sixty Pins* (《百六十品经》). *The Sutra Of The Meanings Of Common Dharma* (《普法义经》) and so on. (See Xi Daoan, the monk, 《综理众经目录》 or Ma ZhuYi, 1988:23) His total translation versions consisted of 35 categories, including 41 volumes. He was the first translator of little vehicle in the history of Chinese Buddhism.

An Shigao (安世高) was in the spare time devoted himself to spread the method of dhyāna (禅法). He was the forefather of the spreading of dhyāna (禅) and the study of Dharma Numbers (法数学). (Du Jiwen and Huang Mingxin, 2001: terms) He was famous in these two fields and was a faithful Buddhist and a well-known Buddhism translator. He took China as his second homeland. He died in Huiji (会稽) (today's Shaoxing city of ZheJiang Province, the homeland of Chinese famous writer Lu Xun.).

At the same time, there was another Buddhism translator, whose name was Zhi Loujiachen (支娄迦讖) who came from great Rouzhi country (大月支). He came to China during the reign of Emperor Hanhuandi (汉桓帝) of the East Han Dynasty. He spread Buddhism and had a lot of disciples and students. Among those students, the two most famous ones were MengFu (孟福) and ZhangLian (张莲) who were the residents of Luo Yang city (洛阳). His main business was translation of Buddha sutras. His versions were profound and abstruse. But he kept the original flavor of Buddhist sutras, with polished diction. He translated many great vehicle sutras, such as Mārgasatya Behaviors Prajna (《般若道行品》). The Sutra Of Pratyutpannasamādhi (《般舟三昧经》). Mahāratnakūtasūtra (《宝积经》). Sūrangamasamādhisūtra. (Du Jiwen and Huang Mingxin, 2001)

Zhi Loujiachen (支娄迦讖) contributed a lot in Buddhist sutra's translation. He died without attracting public attention. He, together with Zhi Liang (支亮) and Zhi Qian (支谦), was one of Three Zhis in Buddhist field. Zhi liang (支亮) was the pupil of Zhi Loujiachen (支娄迦讖), and Zhi Qian (支谦) was the pupil of Zhi Liang (支亮).

3.2 The Buddhist Sutras' Translators in The Three Kingdoms of Chinese History

Zhi Qian (支谦), the Grhapati (居士) /Upāsaka (Buddha's disciples without leaving his family) of the Wu's kingdom of the Three Kingdoms. He was a famous Buddhist sutra translator. His given name was Yue (越) and his another name was Gongming (恭明). His ancestors' nationality was Great Rou Zhi country (大月支).

Zhi Qian was born in China and was very clever and worked hard. He was proficient in languages of six states. He read a lot of literatures and documents. Zhi Qian inherited and developed the theory of his forefathers. For example, he thought that in the sutras translated by Zhi Loujiachen (支娄迦讖), there were a lot proper names which were translated by sound translations. These proper nouns were not easily understood by Chinese scholars. So he retranslated these terms and sutras.

At the end of the East Han Dynasty, there were two systems of Buddhism, which were popular in Luo Yang City, the capital of the East Han Dynasty. One is the Chanology of An Shigao (安世高), which belonged to little vehicle. Another one was Prajnaology (般若学) of Zhi Loujiachen (支娄迦讖). The two representatives of the two systems were Zhi Qian and Kang Sheng Hui (康生会). They were all born in China from families of western (西域) nationalities. Being sutra's translators, they understood the cultures of China and other foreign countries very much. So the versions of sutras translated by them were fluent and elegant. They adopted a lot of theories and

terms of Chinese cultures in his translated versions. (DuJ iwen and Huang Mingxin,2001:200-225)

Kang Shenghui (康生会) had ancestors live in Kang Ju (康居)(today's Iran). He was citizen of India (天竺国). He was the modest in moral. And he was elegant and scholarly in his knowledge. He was devoted to Buddha with heart, and studied very hard. He studied three sutra collections and was also proficient in other fields. The king of Wu's State---Sun Quan (孙权) liked and knew him very much. Sun Quan (孙权) built a temple for him to live in, which was called Jianchu Temple (建初寺) and which was the first temple in the south of Yangtze River. Kang Shenghui (康生会) taught dharma in this temple, translated Buddhist sutras. Buddhism in the south of Yangtze River became prosperous. He translated some sutras, such as The Sutra of A-Nan Reading Sutras 《阿南念佛经》. The Sutra of King of The Face of Mirror (《镜面王经》). The Sutra of King Cha Wei Wang (《察微王经》). The Sutra of King Fen Huang Wang (《梵皇王经》). The Sutra of Miscellaneous Metaphors (《杂譬如经》). The Collected Sutra of Six Passings (《六度集经》).

His versions were excellent in styles and was faith in the meaning of sutras, his diction was elegant, and the mysterious in the connotations. For example, the version The Collected Sutra of Six Passings (《六度集经》) had elegant diction. He added many Chinese traditional theories in his sutra translation version, which could not be found in the original texts. His version fused with the contents and theories of the books: The Collections of Poems (《诗经》). The Book of Changes (《易经》). The Book of Laotzi (《老子》). He was the first Buddhist sutras' translator who mixed the thoughts of Buddhism, Confucianism and Taoism. He changed the Chanology (禅学) from the system of little vehicle to the system of great vehicle. (Du Jiwen and Huang Mingxin,2001)

3.3 The Buddhist Sutras Translators in West and East Jin Dynasty

There were a lot of sutra translators in West and East Jin Dynasties. The most important ones were Zhu Fahu (竺法护), Dao An (道安) and Fa Xian (法显).

Zhu Fahu (竺法护) was a monk of East Jin Dynasty whose ancestors came from Great Rou Zhi country (大月支国). His original surname was Zhi, so he was also called Zhi Fahu (支法护). He lived in Dunhuang (敦煌) and got the name of "The Budhisattva of Dunhuang" (敦煌菩萨). After becoming a monk at the age of eight, he learned a lot from his foreign teacher called Zhu Gaozuo (竺高座), and changed his own surname into his teacher's. So he was also named "Zhu Tanmuoluosha" (竺曇摩罗刹). He was pure, hard working and had a simple and hard life. Every day he recited sutras about ten thousand sentences. At that time, although Buddhism was respected and believed by the capital, the sutra of Buddhism can only be found in West Yu States (西域). With the hope of finding the sutras and spreading Buddhism, he came to West Yu States (西域) with his father. After visiting many countries, he was able to speak 36 languages of those places and became good at understanding critical interpretation of ancient texts very well. He was proficient in phonology, semantics and stylistics. Upon returning from West Yu States

(西域) and Dunhuang (敦煌) to Chang-An (长安), he began to spread and translate sutras. In his late years, he took on translating sutras and spreading dharmas. He had nearly 1000 disciples. The most important and famous ones are Zhu Chengyuan (竺承远) and Zhu Facheng (竺法承). Zhu Fahu (竺法护) was a prominent translator whose translated versions were more than any other translators in West and East Jin Dynasties. He translated 154 sections of sutras, which consisted of 309 books. For example, Lalitavistarasūtra (The sutra of PuZhuo) (《普曜经》), The Sutra of Great Grief (《大哀经》), Mahāprajñāpāramitāsūtra (《光赞般若》) and The Sutra of XianJie (《贤劫经》).

Dao An (道安), whose family name was Wei (卫), was a master of Buddhism in East Jin Dynasty. He lived in FuLiu of ChanShan (常山扶柳) — today's Ji County of Hebei province (河北冀县). As a talent man, he could recite the sutra of Confucius'. He became a monk in his twelve, but his teacher didn't like him because of his ugly appearance, and always forced him to take hard work, while he did all of this without complaining. At last his teacher was moved and accepted him. Ever since then, he came to Ye (鄞) city — today's Liu Zhang of He Bei province, and became one of the disciples of the famous monk of Fo Tudeng (佛图澄).

In Dao An's view, the dharma could not exist without the support of kings, (不依国主, 则法事难立。) (See Zhan Ning in Song Dynasty, 《高僧传》) and he knew clearly that Buddhism must depend on the kings. When Xiang Yang city (襄阳) was attacked by the army of Qian Qin Dynasty (前秦) in 379, he was sent to the capital of Chang-An by the king of Fu Jian (苻坚), the king of Qian Qin Dynasty and was welcomed and given a lot of honors. He studied panjranology (般若学) all his life and taught Buddhism for a long time in the Temple of Wuchong (五重寺), so he had several thousand pupils. After translating and spreading sutras, he wrote some books on Buddhism. For example, On The Non-existence of Nature (《性空论》) and On Truth (《实相论》). He summarized all the translated versions that can decrease the blindness of other people and wrote the book of the Catalogue for Summing up All the Buddhist Sutras (《综理众经目录》), which was the first catalogue of Chinese Buddhist sutras translated version. He was also the first monk who made rules for monks to obey in the history of Chinese Buddhism. He held that all the monks should adopt the surname of Buddha instead of their own surnames. (Ma Zhuyi, 1998:35).

Fa Xian (法显), whose family name was Gong (龚), was the Buddhism sutra's translator in East Jin Dynasty. He lived in Wu Yang (武阳) (today's Xiang Yuan of Shan Xi province, 山西襄垣). He felt sad and disappointed for Cack and the lost of sutras' religious disciplines (戒律). For the purpose of seeking the truth, he started from Xi'an (西安) in 339. After suffering lots of hardships and dangers, he arrived in Tian Zhu State (天竺) (today's India) eventually. There he studied Sanskrit and got some sutras. After visiting the hometown of Buddha (Kapilavastu) and Srilanka that's called the state of lion (狮子国), he returned to LaoShan of TsingDao (牢山—青岛崂山) by ship in 412. During his voyage, he traveled more than 30 countries and fetched their sutras on religious disciplines (戒律) like Mahāsaṅghavinaya (《摩诃僧祇律》), Sarvāstivādinaya (《萨婆多律》), Mahisāsakavinnaya (《弥沙塞律》), (佛教五部戒律, 四部传入中国, 其中三部是由法显带回。) (for more details, please refer to The Mini-Dictionary of Buddhism, Page 412-413, edited by Du Jiwen and Huang Mingxin, 2001.) He also translated many sutras such as Mahāparinirvānasūtra (《大般泥洹经》) and The Sutra of Miscellaneous Buddhist Scriptures. (《杂藏经》)

He described his experience of seeking sutras in his famous book 'The Description of

Buddha's Country', which was also named 'The Biography of Fa Xian' (《佛国记》即《法显传》). It included many historical materials for the studies of Buddhism and the history of communications between China and foreign countries.

3.4 The Translators of East Jin Dynasty, 16 Small Kingdoms and South &

North Dynasties

(东晋,十六国及南北朝时期的佛经翻译家)

During the monarchy of East Jin Dynasty, there were 16 small kingdoms that were replaced one by one and the country was separated into the South Dynasty and the North Dynasty. There were also a lot of Buddhist sutras' translators in that period. In the only Dynasty of North Liang (北凉), the 9 well-known translators are Dao Gong (道龚), Fa Zhong (法众), Tan Wuchen (昙无讖), Sanghapāda (僧迦陀), Ju Qujingsheng (沮渠京声), Buddhavarman (浮陀跋摩), Zhi Meng (智猛), Dao Tai (道泰) and Fa Shen (法胜). Among them, the most famous one was Tan Wuchen (昙无讖) who translated 11 sections (11 部) of Buddhist sutras. Another prolific one was Gunabhadra (求那跋陀罗), whose translating versions involved large scopes. He translated 50 books of Samyuktāgama (《杂阿含经》), which was the sutras of little vehicle. He also translated Amitābhasūtra (《小无量寿经》) and the sutra of ZhongShiFen Abhidhāreṃa (《众事阿毗昙经》). The translation of sutra reached its peak in North Wei Dynasty (北魏). The translators at that time paid more attention to the sutras on the phenomena of dharma and manovijnāna-only (法相唯识学). The best version was Dasabhūmikāsūtrasāstra (《十地经论》), which was translated by Bodhiruci (菩提流支), Ratnamati (勒那摩提) and uddhasāta (佛陀扇多).

3.5 The Four Famous Translators of Buddhist Sutras in Chinese Buddhist

History

3.5.0 In the Chinese history of Buddhism, there were four famous translators of sutras. They were Kumaārajīva (鸠摩罗什, 344-413), Paramārtha /Kulanātha (真谛, 499-569), Xuan Zang (玄奘, ? -664) and Bu Kong (不空, 705-774). Another explanation for the four famous ones are to replace Bu Kong (不空, 705-774) with Yi Jing (义净, 635-713) (Huang Xia nian, 2000:165-167)

3.5.1 Kumaārajīva (鸠摩罗什, 344-413) was the monk of Hou Qin Dynasty (后秦). He lived in Qiu Ci kingdom (龟兹国), which is Xin Jiang Autonomous Zone of China today. (今日新疆维吾尔自治区).

In 382, Lǚ Guang (吕光), the general of Qian Qin Dynasty (前秦), seized Qiu Ci kingdom (龟兹国). He captured Kumaārajīva (鸠摩罗什, 344-413) (See 《高僧传·鸠摩罗什传》) and took him to China. Only because Fu Jian (苻坚), the emperor of Qian Qin Dynasty (前秦), was killed by Yao Chang (姚萇), Lǚ Guang (吕光) could not return to his own country and had to live in Liang Zhou (凉州) as a king, which is Wuwei in Gan Shu province (甘肃武威) of today. After staying there for more than ten years, Kumaārajīva (鸠摩罗什) was welcomed back to Chang-An (长安) by Yao Xing (姚兴), the emperor of Hou Qin (后秦), in 401. Yao Xing (姚兴) treated him as a master of the country. Living in the Leisure Garden of Ximing Pavilion (西明阁逍遥园), Kumaārajīva (鸠摩罗什) began to teach dharma and translate sutras. His versions

were accurate and perfect. Of those sutras, 'Mādhyamikasāstra' (《中论》), 'Satasāstra' (《百论》), 'On The Twelve Doors' (《十二门论》) were especially popular among his disciples. The disciples who studied these three sutras became a sect called Tri-Theories(Sanlun) Sect (三论宗). Kumaārajīva (鸠摩罗什) was respected as the forefather of it. Besides this, his version of 'Satyasiddhisāstra' (《成实论》) was also very popular in the south of Yangtze River and was accepted as the sutra of the school of ChenShi (成实学派); his version of 'Saddharmapunda-īkasūtra' (《法华经》) became the sutra of Tian Tai Sect (天台宗); 'Amitābhasūtra' (《阿弥陀经》) became the sutra of Clear World Sect (净土宗). His translation of Buddhist sutras includes 74 sections, which are 384 volumes altogether. (Zheng Lixin,1999:45,Note10 and note12) He introduced the theory of panjraology (般若学) systematically in these books. He also translated the book of 'Meaning Translation', whose versions could be understood and accepted easily. His fruits of translation indicated that the translation of Buddhist sutras had come to mature stages.

3.5.2 Paramārtha /Kulanātha (真谛, 499-569), the monk of India, was invited to China by the Emperor of Liang Wu Di (梁武帝) in 546. Coming from Fu Nan (扶南, 今日柬埔寨), he first lived in Nan Hai (南海), which is Guang Zhou City (广州) of today, then he came to Jiangkang (建康). After living in the south of Yangtze River, he began to spread Buddhism of translated sutras. He translated 278 volumes of Buddhist sutras in total, which more emphasized the treatise of Buddhism and he also introduced the theory of yoga systematically. His most important versions were 'Mahāyānasamparigrahasāstra' (《摄大乘论》), 'Buddhagotrasāstra' (《佛性论》), 'Vijnānamātrasiddhisāstra' (《唯实论》), 'Abhidharmakosāsāstra' (《俱舍论》) and 'Suvarnaprabhāsottamasūtra' (《金光明经》) and so on (Zhen Lixin,1999:113).

3.5.3 The monk of Bu Kong (不空, 705-774) in Tang Dynasty once lived in North India country. As his father died when he was young, he came to China with his uncle and became a monk at 15. Then he spread Buddhism with his teacher Vajrabodhi (金刚智, 669-741). Under his teacher's order, he went to India and Lion State (师子国) for the sutras of Mysterious Sect (密宗), and returned to Chang-An (长安) in 746. He translated 77 sections of Buddhist sutras and constructed Mysterious Sect (密宗) with Vajrabodhi (金刚智, 669-741) and Subhākarasimha (善无畏, 637-735). His versions included 'Mahāvairocanasūtra' (《大日经》), 'Vajrasekharasūtra' (《金刚顶经》) and 'Ghansvyū-hasūtra' (《大乘密严经》).

He also baptized for Emperors and received highly respect from Tangshuzong (唐肃宗) and Tangdaizong (唐代宗). He was once offered the Minister of HongLuQing (鸿胪卿), which was the Minister of Foreign Affairs of Tang Dynasty, and the Duke of ShuGuo (肃国公) (Du Jiwen and Huang Mingxin,2001).

3.5.4 Yi Jing (义净, 635-713), one of the four famous translators of sutras in Chinese Buddhism history, was a monk of Tang Dynasty. His family name was Zhang (张) and his hometown was Qi Zhou (齐州), that is Li Cheng in Shan Dong province (今山东历城人) of today. Someone said he was from Fan Yang (范阳), which is the southwest of Beijing (今北京西南人) of today. He began to visit India by ship since 671 and visited many famous scenes of Buddhism. Eventually he arrived in Nālandā (那烂陀寺), and took on studying the Buddhism of great vehicle's and little vehicle's. He stayed in India for more than 20 years and traveled to more than 30 kingdoms. He returned to China in the year of 695, which was in the monarchy of Empress of Wu Zetian (武则天). The 400 hundred sections of Buddhist sutras he took back consisted of three parts: 'sūtravādhinah' (sutras, 经), 'vinaya' (rules, 律) and 'sātra' (comment, 论). He received the warm welcome of Empress Wu Zhetian (武则天) and began to participate

in the translating business office (译场) of 'Sikṣānanda' (实叉难陀). He translated 80 volumes of Hua Yan sect (华严宗), that is 61 sections in total, including 239 volumes. (Zhi Sheng (智升), Kai Yuan Xi Jiao Lu, 《开元释教录》 in Tang Dynasty) Such as 'Suvarṇaprabhāsottamāsūtra' (《金光明最胜王经》), 'Saddharmapūṇḍarikasūtrāsātra' (《法华论》) and so on. He wrote two books based to his voyage experience: 'The Biography Of Nan Hai Ji Gui Nei Fa' (《南海寄归内法传》) (4 volumes) and 'The Biography of the Famous Monks of which came to Xi Yu to Search for Dharma of Buddha's' (《大唐西域求法高僧传》) (2 volumes). (Zhen Lixin, 1999:231) These two books provided many useful materials for historical scholars who studied Buddhism and the communications between China and foreign countries.

3.5.5 Xuan Zang (玄奘, ? -664), the monk of Tang Dynasty, was also called "Tripitakācārya" (三藏法师) and "the monk of Tang Dynasty" (唐僧) by secular public. As one of the four well-known translators of Buddhist sutras in Chinese Buddhism history, he was also the forefather of Fa Xiang sect (法相宗) and a famous traveler. While both his born year and dead age were unclear. * His surname was Chen (陈) and his full name was Chen Yi (陈祜). He became a monk when he was in his thirteen years old. During his studies, he found that the teaching of different teachers and the writing of different sutras were quite different to each other. So he wanted to go to India for the book of 'Yogācārabhūmisāstra' (《瑜伽师地论》, 又称《十七地经论》) and find out the truth. He asked the government to permit him to go abroad and seek the true dharma, but the government paid little attention to his demand. Only because of the famine in the year of 629, which happened in Chang-An, the capital of Tang Dynasty, the government permitted the people who were lack of food to go out for foods. By this chance, Xuan Zang set out from the capital to west. He went through Gu Zang (姑藏, 治所在今甘肃武威), Dunhuang (敦煌) and Gaochang (高昌, 今新疆吐鲁番), passed through many countries of Middle Asia, and arrived in Rājagṛha (王舍城), where he studied 'Nālandā' (那烂陀寺) eventually. He stayed there for 3 years (about 634-638) and learned 'Yogācārabhūmisāstra'. (《瑜伽师地论》, 又称《十七地经论》) from Sīlabhadra (戒贤, about 6-7 centuries). He also read the books of 'Mādhyamikasātra' (《中论》), 'Satasātra' (《百论》), 'Nāyānusārasātra' (《顺正理论》), 'Abhidharmakoshasātra' (《俱舍论》), 'Pramāṇasamuccaya' (《集量论》), 'Nyāyapravesatārakasātra' (《因明论》), 'Abhidharmamahāvibhāṣāsātra' (《大毗婆沙论》), 'Aryavācāprakaraṇasātra' (《显扬圣教论》) and so on, and visited many places of India. After he returned to Nālandā (那烂陀寺) in 642, Sīlabhadra (戒贤, about 6-7 centuries) let him teach 'Mahāyānasamparigrahasātra' (《摄大乘论》) and 'Vijñānamātrasiddhisātra' (《成唯实论》/《唯实论》).

He also wrote 'On The Fusion of Religious Sects' (《会宗论》), 'On the Evil Idea (《制恶见论》)', and 'On How to Defeat the Great Vehicle' (《破大乘论》) to debate with others, so he was very popular among Great Vehicle's and Little Vehicle's sects, and was honored "the sky of Great Vehicle" ("大乘天") and "the sky of Vimukta" ("解脱天"). In 645, he returned to Chan-An, the capital of Tang Dynasty. Based on the record of historical books, Xuan Zang (玄奘) spent 17 years and traveled for 50,000 li (25,000 kilometres) altogether. He fetched sutras of 520 boxes, including 657 sections and was welcomed by Emperor Tang Xuanzong (唐玄宗). He lived in Temple HongFu (弘福寺) first and later moved to Temple Ci-En (慈恩寺). From the year of 645, he began to translate sutras and finished the sutras of 75 sections, including 1335 volumes. Of these, the most important ones were: 'Yogācārabhūmisāstra' (《瑜伽师地论》, 又称

《十七地经论》), 'Mādhayamikasātra' (《中论》), 'Satasātra' (《百论》), 'Nāyānusārasāstra' (《顺正理论》), 'Abhidharmakosāsāstra' (《俱舍论》), 'Pramānasamuccaya' (《集量论》), 'Nyāyapravesatāraśāstra' (《因明论》), 'Abhidharmamahāvibhāśāsāstra' (《大毗婆沙论》), 'Aryavācāprakaraṇasāstra' (《显扬圣教论》), 'Sāndhinirmocanavyūhasūtra' (《解深密经》), 'Mahāyānapīṭakasūtra' (《大菩萨藏经》), 'Mahāyānasamparigrahasātra' (《摄大乘论》), 'Vijñānamātrasiddhisāstra' (《成唯实论》/《唯实论》) and so on. (ZhiSheng, Kai Yuan Xi Jiao Lu, 《开元释教录》 in Tang Dynasty)

He also translated 'Laotzi' (《老子》) and 'Mahāyāna- Sraddhotpādasāstra' (《大乘起信论》) into Sanskrit and spread these two sutras into India. He edited 'Vijñānamātrasiddhisāstra' (《成唯实论》/《唯实论》), which was one of the most important books written by Faxiang sect (法相宗). His version of 'Nyāyapravesatāraśāstra' (《因明入正理论》) open the door to the study of Hetuvidyā (因明). According to his own traveling experience, he wrote 'the Description of Great Tang Dynasty and West Yu States' (《大唐西域记》), which supplied a lot of cherish materials for historians, and it was translated into many languages. He had a large number of disciples, of whom the most eminent ones were Kuji, Yuan Che, Pu Guang, Fa Bao, Shen Ta, Jing Mai, Hui li, Yan Cong and Shen Fang. (窥基, 圆测, 普光, 法宝, 神泰, 靖迈, 慧立, 彦惊, 神昉等等). He also wrote 'the Biography of Tripitakācārya' (《三藏法师传》), which contributed a lot to Buddhist sutras' translation. He organized the organ for translation, whose system was almost perfect. The organ for translation was not only a place for translating and editing sutras, but also a school for training translating geniuses and an academic center for scholars to study and spread sutras. Xuan Zang (玄奘) did much research on translation as well. His translation theory of 'the Five Non-Translation' played a very important role in translation field.

The born and dead years of Xuan Zang (玄奘) were both unclear. Most books took 600 A.D. as his born age, while his dead age was still not clear. Mr. Zhen li Xin (郑立新) has done a lot of studies on this question. For more details, you could refer to the book of 'the Wisdom Flowing of the Sea of Buddhism' (《佛海慧流》, 郑立新, 1999, 华夏出版社)

According to Ji Xianlin (季羨林), the communications between two unfamiliar cultures, generally speaking, could be divided into five periods : ① the period of striking; ② the period of absorbing; ③ the period of recreating; ④ the period of fusion; ⑤ the period of assimilation. (Ji Xianlin, 1993:the contents)

The communications between China and India has a long history and the dispersion of Buddhism played an important role in the course of these processes. The spreading of Buddhism into China was a significant thing in the development of world cultures, especially in the history of oriental culture. For the meaning of this matter, whatever your comment is, it is not boasting or flattering. Buddhism has affected not only the development of Chinese culture, but also the customs of Japan and Korea after its spreading there. Buddhism is still respected by ten thousand of people in orient today. Without the spreading of Buddhism, you cannot imagine what the cultures of oriental countries in the Southeast Asia and south Asia should be.

3.6 The Periods of the Spreading of Buddhism in China

3.6.1 The active period (the period of East Han Dynasty and the three kingdoms 25-280

A.D.) was the beginning of the spreading of Buddhism and the absorbing between Chinese culture and India culture.

活跃（后汉三国 25-280 年） 佛教传入，两种文化撞击和吸收阶段。

3.6.2 The prosperous period (the periods of West and East Jin Dynasties, the North and South Dynasties 265-907) was the recreating and fusion between the two cultures.

鼎盛（两晋南北朝隋唐 265-907） 两种文化改造和融合阶段。

3.6.3 The declining period (Song Dynasty and Yuan Dynasty 960-1368) was the combination of the two cultures. At that time, Buddhism died out in India and Buddhism did not function as the bridge of the communications between China and India any more.

Song Dynasty (960-1279 A.D.)

Yuan Dynasty (1206-1368)

衰微（宋元 960-1368） 两种文化的同化阶段，这一时期，佛教在印度逐渐消亡和绝迹。从前佛教曾经是中印文化交流的主要载体，现在载体已失去，交流的余地，虽有其他因素的兴起，然而却所剩无几。但是有一个有趣的现象，过去几乎没有谈到过，这就是，在佛教这个主要载体停止活动，中印文化反而走到了最高阶段：同化阶段。

宋代（960-1279 年）

元代（1206-1368 年）(季羨林,1993:23.37.113)

Chapter Four

The Bilateral Choice of Cultures

The Summary of the Input of India Buddhism into China

4. The Outline

When a foreign culture is brought into a new environment, the original one would adapt the new one and change itself little by little, and the target culture would also alter with the stimulus of the foreign culture at the same time. Therefore, in the collision of the two cultures with different traditions, the development of culture would solve the problem of bilateral choice. This kind of choice especially exists in the culture that is developing and independent.

According to the history of China, the two stages when the foreign cultures were introduced into China included the one that was in 1st B.C. or 1st A.D., when India Buddhism was brought into China, and the other was the input of western culture in 16th century. Now I would like to talk about Buddhism and discuss the conflicts and harmonies of these two different cultures, in order to explain the choices of India culture and the changes of Buddhism in China. The course of borrowing cultures might be as follows. (Tang Yijie, 1999:3-9)

4.1 From Western Han Dynasty to Eastern Jin Dynasty, Indian Buddhism was brought to China, at first, depending on the tricks of 'Taoists'.

In Wei and Jin Dynasties, Indian Buddhism was attached to the metaphysics (xuanxue, 玄学) of that time, a philosophical sect in Wei and Jin Dynasties.

During Han Dynasty, the main content of Buddhism was basically "Spirit is not dead." and "The retribution for sin." (因果报应)(karma). In the book of 'the Description of Eastern Han' (《后汉记》) written by Yuan Hong (袁宏), Buddhism thought that human beings might be dead,

while the spirit was eternal. Spirit must accompany the body; the punishment he got would depend on the evils and sins he did in his life. All these ideas could be found analogical forms in China. For instance “Ghost –Having theory” and “Spirit was not dead.” In the book of ‘the Advice on Spirit’ (《淮南子·精神训》) written by Huai Nanzi: “Body can vanish, while the spirit could not disappear.” that is, the body could die, while spirit could exist forever. And in his book of ‘On Stable’ (《论衡》), Wang Cong (王充) criticized the theory of Ghost-Having. He believed, “It is said that, after a man dies, he will become a ghost who has consciousness and can kill human beings. For “the retribution for sin”(karma,因果报应), the explanation for this saying karma was quite different in Buddhism and Chinese culture, but the theory of karma sounds the same as the theory of “Doing a favor means happiness and doing evil means unhappiness.” (福祸相淫). For example in the book of ‘The Book of Changing’ written by Kungua, WenYan (《易·坤卦·文言》): “A kind family must have happiness, and an evil family must have bad luck.” (积善之家, 必有余庆; 积不善之家, 必有余殃。) During Wei and Jin Dynasties, metaphysics (玄学), whose foundation was the thought of Laotzi (老子) and Zhuangzi (庄子), was popular. The central question, which was discussed by metaphysician, was the relationship between “existence” (有) and “non-existence” (无). At the same time, Prajnaology (般若学) of Buddhism began to spread to China, and the key point of Prajnaology (般若学) was the relationship between “existence” (有) and “vacancy”, which is the same as metaphysics. During East Jin Dynasty, Prajnaology was divided into several schools, and the methods that could be used to explain the thought of Buddhism were “analogy”(连类) and “meaning-explaining” (格义). “Analogy” (连类) referred to the method that was used for explaining the thought of Laotzi and Shangri by referring to Buddha’s thought. And “meaning-explaining” (格义) meant paraphrasing the concepts of Buddhism with Chinese ideology. Both of these two terms referred to the elucidation to India Buddhism thought with the help of Chinese ideology. At the end of East Jin Dynasty, Sengzao (僧肇) made a criticism of the three schools: the school of “Heart-Non-Existence” (心无,) the school of “Substance-Non-Existence” (本无) and the school of “Colorness-Existence”(即色).

Investigating in historical views, we could understand that every culture had its own conservative ideology, which resisted the foreign culture. Therefore, foreign cultures were usually in need of using and depending on target culture. The parts of ideology that were similar to target culture were easy to be accepted, while the different parts would have to fuse with target culture, and brought some effects on it.

4.2 Indian Buddhism was Widely Spread in China.

After Eastern Jin Dynasty, the spreading of Buddhism caused the conflicts and fights between Chinese traditional culture and Indian culture. And Buddhism advanced the development of Chinese culture in that period. Between the end of Eastern Jin Dynasty and the beginning of Liu Song Dynasty, the ideology of Buddhist’s school, namely, the Great Vehicle schools (大乘) and the Little Vehicle schools (小乘) were introduced into China. The translation of Buddha scripture became popular. There appeared a lot of interpretations of Buddha scriptures and also many scriptures who explained Buddha scriptures. This helped the monks to understand the theories of Buddhist schools very well. While Indian culture was, after all, quite different from Chinese culture, and it could not depend on target culture —Chinese culture. Therefore, after Eastern Jin Dynasty, with the translation of Buddha scriptures becoming more and more, systematic and accurate, we could see that Buddha theories over passed the Chinese traditional culture in many aspects. So the conflicts and fights between these two

cultures became unavoidable.

In the era of South and North Dynasty, the conflicts between Buddhism and Chinese culture had manifested in many respects. There appeared many problems in politics, economics, philosophy and religious as well. From the book of 'the Collection of Hong Ming' (《宏明集》), which exists till today, we can see some troubles between these two cultures, such as the problems on whether the Sarmanas (沙门) should worship the emperor. For example, "involving the society" or "out of the society"; "worship the emperors" or "showing filial obedience to parents and others." The debate of whether the spirit vanishes or not; the problems of Karma (因果报应) that involve a number of philosophical problems, such as "cause and effect" and "nature"; the debate of "human beings and all livings". He Chengtian(何承天) considered that "the Human Being"(人), "the Heaven"(天) and "the Earth"(地) were the Three Geniuses of the universe (三才) according to the Book of 'Change' (《周易》) and he was against the Buddhists who regarded "Human Being" and "Nature" as two important aspects of the universe. They debated whether China was better than foreign countries. He ChengTian (何承天) thought that China and India were quite different in his book of 'Reply the Letter of Zong Bing' (《答宗炳》). And in the book of Gu Huan (顾欢) 'On China and India' (《夷夏论》), he held that China was a state of ceremonies, and we should not learn from foreign countries. At this stage, the emperor Taiwudi of North Wei Dynasty (北魏太武帝) and Emperor Wudi of North Zhou Dynasty (北周武帝) tried to do away with Buddhism. But one thing that had to be mentioned was that some emperors tried to eliminate Buddhism by using political powers, but they never succeeded.

4.3 Indian Culture was Accepted and Absorbed by Chinese Culture. After Tang Dynasty, Buddhist sects began to occur.

After Song Dynasty, Buddhism became one part of Chinese culture and fused with it, this was the Confucian school of idealist philosophy in Song and Ming Dynasties.

4.3.1 During Sui and Tang Dynasties, it might be said that Buddhism was in a period of great prosperity, several important and effective Buddha's sects came into being, Buddhism was transported to Korea and Japan, and made great effects there. Among these Buddha sects, Tiantai Sect, Huayan Sect and Chan Sect were Buddha sects with Chinese characters. Although India's WeiShi Sect (唯识宗) was recommended by Master Xuan Zang (玄奘), it was popular at that time, and lasted for 30 years. While Buddhist sects with Chinese characters were much in vogue. The most important thing of these Buddha sects was the problem of heart (mind) nature (心性). It was a significant problem in Chinese traditional philosophy, which could retrace back to Confucius and Mencius (孔孟), especially the neutral branch of Mencius (中庸). Mencius set the foundation for the theory of heart (citta) nature by the theory of "knowing the heart (citta), understanding the nature, and understanding the heaven". About the theory of "one idea, three thousand"(一念三千) in TianTai Sect; HuaYan Sect mixed the nature of Buddha with the " True Heart"; Chan Sect thought that the nature of Buddha was the nature of human being. The debates on the nature of Buddha began from the end of North and South Dynasty. According to the book of 'the Collection of Groups of Nirvana' (《涅槃集群》) written by Bao Liang (宝亮) who lived in Liang Dynasty, "There were eleven sects of Buddha which talked about the nature of Buddha". After Chan Sect, every sect of Buddhism regarded the nature of Buddha the same as that of human being. Hua Yan Sect quoted the theory of "Every thing is harmless, every theory is harmless." (理事无碍, 事事无碍) to prove that the nature of Buddha exists universally, which absorbed the methodology of thought "Substance and usage are mixed together" (体用如一).

Only because Buddhism became Sino-sized(中国化), Buddha sects with Chinese nature, especially Chan Sect changed its original appearance. Buddhism turned more secular rather than religious. Chan Sect thought that Buddha could appear in daily life, therefore these kinds of thought, such as “worship the emperor” and “respecting parents” could be accepted by Buddhism. Those who could change into Buddha determined only on the mind’s awareness (心的觉性).

4.3.2 During Song Dynasty, the Confucian school of idealist philosophy (理学) came into fashion. On one hand, the idealist philosophy criticized Buddhism; on the other hand, it also absorbed the ideas of the latter. The main current of Chinese tradition was secular (入世), which paid more attention to the life of the secular world, which was quite different from the Buddhism’s idea “religious” (出世). Although the idealist philosophy of Song and Ming Dynasties disagreed with the idea of “religion” (出世), it also absorbed the theory of citta(mind) (心性理论) and ideal (理事理论). Chen Yi and Zhu It’s idealists philosophy accepted the opinion of Hua Yan Sect, which established the philosophical system of metaphysics, this system considered “ideal” (理) as its base, and the idealists philosophy absorbed the doctrine of heart (mind), who advocated that “My heart is the universe.” and “There is nothing out of my heart.” This system constructed the philosophical system of metaphysics and established “Citta” (心) as its base. The view of “The nature is the ideal” of Cheng and Zhu and the opinion of “The heart is nature” are quite different. These ideas tried to find metaphysical accordance for Confucius’ ideal of “Administering the country and maintaining the social order of the world.” (治国平天下).

4.4 Conclusion

According to the introduction of Buddhism into China from India, we can draw the following conclusions to explain “the bilateral choice of culture”.

4.4.1 Conclusion one

One culture always has the characters of its own, which are different from other ones. If one culture hopes to survive as a unique one, it needs to keep its basic character; if it lost them, it can only become historical remains and the kind of culture kept in museum. It cannot prompt the development of society in the real world, and it cannot be a real culture. Comparing Chinese culture with Indian one, the most important character of the former is to teach people how to administer the country and maintain the social order of the world. This is the ideology of Confucius. This view was quite different from that of Indian Buddhism, which advocated “surpassing the secular society”. After Indian culture was bought to China, it had affected Chinese people’s life deeply, while the basic ideas of secular society could not be changed by foreign culture at all. On the contrary, the development of Buddhism in China was becoming more and more secular. In Chinese Buddhism, everyone could become a Buddha in daily life; “Fetching water and cutting wood” were excellent (Working hard was a happy thing.). If we inspect from the aspect of Chan sect(禅宗), Chan sect with Chinese character has changed a lot from Tang Dynasty to Song Dynasty. According to Chan sect, if a person could worship the emperor (忠君) and respect parents (孝顺父母), he could also cultivate himself and put family in order (修身齐家), therefore he could administer the country (治国) as well. Based on Chan sect’s view, anyone who lives in secular society should obey the rules of it, but not go beyond it. This ideology, after all, could be said a traditional neutral method(中庸) but also a clever mode. Due to the fact that Confucius school’s philosophy of Song Dynasty and Ming Dyansty had absorbed India Buddha philosophy, Chinese culture had adopted a perfect philosophical system

with the theory of ontology (本体论), the theory of value (价值论) and living philosophy (生命哲学). Therefore, it is necessary for Target Culture to absorb foreign cultures and feed itself. Chinese culture had absorbed Indian culture thoroughly and enriched itself. A foreign culture means a new stimulus to target culture; a good culture should not reject it, but welcome it on the contrary. Although it will meet the challenges from foreign culture, we still can draw a conclusion that selfish departmentalism (本位文化) and “the quintessence of Chinese culture”(国粹主义) can not only be harmful to our culture, but also make it decline as well.

4.4.2 Conclusion two

The period of absorbing and mixing Chinese culture with Indian culture lasted for several hundred years (we can even say it lasted one thousand year). This means that this process could not be finished in one day. It needs special time and conditions. In the course of introducing Indian culture to China, Indian culture experienced the procedures of depending on Chinese culture, conflicts and fighting with it and mixing with it finally. Therefore considering from another angle, “Worshiping emperors and parents” could only be sage and saint people. And the reason why ideal metaphysics of Song and Ming Dynasty took the place of Buddhism meant that Buddhism had to be changed a lot in order to be adopted by Chinese culture after it was introduced into China during the long history of development.

4.4.3 Conclusion three

On the other hand, any culture has its own weakness. If one culture wants to keep its vigor, it must absorb foreign cultures to enrich itself. Chinese culture had been absorbing Indian Buddha culture and developing itself quickly since Sui and Tang Dynasty. From the angle of philosophy, the common rules for one culture absorbing another one can be expressed in the above course. Ever since the middle period of 19th century, western cultures were disseminated to China by big powerful cannons. As there is always an argument between Chinese and foreign countries until now, if we hope Chinese culture continues to develop healthily, or if we hope Chinese culture can still contribute our share to human being's civilization, we must treat foreign cultures with the attitude of multi-angle opening and widely absorbing, renew our traditional culture, and create a new one to adopt modern society's life.

In the world of today, the trend of cultural development may be said pluralism with the global ideology. How can we make Chinese culture adapt this trend? In my opinion, we should push Chinese culture to go abroad on one hand and also the most important one is to let world cultures go into China on the other hand. This is the way to realize the modernization and globalization of Chinese culture. It shows that there is always a problem of two-ways choice in the course of cultural development. We choose foreign cultures and foreign cultures choose ours as well. Therefore, we must absorb foreign cultures. We should positively introduce and disseminate Chinese culture, encourage the fusion of western and eastern culture and benefit from the development of world culture.

Chapter Five

The Effect of Buddhism on Chinese Philosophy and Thoughts

5.1 Buddhism and the Thought of Nomination and Debate

The Beginning of the Thought of Nomination and Debate

The thought of nomination (名辨思想) and the production of Nameology (名学) found their origins from the idea of “correcting the names” (正名) (correcting the relationship between names and matters, 正名物), which ~~traced~~ ^{traced} in the time of Yin-Shang Dynasty. The real beginning of this idea took place in the end of Spring-and-Autumn Dynasty. The representatives of this opinion were Confucius and Den Xi (邓析). (Zhu Hao and Wang Dongzhi,2001:9-17)

5.1.1 The Contribution of Confucius to Nomination and Debate (名辨思想)

Confucius (551B.C.- 479B.C.), whose given names were Qiu and Zhongni separately, lived in ZhouYi (today's Qu Fu in Shandong province) of Lu's kingdom. He was a small official at first, and became the Minister of Criminals (司寇) eventually. Confucius developed the thought of “correcting names and matters”, and established the creative idea by “correcting the relationship between names and matters”(See Confucius,LuYu.Zhi Lu 《论语.子路》) on the foundation of politics and ethics.

The thought of “correcting names” of Confucius was freshly new. It enlightened ancient Chinese nameology and brought effect to the development and study of Nameology. After that, Mencius (孟子), Xuncius (荀子), nominatists and Mocius (墨子) school's scholars began to study the relationship between names and matters. They studied the methods and rules of “correcting names”, and formed the theory of “correcting names” of nameology(名学) (Zhu Hao and Wang Dongzhi,2001:7-9).

5.1.2 The Defects of Confucius' Ideas

One thing that needs to be paid attention to is that Confucius' theory are mixed with the old ideas of Zhou Dynasty, which were overdue at that time, therefore, the thought of “correcting names” of Confucius was positive in logic, conservative in politics, while it is idealism and metaphysics in philosophy.

5.1.2.1 In the two books of ‘Liezi, Liming’ (《列子.离名》) and ‘Checking up Dengxicius’(《邓析子》) whose preface was written by Liu Xin in Han Dynasty, there was one saying :

Deng Xi (邓析) advocated the theory of both-all-approved, established indefinite words. (操两可之说, 设无穷之辞。)

What is the theory of both-all-approved? We can find this story in the book of ‘The Spring and Autumn of Lū's’ (《吕氏春秋》) :

The Wei River was very large, and a rich man died in it. Someone got the body of the dead. The family of the Dead tried to ransom the body of the Dead. While the person who got it asked for a large sum of money. The family consulted Deng Xi, Deng Xi said: “ Don't worry, other people won't buy it. The people who got the Dead also consulted Deng Xi. Deng Xi said, “Don't worry, he cannot sell to others.”

The theory of both-all-approved studied the matter by using mobile category, emphasizing the flexibility of category, so man can make two judgments that are absolutely different. “Approved” and “disapproved” can also be true. Although there is flexibility in thought, it is negative to the definition of the quality of matters. This theory reflected it vividly. It cannot unite the category of mobility and definition in order to understand the matters in the world. Deng Xi could not realize the approved and the disapproved could be exchanged under some conditions. He only researched some angles or aspects of the whole thing. As a result, his theory was cruelly criticized by Xunzi (荀子) and so on. Deng Xi's theory of both-all-approved stimulated the

study of thought and enlightened the development of later nameology.

5.1.2.2 The Theory of Both-all-Approved of Deng Xi

Deng Xi, a famous debater, politician and lawyer, (About 545B.C-501B.C) was a citizen of Zheng's kingdom (郑国人). He was an excellent lawyer and was regarded as the forefather of nameology by the book of 'the History of Han Dynasty' and 'the Annuals of the Art and Culture' (《汉书·艺文志》). His masterpiece was 'Denxicius' (《邓析子》), which consisted of two articles: 'Nonthick' (《无厚》) and 'The Conversed Diction' (《转辞》). He was aggressive in the debates of lawsuit and for the theory of both-all-approved. (Zhu Hao and Wang Dongzhi, 2001:17)

As a lawyer, Deng Xi (邓析) usually used the thought of both-all-approved(两可之说) in his debates of lawsuit. In the sutra of 'Mocius' (《墨经》), there was a lawsuit on principal culprit that was not guilty. In this case, there were two culprits, the principal one and the subordinate one. In Deng Xi's (邓析) opinion, the principal culprit was not guilty, because he didn't do the criminal himself. The subordinate culprit was not guilty either, because the principal one taught him the action. Here Deng Xi (邓析) used two deductive reasons (which all omitted major premise and which are called syllogism, 三段论).

The reasoning for principal culprit:

- ① The major premise: those who didn't do the criminal themselves were not guilty.
- ② The minor premise: the principal culprit didn't do the criminal himself.
- ③ The conclusion: so the principal culprit was not guilty.

The course of reasoning formula is like this:

All M is P.
All S is M.

So all S is P. (Zhu Hao and Wang Dongzhi, 2001:26)

The reasoning for subordinate culprit:

For subordinate culprit, there was also a syllogism, which was a combined syllogism and consisted of two small syllogisms:

The first reasoning:

- ① The major premise: Those who were forced or taught to do a crime were not guilty.
- ② The minor premise: Those who had taught by the other and had no alternative but to.
- ③ The conclusion (conclusion one): Those who did a crime without other choices were not guilty.

The second reasoning:

- ① The major premise: (conclusion one) Those who did a crime just because he was taught by the other was not guilty.
- ② The minor premise: The subordinate culprit who did a crime just because he was taught by the principal culprit.
- ③ The conclusion (conclusion two): So the subordinate culprit was not guilty.

Combining the two reasoning and creating a combined syllogism(三段论). The logical reasoning formula is like this:

All M is P.
 All M₁ is M.
 So all M₁ is P.
 All S is M₁.

So all S is P.

(Zhu Hao and Wang Dongzhi, 2001:27-28)

Based on the logical forms of Deng Xi's reasoning, these two were all effective. Actually, they both were wrong. In the first reasoning, the minor premise was wrong obviously. In the second reasoning, both the major premise and the minor one were wrong. For the major premise, although he did a crime because he had no other choices, he was still guilty. For the minor premise, those who did a crime only because he was taught were also wrong. In this situation, although he was taught, he still could choose, he had the right to decide himself sometimes. If we study further, we could find these two reasoning reflect the deviation of theory of both-all-approved (两可之说). Both the principal culprit and the subordinate one had two aspects of the same contradiction. For the principal culprit, he taught but he didn't do that. For the subordinate one, he did that only because he was taught. Deng Xi separated the two aspects of one contradiction. For the two aspects, he adopted the different aspects of one contradiction; for the subordinate culprit, he adopted the aspect of the proposition that he did only because he was taught. Deng Xi didn't see or care about which was the main aspect of the contradiction, and which was the subordinate one, so both the two culprits were guilty.

Deng Xi's lawsuit was the same as that of Half-Fee (半费诉讼) in ancient Greece. Now let me tell you this story:

Protagla (普罗泰戈拉), a scholar of wisdom, once taught a student whose name was Yulasushi (尤拉苏斯). He made a promise to his student: Yulasushi (尤拉苏斯) first paid half fee for his studying. The next part of fee should be paid off after he finished his studying, and when he first time succeeded in serving for the other's lawsuit. But after he finished his studying for a long time, there was no one who asked Yulasushi (尤拉苏斯) to serve for his lawsuit. So Yulasushi (尤拉苏斯) didn't pay his teacher's fee any more. Protagla (普罗泰戈拉) at last lost his patience and got very angry, he asked the law court to decide, and told his student Protagla (普罗泰戈拉):

If I win, according to the judgment of law court, you should pay off the next part of fee;

If I lost, according to our promise, you should pay off the next part of fee.

Either I win or lose, you should pay off the next part of fee.

Yulasushi (尤拉苏斯) replied:

If I win, according to judgment, I needn't pay off you the next part of fee.

If I lost, according to our promise, I needn't pay off you the next part of fee either.

Either I win or lose,

I needn't pay you off the next part of the fee.

Yulasushi (尤拉苏斯) taught his teacher Protagla (普罗泰戈拉) in the same way of quibble.
 (Zhu Hao and Wang Dongzhi, 2001:29-30)

5.2 Hui Shi(惠施) (About 370B.C-310B.C, Song Kingdom of War States Period).

Hui Shi, the prime minister of King Weighed, advocated the thought of “stopping the war” (“偃兵”) and “abandoning the worshipping” (“去尊”). He put forward his famous theory of “ten propositions on observing the things” (“历物十事”) (Zhu Hao and Wang Dongzhi, 2001:70-74 or The Book Of Mezicius/Part One 《墨子.经上》).

The meaning of observing the things is that the largest without ending is called the Big One; the smallest without center is called the small one. Every thick thing can be integrally transformed; therefore the area can be approached thousands of kilometres. The Heaven and the Earth have the same height, and mountains and lakes have same level. The sun is becoming lean while shinning. All things are dying ever since it was born. There are some differences between big and small similarities, which refer to the small similarities and dissimilarities; all things are all similar and dissimilar, which refers to the big Similarities and dissimilarities. The south is definite and indefinite. If you arrive in Yue kingdom today, in fact it means you arrived there yesterday. Chains of ring can be opened. I know the center of the world is both the north of Yan Kingdom and the south of Yue Kingdom. Love all things in the world, because the Heaven and the Earth is an entirety. (这一段采用了严格的直译, 因为名辩学者的言论有时带有强烈的狡辩色彩, 所以在语言上看起来似乎是怪异的和难以理解的。译文自然怪异和难于理解。实际上, 他们的言论有着辩证的色彩。对于他们的言论历来有不同见解, 有的说他们诡辩, 有的说他们是辩证的。如: 南方有尽无尽. 今日适越而昨至, 还有下文公孙龙的理论: 白马非马。“非”字有不同的解释。刘宓庆《翻译与语言哲学》有着详细论述。)

5.3 Yin Wen (尹文) (About 360 B.C.-280.B.C.)

Yin Wen (尹文), who lived in Qi kingdom of Warring States Period, was one of the representatives of nameology. He and Song Xing were called together the school of Song's and Yin's.

In the book of ‘the History of Han Dynasty’, Yi Wenzhi considered Yin Wen as the second person of nameologists. His masterpiece is ‘Yi Wenzhi’, which recorded “Go canvassing king Qixuanwang before Gongsun Long.” (说齐宣王, 先公孙龙。) Another scholar of Gao You (高诱) in Han Dynasty said that Yin Wen was the citizen of Qi Kingdom, who wrote a book called “Ming Shu”(The Book of names). It was written before Gongsun Long's and appreciated by Gongsun Long.

Unfortunately, the book of ‘Ming Shu’ was lost. Only in the book of ‘Yin Wenzhi’, we could find something about Ming Shu. it consisted of two parts : General Principle (Part one) and General Principle (Part two) (《大道》(上).《大道》(下)). Its major contribution to nameology of Yin Wenzhi was the explanation of names. Yi Wenzhi thought that the nature of names was the reflection, expression and address of the objective things. Although things haven't names when they came into being. Numerous and complicated things have their own natures: square, round, white and black. Every thing has its own nature; names reflect and address objects. Yin Wen said that, “shapes come from no names, every shape has its own shape (nature), so name can be used to address the addressee. (形生于不称, 则群形自得其方圆, 则众必得其所称也。) Here the shape refers to the thing owning the shape. It is the synonym of “reality”. It means that shape

(the reality) is primary, and names are secondary. These are the ideas of materialism.

One of usages of names is to reflect reality. Besides this, Yin Wen thought that different reality has different name, we can distinguish shapes (the reality) by using names. That is to say "Names, to name the shapes", "with names used to correct shapes. Now enormous things exist, if we cannot correct them by using names, they will be in disorder. ("名者, 名形者也。有名, 故以正形。今万物具存, 不以正之则乱。") (See The Book: Yin Wenzhi 《尹文子》下同)。

As soon as names come into being, they can be used to rule and check shapes. This is what we called "to check shapes with names." ("名以正形") and "to define things with names." ("名以正事"). "Names are ones that are used to distinguish things and also to check the true or false." ("名称者, 别彼此而检虚实者也。"). Therefore, names are tally with realities.

"Using shapes to correct names" ("以形正名") referred to giving names to things according to shapes, which is the idea of materialism. While "Using names to correct shapes" referred to giving correct names to things in the course of knowing them. Once names are produced, they will be accepted by the public and used to distinguish and define shapes (the reality). If names cannot stand for realities, or shapes cannot be connected with names, they might be dangerous and harmful. It will block the communications between people. Yin Wen gave a lot of examples of this kind in his book of 'Yin Wenzhi'.

He separated three kinds of names in his book: (1). The names of nomination (2). The names of slander and praise (3). The names of expression and feeling. (1.名物之名 2.毁誉之名 3.况谓之名).

The first kind of names included some names and concepts that could be got by nominating some concrete objects with some shapes and nature. For example, square, round, white and black; the second kind include some that reflect slander and praise. For example, kind, evil, noble and humble; the third kind are too simple and not accurate. Yin Wen also distinguished names based on their attributes (区分名与分), such as "good ox", "good horse" and "good person". Here "ox", "horse" and "person" are concepts of entities and "good" belongs to attribute (分). The distinguishing features of names and attribute are significant to the development of the thought of nomination and the establishment of nameology. This idea might affect the famous debater Gongsun Long (公孙龙), whose book of 'On Signifiers' (《指物论》) distinguished two concepts: abstract signifiers (指) and concrete signifiers (物指). The abstract signifiers have nothing to do with objects, while the concrete signifiers are always connected with objects.

5.4 The System of Thought of Gongsun Long (公孙龙)

and His Contribution To Nameology and Debate

Gongsun Long was a famous debater and logician in ancient China. He established a systematic theory of nameology and debate, and often debated with other debaters. His most famous proposition was "the theory on white horses" ("白马论"). It was this theory that gained him fame. He said that "The white horse is non-horse" ("白马非马").

Gongsun Long (About 325B.C-250B.C), whose given names were Long and Zibing respectively, (公孙龙, 复姓公孙, 名龙, 字子秉。), lived in Zhao Kingdom of Warring States Period of Chinese history. He was younger than Hui Shi (惠施) and older than Xun Kuang (荀

况) . He was one of the private consultants of Pingyuanjun (prince of plain 平原君).

According to the book of 'The History of Han Dynasty, the Annuals of Art and Culture' (《汉书·艺文志》), there were fourteen articles in 'Gongsun-Longzi' (《公孙龙子》, The Book Of Gongsun Long), of which only six articles were remained till today. They were: 'The Biography' (Jifu,《迹府》), 'On White Horses' (《白马论》), 'On Signification' (《指物论》), 'On Changing' (《通变论》), 'On Solid and White' (《坚白论》) and 'On Names and Substances' (《名实论》).

The biography of Gongsun Long was written by other people. In the other five articles, the number of sentences is no more than three thousand. But Yang Xiong (扬雄), the scholar who was famous for the study of dialects, said that there were ten thousand sophistry in Gongsun Long's book. So we can see that many of Gongsun Long's books have been lost.

5.4.1 The System of Gongsun Long's thought (公孙龙的思想体系)

The book of 'Gongsun Longzi' has its own system. It consisted of the theory of ontology (本体论), the theory of knowledge (认识论) and the theory of methodology (方法论).

All the five articles had connections with each other. The book of 'On Names and Substances' can be regarded as the theory of ontology of his philosophical system. What is the theory of ontology? It is on the origins and natures of the world. The philosophical study cannot deal with the definition of concrete experiences on the level of ontology, that is, to understand the relationship of thought and existence and the rules of production and development of these relations at the highest level of theoretical thought (the most abstract level). In the book of 'On The Names and Substances', Gongsun Long said straightly "The Heaven and the Earth and their products are all called things. That is to say, the origins of the world are all things. The concrete things are substances. The book of 'On Significations' is the theory of knowledge of Gongsun Long's philosophical system. It emphasized the forms of knowing: the concepts and their relationship with things. He said that every thing was reflected and demonstrated by concepts; while concepts were not equal to things (物莫非指, 而指非指) (See 'Gongsun Longzi', 'On The Significance' 《公孙龙·指物论》).

The book of 'On Strong and White' is the proof and supplement of 'On Names and Substances'. In the book of 'On Signification', he put forward new ideas on the theory of knowledge. The reorganization of human beings begins the perceptual knowledge (感性认识). Organs have different functions and cannot be replaced. On the basis of perceptual knowledge, cognition can analyze and abstract the common natures of things. And the common natures are different from the natures of concrete things. In 'On Changing' and 'On White Horses', he tried to prove the book 'On Names and Substances' by using concrete examples. 'On Signification' described the philosophical ontology and the theory of knowledge by using abstract categories. 'On Names and Substances' talked about the law of identity. In 'On White Horses', he discussed the proposition of "The white horse is non-horse, which expresses the relationship and the distinction of wholes and parts. In the book of 'On Changing', he studied the proposition of: "There is no one in two" ("二无一") (See 'Gongsun Longzi', 'On the Changing' 《公孙龙·通变论》).

5.4.2 The proposition of "The white horse is non-horse." (白马非马) expresses the logical relationship like this:

From the viewpoint of common sense, 'On White Horses' (《白马论》) is not easy to be

understood. So some people even misunderstood its true meaning. The proposition of "The white horse is non-horse."(白马非马) reflects the different relationship between connotations and denotations. That is to say, most people think, "The white horse is non-horse."(白马非马) means "white horse is not horse." So they think Gongsun Long (公孙龙) denied white horse was a horse, which meant to separate the relationship between the general and the special, which looked the general and the special as a relationship of opposition and rejection. It was absurd. Actually, Gongsun Long (公孙龙) said that the denotation of "horse" included white horses, yellow horses, black horses and so on. Therefore white horse is not yellow and black horse, if you have yellow white horse, you cannot say you have yellow and black horse. Here the denotation of "horse" is equal to "white horse"; and the connotation of "white horse" consists of the nature of "white horse" and the shape of horse. Its denotation consists of the meaning of horse and the color of white, while the denotation of "horse" doesn't consist of "without color"(无色). Its connotation consists of the definition of color. This is the real logical meaning of Gongsun Long (公孙龙)'s "The white horse is non-horse."(白马非马)".

We should have noted that, in 'On White Horses'(《白马论》) the questioner said, "Having white horse, we can not say we haven't horse" and "Have white horse means having horse" and "There is not a horse without color". These propositions are common sense. Actually Gongsun Long (公孙龙) never denied these kinds of propositions. The proposition of "The white horse is non-horse."(白马非马) didn't mean that "horse" doesn't consist of the denotation of "white horse". On the contrary, Gongsun Long (公孙龙) confirmed "white horse" consisted of the denotation of "horse", and at the same time, Gongsun Long (公孙龙) emphasized that "white horse" consisted of the connotation of "horse". He said: "The horse has color absolutely, so we have white horse; suppose the horse has no color, having a horse is enough, why do you want to ask for a white horse?" The sentence expressed his idea clearly. As we have pointed out earlier, in 'On White Horses'(《白马论》) Gongsun Long (公孙龙) agreed to the proposition of "white horse is horse." What he emphasized was the difference of partial names and whole names. Therefore, the idea of thinking that the proposition "The white horse is non-horse."(白马非马) meant that "White horse is not horse" was quite wrong. And the idea which regarded that Gongsun Long (公孙龙) denied "White horse is horse" is also absurd and wrong.

5.4.3 The contribution and the limitation of 'On White Horses'(《白马论》) in logic study. (ZhuHao and WangDongZhi 2001:107-108)

The thoughts included in 'On White Horses'(《白马论》) were extremely rich, Gongsun Long (公孙龙) did a systematic debate on the proposition of "The white horse is non-horse."(白马非马). He talked about many new contents of concepts ,declarations and thinking rules.' On White Horses'(《白马论》) and the whole proposition of "The white horse is non-horse."(白马非马) had contributed a lot to logic study, which can be seen below:

'On White Horse'(《白马论》) was the document that studied the logic and thought in Chinese logic history. Before the time of Qin Dynasty (先秦), scholars who studied names and treated them as their research objects had made nameology (名学) as an independent subject, like Hui Shi (惠施), Gongsun Long (公孙龙) and the disciples of Mocius (后期墨家学派). That is to say, the occurrence of the scholars of nameology (名学) and the disciples of Mocius (后期墨家学派) showed the ancient Chinese logic study came into being. Gongsun Long (公孙龙)'s 'On White Horse'(《白马论》) was the first document which studied systematically the proposition of logicity. The proposition "The white horse is non-horse."(白马非马) was a

famous proposition which studied logic and thought. 'On White Horse' (《白马论》) and the debate of "The white horse is non-horse." (白马非马) voluntarily looked concepts as study objects that had analyzed the connotation and denotation, the quality and quantity of concepts. He drew a conclusion that general names and special names that expressed objects (scopes) and natures content are not equal. He found a general truth: Any two names (even looking the same), if their connotation and denotation are different, they cannot be considered equal, confused and obscured. What Gongsun Long (公孙龙) wanted to ask was the definitions and contradictions, which accorded with the request of logic rules to concepts.

The proposition of "The white horse is non-horse." (白马非马) showed that in positive declaration sentences, Theme and Rheme were contradictory, and concrete objects and absolute objects are opposite. The Theme "white horse" and the key word of Rheme "horse" showed that the relationship of the general and the special was unified and contradictory. There was difference and similarity between them. According to common sense, "White horse is horse" is a positive declarative sentence. The key word of Rheme "horse" only expresses the Theme's general nature, but not the Theme's special nature. This proposition of common sense emphasizes the unity and sameness, while neglect the difference and contradiction between the general and the special, while the proposition "The white horse is non-horse." (白马非马) is a negative declarative sentence, which proves the difference and the contradiction of the general and the special, which is the supplement of the proposition "White horse is horse" and expressed the relationship of unity and contradiction. Gongsun Long (公孙龙) had found the aspect of contradiction between Themes and Rhemes in positive declarative sentences and the difference and contradiction between general objects and special objects as well. He also had found that the negative meaning of dialectics of declarations, which expressed that logical mind capacity of our ancestors had been improved.

It is obvious that the proposition of "The white horse is non-horse." (白马非马) still has some limitations. For one important example, "White horse is horse" and "The white horse is non-horse," reflects the different aspects between the Theme "white horse" and the key words of the Rheme "horse", which are supplementary and accorded with each other. These two propositions together with each other reflect the relationship between the Theme "white horse" and the key words of the Rheme "horse", but Gongsun Long (公孙龙) had particularly emphasized the proposition "The white horse is non-horse." (白马非马), it seemed that he had neglected the proposition "White horse is horse". Although Gongsun Long didn't deny the proposition in his book, he unavoidably made a prejudicial mistake, which might be one reason for misunderstanding his proposition.

5.5 The Decline of Schools of Nameology and the Debate on Forms and

Referents before Qin Dynasty

(Zhu Hao and Wang Dongzhi, 2001:148-163)

5.5.0 The Decline of Nameology

According to the record of historical book, Gongsun Long (公孙龙) and his disciples used to be counselors for the Prince of Plain (平原君) of Zhao Kingdom. They had debated with Zhou Yan (邹衍), the scholar who focused on the positive and negative principles in nature (阴阳五

行学说)。Zhou Yan(邹衍)debated and quarreled with Gongsun Long (公孙龙) on the proposition of “The white horse is non-horse”(白马非马)” and the separation of solid and white (离坚白). At last, Gong Sun Long was defeated by Zhou Yan (邹衍). Since then, Gongsun Long became a man with no fame. Why did the schools of Nameology decline? And what were the reasons?

5.5.1 The first reason: losing of social roots.

It is well known that, in Chinese history, the period of Spring and Autumn and the period of Warring States was the era of reformation in society. It was a period of changing the system of slavery with the system of feudalism. And it was also a period of the feudal class fighting against the slavery nobles together with slaves and peasants. It was the time in which scholarship and science were prosperous and flourishing. At that time, there were a lot of academic schools, which quarreled and debated with each other. Debates were very popular. The new feudal rulers needed scholars and debaters to advocate and serve their sovereignty. While as soon as the feudal rulers got power, they felt the need to remove the schools of nameology. At the same time, after long time's wars and separation of nation, the whole society needed unity and to build a new kingdom. People hoped the stability of society and the development of production too. They were the best wishes of people.

Under this situation, the schools of Nameology, which emerged during the debate with other schools, lost their foundations for surviving and declined.

5.5.2 The second reason:

The schools of nameology became very famous, just because they dared to deny the traditional thoughts and ideas. They were very brave and had the attitude of anti-tradition, anti-prejudice and anti-established conventions. They dared to doubt and deny the established conventions and rules, and challenge common sense. These kinds of attitudes were very useful for the new ruling class. The ruling class wanted to fight with the slave nobles and ruin the old social system, and break away with old traditions, so the ruling class focused on and helped the schools of nameology. But the new ruling feudal class only wanted to use them to break the tradition and establish their ideology as social traditions at the same time. They used them to build their own rules and sovereignty. As soon as they got power, they were afraid that the theory of nameology would be harmful to their sovereignty. Under this situation, these schools lost their political foundations for surviving.

5.5.3 The third reason:

The third reason was cultural and thought foundations. That is to ignore the importance of the theory of the schools of Nameology. Just because the schools of Nameology broke off the methods of traditional thought, they usually set forth some new and unique ideas, which were against the ideas of most people, esp. the schools of traditional, such as the school of Confucius, the school of lawyers and so on. Although these traditional schools accepted the methods of logic and debate, and used them as functional tools, they still looked down upon the schools of Nameology. They thought them academic. They only played with words and did games of fiction; and liked to put forth some odd fictions and theories. The schools of Nameology really liked sophistry. Most of their propositions were sophisticated and against common sense. Most people and scholars could not agree them. The theories of the schools of nameology had not been established as an independent subject (except the school of Mocius established the system of mathematical logic), they could only be in a subordinate position in politics and ethics. In Chinese tradition, the whole society has been utilitarianism, even in the academic fields. If a theory is useful, then it can be advocated and maintained; otherwise, it can only be forbidden and

removed. That is the reason for the declining of the schools of Nameology.

This is quite different from ancient Greek's logic. Ancient Greece also experienced an era of "letting a hundred flowers blossom, and a hundred schools of thought contend", which was the same as the period of Spring and Autumn and the period of Warring States in China. The activities of thought and culture were prosperous. All kinds of ideas occurred one by one, and they quarreled with and debated one another. Under this situation, the trend of Nomination (名辩思潮) progressively came into being. And there were a lot of scholars of wisdom (辩者) (who were equal to the debaters <智者> and researchers <察者>). They studied concepts, declarations, reasoning and also put forward some queer theories. With the development of Nomination, Aristotle created ancient classic logic step by step, which was the basic foundation of the development of western logic. Aristotle's ancient basic logic (the masterpiece was *On Tools* 《论工具》) also admitted the logic as the function of thought. (Here we can see the identical aspect of the development of thought and culture between the oriental and the west.) But Aristotle treated logic as an independent subject that co-existed with philosophy, politics and ethics. Ancient Greek logic progressively could free themselves from the tie of utilitarian function of logic, they paid more attention to formal logic and studied forms, structures and rules of logic thought, which accorded with the academic tradition of exploring knowledge for knowledge's sake. (为求知而求知的传统) This meant the activities of searching knowledge was to explore the secrets of outer world and inner world of human being's thought in order to satisfy the desire of doubting and exploring the secrets to the nature, society and life. Ancient Greek scholars could cast off the disturbance of politics and paid more attention to academic studies and researches, particularly, for natural sciences and logic, the less they are disturbed by politics, the faster they will develop. In west, logic has changed into modern mathematical logic from ancient classic logic, which was due to the tradition of western academy.

In addition, the works and documents of the schools of Nameology are obscure and odd, so these works and documents are not easy to be understood. That was another reason for their theories' fast declining. According to 'The History of Han Dynasty' (《汉书·艺文志》), most of works and documents of the schools of Nameology had been lost, on the contrary, the works and documents of other schools, for example, the school of Confucius remained till today. Even today, books of mathematical logic are still becoming more and more difficult, but novels have attracted more readers than poetry.

Although the schools of nameology died in the middle and end period of the Warring States, but the questions, which were put forward by these schools, have been developing. During the development of mankind's thought, people have been continuing to think over the contradictions of mankind's logic thought, the logic which were inherited by the schools of Confucius and the schools of Taoism will continue to develop. The end period of the schools of Mocius (后期墨家) had developed a formal logic system which was the first Chinese logic system and unique in the world and had contributed a lot to the development of logic. With the end of the era of Spring and Autumn and the era of the Warring States, Xunzi/Xun Kuang (荀子/荀况) was one of the greatest scholars of the schools of Confucius. He had studied the problems of logic deeply, criticized and commented the debates on concepts and referents before Qin Dynasty (先秦的名实之辩). He absorbed the materials of thought of the schools of nameology, created unique and independent logic thought which focused on the correcting of names (concepts) (正名). After Han Dynasty, the thought of schools of Confucius was the dominant ideology, the logic of dialectics, which remained in the thought of the school of Confucius had been developing further.

5.6 Conclusion

The Theoretical Contribution of the Schools of Nameology and the Trend of Thought of Nomination (Zhu Hao and Wang Dongzhi, 2001:176-185)

5.6.1 The first contribution

The major problems, which were discussed by the schools of Nameology and the trend of thought of Nomination, were problems of logic. We can call their theories the logic of nomination and debate (名辩逻辑). The forefather of Nomination and debate was Deng Xi (邓析). Though the hard exploration of the schools of Nameology and other schools, the formal logic system came into being by the middle and end of the period of Warring States. The representatives of logic system were the books of 'The Debate of Mocius' (《墨辩》) and the theory of "Correcting names (concepts)" (正名) of Xunzicius (荀子). It was one of the three origins of formal logic systems of the world, which were the ancient Greek logic, the Hetuvidya of ancient India and ancient Chinese logic (the formal logic of Nomination and debate). These two logic systems were produced at the same time.

Logic was a knowledge that studied the forms and rules of thought. In ancient time, people of different areas, the practices of people's recreating and fighting with the nature had generality. There were many generalities in Ancient Greek, ancient India and ancient China. The periods they existed were the same. They all experienced fierce social disorders and chaos, and the situation of "Letting all flowers blossom and all schools contend." (百花齐放, 百家争鸣). The thought of mankind was the reflection of Nature and societies. Therefore, the course of thought, its contradictions, forms and rules also had generalities. So the research objects of logic also had generalities. These logic systems included ancient Greek logic, the Hetuvidya of ancient India and ancient Chinese logic (the formal logic of Nomination and debate). Of course, the background of culture, the languages of these countries were quite different. These three logic systems also had many different characters. In the past days, some people liked to use the standards of the logic system of Greek to contemplate ancient Chinese logic system. They said that there was no logic in ancient China, and even denied that the existence of the schools of nameology. All these ideas are absolutely wrong. In ancient China, esp. before Qin Dynasty, Chinese had developed its own logic and its system had its own characters. And China developed dialectics logic earlier than ancient Greece and ancient India. Ancient Chinese had contributed a lot to the development of the logic of the world and the development of the cultures of the world. The Debate Of Mocius (《墨辩》) and the logic system of the schools of Mocius should have the same position as the logic of Aristotle's in ancient Greece.

5.6.2 The second Contribution

The Theoretical Contribution of the Schools of Nameology and the Logic Nomination and Debate could be Found in These under aspects:

5.6.2.1 For the content, the logic of system of Namination and debate was a perfect and wholly scientific logic system. It was well known that, in west, the first logic system was Aristotle's formal logic system. Aristotle (384B.C.-322B.C.) was the greatest philosopher and the most scholar of ancient Greek. He majored in many fields and wrote a lot works, such as philosophy, logic, ethics, psychology, history, physics, physiology, and aesthetics and so on. His times was the same as the period of before Qin Dynasty in China, he lived at the same time with Xunzicius (荀子). The logic thought had lasted for a long time in ancient Greek, by the time of

Aristotle's, it had changed a lot. In west, Aristotle was the first person who treated the thought as an object of studying and studied logic problems. On the basis of forefathers' research materials, Aristotle fought with sophistry and summarized the achievements and methods of science at that time and did a lot of research on science. He collected, summarized and developed the materials of thought and refined them, at last he created a formal logic system, which was majored in syllogism. The concepts, declarations, reasoning, proofs and the basic rules of logic of the traditional logic were all established from the logic system of Aristotle.

Comparing with Aristotle's formal logic system, Chinese ancient logic of nomination and debate (名辩逻辑) is scientific and rich as well, and even in some fields, it is better than Aristotle's logic system.

5.6.2.2 In the aspects of logic and the "Correcting the names"

The major contribution of logic of nomination and debates before Qin Dynasty was "Correcting names". The pioneer of this action was Deng Xi (邓析). Deng Xi found that forms (signified) and names (signifiers) should be identical. The debate on forms and names reflected that the logic demand that names and forms should be identical in a certain level. Mocius emphasized clearly that objective realities are primary and concepts are secondary. Realities and concepts should be consistent. He put forward "the method of three expressions" ("三表法") and thought that concepts should be checked by practice. If you only know the distinction between names and concepts, but don't know the distinction of things in reality, you could not be regarded as having true knowledge. Before Qin Dynasty, the logic of nomination and debate although put forward concepts, such as "connotation" and "denotation", they studied specially the concepts of "connotation" and "denotation". Hui Shi (惠施) advocated his famous ten propositions and discovered the relativity and mobility of concepts from the viewpoint of connotation and denotation. Gongsun Long (公孙龙) thought that the definition of names. Names and realities should be consistent. The consistence of names and realities can be called "correction" (正). He posed "white horses" and "horse" and admitted that everything should have a definite scope, object (denotation) and determination (denotation). Different concepts have different objects and scopes. Two concepts cannot be identical. Yin Wen (尹文) talked about the theory of concepts (概念论) and discovered the nature of names as well. He thought that names are the expressions and addresses of realities. He described the relationship between forms and names. He found the complexity of unity between realities and names. He not only emphasized the determination of realities to names, that is, "Correcting names by using forms" (以形正名), but also the activity of names to realities, that is, "Correcting forms by using names" (以名正形). He had studied the errors of names, and put forward the methods to overcome these errors. At the end of the schools of Mocius on a deep level, he developed the thought of logic and "correcting the names" (逻辑正名思想). He posed the proposition of "To express the reality by using names" (以名举实), realities are objective and primary, and names are subjective and secondary. He posed the thought of "the consistence of names and realities" ("名实耦"). He emphasized the consistence between names and realities. If names could not consistent with realities, we should correct names by realities. Names should be changed in order to adapt realities. The errors of names can be reflected realities. He discussed the problems of names should be established by using or through common practice. (约定性) He studied the relationship of conceptual names and lexical names. He explained names from the viewpoint of linguistics. The most famous scholar of philosophy before Qin Dynasty was Xunzicius (荀子). He put forward a logic system, which studied how to correct names. He described the nature, abstraction and summarization of names and discussed that the thought of simple dialectics:

names should be changed to accord with realities. He answered a series of questions on the aims, basis and principles of the establishment of concepts. He summarized the dialectics and materialism of debates on names and realities before Qin Dynasty from several angles. Before Qin Dynasty the scholars of the schools of nomination and debate put forward the distinguish principles for concepts: the inclination of Having Or Not (偏有偏无). They emphasized that we should distinguish realities according to their kinds and why they should belong to these kinds. Before Qin Dynasty the distinction of concepts had reached a scientific level at last. Yin Wen (尹文) distinguished the concepts into three kinds: (1). Names of nomination (2). Names of slander and praise (3). Names of expression and feeling. (1.名物之名 2.毁誉之名 3.况谓之名), which was simple and perfect. At last, there were two distinctions on concepts: to distinguish the denotations and connotations of the concepts. In the Debate of Mocius (《墨辩》): concepts can be divided into three kinds: “expressive names” (达名), “kind names” (类名) and “private names” (私名). The expressive names are equal to categories of Aristotle’s; kind names are equal to general names owned by a kind of things, which are equal to common concepts. For example, “cattle” and “horse”; private names refer to concrete names of objects, which are equal to individual concepts. Xunzicius (荀子) divided concepts into two kinds: general names (共名) and special names (别名). Special names can be divided (according to whether the objects are concrete or not) into concepts with concrete objects and appearances (以形貌命者) and concepts without recognized by concrete and appearances (以形貌命者). Examples of the first kind are “mountain”, “river” and “ox” and so on, which like the concrete concepts in traditional logic; examples of the second kind are “thought”, “moral” and “spirit” and so on, which are equal to abstract concepts in the traditional logic.

5.6.2.3 In the aspect of declaration:

In the book of ‘The Debate Of Mocius’ (《墨辩》), Mocius discussed several forms of declaration, for example, from the quantities of sentences, declarations can be divided into two kinds: 1). ALL (尽), The Sutra (Part one) (《经上》) said: “ALL means no exception.” (尽莫不然。) It is a whole declaration (全称判断) without denying. 2). OR (或), the book ‘Xiaoqu’ (《小取》) said that: “OR, not all.” It is a particular declaration. (特称判断).

In the book of ‘The Debate of Mocius’ (《墨辩》), it also discussed the distribution (周延) of propositions. The book ‘Xiaoqu’ (《小取》) gave two examples of propositions: I ride a horse (我乘马) and “I didn’t ride horses.” (我不乘马). For the first proposition, we needn’t have ridden all horses, I only ride a horse and then I can say I ride horse. So the first proposition is not a distribution (不周延). In the second proposition, I should not ride all the horses in the world, and I can say I don’t ride horses. So the word “horse” in the second proposition is a distribution (周延).

Hui Shi (惠施) and Xunzicius (荀子) also contributed in the field.

5.2.6.4 In the aspects of reasoning

Both the schools of nomination before Qin Dynasty and the schools after that, in order to advocate their theories, had used various methods of logic, such as reasoning and proof. The schools of nomination before Qin Dynasty had used these reasoning methods of logic in formal logic system, which are still used today, widely. And they had been used perfectly. In the book of ‘The Debate of Mocius’ (《墨辩》), the writer summarized many forms of reasoning on the basis of the theories of forefathers. We had mentioned the forms of reasoning in front of this part; I do not want to talk about them again. What we should pay attention to is the theory of establishing diction (立辞, reasoning). The writer of ‘The Debate of Mocius’ (《墨辩》) put forward three

basic categories of logic: 故 (gu) .理 (li) .类 (lei) . The book 'DA QU' (《大取》) said that: if you want to establish a diction (proposition), you need three premises (the writer called them Three Materials (三物): 故 (gu) .理 (li) .类 (lei)). The basic reasoning and proof were put forward from general significance. To draw a conclusion from these three basic premises (three materials), which is called the Reasoning Forms of Tri-materials (三物论). The Reasoning Form of Tri-materials (三物论) is equal to syllogism (三段论) of Aristotle's and Tri-Branches Reasoning (三支论) of India's Hetuvidya (因明学的三支论). Now I'd like to give an example, the reasoning of these three logic methods like this:

The Reasoning Form of Tri-materials (三物论) : (Zhu Hao and Wang Dongzhi,2001:181)

辞 (ci) : The ground is wet now.

故 (gu) : It is raining now.

理 (li) : It must be wet if it is raining.

类 (lei) : It rained yesterday and the ground must be wet.

Syllogism of Aristotle's:

The topic (proposition): The ground is wet now.

The major premise: If it rains then the ground must be wet.

The minor premise: It is raining now.

The conclusion: The ground is wet now.

Tri-Branches Reasoning (三支论) of India's Hetuvidya (因明学的三支论):

Siddhānta (宗): The ground is wet now.

Hetu (因): It is raining now.

Udāharna (喻): If it rains then the ground must be wet.

the example of udāharna (喻体): It rained yesterday and the ground must be wet. (Zhu Hao and Wang Dongzhi, 2001:181)

(Dong Zhitie,1998:181)

From these examples, we can see that orders and forms of logic both of 'Tri-Branches Reasoning (三支论) of India's Hetuvidya' (因明学的三支论) and 'The Reasoning Form of Tri-materials' (三物论) are the same, but from the view of syllogism of Aristotle's was quite different from these two logic reasoning we have mentioned just now. The topic is something like the ci (辞) of 'The Reasoning Form of Tri-materials' (三物论) and the 'Siddhānta (宗) of India's Hetuvidya' (因明学的三支论). The great premise is something like 'Udāharna (喻) of Tri-Branches Reasoning' (三支论) of India's Hetuvidya (因明学的三支论) and The li (理) of The Reasoning Form of Tri-materials (三物论). Little premise is something like gu (故) of The Reasoning Form of Tri-materials (三物论) and Hetu (因) of India's Hetuvidya (因明). The conclusion is some thing like 类 (lei) of The Reasoning Form of Tri-materials (三物论) and the example of udāharna (喻体) of India's Hetuvidya (因明). The conclusion of syllogism of Aristotle's is only the repeat of the topic. But the conclusions of Tri-Branches Reasoning (三支论) of India's Hetuvidya (因明学的三支论) and The Reasoning Form of Tri-materials (三物论) are used to give examples.

From the above examples of these three theories (reasoning), we can find the similarities of mankind's thoughts, and the logic systems of both China and foreign countries have great similarities in contents and forms.

In the aspects of the basic law of logic:

There are four basic laws of logic: 1). The law of identity (同一律); 2). The law of contradiction (矛盾律) 3). The law of excluded middle (排中律); 4). The sufficient of conditions (充足条件律). In today's logic reasoning, we often use these logic laws. Before Qin Dynasty, the schools of Nomination and Debate (名家) had found these four laws too and made some deep studies. (Zhu Hao and Wang Dongzhi, 2001:183)

Before Qin Dynasty, the schools of Nomination had emphasized the laws of identity (同一律), when they were studying the relationship of names (concepts, some things like signifiers) and objective realities (some things like signified). They put forward the request of the consistence between names (concepts, some things like signifiers) and objective realities (some things like signified) (“名当”的要求). For example, Gongsun Long's (公孙龙) On Names and Realities (《名实论》) said that these names might show this reality, and those names might express that reality, and only like this, names can be established (corrected,正). Otherwise names can not be established (corrected,正), so he thought that we must obey the law of identity(同一律) if we want to correct names. Another example, Xunzicius (荀子) also talked about the law of identity (同一律) from the angles of true or false. He said, a proposition is either positive or negative. We must distinguish the positive and negative clearly. And that can be called “knowledgeable” and “clearance” (“知”和“明”), which was the demand to a proposition, according to The law of identity (同一律) by Xunzicius (荀子).

Before Qin Dynasty, the law of contradiction (矛盾律) had been put forward first in the book of ‘The Debate Of Mocius’ (《墨辩》). It means that a pair of contrary proposition cannot be established at the same time. The book of ‘Jing Shuo’ (Book II) (《经说下》) said that for two propositions, one said something is an ox, another one said that it isn't an ox. So these two propositions cannot be true simultaneously. Xunzicius (荀子) said that “One thing cannot belong to two kinds concurrently” (类不可兼). He admitted that two declarations of one thing could not be established simultaneously from the viewpoint of the relationship of kind. Later the schools of legalists (法家), for example, Han Fei (韩非) developed their thoughts progressively, Han Fei (韩非) also had adopted the concept of contradiction, which expressed the whole realization of the law of contradiction (矛盾律) had been established.

The above example of the book ‘Jing Shuo’ (Book II) (《经说下》) we had mentioned in the last paragraph also showed that the schools of Mocius (墨家) had involved the law of excluded middle (排中律). For the law of excluded middle (排中律), one proposition is either right or wrong. It is either positive or negative. For an animal you can only say “It is an ox.” Or “It is not an ox.” (“牛”或者“非牛”). One of these two propositions must be correct, they could not be established at the same time, otherwise you would be against the law of excluded middle and you must make a mistake.

Before Qin Dynasty, the logic of nomination and Debate had paid more attention to the law of sufficient conditions (充足理由律). They all agreed that one proposition established needed a lot of conditions. Xunzicius (荀子) posed that if you want to debate an idea, you need give all conditions (“辩则尽故”). That is to say, during the course of debate, you try your best to list all the examples. The more sufficient the reasons are, the more acceptable persuadable they are, and only through that, we can keep the rightness of our theories. Generally speaking,

before Qin Dynasty, the logic of Nomination and Debate (名辩逻辑) had reached the same level of Aristotle's logic and today's traditional logic. And even in some fields of logic, it had surpassed the other two kinds of logic. For example, in the logic correction of names (concepts) (在逻辑正名方面), and in analysis of the connotations and denotations of concepts, and the distinguishing of the logic concepts, esp. in the aspects of the reasoning of the method of Mu's ("侔"式推理)(Dong Zhitie,1998), which is something like the reasoning of analogy), the schools of Mocius (墨家) had done a perfect and wonderful research, and specially done a concrete analysis of the rules of the reasoning of the method of Mu's ("侔"式推理), which was more complicated and richer than the descriptions of today's traditional logic.

Of course, there were a lot of drawbacks for the logic of Nomination and Debate (名辩逻辑) of ancient China. For example, in the aspects of formalization and systematization (在形式化和系统化方面), the logic system of Chinese traditional logic could not have gone beyond that of Aristotle's formal logic system. And just because the defect of Chinese language, in description of the problems of logic, Chinese ancient logic of nomination and debate (名辩逻辑) was not clearer and more perfect than Aristotle's logic system.

Chapter Six

The Metaphysics of Wei and Jin Dynasty

6. Famous Monks Made Friends with Famous Scholars

The Theories of Buddhism was Introduced and Used into the Metaphysical Talking of the Wei and Jin Dynasty.

The metaphysical talking of Wei and Jin Dynasty was also called the clearing talking (清谈). It had a close relationship with the metaphysics of Wei and Jin Dynasty, because the topics of metaphysical talking were the topics of metaphysics. Generally speaking, metaphysical talking was put forward by Wang Bi (王弼) and He Yan (何晏), who were the forefathers of metaphysics during the Zhengshi Age of Wei and Jin Dynasties (三国魏正始年间). He Yan (何晏) was the Minister of The Department of Government Officials (吏部尚书), who had high prestige and was one of the leaders of metaphysical talking. Wang Bi (王弼) was a friend of He Yan (何晏) and he often visited He Yan's(何晏) family. And the level of metaphysical talking of Wang Bi (王弼) was beyond He Yan (何晏) and these two people who liked metaphysical talking, so Wang Bi (王弼) was another leader of metaphysical talking. Wang Bi (王弼) had written many books on metaphysics, such as 'The Annotation of the Book of Laozicius' (《老子注》), 'The Annotation of the Book of Changing' (《周易注》), 'The Simple Examples of the Book of Changing' (《周易略例》) and 'Laozicius Zhilue' (《老子指略》) and so on. He Yan (何晏) wrote a book which was called The Two Theories Of Tao And DE (《道德二论》) and so on. The books were written by Wang Bi (王弼) and He Yan (何晏) were the theoretical basis of metaphysics of Wei and Jin Dynasties and which were the Sound Of the Zhengshi Age of Wei and Jin Dynasties (三国魏正始年间的正始之音). And the metaphysical talking of that times could be called The Academic Atmosphere of Metaphysical Talking during the Zhenshi Age of Wei and Jin Dynasties(正始玄风). This atmosphere began from Wang Bi (王弼) and He Yan (何晏). After

that the metaphysical talking was the continuity of the sound of the Zhengshi Age in Wei and Jin Dynasties (三国魏正始年间的正始之音).

By the Zhenshi Age of Wei and Jin Dynasties (三国魏正始年间), metaphysics had become very popular, Wang Bi (王弼) and He Yan (何晏) were an agglomeration of metaphysics, and before that, famous scholars had deliberated on the metaphysics. Metaphysics could find its origin from the Ages of the Three Kingdoms. Metaphysics and metaphysical talking had a close relationship with metaphysical discussions on social politics in the end of Han Dynasty and the Discussions and Valuations On the Scholars in every mouth (月旦评) of the end of Han Dynasty and the Age of The Three Kingdoms.

From the metaphysical discussion (清议) of the end of Han Dynasty to the metaphysical talking, the topics and contents of metaphysical talking had changed with the change of the ages. And the atmosphere of metaphysical talking continued, and the metaphysical talking had become the necessary of the famous scholars, the scholars paid more attention to debating and discussions.

The production and development had a close relationship with historical and social situations of that age. According to the book of 'WenXinDaoLong, ShiXu', which was written by Liu Xie(刘勰《文心雕龙.时序》): "The literature is changed by the social conditions, the rising and decline are determined by historical times." ("文变染乎于世情, 兴废系乎时序。") These two sentences were used to talk about the metaphysical talking and the metaphysics in West and East Jin Dynasties. The metaphysics was produced because of the fights between the family of Chao Chao's and the family of Shima's (曹魏集团和司马集团的斗争). The scholars had forecasted the disasters of killings and fights of that age, so they had to pay more attention to metaphysical talking and metaphysics in order to escape the disasters.

During east Jin Dynasty, the situations had changed a lot. Many scholars fled to the south, they lived in the south. In order to maintain the social order, the ruling class needed to abolish the fights between the classes of the ruling class and the scholars. After the disorder of the early stage of east Jin Dynasty, the loyal rulers had adopted the conservative policies. They propagandized the theory of Doing Nothing (无为理论) and adored the metaphysical talking, which could be used to harmonize the relationship between the scholars, and to maintain the social order. Therefore, all people in the ruling class, including the emperors, the high officials, the common scholars, liked metaphysical talking, and the metaphysical talking was the dominant social atmosphere at that time. East Jin Dynasty could last for nearly one hundred years, which was due to the metaphysical talking and the metaphysics of that times.

6.1 Famous Monks Made Friends with Famous Scholars

The Theories of Buddhism was Introduced and Used into The Metaphysical Talking of The Wei and Jin Dynasties.

During Wei and Jin Dynasties, and the North and South Dynasties, both the metaphysics and the Buddhism were prosperous and complemented with each other. And the famous monks made friends with the famous scholars, especially in east Jin Dynasty. The metaphysics was very popular on the left side of Yangtze River (长江). The new characteristics of metaphysical talking was Prajnaology (般若学) of Buddhism and the metaphysics were respected and paid attention to by scholars, and the two subjects were the dominant part of the contents of metaphysical talking. So many famous monks and famous scholars made friends with each other.

According to the recording of Shishuoxingyu (《世说新语》) and many other books, in east Jin Dynasty, the famous monks were Zhi Daolin, Zhu Fashen, Dao An, Zhi Mindu, Zhu Fatai, Kang Shenyuan, Yu Fakai, Boshilimiduoluo, Zhu Daoyi, Yu Fachang, Sanghadeva, Hui Yuan and so on. The famous scholars who liked to make friends with famous monks were Wang Dao, Wang Qia, Wang Xun, Yu Liang, Xi Chao, Wang Meng, Wang Xiu, Liu Dan, Xie An, Xie Liang, Rin Hao, Jian Wendi, Wang Xizi, Wang Huzi, Xu Xun, Sun Chuo and so on. (名僧: 支道林, 竺法深, 道安, 支愍度, 竺法汰, 康僧渊, 于法开, 帛尸梨蜜多罗, 竺道一, 庾法畅, 僧伽提婆, 惠远等。名士: 王导, 王洽, 王珣, 庾亮, 郗超, 王濛, 王修, 刘惔, 谢安, 谢朗, 殷浩, 简文帝(司马昱), 王羲之, 王胡之, 许询, 孙绰等。). In the book of Shishuoxinyu (《世说新语》), there were many stories to talk about the friendship between the famous monks and the famous scholars. Such as the friendship between Hun Ying (桓颖) and Zhu Fashen (竺法深) (见《世说新语·德行》) and the friendship between Dao An (道安) and Xi Chao (郗超) (见《世说新语·雅量》). Zhu Fashen (竺法深) spread Buddhism and he was respected and worshipped by the emperor and high officials of east Jin Dynasty, which was one of the reasons why Buddhism was so popular in east Jin Dynasty. At that time, the famous monks should be supported and protected by the famous scholars and high officials and nobles. And the famous monks could introduce the theories and terms of Buddhism into metaphysical talking, and found a new path to the metaphysical talking, so the famous monks was worshipped and honored by the famous scholars.

During the era of west and east Jin Dynasties, the Prajnaology (般若学) of Buddhism was prosperous. The most important sutras were Mahāprajñāpāramitāsūtra (《大品般若经》, 《光赞般若经》, 《放光般若经》), and Hināprajñāpāramitāsūtra (《小品般若经》, 《道行般若经》).

According to Shishuoxinyu (《世说新语·文学》):

There was a Taoist who came from the North, and who liked to debate. This Taoist met Zhi

cccc.

Prajnaology (般若学) advocated the theory of the “non-existence of Svabhāva” (“性空”) and the metaphysics propagadized the theory of “the worshipping of nothing” (“贵无”). These two theories consisted with each other. At that time, most sects of Buddhism regarded “the worshipping of nothing” (“贵无”) as the synonym of “non-existence of Svabhāva” (“性空”). The most important Buddhism sect in east Jin Dynasty were Original Nothing sect (本无宗), whose leaders were Dao An (道安) and Hui Yuan (惠远). These two leaders both studied and mastered Buddhism and metaphysics. According to the book: ‘On The Six Schools And Seven sects of Buddhism’ (《六家七宗论》*), which was written by Tan Ji (昙济): Dao An (道安) said: “Non-existence was the ancestor of the beginning of universe, and nothing was the beginning of all things with shapes, so it is called original non-existence” (“无在元化之先, 空为众形之始,

故谓本无。”), which was the same as the theory of Wang Bi’s (王弼): Nothing is the origin of the universe(以无为本). During the era of Liang Dynasty of the South Dynasties, the monk Seng You (僧祐) wrote a book: the Collection Of Chusanjangji, in the foreword of this book, Seng You(僧祐) mentioned Dao An(道安) and Hui Yuan (慧远) and Sanghadeva(僧伽提婆) and Kumaārajīva (鸠摩罗什). And at that time, these famous monks could fuse the metaphysics and Buddhism, so Seng You (僧祐) used the prajñā (般若) as the synonym of Xiaoyao (逍遥), which meant free and unfettered. He used these two terms to explain the Dharma of Buddhism (佛法). During east Jin Dynasty, the masters and scholars of Buddhism were Dao An(道安) and Hui Yuan (慧远). They built Prajnaology (般若学), which had used the terms of Prajnaology (般若学) to explain the theories of Laozicius (老子) and Zhuanzicius (庄子). The Prajnaology (般若学) of that times was filled with the fresh and fragment odors of the metaphysics. Prajnaology (般若学) was a thought trend of the theories of Buddhism. In the end of east Han Dynasty, Zhi Loujiachen (支娄迦讖) translated ‘Hināprajñāpāramitāsūtra’ (《小品般若经》), since that, these kinds of books were introduced into China one by one. During Wei and Jin Dynasty to the North and South Dynasties, the metaphysics and metaphysical talking were very popular. After that, Kūmārajīva (鸠摩罗什) translated systematically the theories of Nāgārjuna (龙树) and Deva (提婆), that was, the theories of Mādhyamika (中观学派, 大乘空宗), which was one of the dominant schools of India’s Buddhism, the other one was Yogācāra (瑜伽行派, 大乘有宗). Since east Jin Dynasty, Chinese Buddhism had developed very quickly, and founded six schools and seven sects. They all spread the theories of Prajnaology (般若学) and just because the contributions of Kūmārajīva (鸠摩罗什), the spreading of Buddhism especially the theories of Prajnaology (般若学) were very popular. Generally speaking, the subject which focused on the theories of prajñā was called Prajnaology (般若学), which was the fundamental basis of Buddhism in Wei and Jin Dynasty and the North and South Dynasties and which had affected the Buddhism sects of Sui and Tang Dynasty, for example, the Sanlun sect (Three Theories sect) adopted the tradition directly.

During Wei and Jin Dynasties, the theories of Buddhism were used with metaphysical talking (玄谈/ 清谈). The scholars used to explain the theories and meanings of metaphysics with the complicated and meticulous thought methods of Buddhism, and it was very useful to analyse and to explain metaphysics. The sutras of Prajnaology (般若学) became the foundations of the metaphysical talking and the famous monks also became the leaders of metaphysical talking. The fights between the famous monks were fierce. We could find the fight from the book: ‘Shishuoxinyu’ (《世说新语.文学》):

Yu Fakai (于法开) at first fought with Zhi Daolin(支道林), at last he felt that he was exhausted and he converted to Zhi Daolin. He felt disappointed with his knowledge, so he escaped to Yan Xia (剡下). He sent his students to leave for the capital, he told his students to pass Hui Ji (会稽). At that time, Zhi Daolin was teaching ‘Hināprajñāpāramitāsūtra’ (《小品般若经》). He told his student carefully, “Zhi Daolin was teaching some parts of this sutra.” He asked his students to question Zhi Daolin many times. He said, “In the old days I cannot defeat Zhi Daolin.” His student went to visit Zhi Daolin and Zhi Daolin was teaching. His student explained the ideas of Yu Fakai. He did again and again, and at last Zhi Daolin surrendered.

The Biography Of The Famous Monks: The Biography Of Yu Fakai (《高僧传.法开传》) said that, Yu Fakai had debated with Zhi Daolin that the meaning of color is non-existence (即色

空义), here color referred to material phenomena, he sent his disciple Fa Wei (法威) to debate with Zhi Daokin on Hināprajñāpāramitāsūtra (《小品般若经》). Fa Wei was also a famous monk in East Jin Dynasty. The above story showed that the fight between famous monks was fierce. According to this story, we knew that Yu Fakai studied Hināprajñāpāramitāsūtra (《小品般若经》) in order to defeat Zhi Daolin. At that time, the famous monks studied the Buddhist sutras in order to defeat their academic enemies. Just because the famous monks were good at the theories of Buddhism, in the course of metaphysical talking, they analysed metaphysics and explained the profound theory. So they were better than the famous monks, and were respected by the famous scholars. Shishuoxinyu (《世说新语·文学》) mentioned three vehicles (三乘). The three vehicles referred to the vehicle of Srāvaka (声闻乘), the vehicle of Pratyekabuddha (缘觉乘) and the vehicle of Bodhisattva (菩萨乘). These three vehicles were three methods through which one could become a Buddha. The vehicle of Srāvaka (声闻乘) means becoming a Buddha by being taught and awareness. The vehicle of Pratyekabuddha (缘觉乘) means becoming a Buddha by psychological consciousness. The vehicle of Bodhisattva (菩萨乘) means great benevolence and great mercy, and benefiting the others. Of these three vehicles, the most important one was the vehicle of Bodhisattva (菩萨乘). The practice of these three vehicles needed many complicated methods and levels. For example, “understanding the four true essences of Buddhism”, “understanding the four true essences of Buddhism (悟四谛)” and “practising six courses (行六度)”. If one wants to practise these three vehicles, he would obey the rules of Buddhism and understand them very well. All these methods and ways of practising Buddhism, and only to repel the Nāman (名相), to understand the Nothing (无) of the things of the world. The objective world is only illusory, so one can free from the lead of spirit. That is to say, going into Parinirvana (圆寂) and then going into the heaven. These kinds of becoming a Buddha are very useful to solve the problems on how to surpass a secular man and become a saint (超凡入圣), which was posed by Laozi and Zhuangzi, and which meant to repel the secular things of the world, to realize entity and at last to reach the best wisdom. So the theories of Buddhism were welcome by the scholars of that time and were introduced to metaphysical talking. Zhi Daolin was proficient in the theory of “three vehicles” of Buddhism. Because Zhi Daolin’s analysis was very clear, most of listeners could understand. But the theories of Buddhism were so abstract and obscure that they were difficult to understand. One could only know the thing and could not understand why (知其然, 而不知其所以然.).

During East Jin Dynasty, the little vehicle’s Abhidharmhrdayasāstra (《阿毗昙经》) was very popular on the left of Yangtze River (长江). According to Shishuoxinyu (《世说新语·文学》), Sanghadeva (僧伽提婆) had once taught Abhidharmhrdayasāstra (《阿毗昙经》) in the family of Wang Xun (王珣). when he began to teach, Wang Min (王珣) said they all understood that, which could show Abhidharmhrdayasāstra (《阿毗昙经》) was very popular among the scholars, but Wang Min’s (王珣) understanding might not be thorough. Sanghadeva (僧伽提婆) was a citizen of the northwest of India Danbing country. He came to China in 397 AD and went to Jiankang (建康), the capital of East Jin Dynasty by ship. He taught Abhidharmhrdayasāstra (《阿毗昙经》) and was welcome by the scholars, he accepted Hui Yuan’s (慧远) request, and translated Abhidharmhrdayasāstra (《阿毗昙经》) into Chinese. Abhidharma was translated into “大法”、“对法”、“无比法”、“论”、“阿比达磨”、“阿比昙”. That was the respectful name for Buddha’s wisdom. It was the sutra of the sect of Sarvāstivāda (说一切有部, 简称有部). There were many books on Abhidharma. Sanghadeva (僧伽提婆) also translated Jñānaprasthānasāstra (《发智论》, 又称《阿比达磨发智论》) 僧伽提婆的译名为《阿毗昙八犍度论》30卷). This sutra was on the methods of practicing Buddhism and it was very helpful to enlighten wisdom of

mankind and the metaphysical talking, so it was fashionable for a time in East Jin Dynasty. In East Jin Dynasty, the famous scholars who studied Buddhist sutras were Xi Chao, Xu Xun, Ren Hao and Sun Chao (郗超.许询.殷浩.孙绰). Xi Chao (郗超) was the best friend of Zhi Daolin's. He wrote many books on sutras, but most of his books had been lost. Only one book was kept till today, which was Fengfayao (《奉法要》) and was collected into Hongmingji (《弘明集》). Sun Chuo(孙绰)'s book : On Daoxian (《道贤论》), compared the famous monks with the famous scholars. Another of his books was On Yudao (《喻道论》). He advocated that the idea of "King of Zhou Dynasty and Confucius are Buddha, and Buddha are king of Zhou Dynasty and Confucius." ("周孔即佛, 佛即周孔"). He used the theory of "Do nothing but do every thing."("无为而无所不为") to explain the theory of Buddhism, such as "visionary and lonely nature" and "The things are created by God." For Yin Hao's (殷浩) believing in Buddha, there were many stories in Shishuoxinyu (《世说新语.文学》). Yin Hao had ever read Hināprajñāpāramitāsūtra (《小品般若经》) and wrote 200 cards to explain the theory of this sutra. He understood this sutra very well. His book also had been lost now. But the famous scholars who studied sutras could not mastered better than the famous monks, so they used to learn from the famous monks. (* According to Ji Zang's The Annotation of Zhonglun (吉藏的《中论疏》): six schools seven sects refer to Benwu sect (Dao An), Jise sect (Zhi Daolin), Shihan sect (Yu Fakai), Hunhua sect (Dao Yi), Xiwu sect (Zhi Mindu), Yuanhui sect (Yu Daoshui), plusing Benwuyi sect (Zhu Fashen and Zhu Fatai), 六家七宗及其代表是: 本无(道安).即色(支道林).识含(于法开).幻化(道壹).心无(支敏度).缘会(于道邃)加上本无宗的分支本无异(竺法深.竺法汰).)

6.2 Metaphysical Buddhism and the Topics and Diction of Metaphysical

Talking were Created Something. Unconventional and Unorthodox.

The metaphysical talking had developed quickly, and by the era of East Jin Dynasty, its main characteristic, the Prajnaology (般若学) of the great vehicle of Buddhism, had mixed with the thoughts of metaphysics, especially the thoughts of Laozicius (老子) and Zhuangzicius (庄子). The theories of Buddhism had been introduced into metaphysical talking, which made the theories and the topics of metaphysics become richer than before. The signs of Buddhist's metaphysics were some new thought systems through which some famous monks were created. In front of this chapter we have mentioned the new semantics of Zhi Daolin (Zhi Dun, 支道林 / 支遁) on the Book of Zhuangzicius Xiaoyao Traveling (《庄子.逍遥游》), which was quite different from the Annotation On The Book of Zhuangzicius (《庄子注》) written by Guo Xiang (郭象). The new semantics of Zhi Daolin (Zhi Dun, 支道林 / 支遁) on the Book of Zhuangzicius Xiaoyao Traveling (《庄子.逍遥游》) were studied carefully by the scholars of that time. Zhi Daolin majored in the Book of Zhuangzicius, and was very excellent in his studying, so he was praised by the famous scholars of that time. There was an interesting story in the book: Shishuoxinyu (《世说新语.文学》) about Zhi Daolin. A prominent figure, Wang Xizi (王羲之) was arrogant. He scorned Zhi Daolin and did not believe in Zhi Daolin, although Zhi Daolin was high praised by Sun Chuo (孙绰). Zhi Daolin believed that he could persuade the others, and was also modest and friendly to Wang Xizi (王羲之). After Zhi Daolin had finished his lesson on the Book of Zhuangzicius Xiaoyao Traveling (《庄子.逍遥游》), Wang Xizhi got rid of his arrogance, and was attracted by Zhi Daolin's lesson. At last Zhi Daolin made friends with Wang Xizi, who admired his spirit on learning. Wang Xizhi praised Zhi Daolin highly. Zhi Daolin was also a friend of Wang Meng. The Biography Of The Famous Monks/The Biography Of Zhi Dun

(《高僧传·支遁传》) quoted Sun Chuo's (孙绰) *On DaoXian* (《道贤论》): "Zhi Dun (Zhi Daolin) and Xiang Xiu (向秀) upheld *The Book of Zhuangzicius* (庄子) and *The Book of Laozicius* (老子), although these two men lived in different times, they both liked metaphysics." According to this comparison, we could see that Zhi Daolin had not only contributed a lot to *The Book of Zhuangzicius* (庄子), but also carried the styles of the famous scholars, which was adored by the famous scholars.

Zhi Daolin founded Jise sect of Buddhism, which was one of the six schools and seven sects. Shishuoxinyu (《世说新语·言语》) said that after Zhi Daolin had founded the Jise sect of Buddhism, he discussed with famous scholars. Wang Xizhi was a believer of Confucianism. He at first disagree with the ideas of metaphysics and Buddhism, but here, he praised the theory on Jise (即色论), which meant color (material phenomena) was non-existence (万有皆空). The Collections of Zhi Daolin-Miaoguan Chapter (《支道林集·妙观章》) said: "So the nature of color (material phenomena) has not its own characteristics and its entities/ substances (实体), color is non-existence, and color is non-existence, that is, color is non-existence. And color is different from non-existence. The Collections of Zhi Daolin had been lost. Here color referred to material phenomena-substances. Substances did not have their own characteristics, and did not have their own entities behind them. The theory of Jise of Zhi Daolin developed the theory of Nounmena of Wangbi's (王弼的“体用观”). Wangbi regarded that “nothing” was primary, and “having” is secondary. The primary parts and the secondary parts could not be separated, and the primary parts were the secondary parts. But for that order, the primary parts were the most important ones, and the secondary parts are not more important than the primary parts. That was to adoring the primary parts and restrain the secondary parts. Zhi Daolin's theory of “Color is non-existence” (色即为空) was consistent with Wang Bi's thought of “The primary parts and the secondary parts cannot be separated” (用不离体), but he denied the distinction of the primary and the secondary, Zhi Daolin thought that all things did not have their own natures and characteristics, and the natural world did not have its own entity, that is, “Color is the same as non-existence” (色复异空). Therefore, his theory was much like the theories of Xiang Xiu (向修) and Guo Xiang (郭象) in *The Annotation of the Book of Zhuangzicius* (《庄子注》). Xiang Xiu (向修) and Guo Xiang (郭象) advocated “self-production” and “independence” (“自生”、“独化”), and they disagree that all things had their own natures and characteristics. They thought that there was a creator for all things, all things were “self-production” and “independence” (“自生”、“独化”), and the reasons of their existence could be found, that is “Independently was produced in the unknown place.” (“独化于玄冥之中”). Zhi Daolin thought “Color does not have its own entity, so color is non-existence.” (“色不自有, 虽色而空”。), which denied the entities and the nature of all things. And this idea is the same as the ideas of Xiang Xiu (向修) and Guo Xiang (郭象). The theory of Jise (即色) and the theory of Benwu (本无) of Buddhism have essential distinctions between the two theories. They all belong to the different schools of “The nature of all things is non-existence” (“性空”), which is consistent with the thoughts of metaphysics, such as the thoughts of Wang Bi (王弼). He Yan (何晏). Xiang Xiu (向修). Guo Xiang's (郭象). Later Seng Zhao (僧肇) wrote a book called *On Against Non-Existence* (《不真空论》), which criticized the theory of Jise (即色) and the theory of Original Non-existence (本无) of Buddhism, and remedied thoughtfully the drawbacks of these two theories.

See 郭象 《庄子序》。

Shishuoxinyu (《世说新语·文学》) said :

Seng Yi (僧意) lived in Wagan Temple (瓦官寺). When Wang Xiu (王修) came to talk with

him, Wang Xiu asked Seng Yi to discuss the metaphysical theory. Seng Yi said to Wang Xiu: "Does a sage (wise man) have the secular emotions?" Wang Xiu said: "No." Seng Yi asked once more: "Does a sage(圣人) look like a cool-hearted cylinder?" Wang Yi replied: "It just looks like a abacus, although it is not with emotions, but those who use it have emotions." Seng Yi asked again and Wang Xiu didn't know how to answer and he had to leave.

He Yan (何晏) and Wang Bi (王弼) used to discuss whether a sage had emotions or not, like happiness, anger, grief and joy. So the discussion on whether a sage has emotions or not became the content of metaphysical talking of the Zhengshi times of Wei Dynasty (魏正始年间). And Wang Bi's theory on whether a sage has emotion or not was better than that of He Yan, so Wang Bi's theory was welcomed by the famous scholars. A sage even stayed in the palace of emperors, and he felt he seemed to live in leisure natural world, which was agreed with the idea that a Buddhist could live in a secular world, could practise Buddhism and become a Buddha, so the idea of Wang Bi's was accepted by many monks. From this above story, we could see that Wang Xiu advocated the theory that a sage doesn't have emotions. Seng Yi had said: "Does a sage like a cool-hearted cylinder?" This question was a satire question. And he questioned Wang Xiu: "Then who is the man that uses a sage?" which showed that a sage should come into contact with objects of the world and not be affected by them. So a sage who has emotions was not affected by the others. This story also showed that the monks had fixed their eyes on the proposition of the metaphysical talking which began with the Zhengshi times of Wei Dynasty (魏正始年间).

Shishuoxinyu (《世说新语·假谲》) said :Zhi Mindu (支愨度), a monk, wanted to come cross the Yangtze River (长江). His traveling partner, a Taoist who came from the North, Zhi said: "If we spread the old theory of Buddhism, perhaps we could make a living by that." So they established the theory of "the mind is also illusionary" (心无义). Later the Taoist could not be successful in the south, but Zhi Mindu could teach this theory in south for many years. After that, there was another north man came to the south, and the Taoist said to him: "please help me to say hello to Zhi Mindu, if I did not have this theory, how could I make a living? Spreading the theory is only for making a living! If I could not do it well, I will be unworthy of Buddha."

Here the old theory of Buddhism referred to the theory that all things were non-existence, but the minds were of existence. That was the spirit and the wisdom was of existence. (旧义是空万物而不空心, 所谓“神智有是”, 是认为智慧/心常在; 而“万累斯尽”, 则是认为万物空寂。). But the new theory of Buddhism thought that the mind was illusionary spirit, which could reflect all things, and all things could be understood by perception. And he didn't say whether all things were non-existent or not. (新义则认为心是虚灵, 而能应万物, 万有随感而通。未说万有之有无。). Seng Zhao (僧肇)disagreed with the theory of "the mind is also illusionary" (心无义), he wrote a book: On Against non-existence (《不真空论》), which said: "Those who think that the mind is illusionary, do not care about all things in the world. All things are not non-existence. The gains of the theory were the calm of the spirit, the loss of the theory was that he thought all things are illusionary."(《不真空论》: “心无者, 无心于万物, 万物未尝无。此得在于神静, 而失在于已于人物虚。”)。 Yuan Kang (元康) said in his book: The Annotation on Seng Zhao's Theory (《肇论疏》): "Not knowing the nature of all things are non-existence, so it is called the loss." (不知物性是空, 故名为失。), which showed the theory that the minds of human beings were illusionary, but all things in the world were not illusionary. This idea was against the annotation on Shishuoxinyu (《世说新语》). Zhi Mindu established this theory, just because he wanted to pander the theory of metaphysics. His word showed his intention clearly. From the theory of Zhi Mindu, we could find the shadows of the effect of the thought of "Worshipping nothing"("贵无"的思想)of the metaphysical talking of the times of Zhengshi of

Wei Dynasty (魏正始年代).

In West Jin Dynasty, the famous monks were good at The Book of Zhuangzicius (《庄子》), The Book of Laozicius (《老子》) and The Book of Changing (《易经》). For example, Hui Yuan (慧远) was proficient in these three books. Shishuoxinyu (《世说新语.文学》) said:

Yin Zhongkan (殷仲堪/殷荆州) once asked Hui Yuan: "What is the entity of The Book of Changing (《易经》)?" Hui Yuan replied: "The perception is the entity of The Book of Changing (《易经》)." Yin Zhongkan asked: "When the copper mountain is collapsing in the west, and the sensitive bell rings in the east, can this phenomenon be called the perception in The Book of Changing (《易经》). Hui Yuan didn't say a word but smiled.

The words of Hui Yuan was understood by Yin Zhongkan "When the copper mountain is collapsing in the west, and the sensitive bell rings in the east", which was the perception of Hui Yuan. Liu Xiaobiao (刘孝标) quoted The Biography of Dongfang Shuo (《东方朔传》): Emperor Hanwudi (汉武帝) once asked Dongfang Shuo why the bell in front of the Weiyang palace (未央宫) rang itself. Dongfang Shuo replied: "Copper is the son of the mountain, and the mountain is the mother of copper, according to the theory of YinYangZhiQi (阴阳之气), the son and his mother can interact with each other. So if the mountain collapses, the bell will ring for itself." This story expressed the mysterious thought of the perceptions between the Mankind and the Heaven (天人感应的思想), which thought the mysterious phenomena usually forecast the changing of the social politics. And the term of "perception" of Buddhism has the same connotation with the thought of the perceptions between the Mankind and the Heaven (天人感应的思想). So Hui Yuan didn't say a word but agreed Yin Zhongkan's idea. The term of "perception" of Buddhism refers to understanding the theories of Buddhism by perception, perfect perception means perfect interaction (妙感妙应), is the understanding of Buddhists on the connotation of The Book OF Changing (《易经》).

In east Jin Dynasty, the theories of Buddhism were introduced into the metaphysical talking, the metaphysics was flourishing on the left side of Yangtze River, therefore, the academic styles between the south and the north were quite different. Shishuoxinyu (《世说新语.文学》) said that:

Chu Jiye (褚季野) said to Sun Anguo (孙安国): "The academic styles of the people in the north, are synthetic, comprehensive and boast." Sun Anguo answered: "The academic styles of the people in the south, are fresh, smooth and simple." Zhi Daolin heard the sentences and said: "The sages and the scholars at first said preposterous words. The people of Mid-China (中原), the north people who read the books seemed to see the moon from open field, and the academy of the south seemed to peep the sun from the windows."

At that time, just because the scholars went to the Yangtze River (长江), the metaphysical talking was very popular on the left side of the Yangtze River, and the theories were also introduced into the metaphysical talking. The south people focused on the fields of the theories of the academy. And in the north, there were 16 little kingdoms, which belong to five different peoples. In such situation, the metaphysical talking was not popular. So the academy of the north focused on the critical interpretation of ancient books (训诂学) and scholasticism (经术) and Buddhism paid more attention to the academy of dharma and dhyāna. (法术.禅练). It was quite different from the Buddhism in the south which paid more attention to the combination of the theories of Buddhism with the metaphysics, and focused on inner inspection and comprehension (杂糅玄言义理, 专讲内心省悟.). So there was the distinction between the north people and the south people. Zhi Daolin thought the north people who read the books seemed to see the moon from open field, and the academy of the south seemed to peep the sun from the windows. And he

thought the south people's academy was more perfect and abstruse and profound than the north people's academy, which showed he stood on the side of the south people to criticize and comment the academies between the south and the north. This also showed famous monks and famous scholars on the left side of the Yangtze River (江左) have the same interests at that time.

6.3 The Theories of Buddhism and the Languages of Metaphysics were Profound in Connotation and Interests, the Prajñā and Theories of Laozicius and Zhuangzicius were Beautiful in their Styles and Emotions.

The metaphysics of Wei and Jin Dynasty advocated the theory of "Language could not express the meaning thoroughly." (言不尽意), which thought that the meaning and the theories of metaphysics were profound, the signs of language could not express them completely, and you could understand them but you could not express them in your own language. So in debating and talking, the scholars and the famous monks at that time tried to explain the abstract meanings and the theories in the refined and simple languages. They paid more attention to enlighten people's thinking. Therefore they needed talent and debate skills. They also needed wonderful oral ability and good logic thinking ability, otherwise they could not win their debates. And beautiful and sweet words could be tools to express people's talent and their emotions. As you know, there were a lot of literature interests in The Book of Zhuangzicius (fables) (《庄子》) and The Book of Laozicius (philosophic theory poems) (哲理诗, 《老子》). The styles of translated versions usually adopted the styles of The Book of Zhuangzicius (fables) (《庄子》) and The Book of Laozicius (philosophic theory poems) (哲理诗, 《老子》), which made the metaphysical talking and metaphysical languages focus on the theories and dictions, and the styles and the emotions were all perfect. In other words, the famous scholars and the famous monks then were prominent not only in metaphysical talking but also in literature. The metaphysical talking was filled with emotions and interests, so it was not so boring. The metaphysical talking was necessary to the life of the famous scholars.

According to Shishuoxinyu (《世说新语·文学》), once Zhi Daolin went to visit Xie An (谢安). At that time, Xie Lang (谢朗), a little boy, was ill. He was so weak and could not bear hard work. Xie Long discussed with Zhi Daolin. Although it was hard and tired for him to discuss with the adult, the little boy didn't care. His mother Mrs. Wang heard behind the screen and ordered him to return, but Xie An asked him to continue. Mrs. Wang came out and said: "I am a widow and suffered a lot in my life. My son is my only hope of the whole life." She cried and carried the boy away. Xie An said to the people who sat there: "My sister-in-law's words is so excellent and persuasive, she should be written into the history books. I'd like to introduce her to the scholars in the loyal court."

Although Xie Lang was a little boy, he could discuss and debate with Zhi Daolin, a famous monk, which showed Xie Lang was premature, which might have something to do with the metaphysics and Buddhism, for both metaphysics and Buddhism focused on the power of understanding (comprehension). But discussion and debate could be exhausting, so Xie Lang's mother, Mrs. Wang was afraid of his child's sickness. Then she went to fetch the boy. This story showed that Buddhism was so popular and it was very useful to children's talents and ability. Now I'd like to tell another story, according to Shishuoxinyu (《世说新语·言语》):

Zhang Xuanzhi (张玄之) and Gu Fu (顾敷) were two grandsons of Gu Zhonghe (顾中和).

These two boys were both young and clever. Their grandfather knew them very well, but he always said that Gu Fu was a good boy. He was partial to Gu Fu and he did not like Zhang Xuanzhi. Then Zhang Xuanzhi was nine years old, and Gu Fu was seven years old. They came to a temple with their grandfather. In the temple they saw the statue of Buddha's nirvana. And some of the disciples of Buddha are crying, others are not. Gu Zhonghe asked the two boys why. Zhan Xuanzhi replied: "Those who were loved by Buddha are crying, those who were not loved by Buddha were not crying. Gu Fu answered: "No, those who can forget the secular emotions are not crying, those who can not forget the secular emotions are crying."

Liu Xiaobiao(刘孝标) had explained the story by quoting Mahāprajñāpāramitās'āstra (《大智度论》):

When Buddha died, he lied with his head towards to north. The earth was shaken, and those who were practicing Tris'ka of Buddhism (指诸三学人, 他们正在修行。) were sad and cried. But those who had proficient on Tris'ka of Buddhism (指无学之人, 他们进入修炼的最高境界) only recited the sutras, and they had known all things were not stable (无常)." This annotation showed the distinction between people who could forget the secular emotions and those who cannot forget them. The latter ones who had reached the highest level of practicing Buddhism could forget the secular emotions and didn't cry. From the story, we can know Gu Fu, a seven-year-old boy had already understood the abstract Buddhism theories. (Tris'ka (佛教三学) refers to S'tīla and Vinaya (戒律).Dhyāna (禅) and Mati (慧学)).

In East Jin Dyansty, the theories of Buddhism were introduced into metaphysical talking. For the relationship between the Cittas (conscious/feeling) (心) and the settings (境), Buddhists thought that the settings are created by Cittas (心). It denied the setting exists out of consciousness.(视境为心造, 即以“能”(心)为“所”(境), 否认境存在于心识之外.). So they emphasized the purity of the feelings (Cittas), and the effect to the setting (境)by the emotions (cittas), which is very useful to the beauty of the emotions and the styles of metaphysical talking. According to Shishuoxinyu (《世说新语.言语》):

Zhu Daoyi (竺道壹), a famous monk in east Jin Dynasty, was famous for his diction, he returned to Dongshan (东山) through Wuzhong (吴中) and from Duxia (都下). During his voyage, it was a snowy day, but it was not too cold. People asked him about the thing on the way. Zhu Daoyi said: "First I won't talk about the weather, I'd like to talk about the cold. In the outskirts of the city, it began to snow, and when I arrived in Linshan(林山), the ground had become white."

Zhu Daoyi was a famous monk of east Jin Dynasty. He was a close friend of Wang Xun (王珣) and his brother. From the above story, we could see he expressed his feelings by using the settings. He suffered a cold day and he felt the feeling of cold (惨淡). Here the word "cold" is a pun, which showed his feelings and his settings, the feeling and the setting happily blended. He also use the term Kṣana (suddenly,刹那) to express the quick changing of things. The sentence "and when I arrived in Lishan(林山), the ground had become white", which looked like to talk about the setting, actually it was talking about the feeling. The feelings included the settings, and the feelings were all settings, the setting on the contrary were all feeling, it could make people come into an artistic setting through natural scenes. He compared the hardship of the society to the natural snow scene. Therefore he could not help thinking about the setting. So Zhu Daoyi liked to use and correct dictions in order to be consistent with metaphysical talking in order to

explain the meticulous and refined parts of the theories of Buddhism in the humorous and beautiful literary styles. And this was the style of the scholars of metaphysics.

There was another story in Shishuoxinyu(《世说新语.言语》):

Zhi Daolin (支道林) arrived Changshan (长山) in Dongyang(东阳) and he said: "How flat it is." He used the setting which he saw to express his feelings. He showed the openhearted of Buddhists. It showed that if you practise Buddhism carefully, you would have a beautiful future. He affected the feelings of the other people and this could make the disciples of Buddhism worshipping him. The implications and connotations were beyond any languages.

Also according to Shishuxinyu (《世说新语.言语》):

Yu Liang (庾亮) once visited a temple and he saw a lying Buddha's statute. He said: "This man felt very tired for building the bridges and boats for the people." (此子疲于津梁). Here the bridges and the boats were also puns, which means Buddha can illuminate all things. The above quoted sentence talked about Buddha's illuminating all things, its implied meaning was the worshipping to Buddha.

At that time, Buddhists advocated that the settings were produced by Cittas, all things were the representations of Vijñāna of Cittas (当时佛家境缘心生,万形为心识所现之义.), which had become the fundamentals of the metaphysical talking.

Shishuoxinyu(《世说新语.文学》) said: "in Hao (殷浩) and Xie An (谢安) met with the other people. Xie An said to Yin Hao 'Those things which can see by one's eyes were all concrete things, can all things go into one's eyes themselves?'" ("眼往属万形,万形入眼不?")

The annotation of Liu Xiaobiao(刘孝标) on the above the sentence by quoting Satyasiddhisāstra (《成实论》): "The Vijñāna of eyes can realize (认识,了解.这种观点是唯心的) the illusionary secular world even it needn't look at the things, through non-existence and illumination, it can see Rūpu (色)- the concepts of natural phenomena. If the Vijñāna of eyes can reach and the Rūpu (色) can be gotten, there are not non-existence and illumination (空和明) between the Rūpus (色). If the eyes were put so closely towards the things, the eyes cannot see that. As you know, the Vijñāna of eyes (眼识) can realize the illusionary secular world even it needn't look at the things." According to the theory, if the eyes don't see, the things cannot be seen by the eyes, the Vijñāna of eyes can realize the illusionary secular world, from far away. (《成实论》曰: "眼识不待到而知虚尘,假空与明,故得见色。若眼到色到,色间则无空明。如眼触目,则不能见彼。当知眼识不到而知。"以如此说,则眼不往,形不入,遥属而见也。). This annotation expressed the theory of the Vijñāna of eyes can produce all things very clearly. So "the Vijñāna of eyes can realize the illusionary secular world even it needn't look at the thing." ("眼不往,形不入"). This idea also included the dialectical elements of dialectics (辩证的因素), the things can be reflected by the Vijñāna of eyes (眼识), but if there is not any thing with concrete object, the eyes cannot see the things. Xie An's question: "can all things go into one's eyes themselves?" ("万形入眼不?"), is to request the perfect answer to the problem of "the Vijñāna of eyes can realize the illusionary secular world even it needn't look at the things." ("眼不往,形不入"). This theory is the starting point of the theory of knowledge of Buddhism, which is of far-reaching significance to explain the metaphysics and to analyze the meticulous theory.

The scholars of Metaphysics advocated "Language could not express the meanings completely." (言不尽意), so in metaphysical talking, the scholars paid more attention on the

understanding of perceptions. They thought entities (本体/理源) could be beyond any languages and any phenomena. Entities could be realized by languages, it could be realized by wisdom. The cleverness of spirit was better than languages, therefore, the scholars of metaphysical talking advocated the idea of "catching the meaning and forgetting language (得意忘言). Shishuoxinyu(《世说新语.言语》) said:

"Pashirimitra (帛尸梨密多罗, 简称尸梨密) could not speak Chinese. Somebody asked why. Emperor Jianwendi (简文帝) said: "To answer the complicated by using the simple." Liu Xiaobiao (刘孝标) had quoted the biography of this person, and said that he came from Ixia (西域). He was simple and noble, but he could not speak Chinese, and people who talked with him through interpreter, but people could understand him clearly and quickly. This story showed that Pashirimitra (帛尸梨密多罗, 简称尸梨密) although he could not speak Chinese, he was proficient in both metaphysics and Buddhism. And he had the styles of metaphysical talking. So his spirit can inspire the scholars of metaphysical talking then.

At that time, the famous monks looked like the scholars of metaphysical talking. So the famous monks all indulged in emotions (任放) and broad-minded (旷达) liked the famous scholars.

Shishuoxinyu(《世说新语.言语》):

"Zhu Fashen(竺法深) sat with Emperor Jianwendi (简文帝), Liu Yin (刘尹) asked Zhu Fashen: "Why will you visit Vermilion Gates (朱门)? " Zhu Fashen replied: " For you master only see Vermilion Gates (朱门) by yourself. For me, a poor monk, I visit it as it looked like a bitter fleabane door."

Zhu Fashen's answer showed the scholars of metaphysical talking propagandized that a sage's emotions and feelings should reflect all things and he could not be weary of all things (圣人之情应物而不累于物。). Because a sage is open-minded, he treats all things calmly, so even though he goes into and out of Vermilion Gates (朱门), and he treated them as bitter fleabane doors, which was an expression of broad-minded and clear and illusionary.

Shishuoxinyu (《世说新语.排调》):

Kang Shengyuan(康生渊) was a man with deep eyes and high nose. And Prime Minister Wang Dao(王导) often made a joke with Kang Shenyuan's appearance. And Kang said: "The nose is the mountain of the face, and the eyes are the deep pools of the face. If the mountain is not so high, it cannot be intelligent (灵). If the deep pools are not so deep, they cannot be clear (清). Here the terms of "intelligence" (灵) and "clearness"(清) certainly included the implication of Buddhism. Kang Shengyuan's answers to Wang Dao's words seemed as if he saw himself as a famous scholars of metaphysical talking. He thought he was clear and intelligent.

Shishuoxinyu (《世说新语.言语》):

Zhi Daolin (支道林) often fed several horses. Someone said it was not so good for a monk to feed horses. Zhi Daolin said: "I only like the horses' beautiful spirit." ("贫道只重其神俊"). The people of Wei and Jin Dynasty focused on the spirits of people when they valued and recommended the people. The highest level's value was "the optimistic manner and the beautiful spirit". The beautiful spirit didn't mean the talent and wisdom but referred to the broad-minded, unconstrained, going beyond the secular world and unrestrained (旷达.奔逸.超凡脱俗.无拘无束), which were all the manners and styles of the famous scholars at that time. Zhi Daolin liked the beautiful spirit of horses, which showed his wonderful interests in appreciated ability. Zhi Daolin also liked to feed cranes (鹤), and to feed cranes and horses were the interests of the famous scholars then, and to feed cranes was connected with living in seclusion. Zhi Daolin fed cranes and take off the feather of the cranes in order not to let them fly, but when he found the

cranes were so sad as their feather had been taken off, he realized that the cranes' ideal were to fly in the blue high sky, and the cranes could not be pets of mankind's. Finally, when his cranes grew new feather, he freed all the cranes of into the sky. He hoped the cranes to fly into the sky, which also expressed his own ideal to fly into the sky.

Zhi Daolin thought that sages felt satisfactions, their emotions and feelings could not easily be moved, and they changed their emotions and feelings with the changing of perceptions, he can deal with all changing with the unchanging. So he couldn't live in seclusion like Chao Fu (巢父) and Xu You (许由), and even built a house on the tree like a bird, and enjoyed suffers as happiness. He was a Sramana (monk) and actually he was a leader of metaphysical talking. He was a Buddhist and in fact he belonged to the class of famous scholars, he lived a life of the class of the famous scholars, but he advocated he could visit the Vermilion Gates like to visit the bitter fleabane doors. At that stage, most famous monks who lived in seclusion like him.

During the Wei and Jin Dynasties, the famous monks made friends with the famous scholars, and simultaneously, the theories of Buddhism was introduced into the metaphysical talking, the unity of the metaphysics and Buddhism, which enforced the contradictions between the theories of Confucius and the thoughts of Buddhism and metaphysics.

Shishuoxinyu (《世说新语·轻诋》) said:

Wang Tanzhi (王坦之) and Zhi Daolin (支道林) were two close friends, but they could not agree with each other in academy. Wang Tanzhi wrote a book On Sramanas Could not Belong To Famous Scholars Class (《论沙门不得为高士论》). In this book he said: "The famous scholars must indulge his emotions and they always feel comfortable, although sramanas lived out of secular society, they were fettered by the religion of Buddhism, it could not be said they were content with their emotions and feelings." ("高士必在于纵心调畅, 沙门虽云俗外, 反更束于教, 非情性所自得之谓。")

Wang Tanzhi and Zhi Daolin could not agree with each other, because Wang believed in the theories of Confucius and he was against metaphysics. He once wrote a book On Abolishing The Book of Zhuangzicius (《废庄论》). Zhi Daolin believed in Buddhism and metaphysics, he liked to study The Book Of Zhuangzi (《庄子》). Wang Tanzhi's book : On Abolishing The Book of Zhuangzicius (《废庄论》) showed that at that stage, the famous monks made friends with the famous scholars, and the famous were worshiped as famous scholars, which had become a social trend. Wang Tanzhi ideas were a satire to famous monks, he didn't treat famous monks as famous scholars. At the same time, Zhi Daolin was against Wang Tanzhi's ideas of the theories of Confucius. Wang Tanzhi said Zhi Daolin was sophistry(诡辩), and he disagreed with the theories of Buddhism and Metaphysics which he used in his metaphysical talking. Simultaneously, Zhi Daolin mocked Wang Tanzhi was a secular scholar who believed in the theories of Confucius, and toed the line of the books of Confucius. Seen from this thing, we can see that although Zhi Daolin and Wang Tanzhi were good friends, they are against each other in theories. They satirized each other and their dictions in debating were fierce and just like the water and fire would not mix.

The monks were at first the people who lived out of the secular society, and at that stage, famous monks recited sutras of Buddhism. They also read the books of secular society, they treated prajnology (般若学) as the brother of the Book of Laozicius (《老子》) and the Book of Zhuanzicius (《庄子》), their academy united the theories of Buddhism and the theories of Metaphysics. They went into temples and became monks, but they escaped the secular society, they made friends with the famous scholars and they praised each other. And the famous scholars also made friends with the famous monks, and spread the dharma of Buddhism. They praised

metaphysical talking very highly in order to maintain the order of the society and kept east Jin Dynasty to stay on the left side of Yangtze River (偏安江左). Therefore, the situations of which the famous monks made friends with the famous scholars was very prosperous, which advanced the development of the metaphysical talking, in academic field, Buddhism and metaphysics complemented each other and brought out the best in each other (相得益彰) and Buddhism and metaphysics flourished and developed very quickly, which was the dominant characteristics of the history of academy at that times.

Chapter Seven

Sui and Tang Dynasties' Buddhist Sutras' Translation and its Effect

7. Sui and Tang Dynasty's Buddhist Sutras' Translation

7.1 The Religious Policy and Religious Sects in Tang Dynasty

During Sui and Tang Dynasty, the central governments adopted the policy, which gave the three religions the equal positions. These three religions were Confucianism, Taoism and Buddhism. Buddhism came into a prosperous times, the number of the monks and nuns was so many that there were a lot of monks and nuns who didn't get the permissions of the central government. The economy of temples had many preferential rights, and which developed the economy of temples. The translations of Buddhism sutras had become the business of the central governments. In Tang Dynasty, many sutras translators came into being, such as Xuan Zang, Yi Jing and Bu Kong. The theories of Buddhism at that time had changed from dependence on translated versions first to establish their own theory systems with Chinese characteristics, and the rules and courtesy had been established in order to adapt Chinese situations. Many religious sects were built, the most famous ones were: Tiantai sect (天台宗). Sanlun sect (三论宗). Faxiang sect (法相宗). Huayan sect (华严宗). Chan sect (禅宗). The Rule sect (律宗). The Mysterious Sect (See Zhen Lixin, 1998:2-3) and The Three Levels sect (三阶教). (Huang Xia'nian, 2000:41-43) These sects all had Chinese characteristics and later they were spread to our neighborhood countries, such as Japan, Korea and Viet Nam and some other countries. The common people believed in Buddhism, some theories and sects of Buddhism were accepted by all citizens. Buddhism thoughts and theories had affected Chinese philosophy, morality, literature, arts and many other fields.

7.2 Hetuvidyā (因明)

Hetuvidyā (causeology) was one of the "Five Knowledges" / Pañcavidyā (五明) of ancient India logic. (Shen Jianying 1985:1) It is the knowledge or wisdom of reasoning. It studies reasoning and proofs. It was a logic system, which was made by Buddhists. It also studies the theory of knowledge. Hetuvidyā studies the relationship of topic / Siddhānta (宗). cause/Hetu (因). analogy/Udāharana (喻) and then draws a conclusion. Among these three aspects, the most important one is cause/Hetu. Hetuvidyā is equal to logic, but it is not equal to logic completely. It consists of logic and knowledge of knowing. In its logical part, it studies the general rules and the logic mistakes or errors, which occur generally. The logic rules talk about the three aspects :

topic /Siddhānta (宗) cause/Hetu (因) analogy/Udāharana (喻) and their logic relationship, which focused on Trairūpya (因三相), the nine-sentences Hetu (九句因), Upanaya (合) and Vyatireka (离) and so on. The study of logic errors were also called errorology (过失论). The errorology studied the errors of topic /Siddhānta (9 kinds) (宗九过), the errors of cause/Hetu (14 kinds) (因十四过) and the errors of analogy/Udāharana (10 kinds) (喻十过). (Later Dharmakīrti /法称 made some changes for the kinds of errors.) In the part of the theory of knowledge it studies intuition/Pratyakṣapramāna (现量) and reasoning/Anumānapramāna (比量). The function of Hetuvidyā is "Checking the rightness and wrongness, studying the true or false." ("考定正邪, 研核真假"). (Shen Jianying, 1985: The Preface Written By Su Yuan Lei on page 1)

During 3-4th century, the theories of Hetuvidyā were collected into one book: The Sutras of Nyāya (《正理经》). The Hetuvidyā of that stage was called ancient Hetuvidyā. Nāgārjuna (龙树) of Mādhyamika (中观学派, 大乘空宗) denied the theories of Nyāya (正理派). But Yogācāra (瑜伽行派) absorbed and developed ancient Hetuvidyā in order to debate with their academic enemies and spread their own theories. By the 5-6th century, Dinnāga (陈那) did a great deal reformation and developed new Hetuvidyā. He corrected the course of reasoning. He changed Penti-Branches Methodology (五支法) into Tri-Branches Methodology (三支法). In 10th century Dharmakīrti (法称) made a new development of Hetuvidyā. He used the theory of measurement (pramāna) (量论) in debate. (Shen Jianying, 1985:10)

Of course, before Tang Dynasty, Hetuvidyā had been to China. For example, Tan Wuchen (昙无讖) translated Mahāprīnirvāṇasūtra. From then till now, 1500 years has passed. In 472, Ji Jiaye (吉迦夜) and Tan Yaoliuzhi (昙曜流支) translated Upāyacittasāstra (《方便心论》). In 541, Pi Muzhixian (毗目智仙) and Qu Tanliuzhi (瞿昙流支) translated Huizhenlun (《回诤论》), later in 550, Pramārtha/Kulanātha (真谛) translated Tathāgatasāstra (《如实论》). The three above sutras belonged to ancient Hetuvidyā. These translated versions of Buddhism sutras had made much effect on the academic fields on that stage. For example, when our Chinese famous classic literary critic Liu Xie (刘勰) was a very young boy, Upāyacittasāstra (《方便心论》) was introduced to China firstly. After that he baptized to Buddhism and became a monk whose religious name was Fa Hui (法慧). It was believed that he must have read and been affected by this sutra. His critic works Wenxindiaolong (《文心雕龙》) was good at perfect analysis and thoughtful thinking, which expressed his logic accomplishment. But at that time, the theory of Hetuvidyā had not been introduced systematically, people could know little knowledge about Hetuvidyā and so they could not develop the theory of Hetuvidyā. In the north and south Dynasties, the theories of Hetuvidyā were first introduced into China. By Tang Dynasty, Hetuvidyā was very popular. (Du Jiwen and Huang Mingxin, 2001: Hetuvidyā) (Shen Jianying, 1985:18)

Xuan Zang (玄奘), the famous scholar of Buddhism and translator in Tang Dynasty of China translated these three books: 1. Nyāyapravesasāstra (《因明入正理论》) 2. Karatalaratna (《大乘掌珍论》) 3. Nyāyadvārasāstra (《因明正理门论》), Xuan Zang (玄奘) spread Dinnāga's new Hetuvidyā (新因明). (Shen Jianying and ect, 2001:63-66), Xuan Zang's students also explained and studied Hetuvidyā (因明), new Hetuvidyā (新因明) was also introduced into Japan and Korea by the monks who came from these countries, such as Yuan Ce (圆测). Sun Jing (顺憬). Dao Zhao (道昭) and Zhi Tong (智通). (Shen Jianying and ect, 2001:70-71) (After the end of Yuan Dynasty, the study of Hetuvidyā died in China, the books of Hetuvidyā had been lost. And until 20 century it revived again.)

Hetuvidyā of ancient India found its origin from the methodology of debate. India is a

country with an ancient civilization. And from the ancient time, there were a lot of religion philosophical schools. These schools often quarreled with each other for their ideas; they often pointed out the others' errors and mistakes in order to prove their ideas' correctness. During the course of debate, it formed a set of forms of reasoning. Among these schools, one of the most important is Nyāya (正理派). The Sutras of Nyāya (《正理经》) studied Hetuvidya systematically. It built a set of systematic Hetuvidyā theory, which is the earliest summary book on ancient India logic. Its focus was on Penti-Branches Methodology (五支法). Penti-Branches Methodology (五支法) consisted five branches :topic/Siddhānta (宗) cause/Hetu (因) analogy/ Udāharana (喻) appendix/Upanaya (合) and conclusion/Nigamana (结). Nyāya (正理派) thought that the whole logic course should contain the above five branches. Their theory are called ancient Hetuvidya (古因明), distinguished from the new Hetuvidyā (新因明), which is given by Dinnāga (陈那) and Dharmakīrti (法称).

注:

- ①Dinnāga, 陈那, 约 4-5 世纪, 他是印度逻辑史上最为重要的人物, 他在《正理经》和《如实论》的基础上大胆改革, 创立了逻辑系统, 故被誉为“中古逻辑之父”。
- ②Dharmakīrti, 法称, 他被后世认为是陈那之后最重要的佛教逻辑学家。

The Outline Of Hetuvidyā 因明学纲目 (Shen Jianying 1985:2)

Both in ancient Hetuvidyā and new Hetuvidyā, there were some important terms, which were very important to Hetuvidyā. They are the Tenable (能立), the Untenable (能破 paradox), the Intuition (Pratyakṣapramāṇa 现量) and the Reasoning/Anumānapramāṇa (比量). According to the first Gāthā (初偈, 初颂) of Nyāyapravesatārakasāstra 《因明入正理论》, it was written by Sankarasvāmin (商羯罗主):

The only function of the Tenable and the Untenable and their pseudo parts (the Pseudo-Tenable and the Pseudo-Untenable) were to make the other people understand; the only function of the Intuition (Pratyakṣapramāṇa 现量) and the Reasoning/Pratyakṣapramāṇa (比量) and their pseudo parts (the Pseudo-Pratyakṣapramāṇa and the Pratyakṣapramāṇa) were to make one's own to be understood, which was the most important idea of all discussion. (能立与能破, 及似唯悟; 现量与比量, 及似唯自悟。如是总摄诸论要义。)

This passage summarized the whole content of Hetuvidyā.

7.3 The Difference between Ancient Hetuvidyā and New Hetuvidyā

According to the history of Hetuvidyā, the history of Hetuvidyā can be divided into two stages: the ancient Hetuvidyā (before Vasubandhu, 世亲) and the new Hetuvidyā (after Dinnāga, 陈那). What were the differences between the ancient Hetuvidyā and the new Hetuvidyā? The most important characteristics were: Firstly the Penti-Branches Method of Reasoning changed into by the Tri-Branches Methods of Reasoning; Secondly, the reexplanation of the two terms: the Tenable and the Untenable (能立和能破). Of course, there were a lot of differences between the two stages, such as the distinction of topic/Siddhānta (宗) and its constitutions, the adoption of Trairūpya (因三相) to replace the Nine-Setences Hetu (九句因) and the use of Upanaya (合) and Vyatireka (离) and some other terms. Now I'd like to compare the advantages and disadvantages between the Penti-Branches Method of Reasoning (五支法) and the Tri-Branches Methods of Reasoning.

7.3.1 In the Penti-Branches Method of Reasoning (五支法), there are five propositions:

topic /Siddhānta (宗), cause/Hetu (因), analogy/Udāharāṇa (喻), Upanaya (合), Nigarmana (结). Siddhānta (宗) is the topic. Hetu is the cause and reasons. The Udāharāṇa (喻) is the example and comparison. Upanaya (合) is the concrete use of the former three terms. Nigarmana (结) is the conclusion. Among these terms, the most important three terms are the first three terms. And the Nigarmana (结) is the repetition of Siddhānta (宗). Upanaya (合) has been included by Udāharāṇa (喻). So Dinnāga (陈那) made some changes----- he established the Tri-Branches Methods of Reasoning (三支法), which was a new mode of Hetuvidyā. (Du Jiwen and Huang Mingxin, 2001: Hetuvidyā)

Dinnāga (陈那) simplified the ancient Hetuvidyā by cutting out the superfluous. He deleted Upanaya (合) and Nigarmana (结), then re-explained Udāharāṇa (喻). In the ancient Hetuvidyā Udāharāṇa (喻) was not important. It consists of examples and comparison. But in new Hetuvidyā, the position of Udāharāṇa (喻) had been raised. (Shen Jianying, 1985:29) So Udāharāṇa became an example which could explain the relationship between causes and effects. Udāharāṇa is something like the primary pretext of Aristotle's classic logic. The changing of new Hetuvidyā was an important reformation with significance, which made the forms of reasoning become more mature and more perfect and compatible with the course of logic of mankind's thoughts.

7.3.2. What is Hetuvidyā?

Hetuvidyā is a subject, which takes the logic reasoning as its research subject. What the logic reasoning wants to do is to establish propositions, Hetuvidyā, "the Established". And if you want to establish a proposition, you need some reasons and causes, which were called "the Tenable". This distinction was advocated by the new Hetuvidyā after Dinnāga (陈那) and it was quite right and reasonable. But in the ancient Hetuvidyā the distinction was not completely the same, and the topic /Siddhānta (宗) was included into the Tenable (能立), and other two terms: the Self-Nature (自性) and the Distinguished (差别) to be used to replace the Established (所立). The Self-Nature (自性) refers to the Theme of the proposition and the Distinguished (差别) refers to the Rheme of the proposition. What are the components of the ancient Hetuvidyā? There were several ideas: according to Aryavācāprakaraṇasāstra (Book 15) (《显扬圣教论》) and Yogācārabhūmisāstra (Book 11) (《瑜伽师地论》) there are eight kinds of the Tenable (能立): Establishing the topic (立宗), Distinguishing the Hetu (辩因), Giving comparison (引喻), the Same kinds (同类), the Different kinds (异同), Intuition/Pratyakṣapramāṇa (现量) and Reasoning/Anumānapramāṇa (比量) and Agamapramāṇa (圣教量). And according to Sthiramati's (安慧, 475-555) The Miscellaneous Collection Of Abhidharmasāstra (《阿毗达磨杂集论》), the eight kinds of the Tenable (能立) are topic /Siddhānta (宗). cause/Hetu (因). analogy/Udāharāṇa (喻). Upanaya (合). Nigarmana (结). Intuition/Pratyakṣapramāṇa (现量). Reasoning/Anumānapramāṇa (比量) and Agamapramāṇa (圣教量).

7.4 Two Sets of Concepts

7.4.1 The Affirmational Explaining (表诠) and The Denied Explaining (遮诠); (2). The Whole (全分) and The Partial (一分). (Shen Jianying, 1996:44-50)

“遮诠”和“表诠”are two terms of Hetuvidyā, which were fabricated by the Fa Xiang sect (法相宗). What are the meanings of these two terms? According to the book Zongjinglu (Book

34) (《宗镜录》) written by Yan Shou (延寿) of Song Dynasty, “遮” refers to eliminating the nature which is contradicted with the Theme of Siddhānta (主词), which is equal to Negation of logic and the “异” of Chinese Nameology (名学) and “表” refers to showing the nature of the Theme of Siddhānta (主词), which is equal to Affirmation of logic and the “同” of Chinese nameology (名学). For example, for water, if we say it is not dry, we deny it. But if we say it was wet, we affirm it.

The Affirmational Explaining (表诠) and The Denied Explaining (遮诠) of Hetuvidyā are two terms which are equal to the natures of the Affirmation and the Negation (肯定和否定) of logic, but the functions of these two sets of terms are quite different. The function of the Affirmational Explaining (表诠) is the same as the function of Negation, but the function of The Denied Explaining (遮诠) is of the function of Affirmation and Negation at the same time, (遮诠的功能既是肯定的又包含否定的功能) for example, the proposition: The sound is unstable, (声是无常, 佛经中的例子) which affirms the unstable nature and at the same time it denies the stable nature of the sound. From this viewpoint, we can understand that the Affirmational Explaining (表诠) is the same as the Affirmation of logic. However, the dennotations of Rhemes (谓词) in Siddhānta (宗) are much larger than that of the Themes (主词). And in logic the dennotations of the Themes and that of the Rheme are quite the same.

In other word, the Affirmational Explaining (表诠) is equal to the Affirmation of logic, but in Hetuvidyā the function of the Affirmational Explaining has the connotation of Negation, that is, “having both the functions of Affirmation and Negation” (“亦遮亦表”); The Denied Explaining (遮诠) is equal to Negation of logic, its function is simple, that is, it is “having the function of Negation but not the function of Affirmation” (“唯遮不表”).

The Affirmational Explaining (表诠) and The Denied Explaining (遮诠) are on the quality of the affirmation (肯定), which were not mentioned in Hetuvidyā, but had been studied by classic logic and Chinese Nameology. Therefore, in Hetuvidyā, the Whole (全分) and the Partial (一分) had been seen as the whole affirmation (全称判断) and the partial affirmation (特称判断) by some scholars, such as Chen Wangdao's (陈望道); Hetuvidyā and Shicun (石村) in Yinminshuyao (《因明述要》, 1981). But that was a serious misunderstanding.

7.4.2 In Hetuvidyā, the Whole (全分) and the Partial (一分) seemed to refer to the whole meaning and the partial meaning in their literal meaning. But true meaning of them was the whole agreement or partial agreement for the debators and their enemies, and they did not reflect the quantity of the things, which were expressed by the propositions.

We may see them from the point of view of the positions of measurements in classic logic. The measurements in classic logic refer to how much distribution the Themes (subjects) has, so the signs of measurements are all connected with the Theme of the propositions in classic logic, but the Whole and the Partial in Hetuvidyā, are quite different, they don't refer to the distribution of the Theme of the propositions, they can also be used to refer to the Whole and the Partial agreements in the Rhemes (predicators) of propositions.

Therefore, in Hetuvidyā, the Whole and the Partial are not equal to the concepts of measurements in classic logic; the Whole and the Partial refer to the attitudes of the debators and their enemies to the causes/Hetus of Siddhānta (宗). And the whole affirmation (全称判断) and the partial affirmation (特称判断) refer to whether the Themes of propositions are distributions or not. So it is not right to regard the Whole and the Partial as the whole affirmation (全称判断) and the partial affirmation (特称判断).

7.4.3 Some Concepts Of Hetuvidyā On Argument Errors

In Hetuvidyā, the debators paid more attention to the errors and mistakes in the course of

debate. In ancient India, the scholars of Hetuvidyā put forward many kinds of errors in the course of debate. Now I would like to talk about the thirty three errors which were put forward in Nyāyapravesatārakasāstra 《因明入正理论》，which was written by Sankarasvāmin (商羯罗主) .

The nine kinds of errors of Siddhānta (宗) :

Prasiddhasambandha 相符极成. Aprasiddhaobhaya 俱不极成. Aprasiddhaviśeṣaṇa 能别不极成. Aprasiddhaviśeṣya 所别不极成. Agamaviruddha 自教相违. Svavacanaviruddha 自语相违. Anumānaviruddha 比量相违. Pratyakṣaviruddha 现量相违. Lokaviruddha 世间相违.

The fourteen kinds of errors of Hetu (因) :

四不成: Ubhayāsiddha 两俱不成. Anayatarāsiddha 随一不成. Samdigdhāsiddha 犹豫不成. Asrayāsiddha 所依不成.

六不定: Sādhāraṇa 共不定. Asādhāraṇa 不共不定. Sapakṣaikadesavṛttivipakṣāpī 同品一分转异品遍转. Vipakṣaikade'savṛttisipakṣavyāpī 异品一分转同品遍转. Ubhayapakṣaikadesavṛtti 俱品一分转. Viruddhāvyaḥicāri 相违决定.

四相违: Dharmasvarūpaviparītasādhana 法自相相违. Dharmaviśeṣaviparītasādhana 法差别相违. Dharmasvarūpaviparītasādhana 有法自相相违. Dharmaviśeṣaviparītasādhana 有法差别相违.

The ten kinds of errors of Udāharana (喻) :

Sāghanadharmāsiddha 能立不成. Sādhayadharmāsiddha 所立不成. Ubhayāsiddha 俱不成. Anāvaya 无合. Viparītānvaya 倒合. Sādhayadharmāvyāvṛtta 所立不遣. Sāghanadharmāvyāvṛtta 能立不遣. Ubhayāvyāvṛtta 俱不遣. Avyātireka 不离. Viparītavyātireka 倒离. (Shen Jianying, 1996, Contents: P2-3)

Chapter Eight

Buddhist Sutra's Translation and Chinese Literary Thoughts

8. The Outline

Many factors determined the changing of literary thoughts, such as whether they were preferred and advocated by the ruling class, the theories or practical experiences of the figures and leaders of the literary fields, which could affect the styles and customs of literature of that time. There are two other important factors as well: one is that the changes in the literary creation is made by the changes in social thought trends, which are sooner or later used to direct the creation of literature; the other one is the effect of ideology, for example, the development in political, religious and academic fields and so on can affect the production of literary ideas. The latter aspect is a prominent characteristic in the history of Chinese literary thoughts. In Chinese history, there was a long period when China was a centralized state power. The political unity

also required the unity of thoughts, the changing of ideology was also unanimous. During Han Dynasty, literary ideas changed, and only the Confucianism (儒家学说, 儒家思想, 儒教) was respected by government, and in this situation, the literary idea focused on Taoism and reflected aspirations and ideas, which was appendage of classical works. The Confucian school of idealist philosophy of Song and Ming Dynasties, had provided theoretical basis for literary thought at the age. After Buddhism had been introduced to China, it influenced Chinese ideology and brought many new contents and affected the literary thoughts as well.

In Chinese history, before Wei and Jin Dynasties, there was no independent literary idea. Literature was generally included in the whole literary and academic endeavor. Wei and Jin Dynasties were an age of literary self-consciousness. After that, the theories of literature developed an independent discipline step by step. Simultaneously, it was also a stage in which many Buddhism sutras were translated and introduced and Buddhism was also in a rapid development. The major distinctions between Buddhism theories and Chinese classical academy, unique in their contributions, was the theory of the nature of citta (心性理论), that is the spiritual and mental theories. These theories were also an important research effort or issue of literary thoughts, therefore, these theories of literature, which were established and developed, found their accordances and loanings from Buddhism.

There was a course for the effect of Buddhism, on Chinese literary thought. Generally speaking, during the Six Dynasties of Chinese history, it was a stage of which Buddhism to be accepted, absorbed and digested. Some basic ideas were also accepted by field of Chinese literary theories, which had prompted the changing of Chinese humanist literary ideas. In other words, Chinese had put forward many new ideas on literary creation by adopting the methodology, the theory of knowledge and the idea on the Universe. Although these theoretical expressions were obscure and vague and unsystematical, their significances were very great. From Tang Dynasty to Song Dynasty and later on, Chinese Buddhism thoughts became maturer and developed quickly. Some scholars and writer elaborated the literary theories consciously by using the theories of Buddhism.

8.1 The Buddhism Semantics's Translation in The Six Dynasties and the New Concepts of Literary Creation

Since Wei and Jin Dynasty, Buddhism sutras were translated into China on an enormous scale, and established Buddhism theories in China. These theories generally were called semantics. The Buddhism semantics was fused with Chinese classical academy and thoughts, with changed Chinese ideology. At the same time, because of the effects of Buddhism religious ideas, the new changes in literary creations also were summarized and mixed with literary theories. Therefore, the theories and ideas must also be reflected deeply in the literary thoughts. For example, the great literary theorist and stylist Liu Xie (刘勰) was a Buddhism believer.

Just because the stage of the Six Dynasties was a stage of Chinese literary theories in which literary theories changed from the bud to the establishment, and at that time, Buddhism thoughts were digested and understood by Chinese and absorbed in classical academy, so the effect of Buddhism semantics on literature was not direct. Many of them were the changes in philosophical thoughts indirectly involved the concepts of literature; the written words were

partial and unimportant as well. But many issues had involved the fundamental problems of the literature. The significance of them was very deep. Now I'd like to explain in several aspects.

8.1.1 The problem of reality:

What is reality? What is the reality which literature should reflect? This problem is a fundamental problem of literary theories. Chinese tradition paid more attention to reality, politics and ethnics. What is reflected in literature is "moved by objects", which formed a literary ideology which was with the color of utilitarianism.

In Han Dynasty, from Si Maqian (司马迁), Yang Xiong (扬雄), Ban Gu (班固) to Wang Chong (王充), Zhang Heng (张衡) and Huan Tan (桓谭), all these authors emphasized "recording the reality", "proving reality" and "honesty". And they were all against "adding new things to reality" (《扬子法言·吾子》), "coining untrue articles" (《论衡·对作》) and so on. This dominant literary ideology was built on the foundation of simple materialism with great significance; but its view on the literary creation was original and metaphysical. Because this kind of literary creative ideology could not reflect the generality and uniqueness of literature, and could not distinguish the difference between the life reality and the artistic reality, which showed that the literary theories at that time was still in the stage of the bud.

Taoism and metaphysics of Wei and Jin Dynasties developed the thought of ontology, which could separate "the basic and the unbasic" from "existence and non-existence". What they tried to express was the basic ultimate "reality" of the universe, these problems were probed by these schools involved a set of philosophical categories such as the phenomena and the natures, the concrete and absolute, the general and the special and so on, which was a great progress of dialectal thoughts, so it can provide some accordance and leanings for us to realize the reality on literature. But metaphysics after all is an idealism system, which separated the real world with the concepts such as "non-existence" and "existence", which are absolute and obscure and therefore denied the importance of social experience. So metaphysical theories were against the literary theories. But the prajnaology of Chinese Buddhism borrowed the thought of ontology, which put forward some intermediate view, such as "real non-existence" and "pseudo-existence", which was a more dialectical view on reality, which could be used to observe and analyse literary phenomena and understand the nature and the characteristics of literature deeply. Buddhism sought a kind of awareness, that is, becoming aware of the reality concealed behind all the phenomena and things. It was called the true phenomena of all dharmas in The Sutra of Fahua.

According to the Great Vehicle's Buddhism, the true reality phenomena are non-existence. Although there are thousands of words in The Sutra Of Prajnaology, these words are all about the non-existence nature of Dharmas. But the concept of non-existence in The Sutra Of Prajnaology is quite different from the concept of non-existence of entities. According to Prajnaology, all things are changeable and unstable and don't have their own unique nature, because they are made by some causes and reasons. So this idea denies the non-existence of entities, which can exist out of phenomena. The intermediated schools of Buddhism whose representative was Nāgārjuna (龙树) united non-existence and existence and put forward an intermediate idea of Buddhism, this idea was reflected collectively Tri-Yes Gāthā (三是偈):

All things are created by Dharmas, we can say that is non-existence. It is also a false name, which is the true meaning of intermediate schools.

(. Mādhayamikasātra 《中论·观四谛品》)

According to the intermediate idea, phenomena are the reality of "real non-existence", the intermediate idea of absolute truth is the unity of non-existence and existence. This kind of reality had the characteristics of dialectal color. At first, Chinese early stage of prajnaology

explained the non-existence ideology by using metaphysical idea. It generally regarded the concept of non-existence as the metaphysical concepts of nothing. Seng Zhao (僧肇) understood the mediated idea of Buddhism very deeply and very well, and he also inherited the thought of entities of Chinese tradition. He put forward "just because it is not true, so it is non-existence." In his article On Not Really Non-existence, in which he explained the connotations of the concept of non-existence.

With the effect of the non-existence ideology, writers of Six Dynasties established a new reality ideology. For example, Sun Chuo (孙绰) tried to get rid of the fetters of the secular religions and looked for a true reality. The famous scholar and monk Zhi Dun (支遁) advocated to reflect the reality out of the inner world (身外之真) in his poems. His poems mixed the Dhyāna and metaphysics. He tried to portrait far-reached situation, which kept aloof the concrete objects. What Seng Zhao and Zhi Dun wanted to seek is quite obviously different from the reality ideology of Chinese tradition.

What we should focus is the situations of meaning, which were expressed in Tao Yuanming's (陶渊明) literary creation. He was good at representing well understanding of life in the daily idyllic life. His later half lived in Pengze area and Xuanyang area, where was not far from Mount Lushan (庐山) in which the Buddhism monks group established by Hui Yuan (慧远). Although he might be disagreed with the thought of Buddhism, we could find the Buddhism burnt marks unavoidably in Tao Yuanming's pastoral poems. He tried his hard to reflect the reality of universe and human lives. What he sought was obviously not the generalization of reality of real life. It was the far-reaching situations of spirit, which surpassed the common daily life, which was connected with the ambitions of Buddhism and metaphysics. This kind of tendency of literary creation was also represented in Xie Lingyun's poems on natural scenery, such as mountains and lakes. The creativity of poems of Tao Yuanming's and Xie Lingyun's represented in the nature of reality. What they described was not the real fields and mountains and lakes, what they focused on was inner feelings and emotions, which could not easily be expressed by scenery's description.

Generally speaking, Liu Xie's (刘勰) literary ideology was of Confucianism from the tendency of thoughts, but his theory of knowledge and methodology may be obviously effected by Buddhism. His works Wenxindiaolong (《文心雕龙》) was about stylistics, in which he adopted many Buddhism words and concepts. His theory of knowledge had something to do with Buddhism theories, for example, his realization on reality. He said that in his book On Speech (《论说》):

Song Dai and Guo Xiang were proficient in the distinction of Gods; Yi Fu and Fei Wei debated whether it was existence or was not non-existence, they were all very famous at that time, and they should be remembered by posterity. Yet those who advocated the existence focused on the objects and functions and those who advocated non-existence insisted on loneliness and desertedness.

The above paragraph was on stylistics, but it could also express his view on ontology. Liu Xie' thought that in the metaphysics, the school of Preferring Existence paid more attention on the objects and functions, the school of Original Non-existence paid more attention on the loneliness and desertedness. These two schools were all partial. The truth is grasped by Buddhism school of Prajnaology non-existence ideology. This idea was the same as the ideas on his papers On Extinguish Klesa (《灭惑论》), such as "the sunshine of metaphysical wisdoms" and "the true situation of wonderful dharmas"(《弘明集》卷八). His book Wenxindiaolong also discussed and distinguished the true and the false. He emphasized that "Learning should also be

on the reality”(《文心雕龙.体性》), “simple but telling the truth”(《文心雕龙.情采》), “Creating diction can be used to compare with the reality”(《文心雕龙.夸饰》). The reality, which was talked by Liu Xie, was the reality which went beyond the concrete objects. These ideas were against the ideas of Wang Chong’s book *On The Stable* (《论衡》): Adding The Art and Adding The Discourse.

The changing of the view on the reality ideology of literary thoughts in Six Dynasties first reflected the development of the literary practices. At that time, literature had separated academy and culture and become an independent disciple. Literature reflects the life through its own unique artistic generality, what it represents is artistic reality, which is quite different from the life reality. When the phenomenon improved theories, the people at that time adopted the reality ideology of Buddhism. And the artistic reality should be the typical generalization of experiential practices, but Buddhism sought the illusionary truth, which exists out of reality, these two things are very different. But they are the same in the logic of realization. That is, they all tried to seek the natures though surpassing the phenomena. At that time, the stylists used the sameness of these two things, they borrowed the reality ideology of Buddhism to discuss the problems of literary creation. This meant that there was a negative tendency, which caused literature to separate the reality and the life. But it took the literary creation a further step. Because the way out of literary creation was established to describe and represent the most natural reality on the foundations of the higher artistic generalization. (Sun Changwu, 1988:325-330)

8.1.2 The Problem On The Nature Of Citta 关于“心性”的问题

The problem on the nature of citta is the kernel problem of the semantics of Buddhism. The discussion on the nature of citta was better than Chinese traditional academy, and their ideas between them were quite different. So He Shangzhi replied Emperor Songwendi:

Fa Tai and Xie Lingyu usually mentioned that for the six classical scholar’s book, they were made for helping the secular people. One should seek the truth of spirit. How cannot we use the Buddhism sutras as guides? (《弘明集》卷十一)

Those who believed in Buddhism thought that the most fundamental thing was to control the citta (the state of spirit). And the activities of literary creation, was the spiritual creation with strong subjective flavor. And the literary theories might involve the theory of citta. The ideology of the nature of citta of Buddhism was ideal, but it still had some dialectical factors. This ideology was introduced to China and was digested and developed, and at last promoted the discussion on the nature of citta on the literary theories.

In other words, there were two aspects of differences between the new loaned Buddhism theories of the nature of citta and Chinese traditional theories of the nature of citta. One was when Buddhists talk about citta, they were not only admitted its thought functions, but also its creative functions, such as the ideology of all things in the three worlds(佛教所讲的三界) are made by citta (spirit). Second, Buddhism focused on the unity of citta, Buddha and living things. Buddhism advocated that all things with emotions have the nature of Buddha. You can become a Buddha by instant understanding and perception. Buddhism emphasizes personal inner-world introspection. Chinese early Dhyāna ideology paid more attention to objective introspection. Chinese traditional artistic ideology was established on the basis of simple theory of reflection, which therefore advocated “moved by feeling things” and ignored the functions of the objective creation. On the other hand, “talking about one’s ambitions” referred to express the ambitions of the saint, which symbolize the ideology of the Group, which ignored inner-world introspections and experiences. But the objective and creative thought, the expressions of the personal perception and experience in literature, especially in poetry are very important. But before the

introduction of Buddhism, people could not realize this aspect. For example, during Han Dynasty, people who studied the *Sutras Of Poetry (sijing)* and the *Rhetoric Dictions Of Chu State (chuci)*, studied them from the point of the view of ethnical and social aspect. From Wei and Jin Dynasty, people borrowed many concepts and theories, and they had put forward many new realizations about the nature of citta in literary creations. (Sun Changwu, 1988:831)

Hui Yuan (慧远) was not only the inventor of the theory of the nature of citta, he was also a writer. He discussed the functions of objective nature of citta in literary creation. He emphasized that the concentrated inner-world introspection can perceive the absolute reality. He thought that the spirit context of writing poems is to start from the ideology that all things are made from citta. He demanded people to recognize the clear and natural situations with the clear and illusionary spirits. Although his poems escaped from human life, thus his poems can not be regarded as good poems, his theory of poetry which emphasized the functions of objective thoughts, was reasonable truth though it is partial.

As we have mentioned above, Liu Xie's (刘勰) literary thoughts was basically of Confucianism. He discussed "Literature is changing with the situation of the world, and rising and declining with the order of the age", which was the development of traditional literary ideology, which stressed "moved by things". He also emphasized the function of organism with citta. He also discussed the origin of literature. His ideology of literary creation is that as soon as the citta is established and the discourse is established, just because the establishment of discourse, the literature becomes clear." His ideology of literary creation was based upon the Buddhism theory. That is the theory: All things are made by citta. He often emphasized the function of citta in the literary creation. For example, in his poem *ShenSi (《神思》)*:

The theory of thought is wonderful,
The spirit is roamed with the objects.
Things can be grasped by their shapes,
And things are connected with the truth.

In the relationship between citta and things and in the relationship between citta and theories, and even for the concrete literary practice, Liu Xie put the citta in a determinate position. Liu Xie developed "calming the spirit" and "keeping quiet". He emphasized the determinate functions of citta. There was not ideal color in his theory, but he thought that literature should reflect reality, simultaneously he admitted the functions of citta. There were dialectical contents in their theory. But he built these ideas, just because he had grasped the theory of the nature of citta. (Sun Changwu, 1988:335)

8.1.3 The Problem on the Physique and the Spirit: (关于“形神”的问题)

Buddhism advocated that the spirit is eternal. There maybe two developing tendencies for this theory: in the secular aspect, it developed a theory which claims that the spirit isn't dead; in the delicate aspect, it advocated that the absoluteness of the perceptions of Gods. Buddhism had a set of the theories on the relationship between the physique and the spirit. Literature reflects reality through typical generalization towards the real life and experiences. The relationship between the physique and the spirit, and the relationship between the forms and the contents are also an important problem of literary theories. The interrelationships between the physique and the spirit and their definition on these two concepts in Buddhism semantics had promoted the development of relevant literary ideology.

According to the Great Vehicle of Buddhism, all things in the universe are only transient

phenomena, including ego (我) and dharmas (法). They are all illusion and not true. Not only concrete objects are non-existence, but also all concepts, such as Nāman (名, 名相), Dharmadhātu (法相, 性相) are all non-existence. So Vajracchedikāprajñāpāramitāsūtra (《金刚经》) said that you should depend on nothing but citta (应无所住而生其心。) and it thought that "All phenomena are illusionary, if you can understand non-phenomena through phenomena, then you will visit Buddha." Therefore, the true wisdoms of Buddha are to see the real Dharmadhātu, that is the truths through all concrete things. So from concrete objects to concrete phenomena and to abstract Dharmadhātu (the truths), which is the course of Buddhism, by which people can abstract the natures from the concrete phenomena.

According to Buddhism's convent theory and representing theory ("方便": "示显"理论), the meanings and connotation of concrete figures (形象) are very important. Nirvānasūtra (《涅槃经》) shows that Buddha's teaching was only a representation of Dharmakāya (法身佛, 法身) in the secular world. Buddhism stressed a lot of concrete figures, which could be used as tools to express the truth and which were the products of subjective creation. But they paid more attention to the functions of the concrete figures (形象).

In the semantics of Buddhism, there were two theories on figures mentioned above. These two kinds of theories were distinguished with the figure's principle of literature (形象性原则). On one hand, in Buddhism, "phenomena" and "figure" were regarded as the products of Klesa (惑取) and they were separated from the reality, while the literary figures were the generalization of reality and they were true representations of art. On the other hand, Buddhism regarded figures as a method and facility, which were created completely by the wisdoms of Buddha, while literary figures were created on the basis of real life and experience. The writer's objectiveness could only observe, choose and create the reality. The literary figures could not be separated from reality, but Buddhism first developed a set of principle of figures, which had not been researched by Chinese academic fields. Therefore, it might have affected Chinese literary theories a lot.

(Sun Changwu, 1988:336-340)

8.2 The Problem on the Relationship between Language and Meaning

(言.意关系问题)

Buddhism thoughts have a close relationship with Chinese traditional literary theories and general literary creation. They had involved another problem on the relationship between the language and meaning, which is also an important problem for linguistics. The tool of literary creation is language. Language is the fundamental creation material for literature. In literary works, the authors express the thoughts and emotions through the figures and the situations of meaning, which are created by language. Therefore, the meanings, which are expressed by the figures will be larger than the connotations of the language, which produces a range of unique characteristics of literary language, and at the same time, the distinction and even contradiction between language and meaning can be found in the literary works.

In ancient China, the scholars had been studying this problem. For example, Manlius had been mentioned "being against the ambitions with meaning" (以意逆志). And Wang Chong had talked about "the adding of art" and "the adding of language", which directly discussed the effect of hyperbole (夸饰), which is also a characteristics of literary language. In metaphysics of Wei and Jin Dynasty, the scholars claimed that "Language cannot express meaning thoroughly" (言不

尽意), “Even the sages have emotions”(圣人有情)and “The heartbroken music with no sound” (声无哀乐), which were all for establishing ontology and which were kernel problems. All above these problems had close relationship with literature. And the idea “Language cannot express meaning thoroughly” had a direct and close relationship with literature. From the standpoint of ideal metaphysics, entities were absolute and ultimate abstraction. Entity could not be equal to any thing; therefore it could not be represented by language. Language used means to use concepts, definition and reasoning, which had limitations. Those things, which could be expressed in definite concepts, were not absolute but relative. So we should distinguish the absoluteness of meaning and the relationship of language, which is referred to, “Language could not express the meaning thoroughly”. Mr. Tang Yongtong (汤用彤) pointed that the system of metaphysics could be established depending upon the debate of the relationship of language and meaning. (See the Collection Of Tang Yongtong’s Academic Papers, P215). But this idea had to face a contradiction, which could not be overcome. The systems of metaphysics are also established by using the thoughtful language. Therefore, metaphysicists had to admit the functions of language, which could be used to express meaning. They had put forward some ideologies, such as “Focusing on meaning and despite of language”(得意忘形) or “Meaning can be expressed through language”(寄言出意). So although metaphysicists didn’t admit the sameness of language and entity, they had to admit it is a kind of representing method. These metaphysical ideas were basically ideal, but it had great significance to help people recognize the functions of language and explore the dialectical relationship (辩证关系) between languages and thoughts, thought and existence.

For the understanding of the relationship between language and meaning, there were unanimous ideas between metaphysics and Buddhism. Chinese Buddhism in this problem had inherited and developed the thoughts of metaphysics. One important example was that in the early stage, the spread of Buddhism adopted the words and concepts of metaphysics.

The nature of words is also illusionary pseudo-phenomena, which can be used to express the reality. Modern linguistics thought that language is a system of signs, it is the outer clothing of thought. There are identical similarities between the thought and the existence. Buddhism thought that language is a system of signs, it is the unity of true non-existence and pseudo existence.(真无.假有). So there are some similarities between language and reality. Language is not equal to reality, language is a kind of method of representation and this method is very important. So Buddhism sutras often emphasized the function of language. In fact many sutras are good examples for language use. They all had represented the wonderfulness of the art of language.

The scholars of Chinese Buddhism semantics had discussed and developed the relationship between language and meaning.

As we have mentioned above, there are many figures of speech in language, such as hyperbole, simile, and metonymy and so on. The connotation of vocabulary can be enlarged and disenlarged, and it can also have emotional colors. So the meanings of language are different in different situations and contexts. The connotations of literary language are very rich and colorful. On one hand, there is a relative arbitrariness of objective use of language in the course of literary creation. The authors could use all kinds of figures of speech and representational methods, which might cause ambiguity, contradiction and vague. On the other hand, the authors created literary figures in languages and these figures could include some objective meanings, which are not included in the author’s subjective ambitions. Therefore, in literary works, the connotations of literary languages usually included more contents than their literary meaning, which could be

regarded as "Language can not express meaning thoroughly." Or "Language is definite and meaning is indefinite." (言有尽而意无尽). Both metaphysics and Buddhism had developed the theory on the debate of relationship between language and meaning. These theories had enlightened functions to sum up, explain and develop the characteristics of literary language. For Buddhists, what the secular language represents is absolute reality, and reality actually cannot be represented by language. In literary works, language should represent the deep connotations, which are implications beyond language. The aims of metaphysics and Buddhism are not the same, but their forms of thoughts are alike. Buddhism theory on the relationship between language and meaning had affected the development of Chinese literature, especially in the development of Chinese poetry.

(Sun Changwu, 1988:340-346)

8.3 The Theory of States and Realms

(“境界”理论)

In India, about 4-5th centuries, the theory of Yoga school of the Great Vehicle had been established. And the forefather of the school were Maitreya (弥勒). Asanga (无著). Vasubandhu (世亲). The works and the theory were translated and spread to China. The translator Paramārtha (真谛) who lived between Liang Dynasty and Chen Dynasty of the South Dynasties had translated systematically the works of the school. And then in China the Shelun Sect (摄论宗) had been established at that time. In Tang Dynasty, Xuan Zang (玄奘) translated most of the masterpieces of this school. And he built Sect of Fashang (法相宗). Although this sect could not last for long period, but its effect was great, especially in theory of knowledge (认识论) which had been adopting and absorbing by other sects and other academic fields. Chinese theory of states and realms were affected by theories Sect of Fashang (法相宗).

Yoga refers to Hindu system of exercises to free the self from the body, will and mind in order to perceive the absolute reality. It uses a kind of consciousness without language. In Buddhism, color, sound, perfume, taste, touching and dharma are called six situations (六境) or six dusts (六尘), and eyes, ears, nose, tongue, body, mind are called six organisms (六根). The senses of eyes, ears, nose, tongue, body, mind are called six knowledges (六识). The six situations and the six organisms and six knowledges together are called eighteen states (18界), also called the states and realms (境界). According to Yoga school of Buddhism, there is no objective reality, which existed independently except the knowledges (vijñāna) of citta (心识), which can be divided into three kinds: the six knowledges, Alayavijñāna (阿赖耶识), Manas (末那识). (Du Jiwen and Huang Mingxin, 2001)

The theory of unique knowledge had involved the simple relationship of knowledges and states and realms. This theory was ideal and inverted. But there were still some reasonable and dialectical aspects, it shows that recognitions and practices are identical, and they can be interchanged, especially in the subjective functions of recognitions. From the standpoint of literature, literature reflects real experience. It cannot be the arbitrary and subjective creation of the authors. So the principles and rules of literature are different from that of the theory of knowledge of Buddhism. At the same time, the realities, which can be reflected by literature, which can be without the functions of authors' minds. The literary realities are subjective creation. The situations are reflected by literary works, which of course can depend upon vijñāna (识). So the theory of states and realms of Buddhism had close relationship with literature, especially in ancient Chinese literature, in which little had been done in the study of the

subjective creation. On the other hand, we have a long history with lyric poems, that is to say, literary creation were filled with subjectivity. Under the contradiction situation, the theory of states and realms were adopted and developed and then the literary theory came into being.

In the theory of poetry, the first scholar who discussed the problem of the states and realms (境界问题) was Jiao Ran (皎然) (Sun Changwu, 1988:349, note③) who was a famous monk and poet. After that, in the Mid or late Tang Dynasty, the discussion on the states and realms of poems had become popular. What they focused on were on how to create the states and realms of poetry, and not on how to represent the states and realms:

8.3.1 First, the choosing of situation (取景)

From the standpoint of mechanism, affected by the outer situations, different persons may have the same feeling. But the emotions and thoughts can be accumulative. According to the Buddhism school of the theory of only- vijñāna (唯识) thought that the entities of recognitions include clean or dirty seeds which was inherited from the causes and reasons experiencing from Kalpa (历劫). These behaviors, which are changed from these seeds, create different situations. But when the literature reflects reality just because of the functions of different choices, generalization and evaluation, they can create different situations. The school of the theory of only- vijñāna (唯识) thought that situations could be changed by vijñāna (识); Literature refers to the choosing of situations. The Modes of Poetry (《诗式》) (Sun Changwu, 1988:349, note) written by Jiao Ran (皎然) which discussed an important ideology of the choosing of situations.

So when the emergence of the emotions of poems, if the situations chose are elegance, then the whole poem is beautiful and so are the talent and emotions. That is, situations are chosen by the authors' objectiveness and the achievements of literary creation are determined by the choices of situations.

And the concepts of the choosing of situations found the origin from the theory of Yoga school. Vasubandhu (世亲) in Pañcaskandhikasāstra (《大乘五蕴论》) explained the Samjñā (想蕴) (HuangXiaNian, 2000:257-260):

What is the Samjñā (想蕴)? It refers that the choice of situation is a psychological function. It can be represented by language. The theory of the choices of situations (situational choice) emphasized the objectiveness of poets in the course of their creations, which is very useful to summary the characteristics of the poetry creation in Tang Dynasty.

8.3.2 Second, the creating of situations (造境)

It had taken a further step, the theory of citta given by Buddhism, that is, all things are created by spirit (citta).

In literature, Lü Wen (吕温) first put forward the theory of creating situations. He said: "Studying emotions and comparing phenomena, and creating situations can be easily understood." (《吕衡州集》卷三) Liu Yuxi (刘禹锡) also said: "Situation exists out of phenomena", "A word may express one hundred connotations, even standing still, you can reach ten thousand kilometres", (《董氏武陵集纪》·《刘宾客文集》卷十九) which referred to the creative functions of the sense of spirit (citta)/(心识). In mid-Tang Dynasty, there was a book: The Style Of Poetry (《诗格》), which was said to be written by Wang Changling (王昌龄), in which situations were divided into three kinds: Material situations, Emotional situations and Psychological situations (物境.情境.心境). If we made an analysis in detail, the former referred to the choices of situations, the latter referred to the creating of situations. The Style Of Poetry (《诗格》):

The relationship between the spirit and the spirit (citta), is just like the relationship between the body and the situation; observing situations with the spirit (citta), which is like the pearls in

the palm.

If you use your mind for a long time, but you still cannot grasp the image, and you will be exhausting in strength and mind, you should calm your spirit and thought, you contemplate the situations occasionally, the images may sparkle suddenly.

The above passage shows that the states and situations are created by the sense of the spirit (citta). The theory of creating of situations also involves the creative characteristics of certain kind of poem. Now people use the theory of the creating of situations to comment on the romanticism poets. In the western stylistics, the idea on the act of creation of literature can be divided into two dominant kinds from early ancient time. In China, the emphasis on the theory of the creating of the states of literature dated back Tang Dynasty.

8.3.3 The third, the situations were used as causes and reasons.(缘境)

According to Buddhism, all things are made by spirit. Just because of situation, we can produce new spirit. The outer situations, the object of recognition, is a kind of cause or condition (缘), which can be used to produce a new recognition. The cause and condition can be called the cause of objects (所缘缘). That is, the situation at first is the cause or condition of the objects, which can be observed and now has become another cause. It can be divided into two kinds: the direct observed object and the material world. Therefore, as soon as the situation is established, it will produce a positive and subjective function.

In the course of literary creation, after the choices of situations, the creating of situations, we can use situations to produce new emotions. So in literary creation, we also should pay attention to the problem of situations, which can be used as causes or conditions. Jiao Ran(皎然)said that the emotions of poems emerged from situations. That was, new emotions of poems emerged from the situations of poetry. Liang Shu (梁肃), a well-known literature and scholar of Buddhism, said that the spirit migrates with the migration of situation. If the spirit is broad, and then the situation is broad as well. The same thing may not emerge the same emotion and the same emotion may not be emerged from the same phenomena. Another scholar of Buddhism Quan Deyu (权德舆) said that all emotions of poems are the mixture of situations and the meanings. The emotions are established, and the writing is done quickly. Therefore the poems emerge from the emotions. So the emotions of poem are far-reached. All the above explained the enlightened relationship between the meanings and the situations.

Therefore, the situations are created by spirit (citta). And emotions emerge from situations. These things are repeated again and again, which cause the mixture of situations and emotions, and deepen the literary expression.

The stylists had borrowed the theory of situations (states and realms) of Buddhism to discuss the situations of poetry, which was although ideal. This kind of situational ideology is absolutely subjective. In the course of the development of the dialectal recognition, this theory is only one part of the theory of idealism, which treats the spirit as the basis of the world. Although the theoretical development is incorrect and incomplete, from the view of literary creations, it can help us elucidate the dominant and positive function of the entities of creation, to explain the unity of the situations of meaning (意境). Under the correlation of the subjective and objective, which was a significant development. The development was the result of using the Buddhism theory of the nature of citta (心性) into the field of the theory of literature. It is very useful for both the theory and the practice of literary creation.

(Sun Changwu, 1988: 354-355)

8.4 The Dhyāna Poems (以禅喻诗)

Chinese Buddhism has been a tradition which paid more attention to the practice of Dhyāna (禪) and wisdom. The comprehension of Dhyāna has been being an important content of the semantics of belief since the Six Dynasties. By Tang Dynasty, the Buddhism sect with Chinese characteristics, the Chan (Dhyāna) Sect had been completely established. This sect claims “Not writing any books” (不立文字) and “To teach with a unique method” (教化别传). The Chan Sect tried to get rid of the fetters of concepts and the Buddhism sutras, which were borrowed from India. They built a set of their own unique theory. They advocated “To understand the nature of the world by clever mind” (明心见性) and “To become a Buddha by instant comprehension” (顿悟成佛). Their theory and practice are harmony with the emotions and untrue of the life of the seculars and noble officials. So this sect was very popular in ancient China, especially in the classes of scholars and noble officials. Even in other sects of Buddhism, to practice in Dhyāna was an important behavior. After Song Dynasty, the unity of Dhyāna and the Buddhism became a popular tendency among scholars. Grhapati (居士) Buddhism was prosperous. The thought of the Chan Sect was widely spread. Under this situation the Chan Sect and ideology of Dhyāna affect Chinese traditional literature deeply in many aspects. We have mentioned their effects in scholars' life and literary creation. Now I'd like to discuss its effect on literary thought, the representation of this effect on the Dhyāna poems.

Since the ancient time, when the stylists had been talking about the Dhyāna poems, they had involved different connotations. Some of them talked about the interests of poetry by studying its Dhyāna interests. Some tried to explain the style of poetry through talking about the style of Dhyāna. Some discussed the theory of poetry with the theory of Dhyāna. Some compared the techniques of poetry and the methods of Dhyāna. Now I'd like to talk about the effect of the theory of Dhyāna on the thoughts of literature, and the effect of the ideology of Chan Sect on Chinese ancient theory of poetry.

The comprehension of Dhyāna (禅悟) was one of the main methods for experience of Buddhism in Great Vehicle. The Yoga school put forward “Non-distinguished wisdom” (无分别智) and “Present contemplation” (现观), which refers to study the truth with only one citta (一心见道), and which is mysterious comprehension without the help of the thoughts and language to experience the absolute reality.

In the history of Chinese lyric poetry, the lyric tradition was long and developed. The creative source of lyric poetry stressed on specially the understanding and perception. The situation of representational methods focused on the unity of ego and things and on the mixture of feelings, emotions and the outer situations. In the methodology of writing, it emphasized intuition and the unique comprehension towards the scenery, particularly, to talk about Dhyāna with poems and to adopt the Dhyāna as the topics of poems. Therefore, many kinds of temptations since the Six Dynasties, and many poets had done a lot achievements in this field, such as Zhi Dun, Hui Yuan and Xie Lingyun. Tang Dynasty was a period of which the creations of poems were prosperous. Most famous poets in Tang Dynasty, such as Li Bai, Bai Juyi and so on, had written Dhyāna poems. According to Song Dynasty, Zhou Bida (周必大) said that since Tang Dynasty, the study of Dhyāna was very prosperous, the scholars with wisdom, often went into this field. Therefore, it was natural to talk about poems with Dhyāna after the development of Chan Sect and its great theoretical effects.

In fact, Hui Yuan had mentioned Dhyāna in his poems, but the true comparison between poems and Dhyāna was done in the middle age of Tang Dynasty. And Bai Juyi was maybe the first poet who united poems and Dhyāna in its literary practices. His poem Praising Self (《白咏》):

Grhapati (居士) in white clothing and God with blue panacea,

Half drunken and half sang while sitting to experience Dhyāna.

(白衣居士紫仙，半醉行歌半坐禅。)

By the middle age of Tang Dynasty, there was a scholar whose name was Zhou Yao (周繇) who was called the Dhyāna of poetry (诗禅). This term referred to show that the ideology of unity of Dhyāna and poetry was very popular.

Most of the above examples were experimental discussions. They were not theoretical, but they were vague in expression. The contents of them consisted of three aspects: one, comparison of the expressions of Dhyāna with the creations of poems; two, praise of the thinking of poems as the comprehension of Dhyāna; three, the harmony of poems and Dhyāna. That is, at that time, in the field of poetry, people had generally recognized that, the thought of Dhyāna and the methodology of thought of Dhyāna have close connection with poetry, which provided a reality conditions for the theory of "Dhyāna poems".

(Yuan Xingpei and Luo Zongqian, 1999:207)

On the other hand, in Chan Sect, to comprehend Dhyāna with poems, (以诗悟禅) which provided important enlightenment for the poetical theories, which show poetry is consisted with Dhyāna, and Dhyāna can be used in the fields.

One of Yuan Haowen's (元好问) poems said: "Poetry is adding flowers to the brocade for Dhyāna masters, and Dhyāna is the knife which can be used to cut jade for poets." (诗为禅客添花锦, 禅为诗人切玉刀。), (《嵩和尚颂序》, 《遗山先生文集》卷三十七) which was very popular in those people who believed in Buddhism after ZHIDUN (支遁). During Tang Dynasty, not only some common poets, such as, Han Shan, Shi De, Jiao Ran, Guan Xiu, Qi Ji and so on, treated poems as a method of the comprehension of Dhyāna and regarded Gāthā (偈颂) (Du Jiwen and Huang Mingxin 2001) as poems, but also many well-known poet's were with the theory of Dhyāna.

The core of Dhyāna poems was "comprehension" (悟). (Comprehension and harmony to the theory of Buddhism) This kind of comprehension is a kind of wonderful comprehension (妙悟), because it is mysterious and cannot be represented in language. So it was wonderful. The theory of Buddhism can be called the excellent theory. The term "wonderful comprehension" was first adopted in the preface of the book Dīrghaāgama (《长阿含经》):

Yao Shuang, master Jin, was direct in personality and clear and gentle. His metaphysical mind was so smart that he adored the Dhyāna of Buddhism, doing wonderful comprehension and behaving naturally.

If we analyse carefully and we could find that there were two kinds of concepts that could be used for understanding poetry through comprehension of Dhyāna: One was what should be comprehended. Second was how to comprehend. The former refers to the thought contents of poetry. The latter refers to the representation of poetry.

For Buddhism, comprehension (悟) was a kind of mysterious contemplation to the absolute reality through one's own mind.

The development of Chinese poetry, since Wei and Jin Dynasties, tried to break the fetters of the language and words of the classics, and to seek the freedom of the representation of mind. By Tang Dynasty, with the development of economy, and the environment of thought was established because the change of the relationship of class, the representational scope of poetry enlarged. This kind of thought liberation in the class of feudal officials led to the self-expansibility of personality or the subjective introspection of inner world (个性的自我膨胀或内心的主观反省), which reinforced the subjective elements of poetry, therefore it developed

the characteristics of Chinese poetry, which focused on subjective and lyric contents, and then created a lot of subjective situations, which involved objective contents. The Chan Sect of south area emphasized: "the instant comprehension" (顿悟) had something to do with the kind of creative tendency. In another word, the Dhyāna poems means to explain and compare the characteristics of developing the subjectivity in poetry with the theory of citta of Buddhism (心性学说).

On the aspect of how to comprehend the Dhyāna, we can explain the methodology of the creation of the Dhyāna poems by using the mysterious thought activity that tries to reach the comprehension of Dhyāna. Although there were a lot ideal explanation and far-reaching irrelevant comparison, it could be summarized into some successful experiences for the creation of ancient poetry, especially poetry of Tang Dynasty. The main achievements are:(Sun Changwu, 1988:367-373)

8.4.1 Emphasizing self-comprehension (强调自悟) The Chan Sect of south area regarded that the self-nature was clear and was not polluted, so the citta of Buddha was your own citta (自心). The comprehension could also be done without the help of outer strength. It should pay attention to "ego, self-nature and self-thinking". Xun Yuan said:

Now some Buddhists are learning from Taoists, who comprehend the truth not by self-comprehension, but seeking the truth through outer situations, which is running in the opposite direction.

Therefore, Dhyāna masters might not read Buddhism sutras, not worship Buddha, and do everything by themselves. They didn't admit any outer authority, seek Buddhism dharmas form inner world. And for the creation of writing, it focused the unique comprehension and creation of poets. Literary creation is a kind of creative spiritual activity, and poetry is especially with the characteristics of subjective creation. To copy the forefathers' creation and to follow the out-of-date rules is a dead way.

8.4.2 Emphasizing the comprehension of inspiration. (强调一念之悟) The wonderfulness of "instant comprehension" (顿悟) means you can get it without the experiences of Buddhism. It needn't go through some scales of experiences. It can be finished in instant comprehension, according to HUI NENG's The Sutra of the Altar (《坛经》):

To comprehend the secular common lives by inspiration is a Buddha, to confuse the Buddha by immediate idea is the secular common lives.(一念悟众生即佛, 一念迷佛即众生). Some Buddhism sects had used a method of admonishing with a stick-beat (棒喝) to enlighten the people who were confused. The Yunmen Sect adopted "One-word Dhyāna"(一字禅), which referred to enlighten a man to comprehend in simple words. In the creation of poetry, there are always some Kṣana (a very short period), the inspiration of creation burst out.

To compare the comprehension of Dhyāna with the creation of poetry could be used to explain the characteristics of the inspirations in the course of creation. But the inspiration of creation can be got by the stimulation of immediate inspiration. It is the result of the accumulation of life experience for a long period. Without inspiration, there will not be good poems. Without the accumulation of life experience, there will be the production of inspiration. For the Dhyāna poems, some people emphasized the comprehension of inspiration; some emphasized the instant comprehension through experiences step by step. For example, Wu Ke (吴可) had emphasized two aspects at different situations for these two ideas. According to his Zanghaishihua (《藏海诗话》):

All the creation of poems is just like sitting in meditation, there must be some ways of comprehension. When I was young, I learned from Bai Lutian (白居易), but I could not

understand one of his poems, this poem said: "Thanks to the noisy birds, occasionally come here to break the silence" (多谢喳喳雀, 时来破寂寥). One day when I sat in a bamboo pavilion suddenly there was a group of birds landing on field with noise, I immediately understood the former poem. Since then, when I read poems, there was no difficulty to understand them.

8.4.3 Emphasizing the whole comprehension. (强调一体之悟) the Chan Sect claimed that all phenomena are the representation of one Dharma, because one citta can include all the things. Xi Yun (希运) said:

Just like a group of mercury, when it is scattered into everywhere, every pellet is round. When it is not scattered, it is a whole part. That is, one is all, all is one. The idea shows that the universe is a unity. If this idea is used in the course of the creation of poems, it emphasizes the harmony and unity in the artistic representation on the forms, and the harmony on the contents of poetry. The most mature artistic works should not only grasp the concrete figures on the whole, but also its contents should have far-reaching meanings. On the history of the development of poetry, by Six Dynasties, poets stressed to refine the words and sentences in poetry. And by Tang Dynasty, poets paid more attention to the unity of the whole texts, on Six Dynasties, poets emphasized the elegance of poetry in one concrete situation and one concrete condition. On Tang Dynasty, poets focused on the comprehension of the lives, the realities, the universe in meaningful situations, all of which showed that the seeking for the whole artistic unity and harmony. The ideology of the Chan Sect of south area, which focused on the whole comprehension, can be used as a reason to explain the phenomena of the creation of poetry.

8.4.4 Emphasizing the comprehension of the intuitional symbolism.

The Chan Sect of south area emphasized that the comprehension is beyond the languages and concepts. According to Hui Hai (慧海):

Those who have grasped the connotations are beyond the verbiage, those who can understand the theory beyond the words. The Dharmas are surpassed the functions of words and languages. Why should we seek the truth only from a few sentences? So those who experience Bodhi can grasp the meaning and ignoring the words, understand the theory and forgetting the religion itself, which are just like those who have caught fishes and forgetting the hooks, and who have caught rabbits and ignoring the catcher of rabbits.

The Chan Sect of south area emphasized "Not writing any books"(不立文字), "To spread Dharma with citta (以心传心)", which had severed the relation between language and meaning, and reached the extremes. At first, Buddhism was against the fetters of the concepts, but it had to be admitted without language we could not express the meaning. And the Chan Sect of south area although admitted this idea, the language that they used was not the language in common sense, it referred to the language with symbolism and implications. The relationship between language and meaning is vague. Here the citta referred to the spiritual states with clear self-nature. Although the citta could not be expressed in any language, it had to be expressed in language only. The Chan Sect used this kind of recognition to compare with the characteristics of language in poetry. For example, Dai Fugu (戴复古) said that in his poem On Poetry: Ten Characteristics (《论诗十绝》):

Wanting to reach understanding of the rules of poetry, it is just like to reach understanding of Dhyāna; the wonderful interests of poetry cannot be spread in words. It is connected with the comprehension of citta, and it is expressed by discourse and language and therefore it is preeminent naturally.

According to the above poem, we can understand the quintessence of poetry is not determined by words, but the substantial in content of the author's subjective emotions.

Another scholar Jiang Kui (姜夔) said:

The most important aspect of literary language is indirect. Su Dongpo (苏东坡) said that the words are definite, while the connotations are indefinite, which are the most perfect words.

This idea involved not only figures of speech, but also it especially focused on "the implication of poems", which is typical representational method.

According to the book *Chanlangshihua* (《沧浪诗话》), written by Yan Yu (严羽), it is a summary works on Dhyāna poems, in this book, the author emphasized "the wonderful comprehension" (妙悟), "the comprehension towards the nature" (本色之悟), "the comprehension of penetrating" (透彻之悟). And he put forward the theory of "the unique materials" and "the unique interests". His theory of wonderful comprehension is to use the intuitional symbolism of Dhyāna to represent the characteristics of poetry, of which can be used to express emotions of poets.

Therefore, the intuitional symbolism of Dhyāna shows that the characteristic of poetry's: the symbolic nature of language, the indirectness of language, in this aspect the meaning completely, the implication of poetry.

After Song Dynasty, there was hardly any achievement for Chinese Buddhism. But because of the harmony between Confucianism and Buddhism, as well as the unity of Dhyāna. The thoughts and theories of Buddhism had been adopting into Chinese academic fields and thought fields step by step. The philosophy of idealists (理学家) in the Song and Ming Dynasties (宋.明理学) was actually the hybrid of Buddhism and Confucianism. In the middle of intelligentsia, Idealist Philosophy was established as the authority of the administration of thoughts. The effects of Buddhism and Buddhism theories had been reduced on certain level. Usually it was some scholars with heterodoxy colors who borrowed the arms of thoughts from Buddhism. So was in the literary fields. Although the literary theories which were built on the orthodox of Confucianism had placed in a dominant ruling position, some literary theories, such as Li Zhi's (李贽) the theory of the childish mind ("童心"说), Yuan Hongdao's (袁宏道) the theory of the spirits of disposition ("性灵"说) and later Wang Shizhen's (王士禛) the theory of miraculous lingering charming ("神韵"说) and so on, all have close relationship with the thoughts of Buddhism and the Chan sect of Buddhism.

In the above part, I have made a brief outline of Chinese literary thoughts, which was affected by Buddhism. We can see that the effects of the ideal theories of Buddhism on Chinese literary thoughts were enormous. After Wei and Jin Dynasties, when Chinese tried to make some theoretical generalizations on the literary phenomena, Buddhism had been playing an important role. The scholars always took the theories of Buddhism as criteria from the general recognitions towards the characteristics of literature, the functions of literature to the concrete methodology of literary creation. A critical summary should be carefully made about this issue.

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Appendix I

佛经的名称:

- 1.佛经: sūtra (梵文)、sutta (巴利语).
2. Āgamasūtra 《阿舍经》
- 3.Caturōgama 四阿舍
- 4.Pañcōgama 五阿舍
- 5.Dīrghaōgama 《长阿舍经》
6. Madhyamōgama 《中阿舍经》
- 7.Samyuktōgama 《杂阿舍经》
- 8.Ekottarikōgama 《增一阿舍经》
- 9.Dīghanikāya 《长部》相当于《长阿舍经》(巴利文)
10. Majjhimanikāya 《中部》相当于《中阿舍经》(巴利文)
11. Samyuttanikāya 《相应部》相当于《杂阿舍经》(巴利文)
- 12.Angṛttaranikāya 《增支部》
- 13.Khuddakanikāya 《小部》
- 14.Dharmacakrasūtra 《三转法轮经》
- 15.Milindapañha 《弥兰陀王经》
- 16.Dhammapada 《法句经》(巴利文)
- 17.Avadānasūtra 《出曜经》avadāna “出曜”是梵文的意译,意为“譬喻”。
- 18.Abhiṣkramanasūtra 《佛本行集经》隋闍(dū)那崛多等译。六十卷,六十品。
- 19.mdo-ṃdsangs-blun 《贤愚经》(藏文)
20. Buddhacaritakāvyasūtra 《佛所行赞经》亦名《佛本行集经》,古印度马鸣著,北凉县无谶译,五卷,二十八品。
- 21.Mahāprajñāpāramitāsūtra 《大般若波罗密多经》
- 22.Vajracchedikāprajñāpāramitāsūtra 《金刚经》
- 23.Prajñāpāramitōhṛdayasūtra 《般若波罗密多经》
24. Mahāratnakūṭasūtra 《大宝积经》、《宝积经》
25. Aparimitāyursūtra 《大无量寿经》、《无量寿经》、《大经》、《双卷经》
- 26.Amitābhasūtra 《小无量寿经》、《小经》、
- 27.Amitāyurdhyānasūtra 《观无量寿佛经》、《观经》、《观无量寿经》
- 28.Maitreyavyākaraṇa 《弥勒下生经》、《观弥勒下生经》、《下生经》、《弥勒成佛经》、
29. Mahāvaiṣṭyamaḥāsannipātasūtra 《大方等大集经》、《大集经》
- 30.Buddhāvataṃsakamahāvaiṣṭyasūtra 《大方广佛华严经》、《华严经》、《杂华经》
- 31.Sandhinirmocanavyūhasūtra 《解深密经》
- 32.Ghanavyūhasūtra 《大乘密严经》、《密严经》、《厚严经》
- 33.Lankāvāṭarasūtra 《楞伽经》、《楞伽阿跋多罗宝经》
- 34.Srīmōlōsimhanādasūtra 《胜鬘经》、《胜鬘狮子吼一乘大方便方广经》、《狮子

- 吼经》
35. Mahāparinirvāṇasūtra 《大般涅槃经》、《涅槃经》
36. Saddharmapūṇḍarīkasūtra 《妙法莲华经》、《法华经》、《妙法华经》
37. Lalitavistarasūtra 《普曜经》
38. Buddhabhūmisūtra 《佛地经》
39. Vimalakīrtinirdesaśūtra 《维摩经》、《维摩诘经》、《维摩诘所经》
40. Suvarṇprabhāsaśūtra 《金光明经》
41. Sūrangamaśamādhisūtra 《首楞严经》、《首楞严三昧经》、《楞严经》
42. Mahāyāna-piṭakasūtra 《大菩萨藏经》
43. Mahāvairocanaśūtra 《大日经》、《大毗卢遮那成佛神变加持经》、《毗卢遮那成佛经》
44. Vajrasekharasūtra 《金刚顶经》、《金刚顶一切如来真实摄大乘现证大教王经》、《摄大乘现证经》、《大教王经》、《金刚顶瑜伽真实大教王经》
45. Dharmaguptavinaya 《四分律》
46. Sarvōstivādavinaya 《十诵律》
47. Mahīsāsakavinaya 《五分律》、《弥沙塞部和醯五分律》、《弥沙塞五分律》
48. Mahāsaṅghavinaya 《摩诃僧祇律》、《大众律》
49. Samantapāsādikā 《善见律毗婆沙》、《善见毗婆沙律》、《善见律》、《毗婆沙律》、《善见论》
50. Suttavibhanga 《经分律》（巴利语）（上同）
51. Khandhakas 《犍度部》犍度（巴利语），意译“聚”。
52. Parivāra 《附录》、《附随》（巴利语）
53. Brahmajālasūtra 《梵网经》全称《梵网经卢舍那佛说菩萨心地戒品第十》
54. Vinaya 《毗尼日用》、《毗奈耶》（戒律）
55. Puggalapaññatti 《人施設论》（巴利语）
56. Dhammasaṅgani 《法聚论》、《法论集》（巴利语）
57. Vibhanga 《分别论》（巴利语）
59. Dhātukathā 《界论》（巴利语）
60. Kathāvatthu 《论事》（巴利语）
61. Paṭṭhānappakaraṇa 《发趣论》（巴利语）
62. Yamaka 《双论》（巴利语）
63. Visuddhimagga 《清静道论》（巴利语）
64. Vimuttimagga 《解脱道论》（巴利语）
65. Jñānaprasthānasāstra 《发智论》全称《阿毗达磨发智论》
66. Saṭṭhāpādasāstra 《六部论》佛教说一切有所依据的六部论书的概称。
67. Abhidharmamahāvibhāṣāsāstra 《阿毗达磨大毗婆沙论》、《大毗婆沙论》
68. Abhidharmahṛdayasāstra 《阿毗昙心论》，印度法胜嫌《大毗婆沙论》过于庞大，选其要义编著，东晋僧伽提婆和慧远共译。
69. Abhidharmakosasastra 《阿毗达磨俱舍论》、《俱舍论》
70. Nyāyānusārasastra 《阿毗达磨顺正理论》、《顺正理论》、《正理论》
71. Abhidharmaprakaraṇasāsanasastra 《阿毗达磨显宗论》、《显宗论》
72. Abhidhammāttasāngaha 《摄阿毗达磨义论》（巴利语）

73. Samayabhedoparacanacakrasāstra 《异部宗轮论》
74. Satyasiddhisāstra 《成实论》
75. Mahāyāna-Sraddhotpādasāstra
76. Yogācārabhūmisāstra. (《瑜伽师地论》，又称《十七地经论》)
78. Mādhyamikasātra (《中论》)
79. Satasātra (《百论》)
80. Nāyānusārasāstra (《顺正理论》)
81. Pramāṇasamuccaya (《集量论》)
82. Nyāyapravesatārakasāstra (《因明论》)
83. Aryavācāprakaraṇasāstra (《显扬圣教论》)
84. Prajñāpradīpasāstrakārikā 《般若灯论》、《般若灯释》
85. Mahāprajñāpāramitāsāstra 《大智度论》、《智度论》、《大论》
88. Catuḥsatakasāstrakārikā 《四百论》
89. Mahāyānasūtrāṅkārikā 《大乘庄严经论》
90. Dasabhūmikasūtrasāstra 《十地经论》
100. Vijñāptimātrasiddhitrīṃsaikārikāsāstra 《唯实三十颂》、《唯实三十论》、《高
建法幢论》
101. Vijñāptimātrasiddhivīṃsakārikāsāstra 《唯实二十论》、《摧破邪山论》
102. Vijñānamātrasiddhisāstra 《成唯实论》、《唯实论》
103. Buddhagotrasāstra 《佛性论》
104. Pañcaskandhakasātra 《大乘五蕴论》
105. Buddhbhūmisūtrasātra 《佛地经论》
106. Pramāṇasamuccaya 《集量论》、《量经》
107. Nyāyapravesatārakasāstra 《因明入正理论》、《入论》、《小论》
108. Nyāyabindu 《正理滴论》、《正理一滴》、《正理方隅》
109. gtan-tshigs-kyi-thigs-pa (藏文) 《因一滴论》
110. tshad-ma-rnam-nges 《定量论》(藏文)
112. vbr̄el-ba-br̄tag-pa 《观相属论》(藏文)
113. rgyudgazhan-grub-pa 《成他相续论》(藏文)
114. rtsod-pavi-rigs-pa 《铮正理论》(藏文)
115. tshad-ma-rnam-vgrel 《释量论》、《量评释论》(108-115 因明其论，作者
古印度法称。)
116. gtan-tshigs-kyi-vkor-lo (藏文) 《因轮论》
117. Sangītivmsa 《结集史》(巴利文)。1789 年泰国伐奈那亲王(Somdej Phra
Vanarat)著，1923 年拉玛六世敕令(Rama VII)出版，主要总结了南传佛教
的九次结集，认为头三次在印度，第四至第七次在斯里兰卡，第八次至第
九次在泰国。据考证，第一次至第五次结集说法与斯里兰卡的《大史》，
第六次至第九次没有得到其他南传上部佛教国家的承认。(Mahāvamsa 《大
史》、Cūlavamsa 《小史》)
118. Tri-piṭaka 三藏：Sūtrapiṭaka (经藏)、 Vinayapiṭaka (律藏)、
Abhidharmapiṭaka (论藏)

119. bkṣ-vgyur (《甘珠尔》) bstan-vgyur (《丹珠尔》)《藏文大藏经》的组成部分。

Appendix II

Some Sanskrit words with Chinese translation

Buddha 佛陀, 佛
Mahāyāna 大乘
Hīnayāna 小乘
Mādhyamika 中观学派, 大乘空宗
Yogācāra 大乘有宗, 瑜伽行派
Sākyamuni 释迦牟尼
Gautama Siddhārtha 乔达摩、悉达多
Suddhodana 净饭王
Satya 谛
Caturśatya 四谛
Kleśa 烦恼、惑
Samādhi 止、禅定
Samādhi 定, 三昧, 三摩地
Pañcaskandha 五蕴
Rūpa 色
Vedanā 受
Samjñā 想
Samskāra 行
Vijñā 识
Nāman 名
Upādāna 取
Bhava 有
Samsāra 轮回
Pratītyasamutpāda 缘起
Hetupratyaya 因缘
Yathāpratītyaya 随缘
Hetu 因
Śīla 持戒
Bodhi 菩提, 觉, 智, 道
Tathatā, Bhūtatathatā 真如, 如, 本无
Dhamadhātu 实相, 法性
Buddhatā 佛性
Vimukta, Mukti, Mokṣa 解脱
Ththāgatagarbhā 如来藏
Nirvāna 涅槃

Parinirvāṇa 圆寂
Kakpa 劫 (极长的时间单位)
Kṣaṇa 刹那, 一念, 须臾 (表示最少的时间单位)
Sattva 萨埵, 有情, 众生, 有情众生 (对人和一切有情识生物的通称), 含六道。
Icchantika 一阐提 (指被认为断绝了一切善个根的人)
Sūnya 瞬若, 空
Madhyamāpratipad 中道, 中观
Prajñā, Prajñāpāramitā 般若, 般若波罗蜜, 智慧, 明
Prajñāology 般若学
Vinaya 律
Śīla and vinaya 戒律
Dharma 法
Manas 意
Maitrī-Karunā 慈悲
Gāthā 偈, 颂, 讽颂, 伽陀 (佛经体裁, 由固定字数的四字句组成)
Hetuvidyā 因明
Śramaṇa 沙门
Bhikṣu 比丘
Upādhyāya 和尚
Bhikṣuṇī 比丘尼
Śrāmaṇera 沙弥
Śrāmaṇerikā 沙弥尼
Gr̥hapati 居士
Upāsaka 男居士
Upāsika 女居士
Kaśyapa 袈裟
Saraṇa 归依
Kapilavastu 伽毗罗卫
Mṛgadāva 鹿野苑