

**Encyclopedia of
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Cultural Contacts**



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PREFACE

In the last few decades there has been a significant momentum in India-China relations with both sides attaching increasing importance to the potential for cooperation in the area of Culture. On one hand, Culture has the ability to go beyond the restraining framework of state-state relations by focusing on more broad-based people-to-people relations, and on the other, it can also help to establish and develop a dialogue irrespective of and parallel to the political relationship. In recent years, both India and China have decided to take advantage of the strategic importance of Culture by designing new mechanisms of cooperation and integrating them into the policy framework of bilateral relations. Therefore, the idea of compiling an Encyclopedia of India-China Cultural Contacts was mooted in the Joint Communiqué of the Republic of India and the People's Republic of China issued on December 16, 2010, during the Chinese Premier H. E. Mr. Wen Jiabao's visit to India. This was a major and significant step forward. It was felt that compilation of the Encyclopedia would be a giant effort towards "revitalising cultural ties" by revisiting, reliving and reemphasizing our shared cultural experience. It is expected to not only make the history of many centuries of India-China cultural contacts easily accessible to people of both the countries, but it is also expected to build popular consciousness about our common cultural heritage.

This Encyclopedia reinforces the approach of "connected histories" and seeks to identify encounters and linkages that have facilitated the mutual enrichment and growth of our two cultures and societies. Therefore its focus has been on Movement (of people/ ideas/ objects), Interaction (nature and sites of interaction), and Incorporation (processes of acculturation/ adaptation/ reaction). In the context of the present, the backdrop of this shared experience will help us to fully understand and appreciate the truly boundless possibilities of continuing this journey together in today's world.

The year 2014 is the year of friendly exchanges between India and China. It is highly appropriate that the Encyclopedia of India-China Cultural Contacts is being compiled and published now, which is a precious gift dedicated to the celebration of this occasion.

This has been an ambitious project with the objective of generating new ideas, new research as well as consciousness of the importance of the shared historical experience of India and China. In other words, it is a work in progress that hopes to benefit from constructive suggestions of scholars and interested readers alike. Needless to say, errors may have remained which we hope to rectify in future.

Joint Compilation Committee for the Encyclopedia of India-China Cultural Contacts

June, 2014

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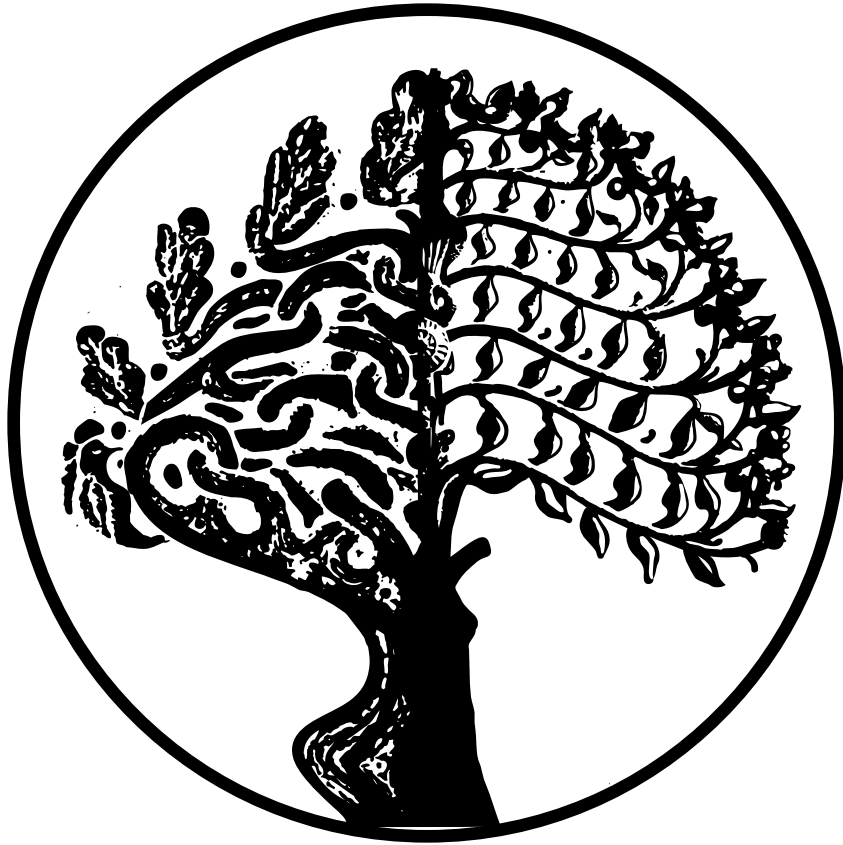
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I
INDIA-CHINA
CULTURAL EXCHANGES

TIMELINE OF CHINESE DYNASTIES AND OTHER KEY EVENTS

ca. 2100-1600 BCE	
Xia (Hsia) Dynasty	
ca. 1600-1050 BCE	
Shang Dynasty	Capitals: near present-day Zhengzhou and Anyang
ca. 1046-256 BCE	
Zhou (Chou) Dynasty	Capitals: Hao (near present-day Xi'an) and Luoyang
Western Zhou (ca. 1046-771 BCE)	Spring and Autumn Period (770-ca. 475 BCE)
Eastern Zhou (ca. 771-256 BCE)	Confucius (ca. 551-479 BCE)
	Warring States Period (ca. 475-221 BCE)
221-206 BCE	
Qin (Ch'in) Dynasty	Capital: Chang'an, present-day Xi'an Qin Shihuangdi dies, 210 BCE
206 BCE-220 CE	
Han Dynasty	
Western/Former Han (206 BCE-9 CE)	Capital: Chang'an
	Confucianism officially established as basis for Chinese state by Han Wudi (r. 141-86 BCE)
Eastern/Later Han (25-220 CE)	Capital: Luoyang
220-589 CE	
Six Dynasties Period	Period of disunity and instability following the fall of the Han; Buddhism introduced to China
Three Kingdoms (220-265 CE)	Cao Wei, Shu Han, Dong Wu
Jin Dynasty (265-420 CE)	
Period of the Northern and Southern Dynasties (386-589 CE)	
581-618 CE	
Sui Dynasty	Capital: Chang'an
618-906 CE	
Tang (T'ang) Dynasty	Capitals: Chang'an and Luoyang
907-960 CE	
Five Dynasties Period	
960-1279	
Song (Sung) Dynasty	
Northern Song (960-1127)	Capital: Bianjing (present-day Kaifeng)
Southern Song (1127-1279)	Capital: Lin'an (present-day Hangzhou)
1279-1368	
Yuan Dynasty	The reign of the Mongol empire; Capital: Dadu (present-day Beijing)
1368-1644	
Ming Dynasty	Re-establishment of rule by a Han ruling house; Capitals: Nanjing and Beijing
1644-1912	
Qing (Ch'ing) Dynasty	Reign of the Manchus; Capital: Beijing
1912-1949	
Republic Period	Capitals: Beijing, Wuhan, and Nanjing
1949-present	
People's Republic of China	Capital: Beijing

GENERAL INTRODUCTION

India and China are both ancient civilisations and as close neighbours there has been friendly intercourses and cultural exchange between their people for more than 2,000 years. During this period, cultural exchanges between India and China have been carried out at various levels through different channels and with a rich content. There were political, diplomatic and people-to-people contacts, intercourse by land as well as by sea and material as well as spiritual exchange. It is a unique example in the history of cultural exchanges in the world and the story of this shared cultural journey must be spread far and wide.

While the history of India-China cultural contacts has been extensively written about, most of the literature on it has been due to the efforts of individual scholars or groups of scholars who from time-to-time have been motivated by their academic and cultural legacy to embark upon these projects. Documentation of the ancient period has been more comprehensive on the Chinese side while there have been some very interesting and untold narratives of the colonial and modern period unearthed by some Indian scholars.

The present project has tried to draw upon all that has been already done by Indian, Chinese and other scholars, while striving to fill some of the gaps that remain. This encyclopedia aims to highlight the depth and diversity of interactions between India and China through the ages. It will not only bring the history of many centuries of India-China cultural contacts into the public domain, making it easily accessible to people of both the countries, but it will also provide a much-needed boost to the effort to build popular consciousness about our shared cultural experience.

By way of introduction, this essay gives a chronological survey of the development of cultural interactions between India and China from the most ancient times through to the present.

Before the Christian Era: Early Contacts

It is difficult to determine when cultural exchange between India and China actually began. However,

it is accepted that ancient Indians had known China since no later than the 4th century BCE. Some Indian books such as *Mahabharata*, *Ramayana* and *Arthashastra*, had mentioned Cina (ie China) more than once. In the *Arthashastra*, which was composed in about 4th century BCE, Chinese silk was documented, indicating that silk trade between India and China already existed.

In ancient times, Indians and Chinese both divided the sky into 28 constellations in the same order, demonstrating mutual exchanges in the field of astronomy.

In the centuries before Christ, cultural exchange between India and China is characterised by a combination of trade and efforts to establish contacts with each other.

According to *Shi Ji (Record of History)*, Zhang Qian (unknown~114 BCE) started for the Western Regions in 135 BCE on a diplomatic mission and came back 13 years later. In Bactria (now Iran and Afghanistan), he found cloth produced in Sichuan and rods made of Qionglai bamboo. Local people said such articles were from merchants who came from Sichuan and were doing business in India. When the Emperor Wu of Han (Liu Che, 156 BCE~87 BCE) learned of this, he sent envoys time and again to southwestern China to look for the passage to India, but was obstructed by local people. They all returned without accomplishing anything.

The passage through which Zhang Qian went to the Western Regions was called the 'Western Region Road' that is the 'Silk Road'. With this road being opened, an increasing number of envoys were sent from China to India. According to *Da Yuan Biographies of Shi Ji* when Zhang Qian was on his second trip to the Western Regions, he sent his deputy envoy to India. After Zhang Qian, in the 1st century BCE, China on an average sent seven or eight missions to the Western Regions every year, with each mission consisting of more than 100 persons and taking eight or nine years to accomplish a round trip. Frequent contacts enabled Chinese to have a better knowledge of India. In the section on "Biographies of Western Regions" in *Shi Ji*, the geographical setting, products, traditions

etc., of some Indian places and their relationship with the Han Dynasty, etc., were recorded.

In southwestern China, the “Dian-Mian Road” (Yunnan-Burma) had existed for long as a route to India through which private trade activities had been carried out. Moreover, in the 2nd century BCE, there was also a sea route between China and India, which was referred to as “South Sea Road”. In the section on *Geography* in *Han Shu (Book of Han Dynasty)*, a clear route from Guangdong to Kanci (now Kanchipuram in south India) as well as a specific shipping schedule was recorded. At that time, goods shipped to India mainly included gold and silk fabrics and those brought from India mainly consisted of gem, crystal and glassware.

The 1st ~ 6th centuries CE: Extensive Interactions Driven by Buddhism

This phase in history is characterised by a combination of material and spiritual exchanges and the entry of Buddhism into China.

In the 1st and 2nd centuries CE, the Western Region route had been interrupted from time to time but the southern sea route was available. In 1st - 2nd centuries CE, the King of Kanci sent people to bring a rhinoceros to China, in the year 59, the King of Gandhara sent a white elephant to China, and in the year 87, the Kushan King offered lions.

Around the beginning of the present era, Buddhism was introduced into China. This is the most significant event in the history of India-China cultural exchange. Initially, Buddhism won imperial recognition and was accepted by a few noblemen, who took Buddha as a god and worshipped him together with Lao Zi. Later on, the followers of Buddha began to increase. According to the 6th century CE work *Eminent Monks*, the first Indian monks to come to China were Kasyapamatanga, Dharmaratna and then Anshigao (from Arsaces) and Lokaksema (from the Yuezhi). Other Indian monks then came to China and were engaged mainly in translating Buddhist sutras. In the 1st century CE, China built its first Buddhist temple, i.e. White Horse Temple and the first sutras were translated into Chinese. In the 2nd century CE, a man named Zhai Rong became a legendary figure in the Buddhist history of China. He was in charge of land and water transportation in Guangling (now Yangzhou of Jiangsu Province) and Danyang and spent a large amount of money and material to build copper Buddha statues and pagodas and temples. Within his jurisdiction, those listening to and studying Buddhist scriptures would be exempted from compulsory labour service and more than 5,000 families were converted into Buddhists. On the occasion of Buddha’s Birth Festival, he would

provide a grand feast along the road attracting nearly 10,000 people to dine and watch.

Buddhist Intercourse

From 220 to 580 CE, cultural exchange had greatly developed with increasing movement of people and trade between India and China. Both sides now had a better knowledge of each other. However, the most prominent feature of this period was the large-scale eastward movement of Buddhism which was associated with a great number of Indian monks coming to China to preach. According to *Eminent Monks*, there were as many as 30 or 40 such monks. They translated sutras, preached Buddhist teachings, and brought into China the knowledge and techniques related to Indian astronomy, calendar, medicine, architecture, painting, sculpture and so on.

In the 3rd century CE, Chinese began to go westward to seek the *dharma*. Zhu Shixing set out in 260 and crossed the Gobi Desert to arrive at Khotan which was near India and had many Indian residents. There Zhu Shixing found a sutra in Sanskrit and asked someone to bring it back to China, while he remained in Khotan. About 20 years later, Dharmaraksa went to the Western Regions for Buddhist *sutras* and there he visited various kingdoms and collected many sutras. He was said to have learnt as many as 36 languages. A number of years later, he took 165 Sanskrit *sutras* back to China and translated them and preached Buddhist doctrines in Dunhuang, Chang’an and other places.

In the 4th century CE, Kumarajiva was a representative of such pilgrims. At the age of nine, he went from Kucha with his mother to study *dharma* in India and began the return journey at the age of 12. In 385 CE, he arrived in Liangzhou (now Wuwei of Gansu Province). In 401 CE, Yao Xing, the Emperor of Later Qin (366 ~ 416 CE), invited him to Chang’an and gave him the status of Teacher of the State. Thereafter, Kumarajiva settled in Chang’an, translating *sutras* and setting up a translation workshop. He translated more than 300 volumes of sutras, accepted disciples and preached Buddhist texts, with 3,000 followers.

Faxian went to India with nine other fellow students to seek the Buddhist Vinaya. Some of them returned midway, some fell sick and died in India and some settled in India. Faxian visited holy places in India, studied *dharma* and gathered and transcribed *sutras*. In 414 CE, he passed by Sri Lanka, Java and other places and came back to China by sea. Later, he wrote a memoir i.e. *A Record of Buddhist Kingdoms* (also called *Biography of Faxian*) and translated many *sutras*. This memoir which included what

Faxian had experienced, seen and heard along the way to India as well as the state of Buddhism and local customs then prevailing in India has a significant value for studying the Indian history of that age.

Political Contacts

From the 3rd to 6th century CE, more frequent contacts were made between Chinese and Indian states. In 428 CE, the Emperor Wen of Song (Liu Yilong, reign from 424 to 453 CE) received a letter of credence from Candrapria, the King of Kapilavastu (now in the valley of the Kaveri River in south India). In 502 CE, the Emperor Wu of Liang received an official letter from the Gupta King which was recorded in Chinese official documents. The southern dynasties in China mainly maintained contacts with kingdoms in the south of India via the southern or maritime route. According to *Wei Shu* (the Book of the Wei Dynasty), from 451 to 521 CE, envoys (including some merchants) from across India came to the Northern Wei, at least, 27 times and the Northern Wei also sent envoys to India time and again, mainly to the kingdoms in the north of India through the Western Region route.

During this period, Indian envoys brought to China many rare objects and animals while the Chinese exported to India mainly silk and silk products.

Technologies

Along with the translation of a large number of *sutras* and the arrival of several Indian monks, Indian astronomy, calendar and medicine were also brought into China. *Sui Shu* (Book of Sui Dynasty) mentions a number of books on astronomy and the calendar, such as *Longshu Pusa Yaofang* (*Nagarjuna Prescriptions*) as well as books on medicine and fitness regimen, for example, *Longshu Pusa Yangxingfang* (*Nagarjuna Mind Cultivation*). These books were circulated in China and had an impact on Chinese astronomy, calendar and medicine.

According to *Eminent Monks* (Volume IV), Yu Fakai “was a follower of Jivaka and a master of medical skill” and also good at acupuncture. He was the earliest one to combine traditional Chinese medicine with Indian medicine. Tao Hongjing also introduced Indian theories in his works on medicine.

Translations

Translation was necessary for Buddhism to be introduced into China. During this period, Chinese as well as monks from India were involved in sutra translation. From the 1st to 3rd centuries CE among such translators were Dharmakala,

Vighna, Zhu Luyan, Zhi Qian, Kang Senghui, Baiyan, Samghavarman, Tan Di, Dharmaraksa, Nie Chengyuan, Zhi Qian and others. Among them, Dharmaraksa was the most important translator. From the 4th to 6th centuries CE, there were Dao’an, Boyuan, Srimitra, Samghabhuti, Buddhahadra, Dharmanandi, Samghadeva, Samgharaksa, Zhu Fonian, Dharmayasa, Kumarajiva, Punyatara, Dharmaruci, Vimalaksa, Buddhayawa, Buddhahadr, Dharmaksema, Faxian, Gunavarman, Xie Lingyun, Zhimeng, Sanga Gendun, Gunabhadr, Paramartha, Bodhiruci and Narendrayasas. Among them, the most important were Dao’an and Kumarajiva who not only translated many classic volumes but also proposed their own translation theories.

Architecture

Between the 3rd and 6th centuries CE, China built many temples. In 247 CE, during the reign of Sun Quan (182~252 CE), the Jianchu Temple was built in Nanjing. Buddhist temples were built in Guangdong, Zhejiang, Jiangsu, Jiangxi, Hunan, Hubei and Sichuan while in the north, according to *Luoyang Jialan Ji* (Temples in Luoyang), in Luoyang alone, there were 42 temples in the 3rd century CE. In the Northern Wei Dynasty, this figure rose to as many as 1367. Buddhist temples in China formed a unique school of architecture by combining the traditional Chinese style and artistic characteristics of Indian buildings. The pagoda was a form learned from India and later on, in China there were constructed various forms of pagoda. Cave temples originated in India and spread to the Xinjiang region in China in about the 3rd century CE and then were introduced into the heartland of China, reaching the peak of development in the period from the 4th to 9th centuries CE. For instance, the Kizil Grottoes in Xinjiang, Dunhuang Grottoes and Majishan Grottoes in Gansu, Yungang Grottoes in Shanxi and Longmen Grottoes in Henan were all accomplished during this period. These grottoes were influenced by Indian architecture, sculpture, painting and so on.

Temples then were a place for cultural activities as well as a seat of learning and practice by followers. Whenever there was a Buddhist event, a grand celebration would be held and there would be acrobatics, dancing and singing as well as a procession of Buddha figures. Such practices were learnt from India.

Literature

Between the 3rd and 6th centuries CE, following the introduction of Buddhism into China, there appeared a quantity of “Zhi Guai”, i.e. ghost stories, which were called “supplemental textbooks

for Buddhism” by the famous modern Chinese writer Lu Xun. These stories not only introduced to Chinese people the Buddhist outlook on world, life and morality and a way of thinking but also testified to the rich imagination and literary creation of ancient Indians.

Drawing and Painting

Buddhism introduced new subjects and skills to Chinese painting. From the 3rd to 6th centuries CE, there were a number of painters who were good at painting Buddhist pictures. For instance, Cao Buxing (3rd century CE), a native of Wuxing (now Huzhou of Zhejiang Province), under the influence of Indian sculpture, drew vivid folds on the clothes of human figures, that came to be known as ‘coming alive’. Dai Kui (326 ~396 CE), a native of Suxian of Anhui, drew many figures of Buddha and carved a 60 feet tall wooden Amitabha. Gu Kaizhi (about 345~406 CE), a native of Wuxi, caused a great sensation by his painting of *Vimalakirti* on the wall of Waguan Temple in Nanjing. Zhang Sengyao (about mid-5th century CE~mid-6th century CE), a native of Suzhou, was good at painting Buddhist figures. He often went to temples to paint murals. He once produced a painting on the door of a temple, which, from the distance, appeared to be in relief, while from nearby it appeared smooth and even. This skill was introduced from India.

Music and Dance

During this period, Buddhist music emerged in China, largely due to Cao Zhi (192~232 CE), a man of letters during the Three Kingdoms. In 230 CE, he adapted and composed the Prince Ode and other pieces of music. In the 6th century CE, the Emperor Wu of Liang (502 to 549 CE) reformed the court music, added much Buddhist content and ordered the musician Shen Yue (441~513 CE) to compose Buddhist music and play it at the royal court.

The 6th ~10th centuries CE: Heightened Political, Cultural and Commercial Contacts

In 618 CE, the Tang Dynasty was founded and a powerful and prosperous era was ushered into China. This dynasty adopted a policy of opening to the outside world. Many Indians came to China to trade, live or serve in an official capacity. This period was characterised by enthusiasm for both Buddhist and political contacts.

Buddhism

After Faxian, an increasing number of pilgrims went to India. This reached a peak during the Tang Dynasty. According to the *Buddhist Monk's Pilgrimage*

of the Tang Dynasty by Yi Jing, from 641 to 691 CE, more than 40 Chinese monks travelled to India. This did not include others such as the famous Xuanzang, Hui Ri, Han Guang, Wu Kong and Zhi Xuan.

The rising passion for Buddhism in the Tang Dynasty promoted cultural exchange between China and India and quickened the fusion of the Chinese culture with the Indian culture. Chinese Buddhism became more mature and different sects arose e.g. *Three Sastras*, *Tiantai*, *Hosso Shu (Dharmalaksana)*, *Avatamsaka*, *Vinaya*, *Dhyana*, *Pure Land* and *Esoteric Buddhism*. In particular, the emergence of *Dhyana* signalled that the sinicisation of Indian Buddhism had been basically accomplished.

During this period, Buddhism was also introduced into Tibet. In the first half of the 7th century CE, Songtsan Gampo (617~650 CE) unified the greater part of the Qinghai-Tibet Plateau and founded the Tubo Kingdom with Lhasa at the centre. He successively married the Princess Bhrukuti of Nepal and the Princess Wencheng of the Tang Dynasty and built Buddhist temples for them. In 755 CE, the young Trisong Detsen (742~797 CE) succeeded to the throne. When he grew up, he began to believe in Buddhism, inviting Santaraksita and Padmasambhava from India and building temples. To propagate Buddhism in Tibet, Trisong Detsen invited masters from India including, among others, Vimalamitra and Dharmakirti, to teach Buddhism and 12 Indian monks to preside over the Tibetans' monastic ceremony. Trisong Detsen also twice sent monks to study in India. However, since the Tibetan Bon faith was still powerful, in 836 CE, some of its more powerful adherents began to eradicate Buddhism which consequently nearly became extinct in Tibet. This period was called the “first propagation” of Tibetan Buddhism.

Around the 7th century CE, Theravada Buddhism expanded from Burma into southern Yunnan but soon disappeared due to wars and ensuing chaos. After the 8th century CE, Buddhism began to spread in the Nanzhao area of Yunnan and developed quickly.

Political Contacts

Sui Shu (Book of Sui Dynasty), in the section on Western Regions, mentioned that the Emperor Yangdi of the Sui Dynasty (569~618 CE) sent Wei Jie, Du Xingman and others to visit kingdoms in the Western Region and there they obtained besides *sutras*, agate cups and other things.

According to *Tang Shu* (Book of Tang Dynasty), *Tong Dian* and *Cefu Yuanguai*, the Tang dynasty had many contacts with Indian states while the Indian rulers also sent many envoys to China. According to *Jiu Tang Shu* (Old Book of Tang), Siladitya sent envoys to China in 641 CE and the Emperor

Taizong of the Tang Dynasty wrote him a letter along with an imperial jade seal. The Tang empire also sent a number of envoys to India, and among them, Wang Xuance was the most reputed. Wang Xuance went to India three or four times. Back in China, he wrote *Zhongtian Zhuguo Xingji* (also titled *Wang Xuance Xiguo Xingzhuan*), consisting of 10 volumes, with three volumes of maps and charts and covering religion, geography, politics, law, arts and customs. Regrettably, this book was lost and is not available any longer.

Drawing and Painting

In the Tang Dynasty, Chinese painting was enriched and diversified. There were great masters with new schools constantly emerging, distinctive styles being established and exotic skills being assimilated.

Yuchi Yiseng (during the 7th century CE) was a native of Khotan. In his youth, he was recommended to visit Chang'an by the King of Khotan and was highly appreciated by the imperial court. At that time, his murals could be seen in the big temples of Chang'an and Luoyang. He was adept at painting the Buddha and Bodhisattvas, and had a style characteristic of the Western Region. Wu Daozi (8th century CE) was a native of Yuxian of Henan and his legendary life was recorded in many documents. About 100 years after his death, he was called the "Sage of Painting". He often did paintings at temples and his famous painting, "Birth of Gautama Buddha", portraying Suddhodana and Mayadevi carrying the newly born Siddhartha to the Mahesvara can still be seen. In this painting, the figures all have a Chinese image. There were many other skilled artists as well.

Music and Dance

Sui Shu (Book of the Sui Dynasty), in its "Music" section, recorded that in 581 CE the royal court of the Sui Dynasty put in place seven ensembles, with Indian music as one of them and that 30 years later, there were nine ensembles with Indian music still being included.

In the Tang Dynasty, Buddhist music became very popular and many forms of music could be traced to India. Some musical instruments were also introduced from India. According to the fifth volume of the *Life of Xuanzang*, when meeting with Xuanzang Indian ruler Siladitya asked about the musical composition Qinwang Pozhen Yue (Prince Qin Breaking through the Enemy Array) indicating that Chinese music was well recognised in India as well.

Drama

Cultural exchange between India and China resulted in the birth of Chinese drama and its enrichment.

Around the 9th century CE, temples became places for cultural events and entertainment. Some big temples such as the Ci'en Temple had their own theatre for music, dance and acrobatic performance. Acrobatics, dance and music although not drama in the real sense, nevertheless provided the seeds for the birth of drama.

Literature

In the Tang Dynasty, some great poets such as Li Bai, Du Fu, Bai Juyi, Liu Yuxi and Han Yu had close contacts with monks from India and also wrote poems to Indian friends.

There were also "Tang Chuan Qi" short novels in which traces of Indian influence could be discerned. For instance, *Liu Yi Zhuan* (Legend of Liu Yi) was a story about Liu Yi and his marriage with the daughter of a dragon. The creation of the image of a dragon daughter had something to do with Buddhist texts. Another example, in the *Nanke Taishou Zhuan* (Legend of Nanke Prefecture Chief), tells the story of a man who came across a kingdom of ants, where he eventually became an official, married and had his children. This was not just an example of fantasy but also broke through the boundary between humans and animals, something very reflective of the creative imagination of ancient Indians.

Under the influence of Buddhism, the Tang period saw a new genre of literature called 'Bianwen'. It was believed that reciting 'Bianwen' on the Buddhist stories of gods and ghosts such as Xiangmo Bianwen and Mulian Jiumu Bianwen disseminated the concepts of *karma* and *samsara*. It has had a profound influence on literary production in later generations of Chinese writers.

Astronomy and Mathematics

Some Buddhist texts had subject matter related to astronomy and calendar. These included, for example, *Abhidharmakosa Sastra* translated by Xuanzang, *Fo Shuo Da Kong Que Zhou Wang Jing* translated by Yijing, *Fo Mu Da Kong Que Ming Wang Jing*, *Su Yao Jing* translated by Bukong (Amoghavajra), *Bei Dou Qi Xing Nian Song Yi Gui* translated by Vajrabodhi, and *Zhu Xing Mu Tuo Luo Ni Jing* translated by Facheng (Dharma-Siddhi). *Su Yao Jing* consisted of two volumes and offered a detailed introduction of the Indian knowledge system on constellations, stars, the zodiac and astrology. It is an important reference work for the study of ancient Indian and Chinese astronomy and calendar.

According to Calendar I of *Jiu Tang Shu*, Volume 32, during the reign of the Empress Wu Zetian, Gautama Luo created the *Guang Zhai Calendar*, and during the reign of the Emperor Xuanzong, Yi

Xing produced the *Da Yan Calendar*; all of which were influenced by ancient Indian astronomy and calendar.

Yi Xing was a reputed scientist and a learned monk in the Tang Dynasty. His 52-volume *Kai Yuan Da Yan Li* was incorporated into the “Calendar” section of *Tang Shu* and his *Su Yao Yi Gui*, *Qi Yao Xing Cheng Bie Xing Fa* and *Bei Dou Qi Xing Hu Mo Fa*, each with one volume, were included in the Tantras.

In the 8th century CE, three families from India served as court astronomers. They were Kasyapa, Kumara and Gautama. According to written records and archaeological information, Gautama family members lived in China for five generations in the sequence of Gautama Yi, Gautama Luo, Gautama Siddha, Gautama Zhuan and Gautama Yan while Gautama Yi had come to China from India in the early Tang Dynasty, four subsequent generations all served as royal astrologers in the Tang Dynasty.

Of these five generations, Gautama Siddha (about mid-7th ~ early 8th centuries CE) was the most famous. He compiled the 120-volume *Treatise on Astrology of the Kaiyuan Era*, introducing various astrological theories and schools in ancient China and recording Chinese observation of heavenly bodies and their knowledge about the universe. Such information is very valuable for the history of science. *Navagraha Calendar*, translated by him in 718 CE, is also of great research value. With the translation of the *Navagraha Calendar*, Chinese began to know of Indian arithmetic. It showed how to write Indian numerals and listed 10 numbers from zero to nine i.e. the predecessors of the current numerals 0 to 9. This proves that the so-called Arabic numbers originally were invented by Indians.

Medicine

Ancient India was also known for ophthalmology. In the Tang Dynasty, oculist-monks from India used the so-called “Gold Grate Method” to cure cataract and Bai Juyi and Liu Yuxi both wrote poems to praise this.

A medical doctor Sun Simiao (about 581~682 CE) wrote *Qian Jin Yao Fang* and *Qian Jin Yi Fang* the former included recipes compiled by him on the basis of historical documents and private prescriptions in the year 652 CE, and the latter was composed 30 years later on the basis of his medical practice. In the preface of *Qian Jin Yao Fang*, Sun cited medical theories in Buddhist texts, thinking that people would not fall ill if four elements inside their bodies i.e. earth, water, fire and wind were coordinated while lack of coordination would lead to illness. The *Qian Jin Yi Fan* had a number of

Indian prescriptions, some of which used Indian medicinal herbs. Wang Tao (mid-7th century CE) was another medical doctor who adopted the “four elements” theory and included many Indian prescriptions.

Technologies

Indians had known how to make cane sugar for long. According to some *sutras* translated around the 5th century CE, India’s technology of making cane sugar had already been introduced into China at that time.

According to the *Biography of Xuan Zang* (volume IV) in the *Sequel of Eminent Monks*, the Taizong Emperor sent Wang Xuance to India to study how to boil sugar. The Mahabodhi Temple sent two craftsmen and eight monks to visit to China with Wang Xuance and help China with sugar manufacturing.

The invention of paper-making may have had links with India. In the mid-2nd century CE, paper was already in use in Khotan in the region of present-day Xinjiang. It is very close to India and so it is possible that Indians might have known paper at that time. In the 7th century CE, Yi Jing went to India and found that paper was used there. Some scholars tend to think that paper making was brought into Tibet in the mid-7th century CE and later from there it was introduced into India.

Chinese silk and silk fabrics were introduced into India before our era but in the neighbourhood of China, Khotan was the first place to practice mulberry planting, sericulture and silk reeling. Tibet and Yunnan had known how to feed silkworms and reel silk. It is possible that Indians learned to make silk from these places but it is uncertain when.

Linguistics

Indians had paid attention to the study of phonetics for long, and before our era, there were already grammar books and a highly scientific alphabet system. Buddhist culture from India, to some extent, promoted linguistics in China and had a significant impact, especially in respect of phonology, syntax and lexicography.

The term “Zimu” (letter) first appeared in *sutras* translated in the early 5th century CE and was also recorded in *Xitan Ziji* by the monk Zhiguang in the Tang Dynasty. This proved that “Zimu” was directly related to the spread of Sanskrit. Two Tang dynasty documents discovered in Dunhuang, *Gui Sanshi Zimu Li* and *Shouwen Yunxue Caijuan*, both list 30 phonemes for Chinese. A monk named Shouzhen (mid-9th~mid-10th centuries CE) further divided 30 phonemes into five categories, i.e. Chun, She, Ya, Chi and Hou while “She” sound was subdivided into “She Tou” and “She Shang” ,

“Chi” into “Chi Tou” and “Zheng Chi”, “Hou” into “voiced” and “voiceless”. It is on the basis of this that China developed its pinyin phonetic system many generations later.

Lexicography

To facilitate the understanding of *sutras*, Chinese monks compiled some dictionaries among which *Yiqiejing Yinyi* (also abbreviated as *Xuanying Yinyi*), consisting of 25 volumes, was compiled by Xuan Ying (7th century CE) around the year 648 CE. This book explained terms chosen from 450 Buddhist Hinayana texts with many quotations from ancient Chinese books. Huilin (737~820 CE) in his 100-volume *Yiqiejing Yinyi* (abbreviated as *Huilin Yinyi*) selected terms from 1,300 Buddhist texts to annotate them with a great number of quotations from ancient Chinese books. Till date this book is widely quoted for academic purposes.

To facilitate *sutra* translation, Chinese-Sanskrit dictionaries were compiled. For instance, Yijing compiled the *Fanyu Qianziwen* using Sanskrit to explain 1,000 Chinese characters. Similar to this were *Tangfan Wenzi* by Quanzhen, a monk in the Tang Dynasty and *Fanyu Zaming* by Liyan. Indian monks were also involved in compiling Chinese-Sanskrit dictionaries. The one-volume *Tangfan Shuangyu Duidui Ji* was compiled by Antatàbodha and Pragunamishash. These two Indian monks had been translating *sutras* in China for long but information about them was not recorded in any works of history.

Translations

From the late 6th to early 7th centuries CE, Yan Cong and Dharmagupta were the main translators. Yan Cong, in addition to presiding over the translation workshops in the Sui Dynasty and compiling *Zhong Jing Mu Lu*, also translated 23 *sutras*. By imperial order, he translated *She Li Rui Tu Jing* and *Guo Jia Xiang Rui Lu* into Sanskrit, in a total of 10 volumes and asked *bhikshus* from Rajagriha to bring them back to India.

In the early Tang Dynasty, Prabhakaramitra of Nalanda came to China. In 629 CE, the Emperor Taizong decreed *sutras* to be translated at Da Xing Shan Temple, with Prabhakaramitra as the chief translator. Prabhakaramitra died in 633 CE. Twelve years later, Xuanzang returned from India and presided over *sutra* translation. From this period on, Buddhist translation was of a very high order. At Xuanzang’s workshop, division of work was meticulous, the staff was disciplined and work efficiently carried out. From 646 to 664 CE, under Xuanzang, 73 *sutras*, in a total of 1,330 volumes, were translated. Xuanzang also put forth his own theory, requiring translation to be “truthful

and easy to understand” as well as the “Five No” principle in translation.

Around the time of Xuanzang, translators mainly included Punaudaya, Zhitong, Wujigao, Janabhardra, Rizhao, Buddhapalita, Devaprajn, Huizhi, Mitrasanta, Bao Siwei, Siksananda and Bodhiruci. After Xuanzang, translators mainly consisted of Yijing, Zhiyan, Pramiti, Subhakarasmimha, Vajrabodhi and Bukong (Amoghavajra) with Amoghavajra being the most famous, having translated 110 *tantras* (a total of 143 volume). After Amoghavajra, prominent *sutra* translators included Zhihui, Lianhua Jingjin, Wukong, Fajie, Prajna, Manyue and dharmasiddhi (Facheng).

10th ~ 17th centuries CE: Frequent contacts across the sea

During this period, cultural exchange between India and China continued to deepen. Though cultural activities driven by Buddhism weakened and the practice of Chinese seeking to find the dharma in India was about to come to an end, sea-borne traffic and booming trade were not comparable to any era in the past.

Buddhism

According to *Fo Zu Tong Ji* (*A General History of Chinese Buddhism*), from 972 to 1053 CE, some Indian monks came to China to translate and preach *sutras*, but no more came thereafter. Meanwhile, the saga of Chinese monks’ westward pilgrimage was nearing an end. As recorded in the Volume 43 of *Fo Zu Tong Ji*, in 966 CE, Emperor Taizu of the Song Dynasty arranged for 157 pilgrims to be sent to India. This was the last officially sponsored pilgrimage. A century later, Fan Chengda (1126 ~ 1193) wrote *Wu Chuan Ji* on the basis of available information and recorded the journey of one of these pilgrims, Jiye. Jiye returned to China in 976, but even later, other pilgrims came back from or went to India, indicating that travel then was quite convenient. However, in the 11th century CE, with the Muslim invasion of India, Buddhism there declined and during the reign of Emperor Renzong of the Song Dynasty (1023 - 1063), pilgrimages from China to India, that had lasted six centuries, virtually ceased. In Tibet, however, these activities still continued.

From the late 10th to late 15th century CE, Tibetan Buddhism had its “second propagation”. During this time, its leading sects such as Nyingma, Ganden, Sakya, Kagyu and Gelug, had been formed. Smritijanakirti, an Indian scholar came to Tibet in the latter half of the 10th century CE adept at panca-vidya and esoteric Buddhism, he disseminated Buddhism in Tibet, translated

many tantric texts and wrote *Yu Yan Men Lun*, a Tibetan grammar book. Rinchen Zangpo (958~1055 CE) was one of the most important figures in the revival of Tibetan Buddhism. He had been to India three times and successively studied under 75 scholars there. Back in Tibet, he translated 50 *sutrayanas* and 108 *tantrayanas*. In 1043, Atisa, once a Theravada preacher at Vikramasila, was invited to expound Buddhism in Tibet; he had many followers, and his *Pu Ti Dao Deng Lun (A Lamp for the Enlightenment Path)* had a great influence in Tibet. Between the 10th to 13rd centuries CE, many youth went to study in Tibet and there were more than 160 translators, while over 60-70 Indian monks were doing translation in Tibet. From 10th to 17th centuries CE, Indian medicine, astrology, hetuvidya, phonology, literature, arts, language and writing, all had a significant impact on Tibet.

In the same period, esoteric Buddhism in the Dali Kingdom (Yunnan) and Theravada in south Yunnan also developed rapidly.

After the mid-10th century CE, Neo-Confucianism gained prominence, evolving and absorbing Buddhist thinking in its course. In daily life, popular beliefs, customs, festivals, marriage and funeral rites and other aspects were all impacted by Buddhism. In the field of literature, Zhi Guai and Chuanqi novels (Song Dynasty), Zaju Opera (Yuan Dynasty) and vernacular novels (Ming Dynasty) assimilated Buddhist ethics and recalled and retold the golden days of Buddhist pilgrimage. In arts, cave temples continued to be built and paintings still preserved many Buddhist themes.

Political Contacts

Political and diplomatic contacts between Indian states and China were by and large maintained through the sea route. For instance, according to a section on "Foreign Countries" in Volume five of the *Song Shi (History of the Song Dynasty)* and Volume 44 of *Fo Zu Tong Ji*, in 1015, the Chola ruler sent envoys to China, bringing Sanskrit *sutras* and a letter from King Rajaraja. The letter indicated that south Indians learned of the Song Dynasty through merchants coming by sea.

Song Shi recorded that south Indian and north Indian states sent envoys to China many times and they usually brought gifts, such as pearl, ivory, medicine, spice and so on.

Yuan Dynasty, though surviving for no more than 100 years, left several records concerning maritime contacts. During the reign of Kublai Khan (1271-1294), the Emperor Shizu of the Yuan Dynasty, diplomatic contacts between India and China were most prolific. According to *Yuan Shi (History of the Yuan Dynasty)*, from 1272 to 1294, Yuan Dynasty

sent envoys to India 11 times while various Indian kingdoms sent envoys to China 13 times.

In early 15th century CE, China further extended its maritime navigation and Zheng He's (1371~1433) seven expeditions to the Western Ocean served to expand India-China interaction. Zheng He visited a number of places in India. Fei Xin, Ma Huan and Gong Zhen, who had accompanied Zheng He in these voyages, wrote *Xing Cha Sheng Lan (The Description of the Starry Raft)*, *Ying Ya Sheng Lan (The General Survey of the Ocean Shores)* and *Xi Yang Fan Guo Zhi (The Annals of Foreign Nations in the Western Ocean)*, respectively. These are important documents for the study of India-China relations during that period. Around the same time, Hou Xian had been to India on a diplomatic mission many times. According to *Xing Cha Sheng Lan*, *Ying Ya Sheng Lan* and *Ming Shi (History of the Ming Dynasty)*, Ming Dynasty had contact with the following Indian kingdoms or places: Delhi, Jaunpur, Bengal, Vijayanagar, Cochin, Kollam, Cail (on the east coast of south India), Comorin, Chola (on the southwest coast of India), Calicut and the Andaman and Nicobar Islands.

Commodity Trade

As sea travel became more convenient, bulk commodity exchange began between China and India. According to *Zhu Fan Zhi (The Barbarian Countries)* by Zhao Rukuo of the Song Dynasty, in the port of Quanzhou there were many foreign merchants, including those from India and Indian monks preaching Buddhism. Evidently, Quanzhou then was a centre of commerce as well as religious activities. According to *Ling Wai Dai Da* (volume II) by Zhou Qufei of the Song Dynasty, at that time, Gulin (now Kollam) at the southern end of the west coast of India also had close connections through sea traffic with China.

In Yuan Dynasty, Wang Dayuan (14th century CE) went by ship twice to investigate the seas south and west of China, first setting out in 1330 and returning four years later. The second time starting in 1337 and returning two years later. He went to many places in India and after returning to China, in 1349, he completed *Dao Yi Zhi Lue*; this book offers a detailed introduction to various Indian places and is of great help to understand maritime cultural exchange between Yuan Dynasty and India. Wherever he went, he would pay attention to the geography, soil, produce, trade, race and customs. At that time, India was known for gems, pearls, cotton cloth, linen, medicine, spice and the like while China was mainly known for silk, coloured silk satin, cloves, cardamom, blue-and-white porcelain, white porcelain, etc.

Ma Huan's *Yingya Shenglan* provided even more detailed information. For instance, about Cochin,

he recorded information about its people's dress, houses, social structure and professions of five classes of the population, the king's beliefs, religion, climate, weights and measures, currency, marriage and funeral ceremonies, farm and livestock produce, as well as on its trade with China. He mentioned that Zheng He had erected a monument in Calicut in 1407 and provided the text of the inscription.

Medicine

Sea-borne traffic facilitated the bulk movement of medicines and related materials in this period. *Yuan Shi* recorded details of medicine sent as tribute by Indian states. Volume 326 of *Ming Shi* gave a list of tribute items from Bengal including frankincense, pine resin, Wu Xiang, Ma Teng Xiang, Wu Die Ni, Teng Jie and Cu Huang. *Xing Cha Sheng Lan* and *Xi Yang Fan Guo Zhi* mentioned that Indians then were very fond of musk from China and that Chinese traded musk with locals.

The Compendium of Materia Medica compiled by Li Shizhen (1518~1593) in the Ming Dynasty contains valuable information about medical exchanges between India and China. The book introduced and verified many medicines from India and by using many quotations from Buddhist texts, provided their Sanskrit names. Its citation is so extensive that it cannot be compared to any similar book from the past. It also included some Indian prescriptions, explained the preparation of medicines and evaluated their efficacy, indicating that these prescriptions then were in actual use. Some prescriptions required Indian medicinal materials and this could be taken as evidence that a number of Indian recipes had been assimilated into traditional Chinese medicine.

18th century CE to 1949: Forging New Connections in Modern Times

The modern phase of interactions between India and China is a complex and rich one. Old ties based on trade continued although under new conditions, while altogether new relations such as those based on nationalism and anti-imperialism also developed simultaneously. Technological and other changes worked to bring India and China closer in some respects, while political developments in some cases led to new strains. Colonialism and imperialist expansion in this part of the world impacted the age-old relationship between the two countries and civilisations in many ways. At the same time, this was also a period in which intellectuals, political activists, writers and artists in both India and China sought to rediscover each other in modern conditions.

Trade

Overland trade between India and China continued from the earlier times into this period. There was the trans-Karakoram trade between Punjab, Ladakh and Kashmir on one hand and the oasis towns such as Kashgar and Yarkand in Xinjiang on the other. There was also the trade between Kashmir and other parts of northern and northeastern India with Tibet. The overland trade was not large in volume as it was carried out in physically very difficult conditions. Traders loaded their cargo on mules and ponies and crossed back and forth over the high mountain passes. The trade was also vulnerable to changing political conditions in this region. Nevertheless, it persisted right until the middle of the 20th century CE.

There was a revival of maritime trade between India and China based on the spectacular growth of the tea trade between China and Europe. Both before and after the arrival of European traders in the eastern waters from the 16th century CE, there was a flourishing intra-Asian maritime trade. The commercial connection between India and China was maintained through the larger intra-Asian trade. However, from the last quarter of the 18th century CE, there was a huge increase in the direct trade between the emerging port of Bombay on the west coast of India and Guangzhou (Canton) based on the export of raw cotton and later, opium from India to China. These exports were carried both by the British East India Company as well as by private Indian and Western traders.

Yet another major export from India to China in this period, starting from the later 19th century CE, was of manufactured cotton yarn. Indian cotton yarn displaced British yarn from the China market, and from about 1880 to 1905 almost completely monopolised the market for imported cotton yarn in China. The export of cotton yarn to China played a major role in stabilising the growth of the emerging modern textile industry in India. However, during and after World War I, it was the Chinese cotton yarn industry that developed rapidly and by 1929, China was exporting yarn to India.

The Indian and Chinese diasporas

The development of the overland and maritime trade led to the arrival of groups of Indians and Chinese who settled in the other country. Most traders from Punjab in Xinjiang stayed only for the duration of the trading season and went back and forth. However, a number of Kashmiris migrated to Xinjiang and settled down there, eventually losing their contacts with their native places and even language and becoming a part of local society. A small number of financiers

and moneylenders from Shikarpur in Sindh (in present-day Pakistan) were also to be found in the main towns of southern Xinjiang.

The revival of the maritime trade with China led to groups of merchants from India arriving on the China coast. In the early stages, they came mainly from the Parsi community and also the Baghdadi Jewish community based in Bombay and some Muslim Bohra and Ismaili traders. With the opening of treaty ports after the First Opium War and the growth of Hong Kong as a port, many of them took up more or less permanent residence in China. From the import-export trade, their interests diversified to include other lines of business in eastern China's port cities, including banking, real estate, manufacturing and share brokerage. The 20th century CE saw increasing numbers of people from the Marwari and Sindhi communities arriving in Hong Kong and China's port cities.

Yet another group of Indians who arrived in China and stayed on were policemen and watchmen, especially from Punjab. The policemen were mainly based in Hong Kong and in the foreign concessions at Shanghai, Guangzhou, Tianjin, Hankou and so on while the Indian watchmen were more widely dispersed among smaller towns as well. At one time, they accounted for approximately half of the Indians in eastern China. This group, along with the merchants in western China and in the Chinese ports, were mostly repatriated to India during the 1930s and 1940s.

The commercial connection between India and China also led to the arrival of Chinese in India. Chinese were to be found mainly in and around Calcutta (Kolkata) and Bombay (Mumbai) but it was only in Calcutta that their numbers grew large enough to form a Chinese settlement in India. The first Chinese known to have settled in India in this period was Yang Dazhao (Atchew) who received a grant of land from the British authorities in Bengal to set up a sugar mill at the end of the 18th century CE. Thereafter, more Chinese continued to arrive in India throughout the 19th century CE. They settled mainly in the Bowbazar and Tangra areas of Calcutta. They tended to specialise in carpentry and shipbuilding and later in the tannery business as well. Chinese were also brought to India's northeastern province of Assam to work on the tea plantations that the British established. Their skills in tea cultivation and processing were used to develop an extensive tea industry in India.

From the early 20th century CE, the turbulent conditions in China led to the arrival of larger numbers of Chinese in India including women and children. The community was well settled,

but after the border war between India and China of 1962 and the difficulties they faced in India because of that, large numbers emigrated abroad and their numbers in India dwindled.

Export art from China to India

A little appreciated by-product of the 19th century CE trade between India and China was the transmission of some artistic and cultural influences, although compared to the pre-modern period, this was on a small scale. Traders from Bombay imported from China silk cloth with the fine silk embroidery which was a specialty of the Guangzhou region. This greatly influenced the style of particularly women's and children's clothing among the Parsis. The characteristic *gara* sarees worn by Parsi women, with their distinctly Chinese style embroidery, were a product of this fusion of Chinese and Indian styles. The *tanchoi* type of silk brocade weaving in India was also learned and adapted from Chinese weavers. Chinese porcelain and furniture were also greatly appreciated and adorned the homes of the elite particularly in Bombay. Portrait painting and the art of reverse glass painting were also popularised in India by Chinese masters and subsequently, the art was learned and imitated by Indian artists.

Hong Kong, Shanghai and Bombay

These three major port cities of Asia were to a large extent a product of the India-China connection in this era. Indian merchants played a significant role in the early growth of Hong Kong. Among the well known individuals, families and firms from India who can be considered among the builders of Hong Kong were the Sassoons, the Ruttonjees, the Kadoories, Paul Chater, H. N. Mody, Abdoolally Ebrahim & Co and so on. Many of them not only became business tycoons, but also played a role in the development of the infrastructure, education and in the governance of Hong Kong. The Sassoons, the most well-known Bombay Jewish family in China, were a prominent part of the Shanghai business community and owned several landmark buildings on the Shanghai waterfront.

Bombay's growth as India's leading commercial, shipping, industrial and financial centre was greatly linked to the trade with China. Many of its most prominent citizens in the 19th century CE, including the well known merchant Jamsetjee Jejeebhoy, were either directly connected with the China trade, or else came from families that were involved in it. The accumulation of capital through the China trade played a significant role in the early development of modern industry in India and in the development of Bombay's urban infrastructure in the 19th century CE.

Early visitors

The first official mission from China to India in modern times came about when China sent a six-person delegation to visit India from March to September 1879. A member of this delegation, Huang Maocai, wrote several works about his experiences in India, including *Yin Du Zha Ji*, *You Li Zou Yan* and *Xi Jiao Shui Dao*. In July 1881, the Qing Dynasty sent Ma Jianzhong and Wu Guangpei to India to negotiate with the British Indian Government about matters related to opium. Back in China, Ma wrote an account of his visit, *Nan Xing Ji* and Wu wrote his own account entitled *Nan Xing Ri Ji*. Later, Chinese envoys Xue Fucheng and Huang Zunxian visited India enroute to Europe and wrote about it.

In 1893, Swami Vivekananda, one of the most prominent philosophers of modern India, came to China, one of the earliest Indian public figures to do so in this period. He wrote about China, and in his works he expressed sympathy and friendship with Chinese and predicted a great future for the Chinese people.

The influential Chinese scholar and leader of the 1898 reform movement, Kang Youwei, was forced to flee China and live in exile after the suppression of the movement. In the course of his exile, he came to Darjeeling in northeastern India in 1901 and stayed for one-and-a-half years, touring around India. He wrote *Travel Notes on India* and *Xu Mi Xue Ting Shi Ji*, in which he analysed Indian conditions.

Nationalist and Anti-imperialist Links

India and China were both victims of imperialist expansion although in different ways and to a different extent. This served as the basis for new kinds of ties based on a shared anti-imperialism to emerge in this period between the two countries.

The earliest recorded instances of cooperation between Indians and Chinese against foreign imperialism involved soldiers from the British Indian forces sent to help suppress the Taiping Rebellion in the middle of the 19th century CE. Several Indian soldiers are known to have crossed over to the side of the rebels and fought alongside them. Similarly, a member of the Indian forces sent to put down the Boxer Rebellion in north China in 1900, Thakur Gadadhar Singh, later wrote a moving account entitled *Thirteen Months in China*, in which he gave voice to his anguish at the unjust treatment meted out to the Chinese by the so-called civilised foreign powers.

In the first half of the 20th century CE, the pace of nationalist and anti-imperialist movements in both India and China picked up. China and Chinese political leaders provided a haven in this period to several exiled Indian political activists

and nationalist organisations. One of the most prominent of these was the Hindustani Ghadar Party whose activities in China spanned the years from World War I to the 1930s. In turn, the Ghadar Party actively did mobilisation work among Indian soldiers and policemen in the service of the British in China, urging them not to turn their guns against the Chinese. Their work had some impact among Indian forces in China in the period from 1925 to 1927 when the Nationalist Revolution in China was reaching a peak.

The leader of China's Republican Revolution of 1911, Dr Sun Yat-sen had great concern for and interest in the cause of Indian freedom from colonial rule. He met many Indian students and revolutionaries, both in China and Japan and tried to assist them. At the same time, he was an inspiration for many Indian nationalists in India.

From the late 1920s, the Indian National Congress and its leaders concerned themselves on a regular basis with the situation in China. They sought to build links with a broad spectrum of Chinese nationalists and also publicly condemned the use of Indian troops against the Chinese. Jawaharlal Nehru, in particular, wrote repeatedly about China and expressed much appreciation for its ancient civilisation.

Chinese people also began to learn about the progress of the national movement of the Indian people. In the 1920s, Mahatma Gandhi was already a well-known name in China. From the 1920s to the 1940s, China published 27 books about Gandhi and his thoughts, including four editions of his autobiography. Numerous articles were written on the Non-Cooperation Movement and other developments in India. The *Oriental Magazine* alone had 60 to 70 such articles and for some time even had a regular column on "Gandhi and New India".

Asian Renaissance

From the early years of the 20th century CE, a consciousness of the oneness of Asia and the virtues of eastern civilisation developed, particularly among intellectuals in India and China. This was part of the awakening of the peoples of this part of the world who were languishing under colonial or imperialist domination. On the Chinese side, Sun Yat-sen, Zhang Taiyan, Liu Shipei, Liang Qichao, Li Dazhao and other personalities sought to build this kind of consciousness of Asian unity in their speeches and writings. On the Indian side, Jawaharlal Nehru and exiled Indian nationalist Raja Mahendra Pratap were among those who fervently espoused the cause of Asian solidarity. However, the most notable Indian personality in this respect was the great poet Rabindranath Tagore. His visit to China in 1924 was part of

his quest to revive the ancient links between the two great Asian civilisations India and China, as was his decision to set up an institute for Chinese studies in the international university that he set up in India called Visva-Bharati. The discourse on Asia and Asianism helped to stimulate interest and awareness among Chinese and Indians about each other's countries.

Rabindranath Tagore

In the modern era, the Indian who had perhaps the greatest impact on China was the poet and philosopher Rabindranath Tagore. When he was awarded the Nobel Prize for Literature in 1913, Chinese literary circles instantly developed a fascination for Tagore. Numerous articles about him and translations of his work were published. In April 1924, in response to an invitation from his admirers in China, Tagore embarked upon a 50-day visit to China. During this period, he went to Hong Kong, Shanghai, Hangzhou, Nanjing, Jinan, Beijing, Taiyuan and Haikou. While his visit was opposed by some youth and intellectuals in China who did not appreciate his philosophical standpoint, he was also received with extraordinary warmth and adulation. He cultivated deep friendships with celebrated Chinese thinkers, writers and artists. With poet Xu Zhimo in particular, who acted as his translator, Tagore developed a lasting friendship. The relationships he formed with Chinese intellectuals, writers and artists had a deep impact on Tagore and on his sense of affinity with China. Tagore's work also had a profound influence on many Chinese writers including Guo Moruo, Xie Bingxin, Zheng Zhenduo, Wang Tongzhao and Xu Zhimo. The interest in and appreciation of Tagore and his poetry in China continues to this day.

Indian studies in China and Chinese studies in India

The systematic study of Indian civilisation in modern China began in the 20th century CE. In 1916, Xu Jishang started teaching Indian philosophy at Peking University. From 1917 to 1924, Liang Suming taught Indian philosophy there. In 1922, Tang Yongtong returned from abroad and began to teach the history of Chinese Buddhism and Indian Buddhism among other courses. Chen Yinque was another scholar who returned to China to teach after mastering Sanskrit and Pali abroad. From 1924, Chinese students including some monks, went to study in India. Some of the Chinese scholars who went to India in this period included Xu Jishan (1919), Xu Dishan (1926,1934), Jin Kemu (1941), Wu Xiaoling (1942), Xu Fancheng (1942), Chen Hansheng (1944), Chang Renxia (1945) and Chen Hongjin (1945).

In 1942, the National School of Oriental Languages was established in Yunnan offering for the first time a course in the Hindi language, besides courses on Indian history, religion and society. In 1946, the Department of Oriental Languages was established at Peking University which taught Indian languages. In 1949, the National School of Oriental Languages was incorporated into Department of Oriental Languages at Peking University.

After he returned from China, Tagore was very keen to set up a centre for the study of China and Chinese civilisation in his Visva-Bharati University at Santiniketan in Bengal. He met a young Chinese scholar Tan Yunshan while in Singapore in 1927 and invited him to visit Visva-Bharati. Tan Yunshan came and stayed on in Visva-Bharati to start teaching Chinese language, initially with just five students. Tan Yunshan became Tagore's main collaborator and assistant in setting up what became the first centre for Chinese studies in modern India. He returned to China to raise financial and other support for the project of setting up such a centre. Eventually, it was inaugurated on April 10, 1937. With the assistance given by the Nationalist Government, the Sino-Indian Cultural Society and other supporters in China, the Cheena Bhavana as it was called, was established with its own unique building and a library consisting of a large number of Chinese works.

In the 1930s, the International Academy of Indian Culture located in New Delhi was another institution that engaged in China studies. It was founded by Raghu Vira who began to study Chinese culture and the history of the India-China relationship and developed academic links with China. In 1938, he wrote his work, *Ramayana in China*. In the late 1930s, Fergusson College in Pune opened a centre for China studies. Scholars Bapat and Gokro began to make a comparative study of Sanskrit, Pali, Chinese and Tibetan Buddhist texts. However, among Indian scholars of China studies in this period, the most prominent was Prabodh Chandra Bagchi. After receiving a masters degree from Calcutta University, he went to France in 1923 to study Chinese under the guidance of the French sinologist Sylvain Levy. From 1945 to 1956, he taught and did research at Visva-Bharati University. He produced many important works on various aspects of the cultural interaction between India and China through history. He also came to China in 1947 and taught there briefly and visited again in 1952.

World War II

The invasion of China by Japan in the 1930s was widely condemned by public opinion in India.

Apart from writing and speaking against the Japanese aggression, Indian leaders also organised various actions to show their sympathy and support for China including the collection of funds and organising "China Days" to popularise the Chinese resistance among the Indian public. Nehru also visited China's wartime capital Chongqing in 1939. However, the best known instance of cooperation between Indians and Chinese during the War was the despatch of the Indian Medical Mission to China to assist the Chinese war effort. It was formed in August 1938, and included five doctors: M. M. Atal, M. R. Cholkar, D. S. Kotnis, B. K. Basu and D. Mukherjee. Carrying much needed medical equipment, they arrived at Yan'an in February 1939 and worked under very difficult conditions to provide medical care to the resistance fighters and local people. Dr Basu and Dr Kotnis stayed on even when the other members of the mission had to go back. Dr Kotnis was appointed as the Director of the Dr Bethune International Peace Hospital. In China, he met and married a Chinese woman Guo Qinglan. Tragically, he fell ill and died on December 9, 1942 at the age of 32. More than 10,000 people attended his funeral and Mao Zedong paid a moving tribute to Kotnis and his selfless devotion in service of the Chinese people. Even today, Chinese people remember Kotnis and thousands come to visit the memorial built to the memory of Kotnis and the Indian Medical Mission in China. In India, the saga of Dr Kotnis was immortalised in the popular film, *Dr Kotnis Ki Amar Kahani* (1946) which was directed by the noted filmmaker Shantaram and for which the screenplay was written by Khwaja Ahmad Abbas.

During World War II, when Japan occupied almost all of eastern China, India became of great strategic importance to China as a supply and communication route for the Nationalist Government headed by Chiang Kai-shek which had to shift its headquarters from Nanjing to Chongqing in western China. This was particularly so after the Japanese invasion of Burma in mid-1942 cut off the supply routes to southwestern China through that country. For the rest of the war, the Stilwell Road from Ledo in Assam to Yunnan, the Calcutta-Kunming oil pipeline and the "Hump" air route which saw hundreds of planes carrying goods and passengers between airfields in eastern India and southwest China, played a very important role in the so-called "China-Burma-India" (CBI) theatre of war. The route from Kalimpong in north Bengal to Tibet and Yunnan was also used to transport civilian goods. During the War, thousands of Chinese soldiers also received training to fight Japanese forces in Burma in India at Ramgarh in the present-day state of Jharkhand.

During the War, the Indian national movement to put an end to British colonial rule was approaching a climax. Top leaders of the Indian National Congress including Nehru and Gandhi were arrested and jailed by the British. Much against the wishes of the British Prime Minister Churchill, Chiang Kai-shek and his wife paid a visit to India in 1942 and met both Nehru and Gandhi. Chiang Kai-shek tried to persuade the British government to agree to the demands of the Indian nationalists for political power. When he was leaving India, he broadcast his *Message to the Indian People* in which he expressed sympathy for their objectives.

Establishment of Diplomatic Relations

During World War II, it was decided that diplomatic envoys would be exchanged between the Government of India (then still under British control) and the Nationalist Government in China. The first three envoys from the Indian side were Zafarullah Khan, K. P. S. Menon and K. M. Panikkar. On the Chinese side, the envoys were Shen Shih-hua, T. K. Tseng and Lo Chia-lun. Initially, the Indian envoys were stationed in Chongqing but with the end of the War, the Indian embassy shifted to Nanjing which once again became the headquarters of the Chinese government. After India became independent in August 1947, the status of the envoys on both sides was raised to that of Ambassador. This marked the establishment of diplomatic relations between the modern states of India and China for the first time.

1949 to the Present Day: Growing Engagement in Diverse Spheres

After the establishment of the People's Republic of China (PRC) on October 1, 1949, India and PRC established diplomatic relations on April 1, 1950. India became the first country outside the socialist group of countries to establish an embassy in the PRC. When the Indian embassy held its first official reception on the occasion of India's Republic Day in Beijing, on January 26, 1951, Chairman Mao Zedong personally attended the function and spoke warm words about India-China friendship. Since then, the relations between the Republic of India and PRC have had some ups and downs but currently they are on a path of rapidly growing interaction in many spheres.

India and China stepped up their bilateral diplomatic engagement in the mid-1950s. Premier Zhou Enlai visited India from June 25-28, 1954 while Prime Minister Nehru visited China from October 19-30 the same year. Both visits were very warmly received by the public in both countries. Zhou Enlai visited India again in 1956 and 1960. While trade had begun to pick up again from 1951,

on April 29, 1954, the two countries signed the "Agreement (with exchange of notes) on trade and intercourse between the Tibet region of China and India". The first-ever trade protocol was also signed by both sides. In this period the main exports from China to India were rice, sorghum, soybean, raw silk, machinery, transformer, wool, caustic soda and paper, while India mainly exported to China jute, rice, beans, tobacco leaf, chemicals, medicine, mica, electric fans, woollen fabrics and machinery.

The preamble to the 1954 trade agreement contained the formulation of the Five Principles of Peaceful Coexistence also termed *Panchsheel*. These were intended to set a principled foundation for the peaceful relationship between India and China. A modified version of the *Panchsheel* was adopted at the conference of Afro-Asian nations held at Bandung, Indonesia, in April 1955.

Through much of the 1950s, regular educational, cultural and scientific-technical exchanges between India and China which had been stepped up from the 1940s, continued. Many delegations were exchanged between the two countries. Noted Indian artists like B. R. Sinha and the scholar-philosopher Rahul Sankrityayan visited China and interacted with their counterparts there. Indian films particularly *Awaara* and other films starring Raj Kapoor became very familiar to Chinese people.

The developments leading up to the 1962 border clash between the two countries and its aftermath led to a disruption in the normal interaction between India and China for a number of years. A few attempts were made in the 1970s to revive contacts, particularly through the agency of Dr Basu who had been part of the Indian Medical Mission during World War II. Dr Basu visited China several times from the mid-1970s to the mid-1980s and when he died, his ashes were scattered both in India and China as per his wishes. A few other goodwill and informal exchanges also took place in this period, but contacts remained limited although preparations were being made for the revival of relations. In 1979, the Indian Foreign Minister A. B. Vajpayee became the first high level Indian dignitary to visit China after many years. In early 1980s, Indian and Chinese leaders met each other on the sidelines of various international summits.

The visit of the Indian Prime Minister Rajiv Gandhi to China from December 19-23, 1988, marked the resumption of high level ties and a significant step towards normalisation of relations between India and China. Apart from meeting the Chinese Premier Li Peng, Gandhi also met Deng Xiaoping and other important Chinese leaders. Agreements were signed on science and technology cooperation, civil air transport and cultural

exchange and cooperation. Thereafter, exchange of visits by the top leaders of both countries developed rapidly and has become the norm. Among the important such visits that have taken place in subsequent years are those of Premier Li Peng (1991), President R. Venkataraman (1992), Prime Minister Narasimha Rao (1993), President Jiang Zemin (1996) President Narayanan (2000), Premier Zhu Rongji (2002), Prime Minister Vajpayee (2003), Premier Wen Jiabao (2005, 2010), President Hu Jintao (2006), Prime Minister Manmohan Singh (2008, 2013) and President Pratibha Patel (2010). A very large number of agreements have been signed between the two countries to enhance their levels of cooperation in diverse spheres and also towards the maintenance of peace on the borders.

One of the most significant aspects of the relations between China and India in recent times has been the spectacular increase in economic and in particular commercial interaction. Direct trade was resumed in 1977 and agreements were signed to enhance trade and commerce between the two countries, but the total trade volume remained under US\$ 3 billion in 2000. However, this figure soared astronomically to over US\$ 60 billion by 2010, making China India's largest trading partner and making India China's seventh largest export destination. This marked a new phenomenon in the relations between India and China in modern times. The main exports from India to China are iron ores, slag and ash, cotton, yarn and fabrics, copper, gems, chemical products, etc. China has mainly exported nuclear reactors and boilers, electrical machinery, iron and steel, organic chemicals and fertilisers and so on. The balance of trade is in favour of China at present. Chinese investments in India amount to over US\$ 300 million, while Indian investments in China are over US\$ 430 million. A large number of Indian companies have set up their offices or branches in China including TCS, Wipro, Infosys, Dr Reddy's, Reliance, NIIT, Binani Cement, Mahindra & Mahindra and so on. At least 10 Indian banks have established branches in China. Similarly, Chinese companies like Huawei Technologies, ZTE, Haier, Sinosteel, Sino Hydro Corporation, Baoshan Iron & Steel Ltd. and so on, have set up base in India. The possibilities of setting up industrial parks by China in India are also being explored.

Along with the growth of economic ties between the two countries, the number of Indians and Chinese visiting each other's countries, and also living and working there has also grown considerably. Apart from Hong Kong, there are over 20,000 Indians living in China currently and the number continues to grow. They are predominantly

students (over 8,000), traders and businessmen and professionals spread across many provinces of China. Tens of thousands of Chinese have also visited India over the last decade. Many come to visit the places of Buddhist pilgrimage in India. As well, a growing number of Chinese are working as software professionals, chartered accountants and entrepreneurs in India. The development of people-to-people contacts has reached levels unprecedented in India-China relations although the number is still small given the size of China and India and their populations.

The Rajiv Gandhi visit of 1988 gave a boost to cultural exchanges between India and China. Numerous cultural delegations have been exchanged since then. Festivals of India and China have been organised in each others' countries. Notable instances of cultural cooperation included the construction with Indian assistance of a Buddhist temple of Indian style in Luoyang and the establishment of a Xuanzang Memorial Hall at Nalanda, the site of the famous educational centre visited by Xuanzang in India in ancient times. The Cultural Exchange Programme launched after the visit of Premier Wen Jiabao in December 2010 in particular has triggered activity in various spheres including exchanges of visits of writers and performing artists, archaeologists, archivists, and others as well as the organising of film festivals and

other cultural festivals as well as youth delegations and sports and media exchanges. Academic exchanges between scholars from India and China are also increasing steadily and cover diverse branches of knowledge. Apart from officially sponsored forms of cultural exchange, there are other trends as well. Indian Yoga, food, fashion and films are gaining popularity in China. The popularity of Chinese language courses, Chinese martial arts and certain forms of Chinese medicine is also increasing in India.

Finally, an important trend is the growing cooperation between India and China in regional and global forums. A milestone in this regard was the joint statement issued on the occasion of Premier Wen Jiabao's visit to India in April 2005 which established a Strategic and Cooperative Partnership for Peace and Prosperity, indicating that both sides would regard their relations not merely from a bilateral perspective, but from a larger global strategic perspective. On issues concerning international trade, regional security, maritime security, environmental problems and so on, there is greater cooperation and coordination between India and China. The growing economic strength of China and India has increased their sense of responsibility in international affairs. It has also led to greater interest globally in the relationship between the two countries.



II

COMMERCIAL INTERACTIONS BETWEEN INDIA & CHINA





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OVERVIEW



Dunhuang mural paintings (picture of the travelling merchants), preserved in cave number 296 in the Dunhuang Mogao caves in Gansu Province, China

The history of commercial exchanges between India and China is very long. More than 3,000 years ago, a large number of seashells from the coast of the Bay of Bengal was unearthed in Sichuan and Yunnan. These seashells were ancient currencies, indicating that there had been trade contacts between Sichuan, Yunnan and countries such as India and Burma (Myanmar) at that time. India was the origin of Asiatic cotton, with a long history of producing cotton textiles. A piece of cotton cloth from more than 3,000 years ago was unearthed in Fujian, China, which is the earliest evidence of cotton cloth ever discovered in here. Since there was no cotton in China at that time, it is considered by many scholars that this piece of cotton cloth probably came from India.

During 4th century BCE, there were records about silk (kauseya) and Chinese silk in sheaves (cinapañña) in the *Arthashastra*, the ancient Indian work written by Kautilya. Silk was also mentioned in other ancient works such as the two great Indian epics, the *Ramayana* and the *Mahabharata*. This indicates that Chinese silk had been introduced to India before the Common Era.

According to the great Chinese work of history, the *Shiji*, in the *Biography of Dayuan*, cloth and bamboo cane produced in Sichuan had been seen in Bactria during Zhang Qian's mission to the Western Regions. This indicated that Sichuan products had long been introduced into India via Yunnan and then further transported to Bactria. People already knew at that time that Sichuan merchants smuggled goods from Yunnan to northeast India.

It is recorded in the Chinese work, *Han Shu*, in the *Record on Geography*, that there had already been sea trade between southern India and China in the 2nd century BCE. The main goods from India at that time included "bright pearls, jewels (glass), rare stones and exotic things," and the goods from China were mainly gold and "za zeng" (all kinds of silk fabrics). Ancient coins of the Han Dynasty also have been unearthed in southern India, which prove the existence of trade at that time. In the section on the *Biography of the Western Regions* in the *Han Shu* are recorded the products and ancient coins in some parts of India at that time, such as Kashmir. It says, "The ground is flat, and the climate is mild, there is alfalfa, weeds and odd trees". "They plant grain and all kinds of fruit such as grapes." Also, "the residents there are very skillful, they carve on various materials, build palaces, weave wool fabrics, embroider cloth and prepare various dishes. There are gold, silver, copper and tin vessels. Bazaars are situated along the roads. The currencies are gold and silver, with an image of a horse in front and a human face on the back. They have fengniu (zebu), buffalo, elephants, dogs, macacas, kongjue (peafowl), pearl, coral, amber and gems." Among these, many were already exported to China before the Common Era.



Tang dynasty women embroidering

In short, during the 2nd and 1st century BCE, many goods were introduced into China from India, mainly directly as trade and also to a lesser extent as "tribute". In fact, the so-called

“tribute” was also a kind of trade practice which has been called “tribute trade”. Under this system, merchants from countries surrounding China presented themselves as envoys and gave gifts to the Chinese emperors, and in turn the Chinese emperors granted rewards to them. This satisfied the desire for prestige on the part of the emperors, while at the same time it allowed the merchants to be received with great courtesy and to realise much profit.



Necklace of precious gems in the Harappan culture

1st-6th century CE

The Chinese work *Hou Han Shu* (History of the Later Han Dynasty), in the *Biography of the Western Regions*, recorded the products of India, including elephants, rhinoceros, the hawksbill sea turtle, gold, silver, copper, iron, lead, tin, etc. It also mentioned percale, woollens, spice, jaggery (unrefined w), pepper, ginger, black salt, etc. This indicates that all these Indian products had been familiar to China during the 1st and 2nd century CE. Because China at that time lacked the technology to produce glass, Indian glass was even more famous in China, and there are mysterious references to “the treasury mirror of Shendu (ancient India)” in Chinese historical records.

During this period, trade in silk between India and China continued. During 80-89 CE, a Greek who resided in Egypt had recorded that Chinese silk and silk products were sold to the West via Bactria after reaching there from India. This is similar to the narrative about the Former Han Dynasty when it was revealed that cloth from Shu (Sichuan) and Qiong bamboo cane were transported to Bactria via India, via the Yunnan-Burma route. Although India in this case was just a point en route for trade with regions further west, silk and silk fabrics were also consumed in India. In sections 11 and 168 of the Indian work *Manu Smṛti*, it was said that whoever stole silk would be punished with no food and only milk for three days.

Meanwhile, according to the *Hou Han Shu*, in the section on the *Biography of Ban Chao*, it is said that in the 9th year of Jianchu (84 CE), Ban Chao (32-102 CE) dispatched envoys to “present many delicate silk fabrics to the king of Yuezhi.” At that time the

Yuezhi people had already established the Kushan Empire, ruling the northwestern region of India. Due to Ban Chao’s efforts, the so-called Silk Road was kept open in this period, allowing Chinese silk to be successfully transported to the northwestern region of India via the route through the Western Regions.

During the 4th and 5th century CE, there were both government envoys and merchants plying this route, the Yunnan-Burma overland route and the South China Sea route. Among the large number of Indian monks in China, some came together with the trade caravans via the Western Regions route, while others came in merchant ships by sea. For example, Faxian, who travelled by the overland Western Regions route when he went to India, took the sea route on-board a merchant ship when he came back.

In the *Song Shu* section on the *Biography of the Barbarians*, it was recorded that in the 5th year of the Liu Song Dynasty (428 CE), envoys from south India came to China and submitted their credentials, bearing “delicate treasures like diamond rings and Mollet gold rings, and one red cockatoo and one white cockatoo.” This indicates that south Indians were familiar with China and that the practice of “tribute trade” continued. Information about China was transmitted back to India through these merchants.



Trade and presentation of tribute to the emperor

The section on the *Biography of the Western Regions* in the *Wei Shu* mentions that India produced “mani beads (cintamani) and coral”, and that some places “produce gold, white sandalwood, jaggery and grapes.” “Tribute” from Indian envoys included horses, black camels, gold, silver, etc., and silk fabrics were the main exports from China. The reference to envoys Dong Wan and Gao Ming going to the Western Regions bearing silk in the Taiyan period (435-440 CE), in *juan* 102 of the *Wei Shu*, indicated that silk was an important part of the gifts sent by Chinese emperors.

In the section on “Tribes” in the *Liang Shu*, more products from India were listed, such as mink, rose beads, gold thread fabrics, golden felt, superior fur clothing, curcuma aromatica, etc. It was also recorded that “the rose bead is like mica in shape

and violet gold in colour with a brilliant light; it is as thin as a cicada's wings, and like left over yarn when stacked." "The curcuma aromatica is peculiar to Kawmira (Kashmir), with a splendid yellow colour, just like the lotus." The curcuma aromatica here is the snow lotus (*saussurea involucrata*). At the beginning of the Tianjian period of the Liang Dynasty (502 or 503 CE), the Gupta king in India dispatched envoys to China, bearing among other things, "glass, spittoons, spices, cotton, and so on."

6th ~mid 10th century CE

Although the Sui Dynasty of China (581~618) did not last long, there are nevertheless records of diplomatic and commercial exchanges during that period. "Every year in the first month of the lunar calendar, envoys from many countries would come to pay their respects", and "many surrounding tribes would come and present their local products". According to the *Sui Shu*, in the *Section on the Western Regions*, Emperor Yang (reigning from 605-618) dispatched Wei Jie and Du Xingman to serve as envoys to the countries in the Western Regions. They went to Kawmira and brought back cups made of agate, which was a rare precious stone at that time.

In the Tang period, Indian states dispatched envoys and presented local products on many occasions. For example, in 619, the ruler of Kashmir dispatched envoys who presented many gifts including golden locks, crystal cups and jujube-like glass. In June 637, they again dispatched envoys bearing Buddhist relics (*sarira*) and superior quality horses. In the 16th year of Zhenguan, they recorded as having "presented a special kind of mouse with a sharp mouth and red tail, which could eat snakes. If someone was bitten by a snake, the mouse would smell and urinate on the sore, and the sore would immediately heal." This was a reference to a mongoose, *Nākula* in Sanskrit, commonly known as *Naula*). In the same year, Oddiyana (Swat Valley in Pakistan today) dispatched envoys to present camphor. Around the 20th year of Zhenguan, Harsha Silāditya, king of Magadha, presented fire pearl, tulips and banyan plants. *Juan* 100 in the *Tang Huiyao* recorded all kinds of plants introduced from places in India, such as banyan, tulip, heliotrope, sow thistle and Hu celery. There were also records of gifts including all kinds of drugs, carrots and fine horses.

After middle of the 8th century CE, there were fewer references in historical records about Indian envoys coming to China to pay "tribute", but this does not mean that Indian products did not reach China after that. In fact, sea trade in Tang Dynasty had already advanced considerably, and the products imported from India were much more than "tribute". Foreign

trade bureaus had been set up at large ports along the coast in the heyday of the Tang Dynasty, which were in charge of the maritime trade. At that time, Indian merchant ships were coming to China with large amounts of "treasure". The *Tōdaiwajō tōseiden* by Yuan Kai recorded that in Guangzhou, "there were numerous ships on the river from Brahmana, Persia and Kunlun carrying mountains of spice and treasures." Even after the mid-Tang period, the foreign trade bureaus at the ports along the coast continued to function and trade to China from India also continued. According to Chinese sources, products were exported to China from India even in the late Tang period, and rhinoceros was one of them. Belts decorated with rhinoceros horn were particularly appreciated in China. Products exported to India from China were mainly silk products. According to *Juan* 198 of the *Jiu Tang Shu*, in the 11th year of Zhenguan (637), when the ruler of Kashmir presented a famous horse, "Emperor Taizong praised its sincerity and rewarded it with coloured silk." During the reign of Emperor Xuanzong (713-741), Indian envoys were "rewarded" with brocade or rough silk, usually 500 bolts on each occasion.



Black Rhinoceros

In the Tang period, monks also took silk with them during their journeys to the west, which is another way that Chinese silk was introduced into India. For example, in the *Biography of San Zang of Da Ci'en Temple*, it is mentioned that Xuanzang used to give brocade to the temples in India. The *Da Tang Xi Yu Qiu Fa Gao Seng Zhuan* (Biography of Eminent Monks Who Sought Dharma in the West in the Great Tang) also has references to Chinese monks taking silk to India.

Mid 10th ~mid 14th century CE

During this period, trade between the coastal regions of east and south China and the coastal regions of India expanded greatly with many merchant ships plying to and fro. Among the many foreign merchants gathered at that time in the large Chinese ports like Guangzhou and Quanzhou, there were

many Indian merchants. Many Chinese merchants also sailed to India in this period, particularly to South India, although it appears that they were mostly sojourners who moved back and forth from their bases in Southeast Asia rather than settlers. These features point to the convenience of sea transportation and to the advanced nature of trade between India and China at this time.



A scene from street number 13 in Guangzhou during the Qing dynasty

Chinese records such as the *Song Shi* (History of the Song dynasty) recorded the kinds of products brought over from India. In the 8th year of Dazhong Xiangfu, the Chola ruler “despatched special 52 envoys to present local products, an item of pearl-embroidered clothing and a hat, 21,100 *taels* of pearls, 60 pieces of ivory and 60 *jin* of frankincense.” Envoys Srisamanta and some others “also dedicated 6600 *taels* of pearl and 3300 *taels* of spice.” In the 10th year of Xijing (1077), the Cholas again dispatched 27 envoys with gifts of pearls, glass dishes, rhinoceros horn, frankincense, rose water, asafoetida, borax, clove, etc.

Works like the *Zhufan zhi* of Zhao Rushi, then a Superintendent of Maritime Customs at the Chinese port of Quanzhou, recorded in detail the products of India. Products from Numburi (on the Malabar coast) included pearls, cloths in all colours, cat’s eye, black indigo, Flame of the Forest plants, coconut, sappan wood, etc. Products from the Chola kingdom included pearls, ivory, coral, glass, areca-nut, coloured silk cloth, silk cotton cloth, and so on. Other things mentioned are goats, cattle, pheasants, parrots, coconut, jackfruit, white jasmine, hibiscus, corn poppy, lotus and water plantain. This information would have been useful to Chinese merchants seeking to develop trade with these regions of India.

Wang Dayuan was another person from the period of the Yuan dynasty, which followed the Song dynasty, who recorded the products to be found in India. In addition to this, Wang Dayuan paid much attention to the economy and trade, and he

wrote descriptions of agriculture, harvest, markets, revenues and currencies of the places mentioned. In his work, *Daoyi zhilüe* (A brief account of the island peoples), which was based on his travels, he listed the products of Bengal. He wrote that it was rich in jute cloth, byssus cloth, tula-cotton, and peacock feathers. He noted that among the items traded with China were “south and north silk”, “five-coloured raw silk”, cloves, amomum kravanh, bluish white vases and white tassels. His work too would have been an important source of trade information for Chinese merchants and the government.

The Italian Marco Polo, who served as an official under the Yuan Dynasty, noted the presence of Indian merchants at the port of Fuzhou. He wrote that “many merchant ships arrive at this port. Indian merchants bring all kinds of pearls and jewels here and sell them and make huge profits. This river (Minjiang River) is not far from Zaytun (Quanzhou), and the water flows into the sea. The ships from India row up the river to Quanzhou city.” His reference to the huge quantities of pepper, sandalwood and medicinal materials to be found in Quanzhou was probably an indication of the extent of trade with India, since India was very likely the source of much of these products. About the region of Malabar, Marco Polo said it produced pepper, ginger, cinnamon and cotton cloth, and that “ships from the southern provinces (of China) carry copper for balance. They also carry gold brocade, silk, gauze, bullion and many medicinal materials that Malabar doesn’t have to exchange with the goods in this place.”

Silk and silk fabrics formed the main exports from China. According to *juan* 489 in the *Song Shu*, Chinese emperors would generously reward the envoys who came to pay tribute from all parts of India with silk. Indian monks who came bearing Buddhist scriptures and Buddha statues, would be rewarded with “purple cassocks and bunches of silks”. Of the Chinese silk that was transported to India, only some part was bought locally, while the rest was transhipped to other countries. For example, in *juan* 2 of the Song period work *Ling Wai Dai Da* (Lands beyond the passes) by Zhou Qufei, merchants from China, after arriving at Kollam (Quilon) on the Malabar coast, would then go on to the Persian Gulf and Red Sea area in smaller boats. There are many references to Chinese silk being shipped to India in Yuan dynasty records as well.

Porcelain was another important commodity in the foreign trade of China in this period. Although historical sources do not record much about the export of Chinese porcelain to India during and before the Tang Dynasty, nevertheless archaeological excavations have yielded some quantities of porcelain or porcelain chips of the

late Tang Dynasty (9th to early 10th century CE) in India and Pakistan. Literary sources for this are available from the Song period. *Juan 489* of the *Song Shi* mentions that in 1077, 27 Chola envoys were rewarded with porcelain vessels among other things. The *Zhufan zhi* also mentions Chinese traders carrying porcelain with them to southern India. In the record of goods traded between India and China in Wang Dayuan's *Daoyi zhilüe*, various kinds of porcelain are mentioned, including "bluish white porcelain", "thick bowls" and "bluish white vases". In his description of Quanzhou port, Marco Polo mentions seeing a large amount of porcelain waiting to be transported overseas. He mentioned that "such porcelain is sold to India and other places, even Maghrib of my country. This is the best in all kinds of porcelain."



Fragments of Celadon or Chinese porcelain discovered from under the water in the South China Sea in China

Porcelain and porcelain sherds have been discovered in South Asia. For example, a batch of Chinese pottery from the Song and Yuan periods has been found by the Archaeological Authority of Pakistan since 1958 at Banbhore, 64 km south of Karachi. Earlier excavations conducted in 1854 at Brahminabad about 80 kmeters northeast of Hyderabad in Sindh Province yielded a large amount of ceramic chips which are now housed in the British Museum. These date from the end of the Tang Dynasty to the end of Song Dynasty. Investigations conducted by Aurel Stein in the Makran Area along the coast of Balochistan also yielded a bluish white porcelain from around the 10th century CE. Celadon from the Longquan kilns of the Song Dynasty and ceramic white ware from Fujian and Guangdong



A shipwreck from the Song dynasty in China, preserved in the Quanzhou Overseas Museum in China on the history of communications

as well as dark brown glazed pottery relics from South of China were unearthed in Chandravalli, a Neolithic site in what is now south central Karnataka. Along with them, coins of the Northern Song in the Shenzong Period (1068-1085) were unearthed as well, which indicated that those porcelain arrived in the period 1078-1085 or later. French excavations at Arikamedu near Pondicherry on the southeast coast of India and other excavations have also led to the discovery of Chinese porcelain sherds. These have been found together with coins of the Northern Song period and copper coins of the Chola Dynasty from the 11th to 12th century CE. All this shows that Chinese porcelain was being shipped to different parts of India continuously during several hundred years from the 9th to 13th century CE.

Sugar and steel were also among the items exported from China to India in this period. In modern Hindi, Bengali and Nepali, white sugar is called *cini*, which means "Chinese". Wang Dayuan wrote in the Yuan period that among the goods traded between Chinese merchants and southern Indians were "white sugar" and "sugar icing". The word "cinaja" in Sanskrit, meaning "steel", also carries the literal meaning of "made in China". Although ancient India produced and exported steel, in certain periods Chinese steel was also imported into India. Ibn Muḥdhih, an Arab geographer in the 9th-10th century CE, once saw an observatory in Kashmir which had been made of Chinese steel. This indicates that Chinese steel was being imported into India even earlier. Wang Dayuan wrote that Chinese merchant ships in his time often carried "ironware", "bar iron", "steel cooking vessels", "needles", etc., as trading goods.

Mid 14th-mid 17th century CE

In the early Ming period, envoys came from different parts of India bearing gifts that indicate the range of products that could have been traded as commodities between India and China. These gifts included certain herbal remedies for detoxification, giraffes, superior quality horses, gold, silver, glass

implements, rhinoceros horn, peacocks, parrots, cambric, tula-cotton, icing sugar, frankincense, rosin, herbs, hemp vine, cutch, lac, vine rattan, ebony, sappan wood, pepper, the plant *ardisia maculosa* Mez, byssus thread, pepper, gems, coral, gardenia, sandalwood, tin, etc.



Chinaware/porcelain from Longquan in China, preserved in the Indian Museum

Apart from these references to the gifts borne by envoys from India, Chinese works from this period, including the *Ying Ya Sheng Lan*, *Xing Cha Sheng Lan* and *Records of Western Countries*, give detailed descriptions of the products of India.

During this period, the main products exported to India from China were silk fabrics, porcelain and tea. In the early Ming period, a part of the silk exported to Indian states from China formed part of “tribute trade”, that is to say, the gifts given by Chinese emperors to the rulers of Indian countries. These usually included silk products, including luxurious silk fabrics, leno, woolen brocade, coloured silk and clothes, veils and canopies made of silk. From the middle of the 16th century CE, however, the Ming Dynasty implemented a ban on maritime trade or intercourse with foreign countries due to the invasion of Japanese pirates. Thereafter, the export of Chinese silk to India was mainly in the form of private trade.

The major trading companies of western powers such as those of Portugal, Holland and Britain gradually penetrated the intra-Asian trade and also came to control the silk trade between India and China. Western merchants regarded India as an intermediate station, through which they transported large amounts of raw silk from China to Europe for sale there. For example, the quantity of raw silk transported by Portuguese colonists from Macao to Goa was more than 3,000 piculs each year during 1580 to 1590, and was up to 6000 piculs in 1636.

Although a large amount of raw silk was transported to India during this period, it was mainly for re-export to Europe, and local sales in India were quite limited. Moreover, according to records in the *Ying Ya Sheng Lan* and other Ming era works, Indian countries were already able to manufacture silk, and it was no longer rare for people there to use silk products.

The same was true for Chinese c. In the late Ming period, the Dutch East India Company established bases for trade with China in Southeast Asia and Taiwan, and used to purchase large amount of Chinese porcelain at very low prices which they would transport to the southeast coast of India, and then ship to Europe. Large amounts of Chinese porcelain have been found in different places in India, not just in the coastal regions but also in the interior, like in Assam in Northeast India. It is apparent that it had become a fashion among the rulers, courtiers and high officials of various Indian states to collect Chinese porcelain at that time.

The history of tea exports to India from China is not very long, with the custom of tea drinking in India only going back to the era of the Mongol conquests in Asia. The Indian word for tea, “Chai”, is very similar to that in Mongolian, Turki, Persian, Portuguese, Greek and Russian. Early Ming records, such as the works of Ma Huan, Fei Xin and Gong Zhen who had travelled to the west together with Zheng He, do not contain any references to Indians drinking tea, while on the contrary, there were records of other beverages consumed by Indians such as cow milk, rose water, mulse and all kinds of wine. They observed the food habits of Indians very carefully, and it is unlikely that they would not have noticed the custom of tea drinking among Indians if there was any. In fact, Ma Huan’s *Ying Ya Sheng Lan* said categorically that “no tea was sold on the market”, while the work *Records of Western Countries* also said that there was no tea drinking custom in India. It is likely that tea drinking was picked up in India only under the influence of the large amounts of tea shipped through India to the West by the British and Dutch East India Companies.

Metal goods were also among the goods traded between India and China in this period. According to Wang Dayuan’s *Daoyi zhilüe*, in the 13th century CE, goods carried by Chinese merchants to India often included “ironware”, “bar iron”, “iron ding” and “needles”. In the early Ming period, besides iron and steel, other metals and metal ware were transported to India. Gold, alluvial gold, Yunnan leaf gold, silver, pure silver, copper cash, copper ding, copper wire, lead, tin and hydrargyrum were all mentioned as exports to India in Ming era works like *Xing Cha Sheng Lan*, *Ying Ya Sheng Lan* and *Records of Western Countries*. Due to the advances in

Chinese maritime commerce from the Song period, Chinese copper cash had even become a form of currency in some coastal regions of India.

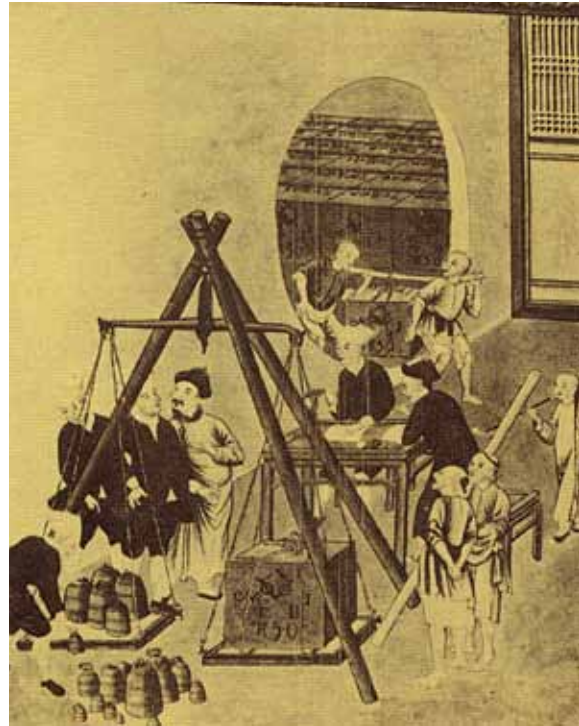
Mid-17th century to 1949

With the end of the age of the great ocean-going Chinese ships and Chinese merchants directly carrying their goods to Indian ports, the trade between India and China did not end but altered its form and orientation. This was the period of a flourishing junk trade between China and Southeast Asia. Indian and Chinese goods were often exchanged in Southeast Asian ports such as Malacca. However, there is evidence of the resumption of direct trade between Surat, the leading port at this time on the west coast of India, and China from the last quarter of the 17th century CE. Chinese porcelain, tea, Chinese gold, lacquer work, copper and vermilion were exported to India in return for silver, spices, sandalwood and other items. However, some of the merchandise imported by Surat merchants was re-exported to the Persian Gulf and Red Sea area. There is also some evidence that by the early 18th century, this trade with China had entered a period of stagnation.



The store house for tea at Guangzhou during the Qing times in China

The arrival of the European monopoly trading companies in the Asian waters was a new and significant feature of this period. Initially, these companies participated in the trade without altering its structure significantly. However, Dutch Batavia soon became an intermediate station in the trade between India and China. Western ships in the East Indies loaded up with spices and other goods which they carried to Guangzhou. From there, they carried porcelain and silk to Surat to exchange for cotton, sugar, gum and textiles, returning to Guangzhou with the monsoon winds. However, the rapid growth of the tea trade between China and Europe, and the establishment of the colonial power of the Western countries in India and other Asian countries, changed the nature of the trade between India and



Transaction in tea in the 18th century between Chinese merchants and businessmen of the Dutch East India Company

China substantially. From the last quarter of the 18th century CE, raw cotton from western India and opium from both Bengal and western India (Patna and Malwa opium) began to be exported to China in huge quantities to pay for the rapidly escalating import of tea into Britain from China. Whereas in 1765, the quantity of opium imported into China was less than 200 chests per year, and was mostly for medicinal use, by the turn of the 19th century, this figure had increased to 4,000 chests. In 1830-1834, it increased to 17,000 chests, and by the time of the outbreak of the First Opium War in 1839, it had reached a stupendous 40,000 chests per year. After the Second Opium War broke out in 1858, China was forced to sign a treaty with Britain legalising the import of opium. Opium imports from India continued to increase until 1884, when the quantity started to gradually decrease, because by this time China had also increased its cultivation of opium. On the eve of the First World War, the quantity of opium imported into China had decreased to below 4,000 chests.

Raw cotton remained one of the mainstays of Indian exports to China in the 19th century. The region of Gujarat in western India produced a short staple cotton that was suited to the handloom weaving industry of China at that time. British traders, as well as Indian traders like Jamsetjee Jejeebhoy, made considerable profits from the cotton trade, which also gave a boost to the shipbuilding industry in western India.



Trading in porcelain at Jingdezhen during the Qing times

In the second half of the 19th century, manufactured cotton yarn, the product of India's earliest modern industry, the textile industry, started to become the main product exported to China by India. During 1872~1873, the total volume of export of Indian cotton yarn was 1.8 million pounds, of which 1.2 million pounds were exported to China. After that, the volume of exports of Indian cotton yarn increased year by year. While from 1874~1879, the average annual exports were about 9 million pounds, by 1894~1899, it was 180.9 million pounds. At first, Indian cotton yarn was mainly sold in Shantou and Guangzhou, and then it gradually extended to east China, central China, north China, northeast China and southwest China. It was not until 1914~1915 that the volume of export of Indian cotton yarn to China decreased to 134 million pounds due to its displacement by Japanese cotton yarn.

In the trade between the two nations in the middle of 19th century, the volume of goods exported to India from China was much less than that of goods exported to China from India. China faced a huge trade deficit, which required silver to pay for the balance. The main goods of India were opium, cotton, wheat and jute, mainly exported to China; while the main goods of China were raw silk, porcelain, tea and medicinal materials, mainly exported to Britain, USA, France, Netherland and Spain. According to statistics, during the period 1834~1845, the annual average value of the goods imported from China by India was only 1/80th of the value of the goods exported from India to China. So, the net value of silver transported to India from China reached about 1.5~2.5 million pounds. The goods exported to India by China in this period included, besides raw silk, tea and porcelain, rock candy, white sugar, alum, silk and satin, camphor, paper, homespun, etc.

From 1864 to 1891, the annual total volume of direct trade between India and China was 27.77 million *haikwan taels* on an average. This figure rose in the 20th century. In 1926, the total volume of trade between the two countries reached 95,113,114 *haikwan taels*, of which the total value of goods exported to China from India was 79,191,013 *haikwan taels*. During this period, products exported to China from India were mainly cotton, rice and cotton yarn. Besides these, China also used to import from India flour, sugar, coal, kerosene, cement, tea, jute and various kinds of cloth.

During this period, products exported to India from China were mainly silk, tea and beans. Besides these, other exports to India included eggs, peanuts, cowhide, sesame, China wood oil, coal, cotton yarn, pig iron, etc. It is worth noting that while cotton yarn had earlier been exported from India to China, during this period China began to export cotton yarn to India. This was a reflection of the development of cotton yarn manufacture in China, particularly from the time of the First World War.

1950~2000

Following the establishment of the People's Republic of China, in 1954 the governments of India and China signed the first trade agreement between the two countries. In this period, goods exported to India from China mainly included rice, broomcorn, beans, raw silk, machines, transformers, wool, caustic soda, paper, etc. Goods exported to China from India mainly included hemp articles, rice, beans, tobacco, chemicals, drugs, mica, electric fans, woolens and machines.



The export trade of tea leaf production and processing during the Qing times

After a disruption of the trade in the 1960s and early 1970s, trade between India and China began to revive in the 1980s. In 1977, direct trade was resumed; in 1984, the two countries signed an official trade agreement; in November 1985, the two countries signed a trade protocol; in 1988, there was established a minister-level economic, trade and scientific and technological cooperation group.

In the 1980s, goods exported to India from China mainly included raw silk, silk products, edible vegetable oil, coal, mercury, antimony, petroleum, petrochemicals, drug, etc. At the same time the products exported to China from India included iron ore, chrome ore, manganese ore, steel products, tobacco, leather, power generating equipment, etc. In 1982, the value of trade between India and China stood at 145 million USD. From 1984 to 1990 it grew year by year on the whole. The volume of trade further increased in the 1990s. By the year 2000 it had reached a total of 2.91 billion USD.

Since then, trade between India and China has grown at a phenomenal rate, and is the most dynamic element in the relationship at the present time. Currently, China is India's largest trading partner. However, there is a distinct imbalance in the trade, with the balance of trade in China's favour, and the figure is only a small proportion in the total volume of foreign trade of the two countries. Measures are being taken to try and diversify and strengthen the structure of the trading relationship between the two countries.

PRODUCTS

BODHI TREE

The Bodhi Tree is a kind of arbor from the species *Ficus microcarpa* of the Moraceae family of plants, and its scientific name is *Ficus religiosa*. The Sanskrit name of the bodhi tree is *pippala*, which is transliterated in Chinese as Biboluo (毕钵罗, 卑钵罗 and 庠钵罗). It is said that the Sakyamuni was enlightened on the Diamond Throne under a bodhi tree outside Gaya, Magadha (in present-day Bihar, India). The tree was called bodhi, and its free translations were 'the tree of the Way', 'enlightenment tree', 'bodhimandala tree', 'thinking tree', etc. 'Juan' 8 of the Chinese work *Traveling Notes on the Western Regions in the Great Tang Dynasty* recorded that the original bodhi tree had a yellowish white stem and green leaves, and that it did not wither away, but thrived both in winter and summer. When the Buddha lived, the tree was supposed to have been one hundred *chi** in height, and its height was four or five *zhang* even after having been cut several times. Kings in later generations conducted Buddhist ceremonies around the Bodhi tree, and collected its leaves as auspicious relics, while many Chinese monks who visited India to seek Dharma, including the famous Xuanzang, visited the holy relic of the tree. Envoys from China in the reign of Zhenguan of the Tang Dynasty displayed sacrificial offerings and "kasayas" (robes worn by monks) in the temple beside the tree. Tang envoys also erected a monument in the temple in the 5th Year of the Xian Qing reign (660 CE). *Juan*

18 in Book One of Duan Chengshi's *Miscellaneous Morsels from Youyang* cites relevant passages from *Traveling Notes on the Western Regions in the Great Tang Dynasty*, as well as pointed out that there were two Sanskrit names of the bodhi tree, in which '阿湿曷毗婆力叉' (*A shi he ta suo li cha*) was the transliteration of *Asvattha-vrksa* in Sanskrit.



Book made out of Bodhi leaves in Ming China

Since the bodhi tree was connected with the enlightenment of the Buddha, a part of this tree was transplanted in China. It is said that Tripitaka Zhi Yao came from India by sea in the first year of Tianjian of the Liang Dynasty, planted a bodhi tree in front of the altar of Guangxiao Temple, Guangzhou and predicted that later generations would have real Bodhisattvas (meaning Hui Neng, the sixth Patriarch of the Chan sect) to enlighten the people there. Thereafter, bodhi trees were planted in places such as Guangdong and Yunnan in China and elsewhere. Pi Rixiu, a poet in the Tang Dynasty wrote a *Poem on Tiantai Guoqing Temple in Qi and Liang Style*. In it, he wrote, "I walked 10 *li* on Guoqing Road of Songmen and fed monkeys on the platform beside the Bodhi tree. I wondered why it rained on such a sunny day, it turned out that the sea wind brought the waterfall."

Bodhi trees and their leaves from India were often offered as tribute or presents. *Juan* 54 in the *Book of the Liang Dynasty* recorded that the Panpan kingdom dispatched envoys to present true relics and painted pagodas of the Bodhi kingdom and offered bodhi leaves and the plant *Lindera thunbergii* Makino in August of the sixth year of the middle Datong (534 CE). The *Old Book of the Tang Dynasty* *juan* 198

recorded that King Silajita of Magadha sent envoys to offer fire balls, tulips and bodhi trees in the 15th year of Zhenguan. According to the *General History of Chinese Buddhism*, monks of Kaibao Temple returned from India and offered Sanskrit sutras, a pagoda of Buddha's relics, bodhi leaves and peacock tail brushes in March of the third year of Taipingxingguo (978) of the Northern Song Dynasty. Similarly, the *sramana* Guangyuan of Chengdu, on his return from the western paradise, went to the royal house of the prince of western India named Motunangbiao to offer as presents a seal of the Buddha's head crown (skull bone relic), palm tree leaves and leaves of the Bodhi tree in December of the seventh year of Taipingxingguo (982 CE). Indian monks, including Niweini, came to China and offered to the court Buddha's relics, Sanskrit *sutras*, bodhi leaves and bodhi prayer beads in the first year of Xianping in the Northern Song Dynasty (998 CE). The monk Mulasiji from Kashmir is also recorded as having offered Sanskrit sutras and bodhi leaves in March of the second year of Jingde (1005); while five years later, the Indian monk Juejie came to China and brought relics, palm-leaf scriptures, a genuine *bodhimanda* and bodhi leaves in the third year of Dazhongxiang. Huaiwen who had gone to the West three times, returned from the Indian kingdom of Magadha bringing fragments of the Buddha's bone, *pattra*-leaf *sutras*, *pattra*, bodhi leaves, ashoka leaves, bodhi prayer beads and 19 texts based on the monument of the western paradise.

The bodhi tree had influence on ancient Chinese literature. In the *Sutra of the Sixth Patriarch*, Shen Xiu wrote a *gatha* in which he said, "The body is the wisdom tree. Your heart is a stand of a mirror bright. Frequently wipe it. Don't let it be dusty." In turn, Hui Neng wrote the *gatha* saying, "There is no wisdom tree nor a stand of a mirror bright. Since all is void where can the dust alight?" They were the most famous *gathas* related to the Bodhi tree in the history of Chinese Buddhism. Thus, the Bodhi tree is important in the transfer of plants between China and India as well as an important article in Chinese and Indian Buddhism and diplomatic intercourse.

(Chen Ming)

[1 *chi* is approximately equal to one foot in length; 10 *chi* make up 1 *zhang*]

SALA TREE

The sala tree (commonly known as sal) is a perennial evergreen arbor of the Dipterocarpaceae family. Its scientific name is *Shorea robusta*. Its original home is in the Indian and Malayan rainforests and it is one of the Buddhist holy trees. *Sutras* record that the Buddha Sakyamuni entered *nirvana* between the two sala trees beside the Ajitavatā River outside the capital of Kuśinagara (35 km east of

present-day Gorakhpur. The work *Travelling Notes on the Western Regions in the Great Tang Dynasty* (juan 6) described the sala trees seen by Xuanzang there, "The trees were similar to the *Quercus dentata* but their bark was bluish white, and leaves were bright and smooth. The four trees were very high and the Buddha entered nirvana here." '娑罗' (Suoluo) was the transliteration of sala in Sanskrit. Juan 1 of Shen Qing's *Record of North Mountain* in the Tang Dynasty explained that, "It is named sala in Sanskrit and it is called jiangou here and it doesn't wither away in winter." The explanation on "sala forest" in juan 23 of Hui Lin's *Sound and Meaning of All Sutras* differed somewhat. "The sala tree is called gaoyuan here and it is higher than other trees in a forest. It was translated as 'jiangou' wrongly in the past because sala was similar to the pronunciation of Para. If it is called 'jiangou', the sound of the same has to made by turning the tongue. If it is called 'gaoyuan', it might be done by pronouncing it straight without any turning of the tongue." 'Jiangou' corresponds to the Sanskrit 'sāra', whose pronunciation is similar to Sala.



Śāla grove after the rains

Juan 54, 'Record of Foreign Countries', in the *Book of the Liang Dynasty* recorded that the state of Funan sent envoys to offer auspicious Indian sandalwood images, sala leaves, fire balls, curcuma aromatica and storax in the 18th year of the Tianjian period (519 CE). Duan Chengshi's *Miscellaneous Morsels from Youyang* recorded that Anxi monks from the Western Regions went to the court to offer sala leaves in the first year of the Tianbao period in the Tang Dynasty. Zhang Wei wrote, "Offering Sala Leaves" for the Anxi provincial governor and praised the excellent characteristics of the tree, saying that, "It doesn't shield common grasses and harbour evil birds." As a Buddhist holy tree, sala trees were planted in many Chinese temples. The entry on Sala in Volume 961 of the *Taiping Imperial Encyclopaedia* quoted Sheng Hong's *Records of Jinzhou* and recorded a miracle about how a sala tree was grown in a monk's room of Xian'an Temple in Baling in the 1st Year of Yongkang of the Jin Dynasty and was

recognised by foreign monks later. Li Yong, the governor of Hai Zhou wrote the *Sala Tree Tablet* in the 11th year of Kaiyuan of the Tang Dynasty (723 CE) in Huaiyin County, Chuzhou. There is also the *Tablet of the Sala Tree Song* in the ruins of Xiangshan Temple in Beijing's Xiangshan Park which was made on imperial order in the 38th Year of Qianlong in the Qing period (1773). The poem, carved in four scripts - Manchu, Mongolian, Han Chinese and Tibetan - praised the Sala tree which had been planted there for 1,000 years. Ouyang Yongshu wrote his *Poem of the Sala Tree* which went as follows, "There are many rare trees in Yi and Luo. Sala trees were once famous, they are often seen in Buddhist temples and they grow best under the moon." Therefore, the sala tree is not only an illustration of the transmission of plants between China and India but also played a role in the spread of Buddhist culture.

(Chen Ming)

ASOKA TREE

Asoka is a kind of tree belonging to the Caesalpiniaceae family. Its scientific name is *Saraca Asoca*, originally grown in India, Indo-China and the southwestern region of China. It is one of the Buddhist holy trees. '无忧' (*wu you*) is the name of the Asoka in Chinese and its transliteration is *a shu jia* written with different characters ('阿输迦', '阿输柯', '阿叔迦', '阿菽迦', etc). *Juan 09* of Baochang's work, the *Sanskrit-Chinese Lexicon*, says that *A shu jia shu* 阿菽迦树 (Asoka tree) must be pronounced as *A shu jia* 阿输迦, and must be translated as *wu you* 无忧 (meaning, one without sorrow). *Juan 10* of the same work has Asoka 阿输迦 referred to as *wu you hua shu* 无忧华树 (Asoka flower tree). *Juan 26* of Huilin's *Sound and Meaning of All Sutras* refers to *A shu jia shu* 阿叔迦树 (Asoka tree) as *wu you shu* 无忧树. *Juan 03* in *Collection of Terms in Translation* has *A shu jia* 阿输迦 pronounced as 'A shu ke' 阿输柯 (Asoka). The *Great Treatise on the Perfection of Wisdom* also translates it as *wu you hua shu* 无忧华树.

The *Sutra on Cause and Effect* wrote that Queen Maya went to Lumbini Garden on February 8, saw an Asoka flower and raised her right hand to pick it but her baby (the prince Siddhartha, the future Gautama Buddha) was born from her right flank. Many *sutras* recorded that Queen Maya, the mother of the Buddha Sakyamuni, who had returned to her family to give birth according to the convention of the time, passed Lumbini Garden and gave birth to Prince Siddhartha under the Asoka tree. *Juan 1* of the *Sutra on Causes and Effects of the Past and Present*, translated by the Indian Tripitaka Gunabhadra in the Song Dynasty, described the tree specifically,



An Asoka tree pruned into the shape of an umbrella

"The Queen saw a huge tree named Asoka in the garden, its flowers were fragrant and fresh and its leaves were very luxuriant." *Juan 6* of the *Travelling Notes on the Western Regions in the Great Tang Dynasty* recorded that Xuanzang visited Lumbini and saw that the Asoka tree under which the Buddha was born had withered away. Because the Asoka tree was related to the birth of the Buddha, it became one of the Buddhist holy trees and all ancient Indian stone sculptures or frescoes describing the birth of the Buddha painted the image of the tree. The artistic way of depicting the Asoka tree was introduced to China from India. In the frescoes at Qizil and Dunhuang which depict the birth of the Buddha, the image of the tree appears in many places.

Duan Chengshi's *Miscellaneous Morsels from Youyang* (*juan 3*) claimed that the "flowers of the Asoka bloom once women touch them." Some species of the Asoka were planted in South China. Moving Indian Buddhist stories which feature the Asoka tree are popular in China.

(Chen Ming)

CLOVER

In the family Leguminosae, *muxu* (clover) is a general term for wild flowering annual and perennial herbs which belong to the genus, *Medicago*. Its Latin name is *Medicago sativa* Linn. It is also called 'Musu' (here 'su' represents different characters in Chinese), Guangfeng Grass, Huaifeng Grass and Lianzhi Grass. With its introduction from India and the Western Regions (present-day Xinjiang), clover was gradually developed into a common native product in China from an exotic plant.

The word for clover (*Muxu*) in Chinese is actually a transliteration of a foreign word. In *Sino-Iranica*, B. Laufer adduced its origin as buksuk or buxsux in Persian, burchak in Turkic or buso in Jirachi (a Caspian dialect). However, it is not conclusive. In Chinese versions of Buddhist scriptures, various

transliterations of it were listed, such as, Muxuxiang (fragrance of clover), also known as Saibelixiang (*Murti Mandala and Incantation Sutra*), Muxuxiang, i.e. Saibilijia (Volume 7, *Suvarṇaprabhāsa Sutra* translated by Yijing), Sabilijia, also called Muxu in Persian (Volume 5, *Usnisa Vijaya Dharani Sutra*) and (Sa)bilijia, Muxuxiang (*Most Secret, Well-Established Dhāraṇi of the Vast Gem-Encrusted Tower* translated by Bodhiruci). According to the collation of the Chinese version with the original *Suvarṇaprabhāsa Sutra*, Saibelixiang, and Sabilijia were all transliterated from ‘Sprikka’. They were the same terms used in two sutras of the Tang Dynasty; according to Li Yan’s *Miscellaneous Names in Sanskrit*, ‘Muxu, is a transliteration of svista’ and the *Chinese-Sanskrit Buddhist Dictionary* also followed the same wording. In any case, *muxu* is no doubt a foreign word regardless of its various transliterations.



Clover

Clover has many varieties and the most famous one is *Medicago sativa* which was used to feed livestock. The Chinese work *Compendium of Materia Medica*, says, “The plant grows from its perennial root and can feed cattle and horses.” Clover originated from Persia and was introduced to India and various countries in the Western Regions. Koppen produced clover along with sandalwood trees, pagoda trees, Catalpa trees, bamboo and so forth. In Dayuan (present-day Ferghana in Central Asia), horses loved eating clover. It is said that the herb was introduced from the Western Regions after the famous envoy Zhang Qian went there during the Wudi Emperor’s reign in Han Dynasty. After that, clover gardens appeared in the capital of Chang’an. As recorded in Volume 1 of *Record of the Western Regions* in the *History of the Han Dynasty*, after Dayuan was conquered, the King of Dayuan offered their horses as tribute and the Han envoys

brought back grape and clover seeds. The clover seeds later spread as horse feed from the Northwest to many other regions of China. In Tang poet Wang Wei’s poem, entitled *Seeing Lieutenant Liu Off to the Protectorate of the Pacified West*, it is mentioned, “Clover together with steeds were introduced into China; grapes were brought back by Han envoys.” Another Tang poet, Bao Fang, depicted the same scene in two lines in his *Random Thoughts*, “From time to time, the heavenly horses feed on alfalfa, ‘Hu ren’ (the non-Han people from the Western Regions) for years have offered their best grape wines!”

Upon its introduction into central China, clover not only served as horse feed but was also used as a herb and food. Its medical functions were seen in Tao Hongjing’s *Alternative Records of Famous Physicians*. In the Tang work *Materia Medica for Dietotherapy*, it was written that clover can be mixed with sauce or used for cooking porridge or congee. It can “benefit the organs and help one keep fit. Also, it can clear away harmful heat (‘qi’) and free the small intestine to remove heat-toxin.” In Yuan Dynasty, it was widely planted to feed the huge number of horses needed by the regime’s military operations. Besides, the prescription to make clothes fragrant recorded in Sun Simiao’s work *Valuable Prescriptions for Emergency*, also used clover fragrance.

(Chen Ming)

CUCUMBER

Trapusa is a species of cucurbitaceous plant, also known as teasel gourd, cucumber or trichosanthes cucumeroides. Its scientific name in Latin is *Cucumis sativus*. Its country of origin is India. The history of the cultivation of trapusa is very ancient, with many varieties. It could be divided, in light of its ecological features into big trapusa, small trapusa, fruit trapusa, quadri-leaf trapusa and hothouse trapusa. Since its introduction to different regions of China, it has become a common vegetable on the household menu.

It is said that Zhang Qian, who was sent by the emperor of the Western Han Dynasty on a diplomatic mission to the Western Regions, brought back to central China the seeds of this plant. Hence, it was called the gourd from Hu, referring to the non-Han people inhabiting that region in ancient China. Later, it was renamed cucumber (*huanggua*). There are two versions about its renaming. In the first version, the 拾遺本草 (*Shiyi bencao*) compiled by Chen Cangqi pointed out, “To avoid the taboo of Shi Le, the northerners changed its name to cucumber, and this name has persisted to the present day.” Because Shi Le, king of the later Zhao kingdom belonged to the Hu nationality, he did not want to hear this reference to ‘Hu’ in connection with this plant. The second version is as follows. It is recorded in the *Gleaners’ Record*, composed by

Du Bao of the Tang dynasty, alternately titled the *Gleaners Record* during the reign period of Daye, that emperor Yang of the Sui dynasty had named *huchuang* 胡床 as *jiaochuang* 交床. The emperor also renamed



Cucumber

hugua as the "white dew" cucumber (*bailu huang gua*), and eggplant as the purple gourd from the Kunlun (mountains)." The written record titled *Zhen guan zheng yao*, compiled by Wujing of the Tang dynasty confirms that during the fourth year of the Daye reign period of the Sui dynasty emperor Yang, this change in name was brought into effect.

In the Sanskrit version of the *Thousand Character Classic* compiled by Yijing of the Tang Dynasty, cucumber was transliterated as *duoluobusuo* and its Sanskrit equivalent is 'trapusa'. In the Chinese version of the Buddhist *Sutras*, we find the same translation of the name. In the work, *Biography of Sakyamuni Buddha*, a trader's name was given as *Dilifusuo* with the added note, "Hu gourd as pronounced by people in the Sui Dynasty." The monk Yijing translated it as cucumber in the fifth volume of the Buddhist classic, *Legend of a Poor Monk*. From the Sanskrit version of *Legend of a Poor Monk*, we know that the Sanskrit equivalents of this term are *trapusā* or *trapuā* while Hu gourd and cucumber are just its colloquial versions. Watermelon is called *tarbuza* by Indians today which originated from the Persian language and bears a clear resemblance to *trapusa*.

(Chen Ming)

PEPPER

Pepper is a kind of liana vine that originated in India. The term generally refers to the dried or ripe fruit *piper nigrum*. The Sanskrit term for pepper is *marica* or *maraca* and it is known as black pepper in English. Another Sanskrit term for pepper is *uṣaṇa* meaning hot. Together with long pepper and dried ginger,

they are known as the "three pungent medicines", "three pungent spices", "three hot drugs" or "three pungent drugs". Pepper has traditionally been a major commodity in the overseas land and sea trade of India and has also been commonly used in the traditional Chinese medicine and food.

Pepper is one of the favourite condiments and also one of the main spices carried in the maritime trade between Asia and Europe. Pepper's major medicinal value, according to traditional Chinese medicine, lies in its stimulation function, which can reduce *qi* and remove cold and stimulate secretion in the stomach to help digestion. Pepper has played an important role in the history of Indian drugs for several centuries. It has long been considered and used as aromatic stimulant and carminative to expel gas from the gastro-intestinal tract. It works well in treating dyspepsia, flatulence and hemorrhoids and sometimes, it can be used as an anti-malarial drug. Pepper can be also used as external medicine.

The *History of the Later Han Dynasty* (juan 78) first recorded that pepper originated in India. The *Record of the Western Regions of the Great Tang* by the famous monk Xuanzang recorded that *schinus molle* originated in A Zha Li kingdom and that *schinus molle* looked very much like the pepper of Shu. The *You Yang Essays* by Duan Chengshi recorded that pepper originated in Magadha and was called *marica*. It said that it looked like the Han pepper and tasted pungent and was usually used as seasoning.

In medieval Buddhist literature, *marica* is written as *Mo Li Zhe* (摩梨遮), *Mo Li Zhe* (么哩者), *Mo Li Zhe* (末栗者), *Mo Li Zhe* (摩唎遮) and *Mo Lian Zhe* (摩练遮). There was a close relationship between pepper and the Magadha kingdom. Pepper was an expensive imported commodity in the Tang period. For instance, when the household of the wealthy prime minister Yuan Zai under the Emperor Daizong of the Tang dynasty (762-779 CE) was raided after he relinquished office, countless precious objects were found including 800 hu of pepper.



Pepper

The nature and usage of pepper was recorded in the *Materia Medica* of the Tang Dynasty in *Overseas Medicinal Plants* by Li Xun of the five dynasties, the *Ri Huazi Medicinal Plants*, *Augmented Materia Medica* and *Classified Materia Medica* of the Song Dynasty, and in the *Compendium of Materia Medica* of the Ming Dynasty and other traditional Chinese writing on herbs. The third volume of *The Account of Buddhism Sent from the South Seas* by the Chinese monk Yi Jing also pointed out that ginger, pepper and long pepper had the function of dispelling cold. In the Buddhist medical system, there are five medicines that can be taken freely for general well-being namely pepper, Haritaki, āmalaka, Bingxile and long pepper. Among the esoteric Buddhist documents translated in Chinese namely the *Saptabuddha aṣṭabodhisattva mahādhāraṇī sūtra* (the mahādhāraṇī sūtra chanted by the seven Buddhas and the eight Bodhisattvas) and the '*Bodhisattva Avalokiteṣvara Cintāmaṇi dhāraṇī sūtra*' (the Cintāmaṇi dhāraṇī sūtra of the Bodhisattva Avalokiteṣvara), pepper is mentioned as serving as an important ingredient for eye drops. In several esoteric rituals, pepper was also seen as bringing rain, the rule of joy and happiness, good luck and respect when used. In the medical manuscripts unearthed in Dunhuang written by Chinese and non-Chinese (Sanskrit, Uighur, Khotanese, etc.), prescriptions containing pepper were relatively common which reflected the specific impact of Indian pharmacology. In the Song Dynasty, the sixth chapter of *Eyes of Humans and Gods* by Huiyan and Zhizhao, and the eighth chapter of the *Jingde Transmission of the Lamp* recorded that "Persians eat pepper" which indicated that in the Tang and Song periods the image of Persians, Indians and people of the southern seas in the eyes of the Chinese was deeply influenced by social factors. It is also a simple and clear manifestation of cultural exchange.

The pepper trade between ancient India and China was mainly documented in Chinese literature, especially in those works of literature about the traffic between China and foreign countries as well as literature about the southern regions. In the Siming (now Ningbo) port of the Southern Song Dynasty, the pepper imported from South Asia was considered as one of the most valuable goods.

The *Daoyi zhilue*, written by Wang Dayuan of the Yuan period, said that pepper, mostly stored in warehouses, was produced in Calicut (Kerala), India but the quality was worse than that in Shimosato (another place in Kerala). Two-tenths of the value of the pepper trade went as tax. *Shuyuzhouzilu*, a record of the countries around China, written by Yan Congjian of the Ming Dynasty, recorded that Bengal was the source of pepper. Bengal paid tribute including pepper to the Ming Dynasty on

many occasions. *A Study of the Eastern and Western Oceans* by Zhang Xie of the Ming period that pepper in Calicut was valued at 200 fen per 400 catty. The *Statutes of the Ming Dynasty* in its special regulations on trade, mentioned pepper, pomade, herbs and other objects. Pepper from South Asia and other places were purchased based on the price fixed by the imperial storehouse, namely, three strings per catty. Prices varied according to the different origins of the product. The Ming dynasty imported a great quantity of pepper. According to the record, in March of the first year of the Zhengtong period (1436), the imperial court imported 300 kg of pepper which showed the large amount of pepper imported from South Asia. Pepper was also closely related with people's daily life. In the 22nd year of the Yongle period (1424), the government stipulated that the salaries of civil and military officials in Beijing would be converted into and paid in the form of pepper and hematoxylin, of which pepper was valued at 16 strings per catty.

(Chen Ming)

BHALLATAKA

Bhallataka is a kind of anacardiaceae plant in India. Its Latin scientific name is *Semecarpus anacardium* L. and its fruit, stem and oil can all be used as medicine. Its translated English name is Marking-Nut which means *Semecarpus fructus*. Bhallataka is one of the medicines introduced to China from ancient India.



A brief guide to the processing of Chinese medicine by Lei Gong, this book is preserved in the library of the research institute of Chinese traditional medicine

In the translated Chinese version of Buddhist scriptures, the transliterated names of *Bhallataka* include "Boluodejia" (Volume II of the *Scriptures of Powerful Wushuse King Moming* translated by Ajitasena, Tripitaka of India, north to China in

Tang Dynasty), *Baluodeji* (Volume I of *Suxi Jieluo Scriptures* translated by Shujiapoluo, Tripitaka of India of Tang Dynasty), *Baluodeji* (Volume I of *Suxi Jieluo Scriptures*) and *Poluodajia* (Volume 17 of Fundamental Shrauta *sutra* of Generous Manjushri translated by Tianxizai of Northern Song Dynasty) and the translated names are “Indian lacquer wood” and “dye wood”.

In literature on traditional Chinese medicine of the Tang and Song Dynasties, this medicine has two names, “Poluode” and “Poluole”. The etymology of the latter one may be Tocharian language *bhallârâk*. The properties of this medicine was firstly recorded in the Gleaning Chinese Materia Medica written by Chen Cangqi of Tang Dynasty: “Poluode, with acrid flavour, warm and non-toxic, is mainly for cool air mass, warming the middle, nourishing waist and kidney and breaking the hypochondrium abdominal mass. It can dye moustache and hair into black. Its tree is like willow and seed is like castor bean. It grows in Western countries.” *Bhallataka* was listed as a newly added medicine in *Precious Herbs* of early Song Dynasty. The “prescription of change of white hair and moustache in *Recent Effect*” of *Medical Secrets of an Official* (Volume 32) written by Wang Tao of Tang Dynasty, “prescription of lead comb for black moustache and hair” and “prescription of permanent maintenance of black-dyed moustache and hair” in *Imperial Benefits of Time of Peace and Prosperity* (Volume 41) written by Wang Huaiyin et al. of Song Dynasty and F043 “prescription of change of hair” in Dunhuang mainly use this medicine to dye moustache and hair. The records of this medicine in works of traditional Chinese medicines and herbs after Tang and Song Dynasties basically repeated that in Gleaning Chinese Materia Medica and didn’t add new knowledge. The pictures of *bhallataka* described in *Herb Essentials* and *Addendum of Tripterygium Wilfordii Preparation Enchiridion* of Ming Dynasty are not the material description of this medicine but artistic imagination. Ancient Japanese scholars’ knowledge of *bhallataka* mainly derived from doctors of central China such as the *Records of Herb Colour leaves* by Weizong Jujun and *Introduction of Herb Family* by Songgang Xuanda.

In the medical books of ancient ayurveda system, such as *Caraka-samhita*, *Susruta-samhita* and *Astanga-hrdaya-samhita*, *bhallataka* is one of the common medicines. The prescriptions prepared with it, such as *bhallataka* crisp and *bhallataka* oil, are mainly used for *rasayana-tantra* and hair blacking. *Bhallataka* is also used in many *sadhana* drubtabs of Esoteric Buddhism. It can be found from the unearthed documents that *The Bower Manuscript* excavated in Kuqa and *Jivaka-pustaka* and *Siddhasara* excavated in Dunhuang all include

prescriptions of *bhallataka*. This medicine was used by doctors of the main stations of Silk Road including Tochara (present-day Sinkiang), Khotan (located at the south edge of Tarim Basin), Tubo (present-day Tibet) and Uygur (present-day Sinkiang) and transmitted to Dunhuang and central China. The use of it undoubtedly influenced traditional Chinese doctors of Tang and Song Dynasties. They used *bhallataka* for hair blacking, which reflected the general mood of society of Tang and Song Dynasties namely pursuing longevity.

Ancient *bhallataka* was also transmitted to Persia (present-day Iran), Arab, Greece and Rome. Doctors mainly use its juice or fruit as medicine to treat the discomfort of central nervous system, epilepsy and improve memory. The herb works and medical prescription collections such as *Al-Qanun fi al-Tibb* by Ibn Sina, *Al-Saydanah fi’l-tibb* by Al-Biruni, *Al-Kulliyat* by Ibn Rushd (Averroes in Latin), *Kitab al-jami’fi-mufradat al-adwiya wa al-aghdiya* by Ibn Al Baytar and *The Small Dispensatory* by Sabur Ibn Sahl all record the properties and usage of *bhallataka*. *Bhallataka* was also called *habb ai-fahm* (nut of apprehension) and famous for its capability of enhancing and improving memory. The use of *bhallataka* by Islam medical science was transmitted to China again through *Huihui Formularies* of Yuan Dynasty. The remaining volumes of *Huihui Formularies* have reserved two groups of names of *bhallataka* namely the translations of Arabic *baladhur* and Persian *baladur*, “Baladu’er”, “Biladi’er”, “Biladu’er” and “Boladi’er” and translations of Arabic *anaghardiya* or *anaqardiya* (Greek *anacardia*), “Anha’erdiya” and “Anjia’erdiya”. The related medical prescriptions in *Huihui Formularies* such as “Dabiladi’ermazhun”, “Biladi’ermazhun”, “Xiaobiladi’ermazhun”, “Mazhunbiladi’er”, “Mazhunibaladu’er”, “Anha’erdiya” and “Dawawuxisana” can basically be deemed as the interpretations of *bhallataka* prescriptions from Islam medical works in China.

The spread of *bhallataka* in our country has two different historical periods and respectively came from Indian medical science (including Buddhist medical science) and Islam medical science but the source is actually Indian ayurveda. Although *bhallataka* is not a very famous medicine, its use and spread process are quite complex and from which we can get a glimpse of the diversity of influences of ancient Indian medical culture to medical sciences of many East and West areas.

(Chen Ming)

COTTON

Cotton is a fibre plant which belongs to the genus *gossypium* in the mallow family Malvaceae, originally produced in the subtropical zone. There are different

categories including African cotton, Asian cotton, upland cotton, island cotton, etc. Asian cotton originated from India. Its Sanskrit name was Karpāsa and it was translated as “吉贝” (jibei) and “劫贝” (jiebei) in Chinese. Fa Yun pointed out in *juan 7 of A Collection of Terms in Translation* that “劫波育” (jieboyu) or “劫贝” (jiebei) is silk cotton. It is “迦波罗” officially. The tree is named after its flower and can be woven into cloth. It is named “𦵑” (die) in Gaochang. It is as big as a tree south of Kophen while its size is small in the north and its shape is like the local mallow. It has a shell which can be cut for a catkin-like flower. It can be woven into cloth.” White cotton meant cotton cloth woven with wild African cotton carried along the Silk Road in Central Asia, and sometimes it also was called Pahat in ancient Turkish. In India, cotton used for cloth was called Tūla, which was translated as 'douluo' in Chinese. Hui Lin described “douluo” cotton in *juan 11 of Sound and Meaning of All Sutras* saying that “douluo cotton was very soft, just like willow catkin or grass catkin”. In *juan 7 of A Collection of Terms in Translation*, it was explained: “Douluo cotton can also be called duluo which is the name of a tree. The cotton is from the tree, and it is named so. It is like willow catkin, or translated as willow flower. It is called douluo flower and also known by the name maomao.”



Asian cotton

A piece of plain-woven cloth unearthed in a boat-like coffin in Wuyi Mountain, Chong'an, Fujian, in the early 1980s dates back about 3,000 years. It is the earliest cotton cloth in China which shows that the history of India-China trade in cotton cloth is very long. African cotton (levant cotton) with short and thick fibre was introduced into western China from Africa in the Eastern Han Dynasty (1st to 3rd century CE). Cotton cloth and cotton clothes have been unearthed in places such as the southern part of the Tarim basin, Hetian and Lop Nor in Xinjiang several times. Cotton textiles unearthed in the ruins of Niya in 1959 showed that cotton cloth had been very common in that area in the later part of the Eastern Han Dynasty. *Juan I of Zhao Rushi's Record of*

Foreign Countries in the Song period several centuries later recorded that products of Namburi (Ma'bar in South India) included foreign cloth in different colours and douluo cotton. Products of the Chola kingdom were said to include coloured silk cloth and Ceiba cloth. The *Record of Eminent Monks in the Southern Seas* compiled by Chen Dazhen et al., in the Yuan period noted that varieties of cloth made in present-day South Asia included white foreign cloth, flower foreign cloth, bi cloth, sheared flannelette and sheared coarse cloth etc. Tribute offered by different Indian states to the Chinese emperor in the Yuan Dynasty included such cloth. Wang Dayuan's *A Brief History of Island Countries* from the Yuan period recorded that Banavasi in India (southeast of Karwar, in Karnataka) made fine cotton cloth. Textiles made in Bengal included bi cloth, gaoni cloth, douluo cotton etc. Other areas including Bhandari are recorded as making textiles such as "douluo" cotton, "badan" cloth, big hand towels, cotton cloth, big flower towels, silk cloth, "pisang" cloth, fine cloth, cotton piece goods etc. *The Travels of Marco Polo* recorded that Indian Malabar (the south-western coast of India) made black pepper, ginger, cinnamon bark and cotton cloth, and Chinese merchants went to India by ship and brought fabrics, precious metals and traditional medical materials with them, taking back local specialties. *Juan 5* in Mao Ruizheng's *Record of the Interpreters of the August Ming* wrote that tribute offered by Kulam (Kollam in present-day Kerala) in the fifth year of Yongle (1407) included a pearl umbrella, white cotton cloth and black pepper. Again, it was mentioned that tribute offered by western countries included a black and yellow tiger and a douluo cotton quilt in the 21st year of Yongle (1423). Ma Huan's *Overall Survey of the Oceans Shores* in the Ming Dynasty recorded that Bengal produced five or six types of fine cloth, including bi cloth and turmeric cloth. During the reign of Zhengtong of the Ming Dynasty, Bengal offered white bi cloth and douluo cotton as tribute. *Juan 326* of the *History of the Ming Dynasty* mentions that tribute from Kulam included white cotton cloth, while tribute from Calicut included danbolan cloth and bi cloth. After the late Ming and the early Qing periods, the trade between India and China was increasingly controlled by the West, as India came under British colonial domination. From the 1780s, raw cotton from western India was increasingly exported to China, to pay for the rapidly escalating imports of Chinese tea by the British. The export of raw cotton played an important role in the growth and early development of the port of Bombay (now Mumbai), and in the development of the shipbuilding industry in this region. Later in the 19th century CE, with the growth of the modern Indian textile industry, cotton yarn began to be exported from India to

China. At the end of the 19th century CE, Indian yarn dominated the import market for cotton yarn in China. By the second decade of the 20th century CE, the Chinese manufactured cotton yarn industry developed and the import of cotton yarn from India was greatly reduced. However, in this period, trade in raw cotton and cotton yarn, as well as in varieties of piece goods including unbleached cloth, coarse cloth, fine cloth, foreign standard cloth and twill cloth, etc. continued. It can be said that cotton and cotton cloth were historically India's main exports to China and made an important contribution to India-China economic exchange.

(Chen Ming)

SAFFRON

Saffron is a kind of perennial flower of crocus of the freesia genus as well as a common flavouring. It originated in South Asia and is known as *kuikuma* in Sanskrit, *jáphrán* in Bengali, *zafra*n or *kesar* in Hindi, *safran* in Marathi and saffron in English, and its scientific name is *Crocus sativus*. Saffron's Sanskrit name has several transliteration forms in China, such as Guanjiumo (官久摩), Tujumo (荼矩磨), Tujumo (荼矩么) etc. Its transliteration in Volume 7 of the *Asokavadana* translated by Tripitaka Samghavarman was 官久摩 but in the annotated translation of the text it was written as 翻郁金香 (*fanyu jin xiang*). The flavour was introduced from the central part of India to Kashmir (Jibin). *Yujinxiang* (saffron), is not what is often seen today as the herbaceous tulip plant under the lily family, but it refers to saffron (*Crocus Sativus*). The *Siddhasara-Nighantu* pointed out that "asra is also called *kuikuma*". Xuan Ying's *Sound and Meaning of*



Saffron

All Sutras pointed out that "kuikuma is the name of a tree and comes from Kophen and its flowers are yellow. After picking them, they are then left in a place to rot and become soft and mushy. The juice is pressed and mixed with other materials to yield a flavour and the flower dregs are fragrant and can be also made into a flavouring." While saffron

was used as medicine occasionally, it was mainly used for flavouring and colouring materials in religious ceremonies. Volume 6 of the *Sarvāsti-vāda* translated by Yi Jing recorded eight main Indian pigments and colours: red purple dye, red violet dye, saffron, cinnabar/vermillion, deep greenish black or deep green or deep blue, alizarin red, yellow lead and sappan lignum. Monks were not allowed to use them to dye clothes.



Red tulip in meticulous intricate
 Indian embroidery

Many places in India abound with saffron. The *Book of the Liang Dynasty* (juan 54) recorded that "saffron originated from Kophes, the colour of the flower was yellow and fine and it was similar to the hibiscus flower and was wrapped in many layers as in the case of a lotus flower. People of that country plucked the flowers and offered them to Buddhist temples. They would accumulate the fragrant dead wood from the plant every day so that they could be used as manure. Businessmen bought them from the temples and sold them to other countries." Yi Jing's *An Account of Buddhism Sent from the South Seas* described the origins and circulation of Indian medicines and wrote that "haritaki grew mostly in the west, saffron grew in the north and the west abounded with asafoetida; borneol was rarely found in the South Seas. Three types of cardamom grew in Douruo. Two-coloured lilacs grew in the Kulun Kingdom." *Travelling Notes on the Western Regions in the Great Tang Dynasty* also recorded the origins of various fragrant medicines. In Juan 1, we find the reference that Kapisa "was famous for horses and saffron. The kingdom had many rare goods." Juan 3 mentions that Uddiyana "abounded with grapes, while sugar cane was rare. It produced gold and iron, and it is suitable for saffron." Darel of Uddiyana "abounded with gold and saffron." Kashmir "was famous for dragon studhorses, saffron, fire balls and herbs." Juan 12 similarly contains a reference to

Jabula, saying that it “abounded with flowers and fruits, and is suitable for saffron.” The Dunhuang text of Hui Chao’s *Memoir of a Pilgrimage to the Five Regions of India* recorded that Kophen (Kamār) “was famous for *syzygium jambos* (rose apple), barley, wheat and saffron, etc.” The *Brief Account of the Wei Dynasty* and Chen Zangqi’s *Supplement to Materia Medica* recorded the place of origin and properties of saffron. It grew in Da Qin (the Chinese name for the eastern part of the Roman empire) and it produced flowers in February and March with colours like red and blue. Its flowers could be picked in April and May. Its taste was bitter, flat and atoxic; it could expel all foul odours and get rid of evil air and diseases in bodies. Owing to its fragrance, it would be used in aromatic drugs.

The section on *Records of Foreign Countries* in Juan 54 of the *Book of the Liang Dynasty* recorded that Funan sent envoys who offered auspicious Indian sandalwood images, sala leaves, fire balls, saffron and storax in the 18th year of Tianjian (519 CE). Several places offered saffron as tribute to the Tang Dynasty as well. In Juan 198 of the *Book of the Old Tang Dynasty*, it is recorded that King Siladitya sent envoys to Chang’an in the 15th year of the Zhen Guang reign (641 CE), and sent envoys several times with offerings of saffron and bodhi trees. *Essentials of the Tang Dynasty* (Juan 100) recorded that Kapi offered saffron in the 21st Year of Zhen Guang (647). It noted that “its leaves looked like those of the ophiopogon root, its flowers bloomed in September and looked like cotton rose hibiscus in purple and green and its fragrance can be smelt from over 10 steps away. It doesn’t have seeds, so it must be planted from the root.” Juan 221 of the *New Book of the Tang Dynasty* recorded that the king of the Dong’an Kingdom in the Western Regions sent envoys to offer Persian mules, bigleaf hydrangea, saffron and refined sugar in the 22nd year of Kaiyuan (734 CE). The scholar Edward Hetzel Schafer pointed out that this kind of plant was introduced into China in the Middle Ages and that saffron powder sold well in the Tang Dynasty. At that time, it was used as an aromatic drug/medicine made out of the fragrance of the plant to treat toxins in the body. The Tang and Song *Materia Medica* and the *Compendium of Materia Medica* of the Ming Dynasty recorded the properties of saffron.

Juan 17 of Sun Simiao’s *Valuable Prescriptions for Emergency* noted that the prescription for lavender incense used aromatic drugs such as holy basil, lilac, green cinnamon, green ‘mu xiang’ (*radix saussureae*), thick leaf croton (*croton crassifolius*), saffron, sweetgum, mastic etc. Juan 31 of Wang Tao’s *Medical Secrets from the Royal Library* referred to a lotus herbal ointment made out of lotus seeds

which could produce an immediate effect. This was an Indian prescription and its main functions were to cure diseases including deafness and blindness as well as prematurely greying hair and to protect teeth and prolong life. The prescription used four herbs including altemanthera juice, raw fructus oil, lactogenesis and liquorice, with saffron and was very effective. Juan 2 of the work *Flavor Vehicles* by Zhou Jiazhou (1582-1658) quoted from the *Overall Survey of Land*, the observation that Samarkand in Central Asia was a great country in the Western Regions, which abounded in yellow saffron looking like cotton rose hibiscus.

Thus, we can see that saffron was used as an item in diplomatic exchanges as well as a flavouring in religious ceremonies and in daily life. It was a popular commodity in both India and China and it was introduced into China from different countries including India.

(Chen Ming)

ZEBU

Fengniu is a kind of mammalian bovid with sarcoma on its shoulders and back which is native to India. Its alternate names include Fengniu (here, Feng refers to different characters in Chinese) and Zebu and it was famous for the physical characteristic that “there is eminentia (protuberance) of flesh in their neck.” According to the archaeological evidence, the domestication of Zebu began in the region of southern Asia 8,500 years ago. In the unearthed cultural relics from the Indus Valley Civilisation period, there are to be found seals depicting the Zebu. In ancient Indian myths, the most famous bull of this kind is Nandi, the mount of Siva. Owing to this, this kind of bull has been worshipped by Hindus in India.



Detail from an Indian painting of an ox

There are many records in documents of the Han and Tang dynasties of Fengniu in India and the Western Regions of present-day China. *Han Shu - Biography of the Western Regions* recorded

that there were animals such as Fengniu, buffalo, elephants, big dogs, macaca and peacocks in Kawmira (present-day Kashmir). The *History of the Later Han Dynasty* (Juan 180) recorded that there were rare and valuable animals, such as lions, rhinoceros, Fengniu, peacocks and sparrows in Antiochia where the land was hot and wet. In the Wei and Jin dynasties, as well as the Sui and Tang dynasties, both Qiuci (present-day Kuqa, Xinjiang) and Samarkand (the region between the Syr Darya and Amu Darya) had Fengniu.

There was no Fengniu in Central China previously and they were introduced from India and the Western Regions. In June of the second year of Yangjia in the Eastern Han period (133 CE), Shule (present day Kashgar, Xinjiang) presented the court with lions and Fengniu. In the Western Jin Dynasty, countries in the Western Regions offered more than 200 species of rare animals such as Ferghana horse, asbestos linen, Fengniu, peacocks and huge elephants as tribute. Fengniu had been introduced in the south of China even earlier. In the Classic Book of Mountains and Rivers, Fengniu was known as the “wild ox of the South.”

(Chen Ming)

PORCELAIN

Porcelain was one of the main articles traded between ancient India and China. Since the Tang and Song dynasties, porcelain has been one of China’s major exports. Porcelain exported from China in the late Tang and Five dynasties period was unearthed in the ruins at Arikamedu and Korimedu in Puducherry in southern India. Chinese porcelain has also been excavated from Banbhore near Karachi and Brahminabad in Sindh, Pakistan and from other parts of South Asia including Sri Lanka. Porcelain exported to India reached port cities of the Indian subcontinent by sea via the Malay Peninsula from Chinese ports such as Guangzhou and Quanzhou. Juan 1 in Zhao Rushi’s *Record of Foreign Countries* from the Song period recorded that merchants of Namburi traded in porcelain. Wang Dayuan’s *A Brief History of Island Countries* from the Yuan period recorded that there were many varieties of porcelain including greenish white porcelain, green porcelain, coarse bowl and greenish white flower porcelain among goods being traded in the Indian subcontinent. Volume 2 of the *Travels of Ibn Battuta* mentioned that the best porcelain was made in Guangzhou and Quanzhou and that it was exported to many places including India and even reached as far as Maghreb, Africa. Jingdezhen in the Ming period was the main source of porcelain exported from China. During Zheng He’s maritime expeditions, the main commodity carried by his fleet was porcelain. Fei Xin’s *Overall Survey of the*

Star Raft recorded in detail the trade in porcelain between Zheng He’s fleet and the countries it visited. Apart from gold, silver, satin, dyed silk, etc. Bengal was supposed to have the greenish white flower porcelain also. This means that in this period Chinese porcelain was popular in India and ordinary merchants were engaged in buying and selling it.



Chinese porcelain

Juan 326 of the *History of the Ming Dynasty* recorded that tribute offered by Bengal included the greenish white flower porcelain. The Mongolian court too used to use wonderful Chinese porcelain in the 17th century CE. With the coming of the Age of the Great Voyages in the 16th and 17th centuries CE, the Dutch East India Company and the British East India Company began to play the main role in the circulation of Chinese porcelain. Large quantities of porcelain were transported to the southeast coastal areas of India, and then trans-shipped to Europe. More than 10,000 pieces of porcelain could be loaded onto a ship.

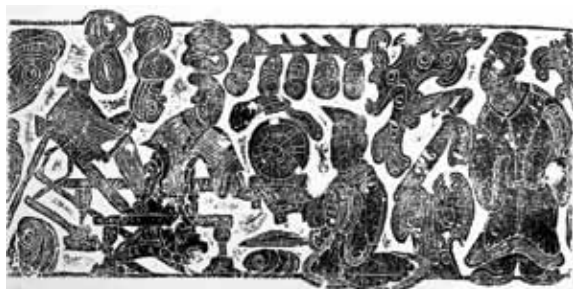
As a byproduct of the trade between the Chinese coast and Bombay (Mumbai) starting from the later 18th century CE, a significant quantity of Chinese porcelain was imported by Bombay traders. As a result, several museums in India as well as a number of Parsi families who were connected with the China trade, have significant collections of Chinese porcelain today.

(Chen Ming)

SILK

The production of silk has always been identified with the Chinese civilisation and it is widely accepted that the Chinese people have developed the art and technique of silk-making for a longer time and to a higher level of sophistication than any other people.

Silk is produced by unravelling the filament of the cocoon spun by certain species of moth which is then woven to produce silk cloth. Although Chinese silk has, from antiquity, been the home of the finest domesticated and processed silk, the technique of producing raw silk from a number of wild species of moth has been known to many other societies including India. For instance, recent studies have revealed the presence of silk in sites of the Indus Valley Civilisation in present-day Pakistan. Dating back to the 3rd millennium BCE, this is the earliest evidence of silk outside China.



Stone image of Han dynasty weaving in China

The earliest archaeological evidence for silk in China dates back to about 2570 BCE from the Huzhou Neolithic site of Qianshanyang. Chinese silk is identified with the domesticated species of moth, *Bombyx mori*. The silkworms are reared primarily on a diet of white mulberry leaves. The silkworm cocoons are boiled in a slightly alkaline solution in order to remove a gum called sericin. By boiling the cocoons before the moths come out, it is possible to draw out an unbroken filament which results in a very fine quality of the silk.



Princess in natural silk

Chinese silk was known and prized in India since early times, quite possibly as early as the 5th century BCE. The term *cinamsuka*, referring to silk cloth from China, was mentioned in the *Bṛhadkalpabhasya* and in the famous Indian epic *Mahabharata*. Another version, probably with a design, was known as *uchitra cinamsuka*. The term *cinampatta* was also known in this period. Chinese silk flags (*cinamsukamketo*) are also mentioned in the Sanskrit play *Sakuntala* by Kalidasa. A Chinese type upper garment used by Indian royalty in the early years of this era was known as *cinamcolaka*. Chinese silk was not only in demand within India but from India it was shipped further west to Arabia

and Rome as testified to in the Greek work *The Periplus of the Erythraean Sea*. Chinese silk came to India both via the Central Asian route and also very likely from southwest China via Assam.

Given the importance of silk to the Chinese economy, there were strict prohibitions against the technique of silk production being made known to the outside world. Nevertheless, Chinese sericulture and silk-making techniques did find their way out of China and into other societies. It is believed that Chinese sericulture reached north India in the 3rd century CE. It was probably carried by travelling Buddhist monks and built upon already existing methods of silk production in India. It is also possible that the technique of producing the characteristic *muga* silk of Assam, which involves drawing the silk thread after the moth has come out of the cocoon, was brought to the region through the migration of Tibeto-Burman peoples.

Even though India produced its own silk during the Gupta period (4th-6th centuries CE), there was continued demand for Chinese silk which was of a different quality. There are a number of references to the import of Chinese silk into India particularly from the 7th and 8th centuries CE. The 8th century CE text *Kuvalayamala* records that Indian merchants were engaged in silk trade with Southeast Asia and China. The demand for painted silk fabric from China is described in *Malatimadhavam* and the *Jaina Mahakavyas* and is also mentioned by 8th century CE Indian writers such as Dandin, Rajasekhara, Damodara Gupta and Dhanapala. Chinese sources record that Tang embassies as well as Chinese pilgrims to India carried with them large quantities of Chinese silk, both to defray their expenses and to make religious donations and purchase commodities related to Buddhist practices. The demand for Chinese silk began to decline only after the 11th century CE, with north India becoming a major production centre for silk. Nevertheless, even as late as the 13th and 14th centuries CE, there is evidence of a large amount of Chinese silk coming into India through ports on the Malabar and Coromandel coasts and through Bengal.

(Madhavi Thampi)

EMBROIDERY

Embroidery in China is a form of textile art going back to ancient times. Embroidered Chinese textiles, especially silk, always constituted a valued item of export to other countries. However, it is only in the 19th century CE that Chinese embroidery found a ready market in India and came to influence Indian textile traditions. This was a result of the maritime trade between China and western India and especially Bombay (Mumbai) in that period. Indian merchants of the Parsi community were

very active in this trade and travelled regularly to Canton, Macau and Hong Kong. In this period, a flourishing export art industry, including embroidery, had developed around Canton that catered to the tastes of European and other foreign merchants. Parsi merchants visiting Canton were struck by the beauty and fine workmanship of the Chinese embroiderers and they started to purchase embroidered silk pieces to take back home. As the demand for Chinese embroidered goods began to grow in India, visiting Parsi merchants began to commission Chinese embroiderers to produce goods according to the needs and tastes of their community.



Chinese embroidery on a Parsi saree

The embroidery of the Guangdong region was considered one of the four great styles of embroidery in China even though it is believed to have started fairly late, towards the end of the Ming Dynasty (late 16th and early 17th centuries CE). To suit the tastes of the Parsi women, who were their principal customers in India, the Chinese embroiderers adapted their craft. Their embroidery, in white or light coloured threads, was usually done on a dark background of red, purple or black silk, using a very fine satin stitch, or the tiny *kha-kha* stitch which gave the impression of the cloth being covered with seed pearls. The typical Chinese motifs that were used included flowers according to the seasons such as peonies, plum blossoms, chrysanthemums and lotuses. Bamboo, pomegranates, peaches and animals and birds of all descriptions, such as the pheasant, peacock wild geese and the crane which were also very common. One of the most vivid examples of the interpenetration of Chinese and Indian textile traditions was the heavily embroidered saris worn by Parsi women called the *gara*. The embroidery on these *gara* saris was either done by Chinese embroiderers or else was done in imitation of the work of Chinese embroiderers. The embroidery sometimes covered the whole sari while often the body of the sari was left plain and only the

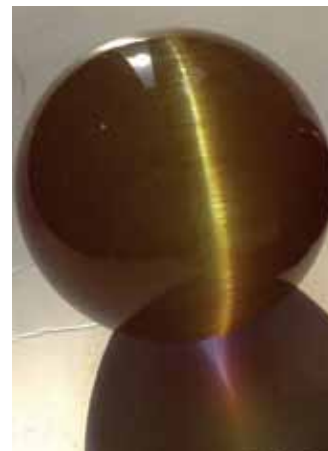
borders were embroidered. *Gara* saris that depicted typical scenes from Chinese life were called by the Parsis as "*cheena cheeni no garo*".

The popularity of Chinese embroidery was such that Chinese peddlers used to regularly visit homes in the towns of western India, such as Bombay, Surat and Bharuch, bringing embroidered wares from China for sale. They could be seen in the streets of these towns as late as the 1960s. Chinese embroiderers themselves also sometimes came to India. Over the course of time, embroidery workshops were set up in some of these places in which Indian craftsmen were trained in Chinese style embroidery. Lately, there has been a revival of interest in this tradition, particularly among the Parsi community and efforts are being made to keep it alive.

(Madhavi Thampi)

CAT'S EYE

Cat's Eye is a kind of chrysoberyl (which is also known as chrysoberyl jade). Zhao Rushi's *Records of Foreign Countries* (Juan 2), written in the Song period, had this description of it: "Cat's Eye was thumb-sized ie it was a small stone and was as clear as a Cat's Eye, and so it got its name." Juan 2 of Zhou Qufei's *Lingwai daida* (Notes from the land beyond the passes) in the Southern Song Dynasty pointed out that in the Chola kingdom in South India, "to make ring agate, they always use things like Cat's Eye."



Cat's eye

The Yuan period work by Wang Dayuan, *Daoyi zhilue* (*A Brief History of the Island Countries*) claimed that Udaipur in present-day Odisha in India produced cloth, "Cat's Eye", sapphire and kingfisher feathers. Both "Cat's Eye" and "Cat's Eye stone" in Ma Huan's Ming period work, *Yingyai shenglan* (the Overall Survey of the Ocean's Shores) were considered precious gems. Zhang Hongzhao pointed out in *Stone Elegance* that "Cat's Eye" could be divided

into three types ie crystal, crocidolite (Tiger's Eye and Eagle's Eye) and chrysoberyl (which was also called chrysoberyl Cat's Eye and oriental Cat's Eye). Ancient West Asia, India and China often traded gems and Cat's Eye was one of them. Persian and Arabian merchants were good at identifying gems, and many of them came to China to engage in trade. *Juan 186 of the History of the Song Dynasty* recorded that an imperial decree was issued in the first year of Jianyan (1127) declaring that foreign merchants were forbidden to import precious and impractical things such as terebinth, ring agate and Cat's Eye. Linschoten's *Voyage to the East Indies* recorded that the best cat's eye was from areas such as Ceylon (Sri Lanka) and Pegu. Ceylon Cat's Eye was also called cymophane, which was light green with a hard texture, beautiful colour and highly valued. Indians attached much importance to the properties of this gem and often brought it to China to sell at a high price because they knew it was much appreciated by the Chinese.

(Chen Ming)

FINE CLOTH

Xibu is the Chinese term for a particularly fine cloth produced in India in ancient times. The characters for this in ancient China included sui (縴) and zhu (紵) etc. The *Analytical Dictionary of Characters* writes that sui (縴) refers to fine white kapok cloth from Sichuan. If the cloth is fine and thin, it is called "xibu". Also, hu (紵) is fine cloth." Sichuan cloth was transported to eastern India via Yunnan and Myanmar and then re-transported to other areas in India and to Daxia (Bactria) in the early Western Han period. When Zhang Qian visited the Western Regions, he saw articles such as Sichuan cloth and Qiong bamboo transported from north India in Daxia.



Cotton cloth

Since India was the land of origin of Asian cotton, it is natural that it has been the original producer of cotton cloth. Buddhist *Sutras* contain quite a few descriptions about Indian cloth. The fine cloth of ancient India was actually quite a rare commodity. Tantric believers often used white cloth or fine cloth to paint images of Avalokitesvara for Tantric

rituals. In Fa Yun's *Collection of Terms in Translation (Juan 7)* it is written that "dukūla is fine cloth." In the same *Juan*, it is further mentioned that "屈胸 'quxuan/qushun' (Kārpāsa) can be referred to as the larger woven variety of fine cloth. It is woven with cotton flowers in a blue black colour. It is also that variety of fine cloth which is used to *kāsāya* (weave), one that has been handed down by the Dharma (Buddhism)."

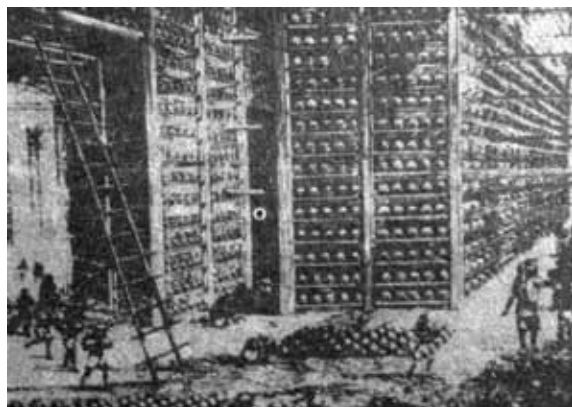
In *Translated Bengali Terms* recorded in Shen Maoshang's *Extensive Records of Four Foreign Lands* from the Ming period, there is an entry on "fine cloth: dukūla". Wang Dayuan's *A Brief History of Island Countries* written in the Yuan period recorded that Banavasi (southeast of Karwar in present-day state of Karnataka in India) "made fine cotton cloth, and people on ships exchanged it for tin". Men and women in Bengal "wrapped their heads with fine cloth and wore long gowns." Textiles made in Bengal included "bi' cloth, 'gaoni' cloth, 'douluo' cotton, etc." Many men and women in Sindh (in present-day Pakistan) also wore "long gowns made of fine cloth". *Records of Eminent Monks in the South Seas* compiled by Chen Dazhen *et al*, in the Yuan period recorded that varieties of cloth made in South Asia included white foreign cloth, fancy patterned cloth of foreign origin, 'bi' cloth, sheared flannelette, sheared coarse cloth etc. It is recorded that tribute offered by Indian states in the Yuan period included foreign cloth. Ma Huan's *Overall Survey of the Oceans Shores* in the Ming period mentions that Bengal produced five or six types of fine cloth. One of them was named 'bi' cloth and its local name was 'byramput'. It was over three "chi" in width and five "zhang" and six or seven "chi" in length and it was as fine as pink letter paper. Other species included turmeric cloth, 'sanah-baf' in Farsi, cāwtar (沙榻儿, *sha ta er* in Chinese) and malmal etc. During the reign of Zhengtong of the Ming Dynasty, Bengal offered white "bi" cloth and "douluo" cotton as tribute. In *Juan 326 of the History of the Ming Dynasty*, the gifts sent by Kulam included white cotton cloth while those sent by Calicut included "danbolan" cloth and "bi" cloth.

(Chen Ming)

EARLY MODERN ERA

OPIUM TRADE

The trade in opium was one of the main forms of commercial interaction between India and China in the 19th century CE. Conducted under conditions of British colonial domination of India, it had a major impact on the relations between China and Britain and between China and the West as a whole. It was the immediate cause of the two Opium Wars (1839-42 and 1858-60). It significantly affected the



The opium warehouse of the British East India Company in India

economic and social conditions in China, through its effects on trade flows and fiscal stability, and through the devastating effects of addiction to the drug among different strata of Chinese society. It also contributed to the breakdown of existing structures of trade and authority in China. At the same time, the opium trade also had a significant impact on the revenues of the British administration in India and on the economies of those Indian regions that were connected with the production of and trade in opium.

Opium had been imported to China primarily by Arab and Turkish traders since the 7th and 8th centuries and was used mainly for medicinal purposes. The consumption of opium in China as a narcotic dates from early 18th century CE. In 1729, the Yongzheng emperor issued an imperial edict prohibiting the domestic sale and consumption of opium and later the import of opium was also specifically prohibited. Nevertheless, opium continued to be smuggled into China.

The growth of the opium trade in the 18th century CE was directly linked with the interests of the British East India Company. After the battles of Plassey (1757) and Buxar (1764), the British East India Company gained control over large parts of eastern India. As part of its efforts to raise revenues, the Company organised the large-scale cultivation of opium in areas under its control. The Company was reluctant to carry contraband opium in its own ships to China, in order not to jeopardise its highly profitable trade with China. So, it auctioned the opium to private traders who smuggled it into China. The Company derived huge profits from the sale of opium in this manner. The sale of opium to China also served another purpose. In the course of the 18th century CE, the export of tea from China to Britain increased rapidly. The balance of trade became increasingly unfavourable to Britain as the market for British products in China did not expand much and consequently Chinese tea had to be paid for mainly with silver bullion. The problem became

particularly acute for Britain after the passing of the Commutation Act in 1784 by the British Parliament, which, by drastically lowering the duty on tea, led to an exponential increase in tea imports. Initially, the British sought to make up for the trade deficit by exporting raw cotton from western India for which there was a market in China. This was the beginning of the so-called triangular trade between China, Britain and India. However, from the early decades of the 19th century CE and particularly after 1820, opium became the chief export to China from India.

Initially, virtually all the opium sold in China from India was grown in Bengal and Bihar and was known as Bengal or Patna opium. However, from early 19th century CE, opium from the western part of India, known as Malwa opium, also began to find a market in China and eventually overtook Patna opium in sales. Unlike Patna opium, Malwa opium was not grown under the East India Company's supervision but by a large number of private cultivators. Malwa, being cheaper than Patna opium, had bigger sales and greatly expanded the market for the drug in China.

An elaborate network of cultivators, brokers, shippers, agency houses and agents, closely linked with the East India Company and its officials, was involved in the shipping of opium from India to China. It has been estimated that opium revenues comprised about 17-20 per cent of the government revenues in India in the heyday of the trade. On the China coast, British, Indian, American and other traders colluded with local smugglers, officials and merchants to bypass the strict prohibitions on opium. British and other opium smugglers brought the opium to various secret locations up and down the China coast in order to expand their sales as much as possible. The highly addictive nature of the drug made it ever harder for the Chinese authorities to contain the trade.

The adverse consequences of the opium trade for China were many. China's once favourable balance of trade began to reverse itself and silver



Chinese people smoking opium

began to flow out of the country in increasing quantities. This had a destabilising effect on the currency, causing particular hardship to cultivators whose tax payments had to be made in silver. The smuggling of opium on a large scale contributed to corruption and administrative breakdown in affected sectors. The effect of opium addiction on human productivity and on social life cannot be measured. The impact on the Chinese military forces amongst whom opium addiction spread rapidly was particularly alarming from the point of view of the imperial government. All this prompted the Jiaqing emperor and his high officials taking a firm decision to enforce the existing regulations and clamp down on the opium trade. To put this policy into effect, the emperor despatched the Imperial Commissioner Lin Zexu to Canton in 1839. As is well-known, Lin Zexu's efforts to put an end to the opium trade were met with Britain's decision to launch the naval attack on China, known as the First Opium War which resulted in China's defeat. After the Second Opium War, the Qing government was compelled to legalise the opium trade in 1860.

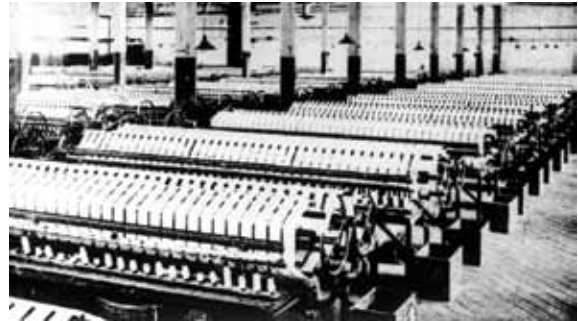
In spite of the legalisation of the opium trade, the Chinese government continued to try and place restrictions on the trade throughout the 19th century CE. Opium production within China itself also began to give competition to opium imports from the last decades of the 19th century CE. Eventually, an agreement was signed by the British envoy in China and the representative of the Chinese foreign ministry, the waiwubu on May 8, 1911, to end the export of opium to China by 1917. However, the uncertain political situation in China resulting from the "Revolution of 1911" affected sales of imported opium and brought a premature end to the opium trade. The trade came to an end finally with the cessation of all transactions at the Bombay Opium Warehouse at the close of 1913.

(Madhavi Thampi)

INDIA-CHINA COTTON YARN TRADE

Manufactured cotton yarn was one of the main exports from India to China in the last quarter of the 19th century CE and the early years of the 20th century CE. The earliest Indian textile mills which were established in the 1850s initially produced cloth for the domestic market but they soon found that they could not compete with imported British cloth. Therefore, from the 1870s, Indian textile entrepreneurs, many of whom already had experience of trading with China in commodities like raw cotton and opium, turned to the China market where there was a demand for cotton yarn. Although China had been importing manufactured cotton yarn almost entirely from Britain until that

point, there developed a preference for the coarse type of yarn produced by the Indian mills in the Chinese handloom industry.



Cotton weaving factory of Yihe opened up in Shanghai in 1895

From an average of just 2,000 bales of cotton yarn per year in the period 1875-79, by 1895-99 the Chinese market imported an average of 452,000 bales of yarn from India per year. The market share of Indian mills rose to 96 per cent, compared to that of Britain which dropped to four per cent. Of the total exports of cotton yarn from the mills of Bombay, the exports to China exceeded 92 per cent for the entire period from the 1870s to the first decade of the 20th century CE. This shows that the trade with China played a very important role in stabilising the Indian textile industry in its early decades of growth. Among the well-known mills of Bombay that supplied the China market were the China Mills, Moon Mills Jacob Sassoon Mills, and Tata's Swadeshi Mills.



Cotton yarn spindle

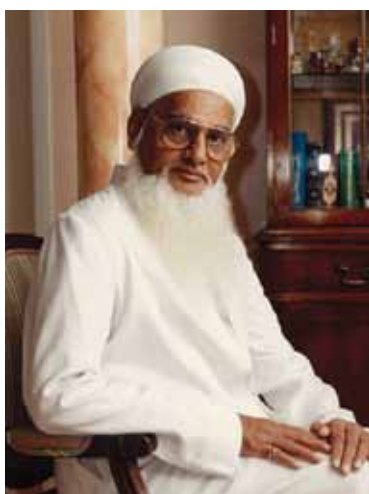
From the turn of the 20th century CE, however, Indian cotton yarn exports to China began to decline mainly on account of competition from Japanese yarn which was cheaper. In 1906, India still supplied 77 per cent of Chinese yarn imports but a decade later, Japanese yarn exports had overtaken India's exports. By 1924, the Indian share of the Chinese cotton yarn market had fallen to 24 per cent. By this time, Chinese production of manufactured cotton yarn had also begun to displace both Indian and Japanese imports. The decline in yarn exports

to China almost immediately affected the textile industry in India with several mills in Bombay having to close down fully or partially. However, in the long term, it was one of the factors that led to the industry in India reorienting itself to produce cloth for the domestic market again, instead of focussing on producing yarn for export.

(Madhavi Thampi)

ABDOOLALLY EBRAHIM & CO

Abdoolally Ebrahim & Co, (today known as the Abdoolally Ebrahim Group, AEG) was one of the earliest Indian companies to set up in Hong Kong, just after its establishment as a British colony. It is the oldest firm in Hong Kong surviving under its original name and is the oldest surviving client of the Hong Kong and Shanghai Banking Corporation (HSBC).



Shaikh Jaffer E Ebrahim

The company was founded in 1842 by Seth Ebrahim Noordin, a member of the Dawoodi Bohra Muslim community from Bombay. Dawoodi Bohras from Gujarat have played a significant role in the overseas trade from western India to the Persian Gulf and East Africa as well as to various ports in East and Southeast Asia. Initially trading in cotton, silk, opium and tea, the company has over the decades expanded and diversified into many other areas. It was one of the companies whose opium stocks were confiscated just prior to the Opium War, which received compensation for it in 1864. The AEG began the first cross-harbour ferry service between Tsim Sha Tsui and Central in Hong Kong in 1842. In the same year, it opened offices in Canton and Shanghai. In Shanghai, its office was located on the Shanghai Bund. Although they vacated that office following the revolution, they reopened it in 2004. Since then, they have opened branch offices in Shenzhen and Dalian as well.

In Hong Kong, the AEG's headquarters since 1920 has been located at 20 Stanley Street. In

1940, it became a founding member of the Hong Kong General Chamber of Commerce, and in 1952, it joined the Indian Chamber of Commerce Hong Kong. Some of the major sectors in which it has been involved are agri business, metals and minerals and ship-chartering. Textiles and housewares are other major areas in which the group is involved.

(Madhavi Thampi)

E D SASSOON & CO

E D Sassoon was the second of eight sons of David Sassoon, founder of the wealthy and powerful Sassoon group of companies that had major commercial, industrial and financial interests in China from the mid-19th to mid 20th century CE. Belonging to the Baghdadi Jewish community, David Sassoon arrived in Bombay as a refugee in 1832 and very quickly moved into the China trade. Bombay was the headquarters of their business empire for about one century although various members of the family eventually relocated to England in later decades.

The Sassoons initially derived most of their profits from the opium trade in which they had a commanding presence. Later, they diversified into many different lines of business, becoming one of the most prominent business families of Hong Kong and Shanghai. E D Sassoon, who was first sent to China by his father in 1844, eventually separated from the parent Sassoon Company. In 1872, he set up his own company known as the E. D. Sassoon Company with its headquarters at 5 Renji Road in Shanghai. In Chinese, it was known as the (New Sassoon) company, to distinguish it from the original Sassoon Company. Eventually, under the two subsequent heads of the company, Jacob Sassoon and Victor Sassoon, it went on to become the dominant Sassoon company in China.



Shaxun mansion in Shanghai

Apart from their interests in the opium trade, E D Sassoon Company had a thriving cloth business, importing cloth from Britain and supplying it to the

most prominent stores on Shanghai's Nanjing and Tianjin Roads. They also had a profitable insurance business. From the end of the 19th century CE, they ventured into manufacturing, setting up spinning and weaving factories, and rice, paper and flour mills as well as breweries. Among their most successful ventures was their involvement in real estate. They controlled the Hua Mao Real Estate Company, Shanghai Real Estate Company and Far East Real Estate Company. Some of the most iconic buildings on the Shanghai Bund were owned by them. They owned among others the Huamao Hotel, Cathay Hotel, Guo Tai Grand Theatre and the grand building they constructed in 1928 known as Sassoon House. In the insecure conditions of China in the 1920s and 1930s, they made huge profits through the issue of shares and bonds. The E D Sassoon Company was also prominent in the business life of Hong Kong although their interests reduced after the beginning of the 20th century CE.

The main business interests of the E D Sassoon Company in Shanghai were wound up by Victor Sassoon in 1948 but they continued to receive rent from their many properties there for some years until these were finally taken over by the Chinese Government in 1958.

(Madhavi Thampi)

PARSIS

The Parsis are an Indian community of ethnic Persian origin who are followers of Zoroastrianism. The original Parsis migrated to the west coast of India in the 8th or 10th centuries CE to avoid religious persecution in their original homeland of Persia. Originally a largely agricultural community, they later ventured into and made their mark in trade and modern industry. From the later 18th century CE until the early 20th century CE, they played a major role in the overseas trade from the port of Bombay (Mumbai), particularly in the trade between Bombay and the China coast.



A Parsi family in India

The earliest Parsi merchant known to have sailed to China was Heerjee Jeevanjee Readymoney in



Ludunzhi hospital in Hong Kong, China, founded in the middle of the 19th century by the family of Ludunzhi

1756. In this period, as a by-product of the tea trade between China and Britain, raw cotton from western India began to be shipped to Canton (Guangzhou) to pay for the rapidly growing export of tea from China. Enterprising Parsi merchants were among the earliest to profit from the spurt in trade between Bombay and China from the last quarter of the 18th century CE. One of the earliest Parsi firms to be established at Canton was that of Cowasjee Pallanjee & Co (1794). The great Parsi merchant and benefactor Jamsetjee Jejeebhoy, who played a major role in the growth of Bombay in the first half of the 19th century CE, made his fortune in the trade with China. The raw cotton and opium trade and the shipping business with China contributed to the rise of many other prominent Parsi families as well, including the Banajis, Wadias, Petits, Tatas, Dadiseths, Camas and others. Later, when several leading Parsi businessmen ventured into the newly emerging cotton textile industry in India in the second half of the 19th century CE, they exported a significant portion of the cotton yarn produced in their factories to China.

The Parsi merchants showed a greater willingness to travel and reside in China than any other Indian merchants involved in the China trade. Jamsetjee Jejeebhoy himself travelled several times to China as a young man. As a result, hundreds of Parsi men in the 19th century CE were to be found in Canton, Macau and later Hong Kong, Shanghai and other Chinese ports. In the early years of the 19th century CE, at times there were more Parsis in Canton than there were British. They were often referred to by the Chinese as baitouren (whiteheads) on account of their distinctive white caps. Before the Opium War, Parsis lived in Macau and in the foreign factories on the Canton waterfront. One of these even came to be known as the 'Parsi factory'. Parsi cemeteries in Canton and Macau have tombstones dating back to 1829.

Parsis played a pioneering role in the early settlement and development of Hong Kong after

1842. Among those who purchased land on the Hong Kong waterfront in the first land auction conducted by the British authorities on the island in June 1841, were Dadabhoy Rustomjee, Heerjebhoy Rustomjee, Framjee Jamsetjee and Pestonjee Cowasjee. Starting out initially in the import-export trade from Hong Kong, the Parsis soon ventured into diverse business activities, including real estate, share brokerage, the hospitality industry, banking and so on. One of them, Dorabji Naorojee, founded the cross-harbour transport service that evolved into Hong Kong's famous "Star Ferry" service. The Parsis were also known for their involvement in charitable activities in Hong Kong. The individual, who played the pioneering role in the establishment of the University of Hong Kong, was a Parsi businessman known as H N Mody. The Ruttonjee family established one of the earliest anti-tuberculosis sanatoriums on the island.

This community played an interesting role in the transmission of cultural influences from China to India in the 19th century CE. Deeply impressed by the skill of Chinese silk embroiderers at Canton, Parsi merchants commissioned Chinese embroiderers to produce beautifully embroidered silk for the sarees worn by the women of their families back home. This was the origin of the famous Parsi gara saris, which have become an intrinsic part of Parsi textile culture. Parsi merchants imported large quantities of Chinese porcelain, furniture and other artefacts which had a significant impact on the lifestyle of the elite in Bombay at that time. They also commissioned Chinese painters like Lamqua and others to paint oil portraits of themselves and their families.

With the changing occupational structure of the Parsi community back in India, the number of Parsi traders and businessmen in China began to dwindle in the early 20th century CE. Nevertheless, there continues to exist a small but flourishing Parsi community in Hong Kong today whose links with China go back many generations.

(Madhavi Thampi)

SHIKARPURI FINANCIERS

During the 18th and 19th centuries CE, merchants from the town of Shikarpur in Sindh (present-day Pakistan) played a very important role in the caravan trade between India and Central Asia. They were particularly important as financiers for this trade which played a significant role in binding together the economies of northwestern India, Afghanistan, southeastern Iran and several khanates of Central Asia. In this context, Shikarpuri traders were to be found in the bazaars and towns of Xinjiang as well.

Shikarpur in Sindh was not a place which could boast of its own agricultural products or manufactured goods. However, its strategic

location on the trading routes between Central Asia and India gave it an advantage in trade. Shikarpuri traders were mainly Hindus who for several decades functioned under the patronage of the Durrani rulers of Afghanistan. They were known for their sophisticated banking systems, which included the issuing of bills of exchange (*hundis*) which lent a degree of security and stability to the trading activities across a wide arc of Central Asia.

Although never large in number, Shikarpuri traders could be found in many of the major oasis towns of Xinjiang. In towns like Yarkand, their number was large enough for them to be able to maintain their own resthouses which were known as "Hindi *serais*". Shikarpuri traders rarely settled down in Xinjiang, but would come for short trips without their families. They were known as very shrewd moneylenders who would lend small sums of money to a large number of people at high rates of interest. Their moneylending activities frequently brought them into conflict with the local people. Moneylending was also, strictly speaking, illegal according to local laws. However, the role the Shikarpuri merchants played in providing quick and easy credit was important to the bazaar economy and accounts for the fact that they were tolerated by both the authorities and the local populace. In the early decades of the 20th century CE, their number in Xinjiang dwindled to almost nothing.

(Madhavi Thampi)

ISMAILI TRADERS

Traders from the Ismaili Muslim community from western India formed an important segment of the Indian mercantile community on the China coast in the 19th century CE. The Ismailis were a traditional trading community who took advantage of the new opportunities held out by the European penetration of Africa and Asia. Although better known for their commercial role in East Africa, they also had their presence in eastern Asia. In the early 19th century CE, like the Parsi and Jewish traders from India, they engaged in trade in raw cotton, opium and other products of western India. Among them was the firm of Cassumbhoy Nathabhoy which was operating in Canton (Guangzhou) in the 1830s. After the establishment of the British colony in Hong Kong in 1842, some of the Ismaili merchants shifted base from Canton to Hong Kong. An 1864 list of 28 Indian traders compiled by the Hong Kong government contains the names of 15 Ismaili traders and firms. Abdoolally Ebrahim & Co, which was founded in 1841, remains today the oldest firm operating in Hong Kong under its original name. Established by Ebrahim Noordin, it traded in beans, spices, raw silk, sugar and cotton yarn among other things. By and large, the Ismaili enterprises were family firms. Some



Lao Huo Hua "Zhuangyuan Jidi", published as a
 overseas version in Hong Kong

of the Ismailis acted as brokers for Parsi firms while others were independent merchants. Records show that in 1920, there were 240 Ismailis in Hong Kong but their number was only 60 by 1938. Some Ismaili merchants also established their base in Shanghai and took advantage of growing opportunities there. Families such as the Tyabjis, Roghays, Ghattys and Kurs made considerable fortunes from trade with China.

(Madhavi Thampi)

THE TATAS

The Tatas are one of the most prominent business families of India with extensive business interests both in India and abroad in diverse sectors such as iron and steel, textiles, power, automobiles, information technology and so on. Primarily known as pioneers of Indian industry, they began their operations as a trading firm in the middle of the 19th century CE. Their trading links with China date back to this period.



Members of the Tata family

The founder of the business, Nusserwanji Tata, in December 1859 established a firm called Jamsetji & Ardeshir in Hong Kong's Hollywood Road, with two partners, Premchand Roychand and Kaliandas. This firm imported opium and cotton from India, and exported tea, silk, camphor, cinnamon, copper, brass and Chinese gold. Nusserwanji sent his son, Jamsetji Nusserwanji,

to Hong Kong to assist in the business. Jamsetji Nusserwanji, the real founder of the family's fortunes, spent four years in China from 1859 to 1863 during which he opened a branch of the firm in Shanghai as well. In the great Bombay stock market crash of 1864, the Tatas was among the many business firms of Bombay that was badly jolted and they temporarily retrenched their China business interests. A few years later, however, Nusserwanji visited China and Japan and tried to revive the firm's branch in Hong Kong. He collected porcelain and other items of art during this trip, marking the start of the Tata collection of oriental art which is now housed at Chhatrapati Shivaji Maharaj Vastu Sangrahalaya (formerly the Prince of Wales Museum) in Bombay. Nusserwanji invested funds in a firm run by two of his brothers-in-law, Dadabhai and Sorabji, which had been trading for some time in East Asia under the name D C Tata, and the firm was renamed Tata & Co Nusserwanji and his son J N Tata occasionally retained some interests in this firm which was managed by Dadabhai and then his son.

When the Tatas entered the textile manufacturing business in India just like some other Indian businessmen they began to export the chief product of their mills, cotton yarn, to China. By the end of the 19th century CE, the Indian share of the market for imported cotton yarn in China had risen to 96 per cent. Before the Tatas, it was believed that only lower quality cotton yarn produced in India would sell in the Chinese market. However, in the Tatas' Swadeshi Mills in Bombay, a fine quality cotton yarn was produced that also sold very well in China. In the early part of the 20th century CE, however, Indian cotton yarn was displaced in the China market first by Japanese manufactured yarn, and then by yarn produced in Chinese factories.

For a few years in the later 19th century CE, the Tatas had also sought to challenge the monopoly of the big European shipping companies in the routes to the East. They set up their own Tata Line in collaboration with the Japanese shipping company, Nippon Yusen Kaisha. However, in the fierce "freight war" that was waged by the European shipping companies against this new entrant to the field, the Tatas suffered losses and had to withdraw from the steam navigation business.

Although trade with China was never the main focus of the Tatas' enterprise, it nevertheless played some role, especially in the early phase of their growth. In the last few years, the Tata Group once again established its presence in China in various sectors. These include information technology, steel, engineering and consumer products. At present, the Tata Group has over 3,000 employees in China.

(Madhavi Thampi)

THE HARILELAS

The Harilelas are currently the most prominent business family of Indian origin in Hong Kong. They wholly-own the multi-million dollar Harilela Group of Companies which has a very strong presence in the hospitality industry in Hong Kong besides having substantial real estate and other business interests in Hong Kong and outside. Their presence on the China coast dates nearly one century back when Naroomal Lilaram Mirchandani arrived in Guangzhou (Canton) from his home province of Sindh (then a part of India and today in Pakistan). He set up a shop to export antiques primarily to Europe from China. After several years, in 1930, he brought his wife and sons over to join him in China.



H N Harilela

Since the antiques business was hit hard by the Great Depression of the 1930s, the Harilelas reoriented their business. They set up a mail order custom tailoring business that became very successful. They managed to survive through the difficulties caused by the Japanese occupation of Hong Kong during World War II. After the War, they were commissioned to produce uniforms for the British army which helped them to prosper further. However, in 1960, under the aegis of the newly-formed Harilela Group, the family once again reoriented their business interests, moving into the real estate business and hospitality industry. They acquired substantial property in Hong Kong's most prestigious locations. Among the many hotels that they own and operate are the Holiday Inn Golden Mile in Hong Kong and the Westin Resort in Macau. Four generations and about a hundred members of the Harilela family reside together in a huge mansion in Kowloon Tong.

The current chairman of the group, Hari Harilela, has served as Hong Kong Affairs Advisor to the Chinese Government and in 2000, was awarded the Gold Bauhinia Star by the Hong Kong Special Administrative Region government. The Harilelas are a good example of versatility and business acumen displayed by Indian entrepreneurs who have managed to overcome challenges and thrive in the turbulent conditions of 20th century CE China.
(Madhavi Thampi)

JAMSETJEE JEJEEBHOY

Jamsetjee Jejeebhoy (1783-1859) dominated Bombay's trade with China in the first half of the 19th century CE. An orphan from the small town of Navsari in Gujarat, he came to Bombay (Mumbai) as a youth to assist in his uncle's bottle-selling business. Sensing the boom in the export trade in raw cotton to China, Jamsetjee was quick to seize the opportunity. He made several trips to China in quick succession in the first decade of the 19th century CE and thereby established the foundations of a flourishing business. It was in the course of one of his voyages that he became acquainted with William Jardine who later co-founded the well-known China coast firm Jardine Matheson & Co.

After 1807, Jamsetjee Jejeebhoy directed his vast and expanding commercial empire from Bombay. He dealt mainly in raw cotton and opium trade with China. He was the principal shipper of opium to Jardine Matheson & Co, in China and was an immensely powerful figure in the trade from Bombay. His ships, such as *Good Success*, *Bombay Castle*, *Fort William*, *Charlotte* and so on, were familiar sights in the Canton-Macau region. A large number of smaller merchants who engaged in trading with China from Bombay consigned their goods to his shipping business. Apart from his close relations with other Indian merchants and with British merchants in Bombay and the China coast Jamsetjee Jejeebhoy also had good relations with Chinese merchants at Canton (Guangzhou), especially the wealthy Hong merchant, Howqua (Wu Bingjian).



Jamsetjee Jejeebhoy Tata and his Chinese scribe

From the 1840s, changes in the maritime trade between India and China including the influx of private British traders and the appearance of steamships worked to the disadvantage of Jamsetjee Jejeebhoy and his commercial empire. His firm no longer dominated this trade, particularly after his death in 1859. Nevertheless, Jamsetjee Jejeebhoy remains an iconic figure in the history of Mumbai, especially because of his numerous charitable activities which

included his role in setting up some of Mumbai's best-known hospitals and educational institutions. An interesting legacy of Jamsetjee is the voluminous letters he left behind which are preserved even till today in the library of the University of Mumbai and which are among the main sources we have for the early growth of trade between Mumbai and China.

(Madhavi Thampi)

K R CAMA

Kharsedji Rustomji Cama (1831-1909) was an eminent Parsi social and religious reformer and educationist. He was a multifaceted personality and scholar whose name was associated with many educational institutions in his native city of Bombay including the University of Bombay.



K R Cama

He took particular interest in female education. He also actively campaigned to reform the practice of Zoroastrianism in India, aiming to purge it of what he believed were unnecessary rituals. He came from a long line of China traders and himself had spent some years doing business in China as a young man.

The first members of the Cama family to establish trading links with China were the brothers, Mancherji and Edalji Cama. Of Mancherji's three sons, all of whom traded with China, one of them



Bell Tower of Bombay University

established the firm of Hormasji Mancherji Cama's Sons in China in 1842. Hormasji's grandson was K R Cama. He was sent to China from Calcutta in 1850 to join his uncle's firm, Messrs Ruttonji Hormasji Cama & Co of Canton. He became a partner of this firm in 1852 and spent a total of four years in China until 1854, after which he returned to India.

The life and career of K R Cama is illustrative of the connection of Bombay traders, particularly of the Parsi community, with China in the 19th and early 20th centuries CE. The wealth that some of these merchants acquired through China trade enabled them on the one hand to move into other business ventures in industry and finance and on the other hand to engage in philanthropic activities back at home. Even while he was in China, K R Cama made numerous endowments for educational purposes back in India. After his initial forays into business, K R Cama devoted himself to his reformist activities and educational reform. He played an active role in the Asiatic Society of Bombay as well.

(Madhavi Thampi)

H N MODY

Hormusjee Naorojee Mody (1838-1911), a Parsi merchant from Bombay (now Mumbai), was a leading entrepreneur and philanthropist of Hong Kong. He accumulated considerable wealth from his diverse business enterprises but is remembered today mainly for the pioneering role he played in the establishment of the University of Hong Kong.



H N Mody

H N Mody arrived in Hong Kong in 1860 (some sources say in 1858) from Bombay on the suggestion of his uncle, Jehangirjee Buxey, to help him with his auction business. In the 1860s, he appears to have worked in the opium trading firm of S A Seth and also the Bank of Hindustan, China and Japan before taking over the auction house of his uncle after the latter's death. While working in the bank, Mody got acquainted with the Calcutta Armenian Catchik Paul Chater with whom he formed a highly

successful business partnership later under the name of Chater & Mody in 1868. It ventured into share brokerage and also into real estate. Early on, they realised the potential of Kowloon on the mainland opposite Hong Kong island and heavily invested in property and development in Kowloon. Today, there exist a Mody Road and Mody Square in Kowloon's Tsim Sha Tsui area, named after H N Mody. Chater & Mody was famed for its harbour development and land reclamation schemes in Kowloon and Hong Kong including the Praya Reclamation scheme along the northern waterfront of Hong Kong island.

H N Mody was known for his many charitable endowments in Hong Kong, including towards the building of a Seaman's Institute and a Soldiers' and Sailors' Home. However, his outstanding contribution to the growth of Hong Kong was his work to establish the University of Hong Kong at a time when few considered it important that this largely commercial colony have its own institution of higher education. Mody pledged then a huge sum of \$1,50,000 provided that the sum could be matched from other sources. He persisted with the project in the face of initial indifference until finally, the foundation stone of the main building of the university was laid in March 1910, a year before he died. On the 90th anniversary of the inauguration of the University of Hong Kong on June 17, 2002, a bronze bust of Mody was installed in the Main Building in recognition of his role in the establishment of the University.

(Madhavi Thampi)

PAUL CHATER

Catchik Paul Chater (September 8, 1846 – May 27, 1926) was an Armenian businessman from Calcutta who played a major role in the early development of Hong Kong. His Chinese name was Zhe Da 遮打. There are many monuments to Chater in Hong Kong and the centrally located Chater Garden on Hong Kong Island is named after him.



Catchik Paul Chater

Chater came to Hong Kong in 1864 as a clerk in the Bank of Hindustan, China and Japan. With the help of the Sassoon business group, he ventured into share brokerage and had great success. In 1868, he established a flourishing partnership with the Parsi businessman Hormusji N Mody under the name Chater & Mody. But his major achievement was in the sphere of real estate development, helping to develop a significant portion of the island's Central district. In 1886, he set up the Hong Kong and Kowloon Wharf and Godown Company to develop Kowloon Harbour on the mainland and Kennedy Town in the northwestern part of the island. His grandest project, however, was the Praya Reclamation scheme to develop the central waterfront area on the northern shore of Hong Kong island. This was done through the company which he formed in 1889, Hong Kong Land. He was a visionary who pushed to bring electricity at an early stage to Hong Kong through his Hong Kong Electric Company which he formed in 1889. In recognition of the role he played in Hong Kong's development, he was appointed to the Executive Council of Hong Kong in 1896 and knighted by the British government in 1902. He, however, continued to support institutions back in India like his alma mater, the well-known La Martiniere College in Calcutta.

Chater bequeathed most of his estate, valued at nearly \$5 million, to Hong Kong on his death including the fabulous mansion 'Marble House' on Conduit Road. After the death of his wife in 1935, this became the residence of the Commander-in-Chief of the Navy. He also built up a very valuable art collection which includes some of the best visual representations of life in the ports of the China coast in the 19th century. Although most of the collection was destroyed during the Japanese occupation what remains is housed in the Hong Kong Museum of Art today.

(Madhavi Thampi)

ELLIS AND ELLY KADOORIE

Ellis Kadoorie (1865-1922) and Elly (Eleazar Silas) Kadoorie (1867-1944) were two brothers from the Baghdadi Jewish community of Bombay who established the foundations of a big business empire in Hong Kong during the late 19th century. Today, CLP Holdings, the main company of the Kadoorie Group, which was founded in 1890, supplies power to a major portion of Hong Kong. The total wealth of the family is estimated to be nearly US\$10 billion.

Elly Kadoorie came out to Hong Kong at the age of 15. He initially worked for the immensely successful fellow Jewish business family, the Sassoons, and served in Shanghai, Tianjin, Ningbo



Kadoorie Family

and other treaty ports. Although he prospered in the service of the Sassoons, he decided to set up on his own, borrowing some money from his brother Ellis who joined him in Hong Kong in 1883. He set up the brokerage firm of Benjamin, Kelly and Potts in Hong Kong. The brothers also developed their business interests in Shanghai. During the period of World War I, they acquired stakes in the China Light Company in Hong Kong and in Hong Kong and Shanghai Hotels. In Shanghai, Elly Kadoorie's residence was the fabulous Marble Hall which he built on what is today's Yan'an Xi Lu. During the Japanese occupation of Hong Kong and China, Elly Kadoorie was interned first in Hong Kong and then in Shanghai. He died in Shanghai in 1944 just after being released from the Zhabei internment camp on medical grounds.

The Kadoories were well-known for their charitable endowments, particularly in the sphere

of education. Among other things, Ellis Kadoorie established a school for Chinese boys in Hong Kong which was acknowledged by the British authorities there to be "one of the finest school buildings in the Colony". He built five other schools as well for Chinese students including in Guangzhou (Canton) and Shanghai. He also set up a school for Indian boys in Hong Kong as he believed that their requirements were different from those of Chinese students.



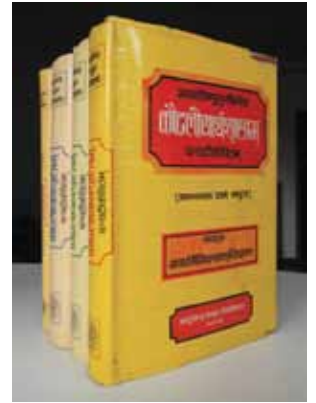
The Marble Hall, residence of Ellis and Elly Kadoorie in Shanghai, now known as the Children's Palace of the Chinese Welfare Association.

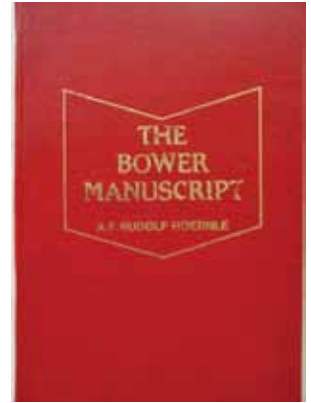
After the death of Ellis and Elly Kadoorie, their business empire was managed by Elly's sons, Lawrence and Horace.

(Madhavi Thampi)



III
SCIENCE & TECHNOLOGY





SCIENCE & TECHNOLOGY



SCIENCE & TECHNOLOGY

OVERVIEW

Exchanges in science, technology and medicine are one of the important components of the history of India-China cultural interactions. Beginning with the period of the Qin and Han Dynasties (c. 3rd century BCE) to the end of the Qing Dynasty (1911), both countries had uninterrupted exchanges in the area of science and technology though its intensity varied between frequent and occasional over the long course of time. The major areas and nature of these exchanges were as follows:

Exchanges in the Field of Astronomy

Astronomy was a well-developed knowledge system in ancient India. Indians observed and described various astronomical phenomena using advanced mathematical calculation and formulae. According to Professor David E. Pingree, ancient Indian astronomy can be divided into five periods, namely, the Vedic Period (from 1000 BCE to about 400 BCE), Babylonian Period (from 400 BCE to 200 CE), Hellenistic Babylonian Period (from 200 CE to about 400 CE), the Greek Period (from 400 CE to 1600 CE) and the Islamic Period (from 1600 CE to about 1800 CE).

Astronomical Science in the Vedic Period, as found preserved in the Four Vedas including the Rigveda, is characterised by its mostly localised Indian content. In the Babylonian Period, many Mesopotamian astronomical elements were integrated into Indian astronomy. This included methods of measuring length and change of time as well as mathematical models, time units and instruments originated from Babylon. In the Hellenistic Babylonian Period, inputs from the Greeks modified and expanded Babylonian astronomy. Its contents included descriptions of planetary configuration as well as issues such as solar and lunar eclipses, length of shadow and so on. Some of its contents were preserved in Pañcasiddhāntikā which was written sometime in 575 CE. The Greek Period of Indian astronomy, lasting over 1,000 years produced many outstanding Indian astronomers and classics contributing to the successive formation of five astronomical schools (*paksas*). Among them, the earliest was the Brāhmapaksa which was established in circa

400 CE. Having the longest history of over 1,500 years, its impact on Indian astronomy was the most profound. The others included Āryapaksa founded in 500 CE, the Ārdharātikapaksa established also in 500 CE, the Saurapaksa created in 800 CE and the Ganeśapaksa launched in 1500 CE. With the spread of Islam into India, an Islamic astronomical period existed between 1600 CE to 1800 CE. This was followed by the British colonial rule which witnessed a period of direct contact with modern and contemporary Western astronomy.

Foreign astronomy made frequent inroads during the long history of India. Yet in spite of absorbing several foreign elements, the indigenous Vedic astronomy preserved itself and continued to flourish. With the spread of Buddhism in the east, this Vedic astronomy was also introduced into China. Transmission of Vedic astronomical knowledge can be found scattered in translated Buddhist classics and in various other kinds of historical texts of China. It covered the following areas: i) cosmology ii) constellation system iii) movements of the sun, moon, solar and lunar eclipses iv) seasons and calendars and v) planetary motion and ephemeris.

It was early Indian or Vedic knowledge of cosmology that was transmitted to China along with Buddhism. This contained the concept of *kalpa* (*aeon*), cyclical model of destruction and creation, cosmic structure and dimension etc. According to the Buddhist world view, a *kalpa* (eg. *vivartakalpa*) begins with the arising of primordial wind leading to the creation of a structure of universe or cosmos after the destruction of everything by fire at the end of a *kalpa*. The world thus completes a turn of the wheel of life and it will then be recreated. Buddhist classics describe ancient Indian cosmic structure in terms of the unity of theory of relativity and quantum theory – in the cosmos/universe everything exists on an enormous wind wheel whose thickness is about 1,600,000 *yojanas* (Vedic measure of distance, which according to some estimates approximated one *yojana* to 8 miles in modern measurement). There is a water wheel on the wind wheel, which is 1,200,000 *yojanas* thick, of which 320,000 *yojanas* from the surface

are compressed into a gold wheel. The combined diameter of the water and gold wheel is 1,203,450 *yojanas* and its circumference is triple the diameter. The gold wheel is placed in the centre of Sumeru Mountain [which according to various legends is a *mandala* (circular figure symbolising universe) like complex surrounded by mountains and seas with planets circumambulating it]. Both its height over the surface and depth below surface are each said to be of 84,000 *yojanas*. It is surrounded by seven Gold Mountains in turn. There are four continents outside the seven Gold Mountains. These are Wheel Ring Mountains outside the four continents. The depth of seven Gold Mountains and the Wheel Ring Mountains under the surface are equivalent to that of Mt Sumeru but height and width of each diminishes according to their distance from Sumeru. There are eight seas among nine mountains, in turn, the earlier seven seas are “inner seas”, the innermost sea is 80,000 *yojanas* in width, and the periphery is 240,000 *yojanas* in circumference. The width of each of the next six seas are reduced by half in turn. The eighth sea is the “outer sea” and was 321,000 *yojanas* in width. This ancient Indian cosmic model is similar to the ancient Chinese canopy cosmic model but presently there is no certain evidence about the close connections between the two.

In Chinese translation of Buddhist classics, it is worth paying attention to the rendering of the Indian constellation system, the problem of the beginning constellation/*nakshatra*, its total sum of as well as the size, the number of stars and the shape of each of the constellations. Before the spread of the Indian constellation system, China had a set of its own indigenously developed similar system. Chinese translation of names of the Indian constellation evinces three characteristics: i) A large part has been translated into known constellation names in Chinese ii) another large part is the transliteration of Sanskrit pronunciation of names into Chinese iii) translation of literal meaning of names in Sanskrit into Chinese. However, only one such case is found in *sutras* translated into Chinese (henceforth, referred to as translated *sutras*). The *Citra* in Indian constellation system is different from that of ancient China. In the Chinese translation of Buddhist classics, *Jiao xiu* (Spica) is considered as *Citra*, but there are also cases of conflating *Krttika* and *Aṣini* with it. Obviously, using Spica as *Citrā* is to keep consistency with ancient Chinese constellation system. Recognition of *Krttikā* as the *Citra* was the characteristic of the ancient Indian system which reflected astronomical adjustment for precession of equinoxes and is a later addition to the translated *sutra*. Two constellation numbers, ie 27 and 28 appear in the Chinese translation of

Buddhist classics. The system of 28 constellations is consistent with those of ancient China while the system of 27 constellations excluding *Abhijit* (*niu xiu*) is the result of adjustment to match the Indian local constellation system with that of foreign zodiacal signs. The most complete description of 27 constellations is seen in *Xiuyaojing* (*Book on the Nakshtras and the Luminaries*) written and translated in Chinese by Monk Amoghvajra (Bu Kong) during the Tang dynasty. In the translated *sutras*, the size of the constellations have a kind of uneven division but its random nature is not similar to the 28 constellations of ancient China where the size of each is irregular and all of which could be divided into three types – ie wide, narrower and the narrowest. In the Buddhist classics such as *Xiuyaojing* (*Book on the Nakshtras and the Luminaries*), there is also a tendency to make uniform the size of each constellation which is the result of the influence of the entry and spread of the western astronomical system based on 12 equatorial constellations or signs of the zodiac in India. Further, the number of stars in the constellation systems in *sutras* greatly differs from that of ancient China, with only five constellations having completely the same number of stars. Astronomical instruments to gaze at constellation configurations and its product names also have special Indian characteristics.

As for movements of the sun and moon, many translated *sutras* mention that they moved around Mt Sumeru propelled by the wind wheel. The height of the solar and lunar orbital motions is half of Mt Sumeru, ie 42,000 *yojanas*. The diameter of sun was 51 *yojanas*, and of the moon 50 *yojanas*. The sun moved around Mt Sumeru Mountain, day and night causing alterations and seasonal changes in the four continents. In *Li shi a pi tan lun* (*Treatise on Creating the World of Abhidharma*), the Chapter 19 of Volume 5 entitled ‘Motion of the Sun and the Moon’ mentions that there are 180 paths for the solar movement and 15 paths for the lunar movement. In half-a-year, the sun transits from one solar path to the next consecutively each day and after reaching the outermost it returns to the innermost solar path. This model helps better explain the changes in the time of sunrise azimuth and the length of day. As far as the lunar path is concerned, each lunar path is equal to 12 solar paths. The distance between the outermost (southernmost) and innermost (northernmost) path of the 180 solar paths is 290 *yojanas*. The sun and moon travel their next successive path on each day. The centre of illumination of sunlight is a ball with the diameter of 721,200 *yojanas*.

As for solar and lunar eclipses, translated *sutras* explain that the eclipse cycle takes place every six months and are caused by Asurindaka Rahu who



Cover of the Jiuzhi Calendar

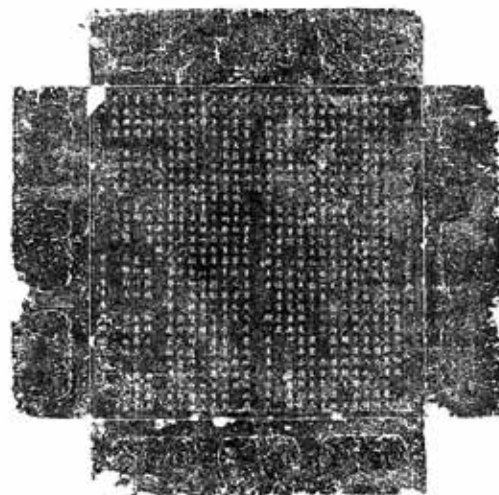
hides the sun and the moon with his hands. Textual sources, outside the translated sutras, inform us that Indian astronomy transmitted to China was good in the skill of calculating the eclipse. These note the calculation method of the Indian monk, Kasyapa Xiaowei. This is found in Volume 33 of *Jiu Tangshu (Book of the Later Tang)* attached to the Eclipse Calculation Skill of *Lin Deli (Linde Calendar)* as an annexure entitled 'Indian Method of Kashyap Xiaowei and Others' (see the entry of 'Kasyapa Xiaowei' for details). In Volume 34 of the same book, there is another entry attached to the chapter on 'Eclipse Calculation Skill of *Dayan Li (Dayan Calendar)*' which describes the Indian 'method to judge eclipse' descended from the Indian monk, Kumara (see the entry on 'Kumara' for details). Furthermore, the *Jiuzhili (Jiuzhi Calendar)*, edited and translated by Gautama Siddha introduces Indian eclipse calculation method in detail (see the entry on 'Jiuzhi Calendar' for details).

Contents related to "lunar month" of ancient Indian seasons and calendars are also recorded in translated *sutras* which are rich in detail and include division of season, month names, concepts of white month and black month, arrangements of large month and small month, placement of leap month, changes in day and night time-length, division and name of day and night time etc. The Volume 48 of *Da zhi du lun (Great Treatise on the Perfection of Wisdom)* defines four kinds of months, which are so-called "solar month", "karma month", "lunar month" and "nakshatra month". Here, the "solar month" is one-twelfth of the length of a tropical year, "karma month" is one-twelfth of an ideal year (which consists of 360 days), "lunar month" connotes synodic month and "nakshatra month" refers to sidereal month. Several forms of seasonal changes in the length of shadow at noon are given in sutras. Datasheets in *Shi fei shi jing (Sutra on Time and Non-Time)* are most detailed. As for complete

books similar to ancient Indian calendars, besides the Jiuzhi Calendar, the Futian Calendar can be considered as representative. It originated from Indian astronomy and was popular among the Chinese during the late Tang Dynasty. Its main contents are however now untraceable. According to the inference of Sou Neiqing, the Guangzhai Calendar compiled by Gautama Luo might be "a kind of astronomical almanac calculating astronomical phenomena based on Indian astronomy."

As far as the knowledge of planets is concerned, translated *sutras* primarily relate to planet names and orders, its dimensions and sizes and its movements and calendars, especially, the two lunar nodes, ie Rahu and Ketu are also regarded as planets. In translations, planets are named either according to ancient Chinese names or provided transliterated names. Their orders sometimes are sequenced according to an ancient Chinese order of five elements and sometimes are based according to the intensity of luminance of each plane. The *Xiuyaojing (Book on the Naksatras and the Luminaries)* describes it according to their speed "from fast to slow." Planet movements and calendars are prominently shown in *Qi yao rang zai jue (Expelling Fated Calamities under the Seven Lunnaries)* (see the entry on *Qi yao rang zai jue* for details).

Generally speaking, Indian astronomy spread over China early during a large span of time from the 3rd century to the 10th century. Relevant materials have, therefore, been preserved sparsely and it is hard to connect its contents with certain classics of astronomical schools in different periods. However, the influence of Indian astronomy on China which reached a climax, especially during the Tang Dynasty can still be traceable. In his preface to *Shen long licun (Celestial Dragon Calendar)*, Li Jiao writes that Chinese and Indian astronomers "worked together even though they had different



Rubblings of Essays of Gautama Siddhartha

styles and skills” and made common efforts to compile calendars. The most common evidence is that of the *Dayanli* (Dayan Calendar) compiled by the Chinese monk, Yi Xing and the Japanese monk, Saicho, who came to China in the Tang Dynasty to seek Buddhist learning. Their work *Neizheng Fofa xiangcheng xie mai pu* (*Blood Spectrum of Inner Realization of Dharma*) describes that “monks of both Tang Chinese and Indian Sanskrit tradition participated in a joint discussion meeting and together committed themselves” to finally complete “a fixed and authoritative classic” which as part of the Chinese calendar history became a model for calendars for later generations.

Exchanges in the field of Medical Sciences

In ancient Eastern medical systems, China’s traditional medicine and India’s Ayurveda, Siddha, Unani and Islamic medicines had a long and rich history of progress and enormous contributions to protect and preserve human health. These classical medical systems mutually transmitted and shared knowledge. This was most apparent in the extensive penetration and diffusion of medical knowledge and skills between China and India, primarily through Buddhism in the medieval period. Indian Āyurveda had three representative books (*Mahā-triya*) ie *Caraka-samhitā* of Caraka, which mainly discussed internal medicine; *Śūsruta-samhitā* of Śūsruta, which was related to surgery; *Aśtāngahrdayasamhitā* of Vāgbhatta which paid attention to both internal medicine and surgery. The pathogenesis in Āyurveda is directly based on the “theory of harmony and balance of three humours/ essences.” The human body is made up of three essences, ie *vāta*’/’*vāyu* (wind), *pitta* (bile) and *kapha* (phlegm) and any imbalance among the three leads to *tridoṣa*, “three causes” or “three disease elements”. A disease caused by the disturbance in three humors is referred to as “three-in-one disease” or “three-for-one disease” etc. If the three humors are balanced, the human body will be healthy; if the three humours are imbalanced, a human being will suffer from illness. Besides having the Āyurvedic theory of three humours/essences for pathogenesis, the Buddhist medical system primarily applies the concept of four elements forming the body. The abnormality of one leads to 101 diseases and of more than one similarly to 404 diseases and so on. The earliest scripture *Ren shen si bai si bing jing* (*Classic on Four Hundred and Four Diseases of Human Body*) and the *Ren bing yi bu neng zhijing* (*Classic on Incurable Human Diseases*) are taken from Volume I in *Xiu xing di dao jing* (*Classic on Path to Cultivation*) which was edited and translated by the Indian monk, Dharmaraksa, during the Western



Fragments of Dunhuang Dharani Sutra, now in the possession of British Library, London

Jin dynasty and records the pathogenesis theory of Buddhist medicine. With translated classic/*sutras* as a medium of introduction, Buddhist medical theories appeared in traditional Chinese medicinal works. Tao Hongjing collected Ge Hong’s *Zhou hou jiu zu fang* (*Handbook of Prescription for Emergency*) and changed its name to *Hua Yang yin ju bu que zhou hou bai yi fang* (*Complements of Prescription for Emergency Written by the Hermit of Huayang*). The modification in the book’s name came from the theory of “four elements for human health and abnormality of one element for one hundred and one diseases.” Volume II of *Aversion to Wind* in *Zhu bing yuan hou lun* (*Treatise on the Pathogenesis and Manifestations of All Diseases*) written by Chao Yuanfang in the Sui Dynasty, places all the 404 kinds of diseases in *sutras* under the category of wind disease. Thus, there were 404 kinds of wind diseases. Chao Yuanfang then used the concept of five colours based on the theory of five elements to make it compatible with the theory of five winds. In his *Zhu bing yuan hou lun* (*Treatise on the Pathogenesis and Manifestations of All Diseases*), chapter X of volume XXVI entitled ‘The Parasitic Poison Diseases’ is devoted to “detoxification” and describes theories of “four elements for health” and “four abnormalities”. Sun Simiao of Tang Dynasty in the Preface of Volume I of his *Bei ji qian jin yao fang* (*Valuable Prescriptions for Emergency*), discusses Fourth Diagnosis adopting the theory of the *sutra* that “earth, water, fire and wind as well as harmony preserves humans.” He thus professed that, “Abnormality of one element will lead to 101 diseases” to “abnormality of one Qi will lead to 101 diseases.” Volume XXVII of *Bei ji qian jin yao fang* (*Valuable Prescriptions for Emergency*) mechanically applies the concept of 404 diseases to the theory of five viscera and changes “earth, fire, water and wind” into “cold, hot, wind



Diagrams on Daoist exercises (involving breathing, stretching, and self massage), and healing exercises dating from the western Han dynasty excavated at Mawangdui in Changsha, Hunan

and air.” Volume XXI of Wang Tao’s *Wai tai mi yao fang* (*Medical Secrets from the Royal Library*) which was written during the Tang Dynasty, copies the contents of *Tianzhu jing lun yan* (*Indian Sutras and Shastras on Ophthalmology*). This was interpreted by Hu monks in the Western Regions to the Daoist priest Xie. Many theoretical sections of Indian Buddhist medicine could be witnessed in traditional Chinese literature unearthed from Dunhuang. P2115V of Dunhuang ms., *Zhang Zhongjing wu zang lun* (*Treatise on the Five Viscera of Zhang Zhongjing*) (Book A) quoted the exposition of sutras that “health is based on four elements and five *skandhas*, and abnormality of one element will lead to 100 diseases.” P3655, *Ming dang wu zang lun* (*Treatise on the Five Viscera of Mingtang*) had the sentence that “the human body is composed of four elements and lives on five cereals.” P2675, *Xin ji bei ji jiu jing* (*New Collective Moxibustion Techniques for Emergency*) adopted the theory that “health is based on four elements, and abnormality of one vein will lead to 100 diseases.” The common phrase “abnormality of one element” in Indian Buddhist medical theory was changed into the typical traditional Chinese phrase “abnormality of one vein.” Moreover, Daoist classics and divination literature also adopted the concept of “abnormalities of four elements” and “404 diseases” of the Indian *sutras*. The transition from “abnormality of one element” to “abnormality of one vein”, or “abnormality of one *qi* (air)” in traditional Chinese classics and Dunhuang literature reflects that some traditional Chinese physicians (cum Buddhists) recognised and accepted certain practices of the Indian Buddhist medical theories. Their acceptance was, however, not based on total imitation; rather they applied it as a model for transforming and improving its application by adding core elements of local culture consciously within the outer shell of imported foreign culture. Through the transition from “one element” to “one vein” or “one *qi*”, traditional Chinese physicians linked the traditional pathogenesis theory with the Buddhist pathogenesis theory. Furthermore, it must be noted that the terms such as “one change

in seven days” and “doctor king” coming from India’s *taixiang* (fetal phases) theory, considerably influenced traditional Chinese medicine and Tibetan medical literature.

Although there are no Chinese versions of the three major medical dictionaries of the Indian *Āyurveda*, many texts of the Indian medical literature have been translated into Chinese. In the period of the Northern Dynasty, the Chinese Dharma branch translated 20 volumes of *Bo Luo Tian Men* (*Brahman Astronomy*) and *Wu Ming Lun* (*Treatise on Five Fields of Knowledge*); (this includes “firstly, *Treatise on Sound*; secondly, *Treatise on Prescription*; thirdly, *Treatise on Technique*; fourthly, *Treatise on Curse*; fifthly, *Treatise on Seal*”), for Yuwen Hu. During the Southern Liang Dynasty, Ruan Xiaoxu’s *Qi Lu* (*Seven Collections*) records 10 volumes of *Mo He Qu Hu Guo Fang* (*Journey of Mo Hu to Hu Countries*). Compiled by Maha Hu monk, this appears to be a foreign medical book from the name of the compiler and the book. One volume of *Za Rong Di Fang* (*Miscellaneous Notes on the Rong and Di (tribes)*) was compiled by Emperor Wu of the Song Dynasty, and contained medicinal prescriptions from nations in the Western Regions or surrounding areas of the Northwest. Volume XXXIV entitled *Jing Ji Zhi San* (*Third Record to Religious Texts*) of *Sui Shu* (*Book of the Sui Dynasty*), describes over 10 medical books of India and the Western Regions, including four volumes of *Longshu Pusa Yao Fang* (*Nagarjuna Medicinal Prescriptions*), 23 volumes of *Xiyu Zhu Xian suo Shuo Yao Fang* (*Medicinal Prescriptions of Fairies in the Western Regions*), (one volume of catalogue and 25 volumes of texts), 10 volumes of *Xiang Shan Xian Ren Yao Fang* (*Medicinal Prescriptions of Nine Fairies of Fragrant Mountain*), three volumes of *Xi Yu Bo Luo Xian Ren Fang* (*Medicinal Prescriptions of the Bodhisattva Nagarjuna*), four volumes of *Xiyu Mingyi suo Ji Yao Fang* (*Invaluable Prescriptions Collected by Famous Doctors in the Western Regions*) (12 volumes of texts), 20 volumes of *Bo Luo Men Zhu Xian Yao Fang* (*Medicinal Prescriptions of Brahman Fairies*), five volumes of *Bo Luo Men Yao Fang* (*Medicinal Prescriptions of Brahman*), two volumes of *Qipo suo shu xian ren ming lun fang* (*Prescriptions for Immortals Described by Jivaka*) (one volume of catalogue and three volumes of texts), 10 volumes of *Gan da li zhi gui fang* (*Gāndhāri Recipes to Treat Demons*), four volumes of *Xin lu gan da li zhi gui fang* (*the Newly Recorded Gāndhāri Recipes to Treat Demons*) (five volumes of texts and errors), two volumes of *Longshu pusa he xiang fa* (*Methods of the Bodhisattva Nāgārjuna for Compounding Perfumes*) and one volume of *Longshu pusa yang xing fang* (*Bodhisattva Nāgārjuna’s Prescription for Spiritual Cultivation*). Like *Mo he qu hu guo fang* (*Journey of Mohe to Hu Countries*), this batch of medical books must be

translated Chinese versions and their translation, introduction and communication are consistent with the eastern spread of Indian religion. The famous catalogue of Chinese medical books entitled *Riben guo jian zai shu mu lu* (*Catalogue of Books Extant in Japan*), compiled by Fujiwara no Sukeyo (828-898) lists several kinds of medical books with names of Bodhisattva Nāgārjuna and Jivaka, thus indicating influence of some elements of Indian medicine. For example, there is one volume with the title *Longshu pusa he xiang fa* (*Methods of the Bodhisattva Nāgārjuna for Compounding Perfumes*), one volume of Jivaka on *Qipo fu lingsan fang* (*Decomposed Recipes of Poria*), 12 volumes of Jivaka entitled *Qipo mai jue* (*Qipo on Impulse*) (annotated by Shi Luoshi) and one volume of *Longshu pusa yan jing* (*Bodhisattva Nāgārjuna's Classic on Eyes*), one volume of *Longshu pusa yinfa* (*Bodhisattva Nāgārjuna's Indian Method*) and one volume of *Longshu pusa ma ming pusa mi fa* (*Secret Methods of Bodhisattva Aśvaghōṣa and Bodhisattva Nāgārjuna*). Besides these books which were translated directly into Chinese, some Indian medical books were translated into medical texts in dialects of Xinjiang areas. *Bao wei er xie ben* (*Bower Manuscript*), *Yi li qing hua* (*Siddhasra*) and *Qipo shu* (*Jivaka-pustaka*) are characteristic examples of such translation. Moreover, all Tibetan medical books containing some “medical knowledge and application” from the Great Sutra are translated from Indian texts, while Tibetan medical classics and literature including *Si bu yi dian* (*Standard Medical Texts in Four Parts*) and *Yue wang yao zhen* (*Medicine Treasures of Moon King*) also contain rich Indian medical knowledge. Translated classics/*sutras* too are comprehensive in content and provide extensive medical knowledge. In Buddhist Tripitakas, there are *sutras* expounding medicines or subjects related to it. These primarily include *Fo shuo Fo yi jing* (*Buddhavidya Sūtra*), *Fo shuo yi yu jing* (*Bhaiṣjya Upamāna Sūtra*), *Fo shuo liao zhi jing* (*Buddhist Sūtra Explaining the Treatment of Haemorrhoids*), *Qian shou qian yan guan shi yin pu*

sa zhi bing he yao jing (*Sutra on the Use of Medicinal Herbs for Healing by the Thousand-eyed and Thousand-handed Avalokiteśvara*), *Fo shuo wen shi xi yu zhong seng jing* (*Sūtra on Jiva's Inviting Many Priests to Wash Themselves in a Bath-House*), *Yan shou ming jing* (*Sūtra on Life Extension*), *Yan Jiu ji jing* (*Sūtra on Curing Diseases*), *Shen mi yao fa jing* (*Sūtra on the Hidden and Important Law of Meditation*), *Fo shuo tai bao jing* (*Garbha Sūtra*), *Chu yi qie ji bing da luo ni jing* (*Sarvarogaprasāmani Dhārani Sūtra*), *Fo shuo chu kong zai huan jing* (*Sūtra on Eliminating Disasters and Diseases Preached by Buddha*), *Jia ye xian ren shuo yi ji nu ren jing* (*Sūtra on Obstetrics Spoken by the Sage Kāśyapa*), *Wu fen lu: yao fa* (*Vinaya of the Five Categories: Medical Methods*), *Mo he send zhi lu: Ming za tong ba qu fa* (*Mahasangha-vinaya: Vagga Methods*), *Si fen lu: yao jian du* (*Vinaya of the Four Categories: Medical Khandha*), *Shi tong lu: ji yao fa* (*Ten Vinaya Recitations: Medical Methods*), *Jin guang ming jing: Chu bing pin* (*Sūtra of Golden Light: On Eliminating Diseases*), *Jin guang ming zui sheng wang jing: chu bing pin* (*Suvarnaprabha-sottamaraja: On Eliminating Diseases*) and so on. In the process of seeking Buddhist learning from India or in participating in sutra translation, Chinese Buddhist monks recorded some Indian medical contents in their works. The eminent monk Yi Jing seeking *Dharma* in the Tang Dynasty discussed medical contents in three chapters of volume III in *Nan hai ji hui nei fa zhuan* (*An Account of the Inner Law Sent Home from the South Sea*) ie “Disease Sources”, “Methods to Take Medicines” and “Medicines Eliminating Diseases”. Yi Jing acquired the knowledge of medicine in India's Nalanda Monastery and the contents such as “Sutra on Medicine preached by Bhagavant” were authentic Indian medical knowledge which provided accurate and new information to Chinese scholars.

Traditional Chinese “herbalism” witnessed extensive development in the Tang Dynasty. Sun Simiao quoted the theory of the great Indian doctor ‘Jivaka’ in Volume I in *Qian jin yi fang* (*Supplement to Invaluable Prescriptions for Ready Reference*) that “all things under heaven are medicines.” Undoubtedly, the thought that all things were medicines largely broadened the vision of doctors. Many Indian medicines entered China, and Indian studies on herbs were translated into Chinese. During the Tang period, Indian Master Dharmacandra (called Fa Yue in Chinese) “was proficient in Tripitaka and had good knowledge of medicine.” Volume XIV of Yuan Zhao's *Zhenyan xin ding shi jiao mu lu* (*Catalogue of Buddhist Teachings Newly Established in the Zhenyuan Era*) records that Dharmacandra arrived in Chang'an in the 20th year of Kaiyuan Reign (732 CE), “offered astrology, medical prescriptions, palm-leaf scriptures, herbals and *sutras* as tributes. His disciple, Monk Li Yan translated *Fang yao*



Medicine of the ethnic Tibetans from China, *Materia Medica* in four parts, preserved in the museum at Lhasa in Tibet



(Rediscovery of the lost) Compendium of Medical Herbs

(Prescriptions) and *Ben cao* (Herbals) sutras with his master, for the emperor.” This was because properties of Hu medicines were little known in China, and the medical circles especially needed to know the characters of these foreign medicines, judge their authenticity, compare them with local medicines, and add them to the daily used medical books. A large quantity of medicines were recorded and applied in Chinese medicine from Su Jing’s *Xin xiu ben cao* (Newly Revised Materia Medica), Chen Cangqi’s *Ben cao shi yi* (Compendium of Materia Medica), Zheng Qian’s *Hu ben cao* (Hu Materia Medica) in the Tang Dynasty, Li Xun’s *Hai yao ben cao* (Overseas Materia Medica) in the Five Dynasties, Su Song’s *Ben cao tu jing* (Illustrated Classics of Materia Medica) and Tang Shenwei’s *Zheng lei ben cao* (Classified Materia Medica) in the Song Dynasty to Li Shizhen’s *Ben cao gang mu* (Compendium of Materia Medica) in the Ming Dynasty. India’s ‘piperis longi’, ‘haritaki’, ‘terminalia billerica’, asafoetida, amlaphala, borneol oil, litharge, refined sugar, rhinoceros horn, radix curcumae, sal ammoniac, logwood, birthwort root, dipterocarpaceae, mastic, spica nardi and various kinds of aromatic drugs, were widely used in traditional Chinese herbal and prescription classics and some of them became common traditional Chinese medicines without foreign colourings. From the Han dynasty, the trade in medicine between India and China had continued without any interruption. This provided necessary material foundations for the development of India-China exchanges in medical sciences. A large quantity of Indian medical prescriptions and skills (such as Indian massage methods and ophthalmological gold needle techniques etc) were preserved in Sun Simiao’s *Bei ji qian jin yao fang* (Valuable Prescriptions for Emergency) and *Qianjin yi fang* (Supplement to Invaluable Prescriptions for Ready Reference), Wang Tao’s *Wai tai mi yao fang* (Medical Secrets from the Royal Library), Tanba Yasuyori’s

(Japan) *Ji xin fang* (Essence of Medical Prescriptions) and in several other works written by Chinese physicians of later generations. They have preserved innumerable Indian medical prescriptions and methods of treatment (for example, India’s method for anesthesia and golden needle for ophthalmology). These provide an important testimony to exchanges in the medical field between India and China. Knowledge of Indian medicines also spread to China through Persia and Arabia. For example, in the Tang Dynasty, Sanlejiang (three forces liquid) syrup “via Persia” originated from three fruit medicines (‘haritaki’, ‘terminalia billerica’ and ‘amlaphala’) in India. There were multiple Indian medicines and prescriptions in the Islamic medicine book named *Hui hui yao fang* (Prescriptions of Hui) which was translated in the late Yuan Dynasty and the early Ming Dynasty. Particular attention must also be paid to the exchanges in medical sciences through a third country providing the bridge.

Handed down from generation to generation, many anecdotes and stories of ancient Indian medical experts, especially Jivaka and Nagarjuna exist in China. Evidence of many eminent foreign monks who were proficient in medicine are also available. They include An Shigao, Dharmakāla, Kumārajīva, Buddhayaśas, Dharmakṣema, Gunabhadra, Ratnamati, Jñānagupta, Prajnā, Bodhiruci, Atikuta, Divākara, Devaprajnā, Amogha and Vajrabodhi. Some of them came from India, taught medicine and made valuable contributions to the spread of the science of healing in China through the translation and communication of Indian medical texts.

During the Sui and Tang period, there was also much development in alchemy and multiple methods of making a variety of chemical compounds for medicine. The Daoist alchemy not only used many medicines from India but also attracted many rasāyana masters and alchemists from foreign countries. Elderly Indian Brahmin rasāyana masters Nārāyanasvāmin and Lokāditya came to China in the era of Emperor Taizong and Emperor Gaozong in the Tang Dynasty. Alchemist Nārāyanasvāmin made macrobiosis/longevity medicines in Jinbiaomen. The chief of the Chinese military, Cui Dunli supervised him and ordered people in the country to collect rare medicines and innumerable precious stones to help him make the drugs. The Medicines were made eventually, but they were found to be ineffective, so he was repatriated. According to Italian scholar Antonino Forte’s study, the elderly Brāhmana rasāyana master who held the ordination ceremony for Kang Fazang was Śākyamitra from Sri Lanka. Śākyamitra lived with Lu jia a yi duo (Ajita) in Penglai Palace and Kang Fazang was one of the participants in the medicine-making activities in the palace. Śākyamitra who visited Wutai Mountain and

Zhi Falin who came from Lingshi County, Fenzhou to collect saltpeter were the same person. According to the investigation of He Bingyu, Du Gutao who was the author of *Dan fang jian yuan (Alchemical Sources)* was a foreign pharmaceutical dealer in the late Tang Dynasty (or the Southern Tang Dynasty), and had excellent proficiency in alchemy. These alchemists living in China came from India, Sri Lanka and Central Asia (for example, Kang Fazang) and each of them undoubtedly introduced some Indian alchemical methods to China. On the one hand, Chinese Daoists absorbed and transformed contents of foreign medicines and on the other, they also propagated Daoist medical knowledge (especially alchemy) outside China. The gold medicines refined by the Daoists were frequently sought by the Hun people (Hun merchants), who purchased and sold it among Hun countries in the Western Regions, thus spreading some alchemical technologies to India, Persia and the Arab world and influencing foreign medicines. The medical text of Siddha in South India in particular records that there were two Chinese Daoists (Bogar and Puëipari/Pulipanni) among 18 Siddhars (saints). Relations between Tamil alchemy and Daoism reflect mutual communication of ancient India-China alchemy and deserves much further research.

Exchanges in the field of Mathematics and Metrology

Both Ancient India and China possessed excellent advanced knowledge of mathematics. The Vedas are a repository of the most ancient Indian mathematics. *Sheng fa jing (Sulba Sutra or Śulbasūtra)* is the most important classic on mathematics in India. This includes geometric contents, questions in algebraic calculus in architecture as well as approximation of circumference ratio. There is a symbol representing the number zero on a 9th century stone tablet in Gwalior, India. The external spread of Indian numerical codes via Arabia is also one of the important contributions in the history of mathematics in the world. Liu Ping, the scholar who participated in the translations of *sutras* in Dharmagupta's translation institute in the Sui Dynasty was proficient in mathematics and compiled one volume on *Nei wai bang tong bi jiao shu fa [Internal-external Mastery and Comparison with Mathematics (or External-internal Mastery and Comparison with Mathematics)]*. This sums up mathematical names and calculation methods in *sutras* translated into Chinese and compares them with the corresponding Chinese units and numbers ie "adopted mathematical methods in *sutras* to compare with the Eastern Xia" so that Indian mathematical terms and numbers in the process of *sutra* translation could be standardised. This book

can be regarded as the first work related to the study on comparison of India-China algorithm. The Indian calendar calculation works, which were introduced in China before the Tang Dynasty, included three volumes of *Po Luo men sun fa (Brahman Algorithm)*, one volume of *Po Luo men yin yang suan li (Brahman Yin-yang Calculation Calendar)* and three volumes of *Po Luo men suan jing (Brahman Calculation Sutra)*, which were recorded in *Sui Shu: Jing ji zhi (Book of the Sui Dynasty: Records on Sutras)*. During the Tang Dynasty, an Indian astronomer based in China, Gautama Siddhartha, compiled 120 volumes of *Kai Yuan zhan jing (Classic of Astrology in the Kaiyuan Period)* and part of *Jiu zhi li (Jiuzhi Calendar)* (ie Volume 104 Algorithm) recorded nine numerical codes in Indian algorithm and decimal null/invalid point symbols. Gautama Siddhartha also introduced the Indian mathematical knowledge of taking measurements with an arc and sine function table at the interval of 3°45'. This was a significant contribution in the history of exchanges between India and China in mathematics. Commenting on Indian astronomical algorithms, the *Xin Tang Shu (New Book of the Tang Dynasty)* in its Volume XXVIII, writes that "calculation was written in characters (written calculation) rather than in a planned manner. Algorithm was so complicated, the accurate number may be obtained through luck, but it cannot be regarded as proper standard method. Astronomical algorithms were so confused that they could not be explained on first sight." These derogatory words showed that ancient Chinese scholars could not understand the Indian astronomical algorithms profoundly.

Ancient Indian knowledge in metrology spread through the translated *sutras*. In the Wu state during the Three Kingdoms Period, in the translation of the Indian Tripitaka's *Mo deng jia jing (Matangi Sutra)*, Zhu Luyan and Zhi Qian in their chapter VI entitled 'Observing Disaster and Auspiciousness' records Indian jin and liang algorithms. This includes the conversion relations among weight units such as wheat, soybean, Suvana, 'zhu', 'liang', 'jin', 'Para', 'cuo', 'ju', 'bo xi ta', Magadha 'Bo xi ta a' and so on. The *Matangi Sutra* also provided information regarding methods of division and calculation of distance – li and *you xun (yojana)* as well as of using a water clock for measuring time, length of day and night and seasons. The other translated version of *Mo deng jia jing (Matangi Sutra)* entitled *She tou jian tai ze er shi ba su jing (Sutra on Twenty Eight Constellations Remonstrated with the Prince)*, (translated by Indian Dharmaraksas in the Western Jin Dynasty) narrates in a much more detailed manner, the distance measurement in *yojana* and *li*, and the knowledge of distinguishing tastes and cereals. Methods of writing and remembering large and small numbers

in *sutras* also had some influence on China. The *Suan xue qi meng (Enlightenment of Mathematics)* by Zhu Shijie, a mathematician of the Yuan Dynasty, recorded the Indian maximal numbers such as “sands of the Ganges”, *asamkhya*, *na yu ta*, “incredible” and “numerous”, and the minimal numbers such as “sand”, “dust”, “dirt”, “tiny”, “insignificant”, “vague”, “prowl”, “instant”, “moment”, “fillip”, “ksana”, “six virtues”, “voidness”, “emptiness”, “clearness”, “purity” and so on.

British scholar Joseph Needham and Chinese scholar Qian Baocong thought that ancient Indian mathematics was also influenced by China. In *Zhong guo shu xue shi (A History of Chinese Mathematics)*, Qian Baocong listed 14 kinds of evidence including place value digitals, four arithmetic operations, fraction, three columns, arch area and ball volume, simultaneous linear equations, negative number, Pythagorean proposition, circumference ratio, method of double differences, linear congruence, indefinite equation, extraction of root and the method of making the sine table to prove that Indian mathematics was influenced by Chinese mathematics. Indian scholar B S Yadav thought that historically both India and China had substantial exchanges in mathematics but similar computational problems such as folding bamboo and ball volume equation in Chinese and Indian mathematical works do not fully explain the nature of mutual exchange. The issue of mutual exchange



Iron Pillar in New Delhi

and influence between ancient Chinese and Indian mathematics needs further extensive probing.

Exchanges in the Field of Technology

i) **Fagoted Iron Forging:** As a kind of high-quality steel product, fagoted iron was a significant item in the history of India-China exchanges in technology. Metallurgical techniques in ancient India were rather developed. The “Delhi Iron Pillar” forged in about the 4th century is a typical representative example of this technology. As far as steel-making technologies are concerned, India developed a kind of ultra-high carbon steel, namely the Wootz steel, which was produced after refinement in a cauldron. Later introduced in areas of ancient Persia, Damascus (Syria) and Europe, this was widely known as “Indian iron”. The Sanskrit name of fagoted iron was “pina” as mentioned in Li yan’s *Fan yu za ming (Miscellaneous Names in Sanskrit)* compiled in the Tang Dynasty. Hui Lin points out in volume XXXV of the book, *Yi qie jing yin yi (Sounds and Meanings of All the Sutras)*, that the “fagoted iron came from Kophen (present Kashmir) and foreign countries mixed it with other iron. This was refined and superior to other iron.” The *Wei shu: Xi yu zhuan (Book of the Wei Dynasty: Legend of the Western Regions)* notes in general that Persian products included fagoted iron and the earliest record appeared in the literature on the history of the Han Dynasty. Records related to fagoted iron in *Zhou shu (Book of the Zhou Dynasty)* and the *Sui shu (Book of the Sui Dynasty)* are, however, earlier than that of *Wei shu (Book of the Wei Dynasty)*. Following the records in early Chinese literature, it can be said that the central plains of China began to learn about the foreign fagoted iron sourced from Persia and Caoguo (same as Jibin/ Kapisha/ Kashmir) in the Northern and Southern Dynasties. Among the translated *sutras*, the earliest reference to fagoted iron is found in *Bu kong juan suo zhou jing (Amoghapasha Hridaya Sutra)* translated by Indian Tripitakacharya Jñanagupta in the Sui Dynasty. It says that. “If one’s curses need to be broken, his or her image shall be made with flour, mud or max, and then fagoted iron shall be used as a knife to cut it.” The word “fagoted” had two meanings – firstly, it was the transliteration of a loan word; secondly, it was iron from Jibin (Kashmir). According to Indian Tantric literature such as *Ta lu ni ji jing (Dharani-samuccaya Sutra)* translated by Indian Tripitakacharya Atigupta, fagoted iron was used to make Buddhist instruments including *vajra* pestle with metals such as gold, silver, red copper and tin etc. Yuan Zhen, a poet in the Tang Dynasty, wrote in his poem *Feng he che xi da fu Li Deyu shu meng si shi yun (Forty Verses Describing Dreams to Respond to the Scholar-official of West Zhejiang Li Deyu)* that “diamond drill cuts jade and fagoted iron

sword peels feathers” which meant that knives and swords made from fagoted iron were very sharp.

According to the studies of Qian Wei, a scholar of history of metallurgy, the *Jin tai zu shi lu* (*Authentic Records of Emperor Taizu of Jin*) mentions that “Liao used fagoted iron as its state title although it was hard, it would finally be destroyed.” This however, cannot be regarded as the definitive evidence of Khitan people having grasped the forging technology for preparation of this kind of special steel. This may have been fabricated by the Jin people. The establishment of a “Fagoted Iron Bureau” in the Yuan Dynasty is recorded in the *Yuan shi: xuan ju zhi san* (*History of the Yuan Dynasty: Record of Election III*). The use of the name “fagoted iron”, however, cannot be truly regarded as evidence of the introduction of this metallurgical technology in China. It may have been used to manage Semu ironsmiths from Central and West Asia. In view of the lack of reliable evidence of fagoted iron production in the Central Plains of China, new knowledge on the development of metallurgy arising out of archaeological excavations in Xinjiang provide more valuable evidence on sources and expansion of fagoted iron technology. According to Shen Maoshang’s *Si yi kuang ji* (*Extensive Records of Four Borders*), fagoted iron was made in Huozhou, Xinjiang (present-day Hala), about 70 li to the west of Liucheng and 30 li to the east of Turfan. Huozhou offered fagoted iron knives and files, as well as various kinds of clasp knives and diamond drill as tribute. Fagoted iron was also made in Hami Region, Xinjiang during the Ming period, and there were iron ores which could be used to refine it. The “fagoted iron was made from whetstone, also known as “iron stone” and it was obtained by cutting the stone,” (also referred to Official Records of Hami). The *Si yi kuang ji* (*Extensive Records of Four Borders*) mentions that Bengal (ie undivided Bengal region) also made fagoted iron knives. Fagoted iron products are recorded more extensively in the Ming Dynasty. Cao Zhao’s *Ge gu yao lun* (*Important Theory of Assessing Antiques*) notes that it came from the Western Regions and its surface had spiral and sesame snowflake-like patterns. Polished fagoted iron knives and swords can be verified by their spun golden alum pattern, while the fake ones are distinguishable by their black colour. Fang Yizhi in Volume VII of his *Wuli xiao zhi* (*Physics Knowledge*) also refers to the same method for verification.

ii) Glaze Firing Chinese characters meaning “Glaze” can be written in many ways like 吹琉璃, 鞞琉璃, 毘琉璃, 流离 and 吹努璃野 is the transliteration of Sanskrit word *vaidurya*. In *sutras*, it is generally regarded as one of seven treasures (that consisted of gold, silver, glaze, glass, tridacna, red pearl and agate), most of which came from the Western



A snuff bottle of Qing Period with flowers interlocked with scroll design

Regions. The *Wu du fu* (*Wu Capital Rhapsody*) which was written by Zuo Si (whose style name was Taichong) in the Western Jin dynasty mentions that “glaze and jade are precious”. Volume XI of *Yi qie jing yin yi* (*Sounds and Meanings of All Sutras*) written by Hui Lin in the Tang Dynasty refers to it as “natural treasure in dark green, clear and bright, which cannot be refined by the common stones and fires in the world.” The technology for firing glaze was introduced in China from the Western Regions in the period of the Northern and Southern Dynasties. Volume CII entitled *Legend of the Western Regions of the Wei shu* (*Book of the Wei Dynasty*) records the following in the time of Northern Wei’s Emperor Tuoba Tao. “(Emperor Shizu) was on the throne, one man from the Kushana country (Great Yueshi Country) did business in the capital. He could cast stone into a five-coloured glaze. He demonstrated it in the capital by collecting ores from the mountains and casting it on the stone. The casting was successful and the end product was brighter and more beautiful than the western glaze. He was then summoned to the imperial palace which could hold over 100 people and all were surprised to see its bright colours and thought that it was made by god. From then on, the Chinese glaze was considered inferior and people didn’t value it.” The technology for firing glaze was introduced into Luoyang from the Great Kushana Empire in the northwest of India and Central Asia, during the Northern Wei Dynasty. It thus appears to have certainly originated in India. Five-coloured glazes fired with this technology can be favourably compared with the ones imported from the western regions. From the Northern Wei Dynasty to the prosperous Tang Dynasty, Chinese craftsmen gradually mastered the art of making fake and imitation glazes. Volume XVIII of *Yi qie*

jing yin yi (Sounds and Meanings of All Sutras) points out that “glazes are blue/ green treasures, and there are authentic and fake ones. It is difficult to obtain authentic glazes which are made by foreign countries. Fake glazes are refined from stone in the country and dyed into five colours.” From then on, glazes became an essential component of decoration and have been found fused in the construction of palaces, temples, mausoleums and other such representative architecture of ancient and modern China. The technology for firing glaze developed then has more or less remained the same till the present time.

iii) **Sugar-making Technology:** The origin and development of technology for manufacturing sugar is one of the most representative successful examples of mutual exchanges and interaction between India and China. Professor Ji Xianlin’s *History of Sugar Cane* is a wonderful work describing significance of the technology of cane sugar making in China’s exchanges with the outside world. India was one of the original producers of cane sugar and had a highly



Recreating the Tang scenery (recorded in Ming Dynasty’s Song Yingxing)

developed technology for making sugar. India’s famous medical classic, *Śūsruta-samhita (Sha wen ben ji)* and the definitive treatise on government, *Artha-sastra (Li lun)* refer to the existence of five types of sugar named according to different colours and purities. In Buddhist Vinaya literature translated into Chinese, various varieties of ancient Indian sugar and its application in daily life are recorded. The term cane sugar (‘gan su’ 甘蔗) is written in several ways in Chinese literature, eg ‘gan zhe 竿蔗’, ‘shu zhe 薯蔗’, ‘zhu zhe 诸蔗’, ‘zhu zhe 诸柘’, ‘zhu zhe 竹蔗’, ‘du zhe 杜蔗’ and ‘du zhe 都蔗’ etc. These transliterated words explain its origin in foreign countries. Chinese sugar probably appeared in an era between the Three Kingdoms and the Tang Dynasty or the Southern and Northern Dynasties. Volume IV entitled ‘Legend of Xuanzang’ in Dao Xuan’s book, *Xu gao ceng zhuan (Continued Biographies of Eminent Monks)* written in the early Tang Dynasty, refers to Tang Emperor Taizong’s dispatch of Wang Xuance to India as an envoy who “recruited monks of Bodhi Temple as sugar craftsmen. Two craftsmen and eight monks



The data chart of the world’s oldest sugar mill outlined in an Indian Jain classic

were assigned to Eastern Xia. Under an imperial order, they went to Yuezhou, and successfully made sugar with cane.” The *Xin tang shu: xi yu lie zhuan (New Book of the Tang Dynasty: Miscellaneous Records of the Western Regions)* mentions that Emperor Taizong sent envoys to visit India’s Magadha region and learn the method for making sugar. Further, Yangzhou’s cane was used to make Chinese sugar, “whose colour and taste were better than that of the Western Regions”. Its quality exceeded that of Indian sugar. Descriptions about the Indian method for making sugar at the back of *Dunhuang Fragments* P.3303 mentions that five Indian regions in the west make three kinds of cane sugars, and two of them can be used to make the best granulated sugar and ‘śakkara’. Leaves of sugar canes are cut off, each section is then cut into five inches in length, and then all are put into a large wooden mortar pulled by a bull. The method for juicing canes was same as that of extraction using the *Kolhu* (ox-driven pestle) device recorded in traditional Indian literature. The so-called “*sha ge leng*” (‘śakkara’) was the same as ‘she... jia luo (śarkarā)’ mentioned in the Tang Buddhist character book entitled *Tang-Fan liang yu shuang dui ji (Collections interfacing in two languages – Tang and Sanskrit)*. This meant ‘shi mi’ (refined sugar) was the transliteration of ‘śarkarā’ in Sanskrit. Refined sugar (white sugar) was used in medical prescriptions or dietetic therapies in the Tang Dynasty. The *Shi liao ben cao (Dietetic Materia Medica)* of the Tang Dynasty states that the refined sugars (white sugars) “from Middle Sichuan and Persia were superior. Eastern Wu also had sugar, which was inferior to those in the two places.” The refined sugar had the function of “eliminating hot membrane and brightening eyes”. Indian medical books and their translated versions propagated in the Western Regions in the Tang and Sui Dynasties, such as the *Bao wei er xie ben (the Bower Manuscript)*, *Yi li jing hua (Siddhasra)* and *Qipo shu (Jivaka-pustaka)* refer to medical prescriptions with granulated sugar and refined sugar which undoubtedly promoted the propagation of the method for making sugar in China. However, the pharmaceutical scope of granulated sugar became narrower and narrower from the Tang Dynasty to the Ming and Qing Dynasties and it basically turned

into pure edible food. After the Indian method for making sugar was introduced in China, Chinese craftsmen over a long time continuously improved and perfected it. He Qiaoyuan of Ming Dynasty's *Min shun an chan zhi* (*Records of Southern Products in Fujian*) describes the decolourising method in the Yuan Dynasty, which improved sugar quality greatly. Similar technology for making sugar was seen in various kinds of references such as in Fang Yizhi's *Wu li xiao zhi* (*Physics Knowledge*). Song Yingxing's *Tian*



A surviving section from the Dunhuang Collection written in Chinese on the sugar manufacturing method of India

gong kai wu (*Creations of Heaven and Human Labor*) defines this kind of bleaching technology during the process of refining white sugar as the method of “showering yellow mud”. It can be said that the method of showering and bleaching yellow mud was the great invention in the history of sugar-making technology in China. After the Chinese technology for making sugar was improved, China obviously again began to export white sugar of higher quality to India. Ma Huan's *Ying-yai sheng-lan* (*Overall Survey of the Ocean's Shores*) records that the Bengal region (present-day Bangladesh) had sweet food items such as cane, white sugar, granulated sugar, icing sugar, candy and so on. Gong Zhen's *Xi yang fan guo zhi* (*Annals of the Foreign Counties in the Western Ocean*) records that Bengal made products such as granulated sugar, white sugar and icing sugar. Volume CCCXXVI of *Ming shi* (*History of the Ming Dynasty*) and Volume CXVIII of *Ming hui dian* (*Collected Ming Statutes*), constituting the Library of Four Treasures record that tributes offered by Bengal included icing sugar. Professor Ji Xianlin believes that Chinese technology for making white sugar was introduced in India in the second half of the 13th century and it reached Bengal via the overseas/maritime Silk Road. The Indian 16th century classic *Bhavaprakasa* refers to

puspa-sita as the most superior sugar in ancient India which was also known *aspadma-cini* (*lotus sugar*), *phul-cini* (*flower sugar*) and *bhura* (*powder sugar*) in Bengal region. The latter names of the superior white sugar in Bengal obviously indicate Chinese connections which can be found from the two words, ie *padma-cini* and *phul-cini*. Therefore, China learned the technology for making sugar from India early, then improved it and developed the white sugar technology after great efforts and finally exported it to the region of Bengal and India. This evinces long and deep mutual cultural exchanges between ancient China and India.

iv) **Paper-Making Technology:** Before the discovery of paper, people in ancient India used broad leaves of palm plants, birch barks, leather, wood chips, iron and copper plates to write chronicles. In China, during the middle of the Eastern Han Dynasty, Cai Lun improved paper-making technique, and the use of paper gradually became popular. Direct trade contacts between India and China were established from the early Western Han Dynasty. During the late Eastern Han Dynasty, visiting Indian monks and merchants became familiar with the paper. Soon, paper along with silk became important items for import to India. The paper-making technique might have been introduced into India between the Jin Dynasty (265-420 CE) and the Tang Dynasty (618-907 CE). There is, however, still no accurate and direct historical evidence for its movement to India. After the Tang Dynasty, India-China traffic and cultural exchanges became deeper and more frequent. The Sanskrit name of “paper” was *Jia jia li* (*kākari*) in Yi Jing's *Fan yu qian zi wen* (*Thousand Sanskrit Words*). The Sanskrit name of *kākari* or *kākali* for “paper” was also included in another Sanskrit-Chinese book in the Tang Dynasty, ie Li Yan's *Fan wen za ming* (*Miscellaneous names in Sanskrit*). This indicates that India had the word for “paper” by the Tang Dynasty. Extrapolating from this, it may be argued that the “*kākari*” in Sanskrit (“*kāgad*” in Hindi and “*kāgaz*”



Golden official paper, western Han

in Urdu in later generations), “kāgaz” in Farsi and “kāgad” in Arabic may have originated from “kagas” in Old Uighur. This may illustrate that Xinjiang’s Turks introduced the paper-making technique into India during the early 8th century. Volume IV of Yi Jing’s *Nan hai ji hui nei fa zhuan* (*An Account of the Inner Law Sent Home from the South Sea*) describes



Paper manufacturing (preserved in Ming China’s ‘Nong zheng quan shu’ by Xu Guangqi)

that India “made earthenware bottom and developed terracotta images, or printed silk and paper and paid tribute everywhere... Western Buddhists and laymen lived on it.” Terracotta images of Buddha on paper confirm that Indians had paper for daily use at that time. In terms of scale and quality of paper-making technique, the Chinese technique imported to the Arab Region after 751 AD was better than that of India. There appeared to be two routes for the transmission of paper-making technique into India. The first was from Xinjiang via Kashmir and the second was from Tibet via Nepal. The number of available Indian texts or manuscripts indicates that the use of paper in India increased gradually between 11th-12th century. The Indian paper-making technique also over time extended from Kashmir and Punjab to South India and its scale of production accordingly enlarged. The level of paper-making technique in some areas of India had become very high by the Ming period with success in manufacturing multiple grade papers such as Grade I white paper etc Ma Huan’s *Yingya shenglan* (*Overall Survey of the Ocean’s Shores and Gong Zhen’s Annals of the Foreign Countries in the Western Ocean*) record that the Grade I white paper made from bark in Bengal was as smooth and fine as chamois leather.

v) Cotton Production and Textile Technology:

India was both the place of origin as well as the earliest place in the world for the cultivation and production of Asian cotton. The earliest cotton and cotton cloth were introduced from India into China. Archaeological excavations in China indicate that cotton cultivation began in areas such as Minfeng (Niya), Hetian (Khotan) and Tulufan (Turfan) in Xinjiang from the Han Dynasty onwards. The earliest record of cotton (African cotton) cultivation in Gaochang (present day Tulufan/ Turfan), Xinjiang,

is found in *Liang shu xi bei zhu rong zhuan* (*Book of the Liang Dynasty: Records of Northwestern Barbarians*) that states, “There were many grass and trees, fruits looked like silkworms and contained fine threads. It was called ‘white stack’, and the people used it to weave cloth, which was soft and white, and was traded in the market.” Dunhuang documents refer to a large number of “cotton” items, that included both cotton flower and cloth, official cloth which was turned over to governmental authorities and clothes used by temples and common people that were made of one of the species of cotton cloth. Dunhuang transported a lot of cotton cloth from Xinjiang’s Tulufan (Turfan) area which was called Anxi cotton and Xizhou cloth. The cotton planting technique was propagated from Gansu Corridor into places like Dunhuang. During the Song Dynasty there was further massive increase in cotton cultivation with its entry into China through the maritime route. It extended to places like Yangtze River Valley and West Shaanxi in the Central Plains. Several Chinese books discuss the importance and significance of cotton. Shi Zhao’s *Tong jian shi wen* (*Explanation of Comprehensive Mirror for Aid in Government*) describes methods for planting and weaving cotton. Volume II of the official book *Yi sang ji yao* (*Brief Points of Agriculture and Silkworm*) of the Yuan Dynasty emphasises advantages of cotton planting. The Yuan Government established a Silk Cotton Promotion Office to manage cotton planting. During the Ming Dynasty, Xu Guangqi’s *Yi zheng chuan shu* (*Complete Work of Agricultural Administration*) quotes Wang Zhen’s *Yi sang tong shi* (*Comprehensive Exposition of Agriculture and Silkworm*), to describe specific methods for planting cotton. After the



Preserved in Ming China’s ‘Nong zheng quan shu’ by Xu Guangqi

late Ming Dynasty, cotton cultivation became very popular in China.

Exchanges in the Field of Architecture

Both in ancient India and China, knowledge and skills in architecture were well-developed. The knowledge of Buddhist art and architecture was

introduced in China by Indian monks who came to China to propagate Buddhism and Chinese monks who visited India to seek Dharma. Xuanzang's *Da tang xi yu ji (Travelling Notes of the Western Regions in the Great Tang Dynasty)* notes in detail the architecture of a Buddhist temple in the famous Nalanda Monastery. Volume I of Yi Jing's *Da tang xi yu qiu fa gao seng zhuan (Biographies of the Venerable*



Zhao xian Buddhist stone pillar of dharani (religious chants), located in the city of Zhao xian in China's Hebei province. It happens to be the tallest existing Buddhist stone pillar in China, rising up to almost 16 m.

Monks of the Great Tang Dynasty Who Studied Buddhist Classics in the Western Regions) too illustrates in detail architectural scale, layout, materials and technologies of the Nalanda Monastery. This, in fact, gives us a valuable first-hand record of the ancient Indian Buddhist temple architecture. Two volumes of Dao Xuan's *Zhong tian zhu she wei guo qi huan shit u jing (Illustrated Scripture of Jetavana Vihara of Śrāvastī in Central India)* claims it to be "written by Monk Shi in South Mountain in a 'state of enlightenment'." Some of its description of architectural layout of Jetavana Vihara of Sravasti in Central India, however, came from records of the Indian monks. Certain stylistic architectural designs of the Indian Buddhist temple architecture more or less influenced the construction of Chinese Buddhist temples. Some Indian monks who visited China during the Sui and Tang Dynasties were proficient in architecture and participated in designing or construction of Chinese Buddhist temples. The Longmen Indian Temple in Luoyang, Henan was built by Tripitakacharya (dharma master) Bao Siwei depicting abdication of throne and adoption of monastic life by the Indian prince, Siddharth Gautam. According to records in Volume III of *Song gaoseng zhuan (Biographies of Eminent Monks Compiled in the Song Dynasty)*, Bao Siwei built his temple on Longmen Mountain and

"all of its style was based on the Western Region." This indicates that it was built completely according to the layout pattern of Indian temples. With the development of close contact through the maritime Silk Road, Indians came to China for a living. Hindu Brahmanical temples were built in Guangzhou in the Tang Dynasty and a 'Śiva' temple was raised in the famous ancient trading port in Quanzhou during the Song and Yuan Dynasties. Its stone engravings depict themes from relevant Hindu religious scriptures and are still visible. During more modern times, Chinese-styled temples as well as wooden and stone pagodas (eg temples in China Town and in Indian Buddhist centres for pilgrimage) have been built by Chinese in India. These could be considered as representative examples of Chinese architecture in India.

At the beginning of the introduction of Indian Buddhism, Chinese temple architecture followed the Indian Buddhist grove-styled temple layout with a pagoda at the centre and temple halls built around it. By the time of Jin and Tang Dynasties, temple halls gradually became the central part of the main building and the pagoda was either placed at a non-central position or moved out of the temple. Chinese Buddhist temple layout gradually further integrated with traditional Chinese palace architecture and the main halls began to be standardised, with Mountain Gate, Heavenly King Hall, Mahavira Hall, Dharma Hall and Tripitaka Pavilion becoming the essential body of the temple. Its style over the time became more and more localised, and adopted Chinese architectural colorings for the Buddhist temples. Yet the close linkages of Chinese Buddhist architecture with those of Indians especially in grottoes, pagodas, Dharani *sutra* pillars and engravings, cannot be denied.

(Niu Weixing & Chen Ming)

MATHEMATICS AND ASTRONOMY

ANCIENT INDIAN MATHEMATICS AND ASTRONOMY

A kind of knowledge hierarchy which was applied to observing and describing astronomical phenomena, as well as to giving explanations and predictions via mathematical methods was developed in ancient India. According to the opinions of D. Pingree, Indian ancient astronomy can be divided into five periods orderly as Vedic Period (about 1000-400 BCE), Babylonian Period (about 400-200 BCE), Hellenistic Babylonian Period (about 200-400 CE), Greek Period (from 400-1600 CE) and Islamic Period (from 1600-1800 CE).

The astronomical data of the Vedic Period is mainly preserved in Vedas such as Rig-Veda, thus constituting the most indigenous astronomy in India. During the Babylonian Period, a large



Stone inscription in Gwalior, India from 9th century CE

number of Mesopotamian astronomical contents were blended in Indian astronomy, including the method of describing day length changes, other parameters, mathematical models, time units, instruments etc derived from Babylon. Then, the astronomy of Babylonian Seleucid Period which was adapted by Greeks, was introduced into the Hellenistic Babylonian Period including the description of the planetary configuration, the geometric calculations etc concerned to eclipses, shadow length etc and meanwhile some contents were preserved in *Pañcasiddhāntikā* completed around 575 CE. Successively, a lot of astronomical talents came out in the Greek Period that the Indian astronomy lasted for more than one thousand years, many classic works were created and Pakṣa was also formed. Therein, Brāhmapakṣa was first established (400 CE) and lasted for the longest time (more than



Ancient text books on Mathematics

1,500 years) thus having a far-reaching influence and the rest are as follows: Āryapakṣa established in 500 CE, Ārdharātikapakṣa established in 500 CE, Saurapakṣa established in 800 CE and Gaṇeṣapakṣa established in 1500 CE. Along with the introduction of Islam into India, India experienced an Islamic Period between 1600 CE and 1800 CE, and after that the country came in direct contact with western modern astronomy.

According to history, though foreign astronomy made inroads in India several times, Vedic astronomy as the indigenous Indian astronomy was still preserved though various methods while blending with other external astronomy. Meanwhile, such Indian ancient astronomy blended with other external astronomy spread to China along with the eastern spread of Buddhism. Moreover, the detailed description of the spread of Indian ancient astronomy knowledge to China can be found in Chinese Buddhist Scriptures and various other historical records, and the contents thereof can be divided as follows: 1. Cosmology 2. Constellation system 3. Running of the sun and the moon, eclipses 4. Season and calendar 5. Running of planets and calendar thereof.

The cosmology knowledge introduced along with Buddhism shall belong to early India mainly including the concept of Kalpa, cyclic destruction and creation of cosmos, size and measurement of cosmos etc. Buddhism world view believes that at the beginning of Kalpa, the cosmos with certain structure is constructed via wind while the whole world is destroyed completely at the end of Kalpa thus forming one cycle and then recreating the world. The Indian ancient cosmic structure is quantitatively described in Buddhist scriptures as follows: All things in the cosmos are located on a large wind wheel without edge, with the thickness



New Delhi's Jantar Mantar observatory is located at Sansad Marg, New Delhi in India. It was built in 1724.

thereof as 1,600,000 *yojanas*. A water wheel is set on the wind wheel, with the thickness as 1,120,000 *yojanas* and the surface of 320,000 *yojanas* is coagulated to form gold and land wheel. The



Diagram of the four divisions of the twenty eight constellations, namely, Azure Dragon, White Tiger, Vermilion Bird, and Black Tortoise.

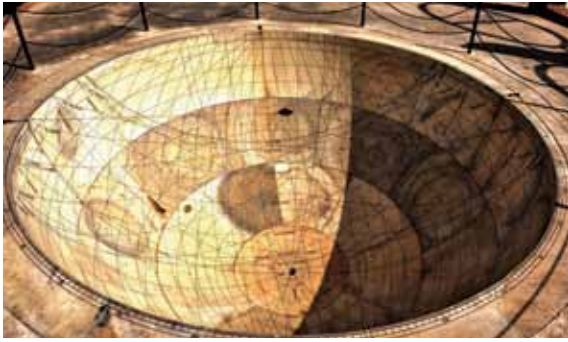
diameter of the water wheel and the gold wheel are both 1,203,450 *yojanas* and the perimeters thereof are three times the diameters. Sumeru is located centrally on the gold wheel with the outflow height and the underwater penetration both as 84,000 *yojanas* and with seven gold hills orderly embracing externally; four great regions are located outside the seven gold hills while Cakkava is located outside the four great regions. The underwater penetration of the seven hills and Cakkava is the same with that of the Sumeru but the outflow height is orderly halved, and the widths of the hills are equal to the outflow height. Among the above nine hills, there are eight seas with the first seven seas as the inland seas, the width of the innermost sea is 80,000 *yojanas* and the perimeter thereof is 240,000 *yojanas*. The widths of the rest of the six seas are orderly halved and the eighth sea is open sea with the width as 321,000 *yojanas*. This Indian ancient cosmos model is similar with the Chinese ancient canopy heavens cosmos model but there is still no definite evidence to prove the correlation.

We need to pay attention to the name translations, the Citrā issue, the constellation amount, the constellation width, the configuration etc of the Indian constellation system in Chinese Buddhist Scriptures. Before the Indian constellation system was introduced to China, a set of similar constellation system had already formed in China. The name translations of the Indian constellation in Chinese translation process have the following three conditions: 1. Most of the constellations are translated into Chinese existing constellations 2. Some of the constellations are translated into Chinese via transliteration according to Sanskrit pronunciations 3. Only one example

which is translated into Chinese according to the literal meaning of the Sanskrit constellation name can be found in Chinese Buddhist Scriptures. The Citrā of Indian constellation system is different from that in ancient China and besides Spica, Kṛttikā and Asvini are also taken as Citrā in Chinese Buddhist scriptures. Obviously, Spica is taken as Citrā in order to remain the same with Chinese ancient constellation system. Moreover, Kṛttikā is taken as Citrā diagnostically in ancient India meaning the constellation where the spring equinox is located but taking Asvini as Citrā successively in Chinese Buddhist scriptures aims at reflecting the adjustment due to precession. There are two kinds of constellation amount, namely 28 and 27, in Chinese Buddhist scriptures. The 28 constellation system is consistent with ancient China on amount, however, the 27 constellation system excluding Abhijil is the Indian local constellation system which is the adjusted product aiming at matching with the signs of the zodiac. The most complete and clearest descriptions for the 27 constellation system in Chinese Buddhist scriptures first appeared in *Sutra on Taking Auspices by Celestial Constellations and Bodies* translated by Tang Bukong. However, the width of the constellations in Chinese Buddhist Scriptures division is mainly an uneven division and the unevenness is not ruleless as that in ancient China and can be roughly divided into wide, secondary wide and narrow. From *Sutra on Taking Auspices by Celestial Constellations and Bodies* and other Buddhist scriptures, we also can find a trend of unifying the widths of the constellations which shall be influenced by the introduction of signs of the zodiac into India. Additionally, in Buddhist Scriptures, the star numbers



Diagram on astronomy, Qing Xiao Yun Cong



Indian Observatory at Jaipur, located in Rajasthan, India

of the constellation systems are greatly different from that in ancient China and the star numbers of only five constellations are totally the same. Meanwhile, the names of the implements or the products used for describing the constellation configuration also have an Indian characteristic.

In regard to the running of the sun and the moon, several Chinese Buddhist Scriptures mention that the sun and the moon run around Sumeru while being supported and blown by the wind wheel and the running height is half height of Sumeru, namely 42,000 *yojanas*. The diameter of the sun is 51 *yojanas* while that of the moon is 50 *yojanas*. The four continents experience day and night alternative as well as seasonal variation along with the running of the sun around Sumeru. Volume V “Orbits of The Sun And The Moon 19th” in *Abhidharma Theory* mentions: the sun has 180 orbits while the moon has 15 orbits. The sun continuously transits from one sun orbit to another sun orbit every day in half-a-year and then returns to the innermost sun orbit from the outermost sun orbit orderly which can reasonably explain annual variation, such as Sunrise azimuth change, day and night length change etc. As for the orbits of the moon, one moon orbit is equivalent to 12 sun orbits, the sun and the moon repeatedly run between the most southern sun orbit and the most northern sun orbit between which the distance is 290 *yojanas*. Meanwhile, it also mentions that solar radiation shapes in a sphere with the diameter as 721,200 *yojanas*.

According to Chinese Buddhist scriptures, eclipses were caused by Asurindaka Rahu with his hands covering the sun and meanwhile six eclipse periods were mentioned. From other document literatures except Chinese Buddhist scriptures, we can know that the Indian astronomy introduced in China featured the eclipse theory. Moreover, “Kasyapa Harvey Indian Method” which is an Indian method for calculating eclipses is attached to the article of Eclipse Theory in *Linde Calendar* of Volume 33 of *Old Book of Tang* (refer to article “Kasyapa Harvey” for details) and one paragraph of Indian eclipse method which is “Eclipse Cutting Method” spread

by Indian Buddhist Kumāra is also attached to the article of Eclipse Theory in *Taien Calendar* of Volume 34 of *Old Book of Tang* (refer to article “Kumāra” for details). In addition, the Indian eclipse method translated by Gautama Siddha clearly introduces the Indian eclipse calculation method (refer to article ‘Jiuzhi Calendar’ for details).

The contents related to the season and the calendar of ancient India are abundantly recorded in Chinese Buddhist scriptures mainly including season division, month name, concept of the white moon and black moon, arrangement of a solar month of 31 days and a solar month of 30 days, inserting of leap month, day and night length change, division and denomination of day and night etc. Four kinds of different definitions for the month are given in Volume 48 of *Great Treatise on the Perfection of Wisdom* namely “Solar Month”, “Karma Month”, “Lunation Month”, “Nakshatra Month”. Therein, “Solar Month” is one-twelfth the length of the tropical year, “Karma Month” is an ideal year (360 days as an ideal year), “Lunation Month” is namely the synodic month and “Nakshatra Month” is namely the sidereal month. And several sheets of the shadow length change during seasonal variation are also given in Buddhist Scriptures and *Time and Non-Time* has the most detailed data. Except Jiuzhi Calendar, Futian Calendar which originated from Indian astronomy and was popular among Chinese folks during the late Tang dynasty is a representative of the complete writings similar with Indian ancient siddhanta, but the main contents have been lost. In addition, Guangzhai Calendar written by Gautama Ambrosius is presumed to be a kind of astronomical table for calculating astronomical phenomena according to Indian astronomy.

A page in the Ancient Calendar in the Dai language

The following planet knowledge is mainly involved in Chinese Buddhist scriptures: planet name and order, planetary scale, travelling range, planetary calendar etc. Especially, Rahu and Ketu are also taken as planets. Sometimes Chinese ancient names are adopted as the names of the planets but sometimes the transliteration names are adopted. And the orders of the planets are sometimes determined by the order of Chinese ancient generation among five elements and sometimes determined by the brightness thereof, and meanwhile the orders "From Fast to Slow" are also given in *Sutra on Taking Auspices by Celestial Constellations and Bodies*. In addition, the travelling range of the planets and the calendar thereof are intensively described in *Expelling the Seven Planets' Fated Calamities* (refer to *Expelling the Seven Planets' Fated Calamities* for details).

Since Indian astronomy was introduced in China in the early times and had a large time span (from 3rd to 10th centuries CE), thus the related materials are piecemeal preserved till now and it is also difficult to establish the correlation between the astronomical contents thereof and certain astronomical classics of Pakṣa in different Indian periods. However, we are still able to trace the impact of Indian astronomy on Chinese astronomy and such impact most seriously influenced Chinese astronomy in Tang dynasty. Li Qiao mentioned in *Shenlong Calendar Serial* that the Indian and Chinese astronomers were different from each other but they had the interlinked astronomy thoughts and fought for modifying the calendar together. The most classic works shall be *Taien calendar* as Japanese Buddhist Saicho who came to Tang for Buddha dharma described in *Dharma Blood Spectrum* that "Tang and Brahman Buddhists communicate and reach an agreement" thus completing the classic works in Chinese calendar history and becoming the model of later calendars.

(Chen Ming & Niu Weixing)

TERMS, ITEMS

ZERO

Zero is a numerical code denoting "nil". Although the decimal system was adopted in ancient China quite early, there was still no special symbol to denote zero and in case of zero in number writing, the position of zero was replaced with a blank. When translating Jiuzhi Calendar in the sixth year of Emperor Kaiyuan (718 CE), Gautama Siddhartha introduced the Indian numerical symbol of zero to China at the beginning of the Jiuzhi Calendar in "Number Accounting Method". He said that when counting up to 10 place one dot in the blank as a mark in order to make the blanks have marks and thus prevent mistakes. According

to the opinion of Joseph Needham, the earliest dot or zero symbols, appeared in two inscriptions in Cambodia and Sumatra. This year was taken to be the starting point of Sakha calendar and the inscription belonged to Sakha 605th year. Therefore, if the Sakha Calendar started from 78 CE then the inscription belonged to 683 CE. According to another view, if the Sakha Calendar started from 128 CE then the inscription belonged to 733 CE, which is a little later than the compilation time of Jiuzhi Calendar. In nine chapters of Mathematical Book written by Qin Jiushao of Song Dynasty (1247 CE), zero was changed into a hollow circle which is the same as its modern form. At present, there is still no clear evidence to indicate that using the hollow circle as the zero symbol in the ancient Chinese mathematics books originated from India.

(Niu Weixing)

PORTRAITS OF CONSTELLATION GODS

Painting of constellations was a kind of subject for painting that started in India and also an implement used for sacrifice via the introduction of Esoterism.

As communications between India and China flourished since the Tang Dynasty, the paintings of constellations prevalent in India gradually spread to China. Zhang Sengyao was a painter in Liang dynasty whose three pieces of paintings were said to be the earliest record of constellation paintings ie *Painting of Nine Constellations*, *Painting of Saturn*, *Paintings of Five Planes* and *Twenty-eight Constellations*. If these records are true, they show that as early as the Liang Dynasty, China began to take in Indian star-god pictures. However, scholars mostly deem that there was some doubt that the star-god paintings emerged in Liang Dynasty and the real author of those paintings should be someone in the Tang Dynasty instead.

The paintings of celestial gods were divided into two categories, one of which was regarded as such artistic works as *Paintings of Five Planes* and *Twenty-eight Constellations*. The other of which was used in sacrifice like the paintings of various star-gods and Buddha in Buddhist texts.



Tang dynasty Liang Lin Zan's 'Diagram of the five stars and twenty Tibetan deities'. This picture is preserved at the art gallery in the city of Osaka, Japan.

Painting of Five Planes and Twenty-eight Constellations, in Chinese art history, was passed as an exclusive painting subject, the content of which included pictures of five planes and those of 28 constellations. There were five types available in the world which were listed in order of authors' times respectively – Tang, Song, Yuan and Ming, *Paintings of Five Planes and Twenty-eight Constellations* collected in Osaka Metropolitan Museum of Art, Painting Rolls by Song People collected in the Palace Museum, Constellation Paintings by Yuanzixia and Constellation paintings by Qiuying collected in America Metropolitan Museum of Art. The picture of Mars in *Painting of Five Planes and Twenty-Eight Constellations* was collected in Osaka Metropolitan Museum of Art.

There was a large number of Buddhist texts which illustrated the paintings of star-gods. *Brahma Navagraha Fire, Seven Constellations Resisting Calamities, Picture of Fire* were all collected in Tripitake and they illustrate the paintings of nine constellation gods. However, Buddhist texts collecting paintings of 28 constellations and zodiacs were rare with an exception of *Picture of Fire* which collected a combination of paintings of various constellation gods.

There were numerous paintings of star-gods available in Dunhuang accounts. Their popularity was due to their increasing inroads in folk customs and beliefs as well as prevalence of Esoterism. People believed that the unfavourable effects arising from vicious constellations could be warded off or weakened by means of enshrining pictures of constellation gods and holding proper rituals. Calamities could be diminished by prayers and blessings. The folk belief thus accelerated the popularity of constellation paintings.

Picture of Fire, Collected in Toyota temple, in Tripitake, at the seventh roll, pages 693-704

Picture of Buddha was a painting assembling Buddha and various constellation gods. It shared the effect of diminishing calamities and praying blessings. However, in this painting, Buddha dwelt at the centre and the other constellation gods gathered around.

Painting of Buddha and Five Planes, collected in British Museum, NO. 1919,0101,0.31

Constellation-god paintings that were made as art works and those out of Chinese Buddhist texts were obviously closely related but differed in properties. For example, a prominent change often is reflected in alteration of the constellation gods' riding animals in painting of *Five Planes and Twenty-eight Constellations* to their crowns in Buddhist texts.

Until today, constellation paintings that were introduced in China cannot match Indian passion paintings. The first reason was that star-god painting has been a long-evolving subject. These

paintings, after being introduced into China, could be only regarded as the paintings of that certain stage, while those paintings in India had evolved into other forms. The second reason was that, after the introduction into China, they were transmitted secretly so not much was exposed to the world besides the limited number of paintings were incapable of representing the whole characteristics of India-originating paintings. The third reason was that the Buddhist texts and art works probably were endowed with some elements of Central Asia.

(Li Hui)

PERSONALITIES

ZHEN LUAN

Zhen Luan was a Chinese mathematician from Wuji, a county in present day Hebei Province in the Northern Zhou of the Southern and Northern Dynasties. His dates of birth and death are unknown. Zhen Luan was a military officer and a governor in Hanzhong city before and after the middle of 6th century CE. He was a Buddhist and good at arithmetic. He wrote three books on *Theory Against Taoism*, two books on *Five Classics of Arithmetics*, five books on *Five Cao Arithmetics*, two books on *Seven Luminaries of Calendar Art*, nine books on *Nine Chapters of Mathematics Art*, one book on the *Notes of Zhoubi Mathematics Art* etc. The name of the books that Zhen Luan noted are three books of *Xia Houyang Mathematics Art and Zhang Qiujian Mathematics Art*; three books of *Sun-Tzu Mathematics*; one book of the *Summary of Mathematics*; and one book of *Three Kinds of Mathematics*. He developed the *Tianhe Calendar* which was implemented in 566 CE, the year of Tianhe in Northern Zhou and was used for the next 12 years.

In the fifth year of Tianhe ie 570 CE, Zhen Luan was ordered by the Emperor Wu to learn Buddhism and Taoism in detail to confirm their length and determine their true and fictional portions. This



A picture of the book, 'Legacy of the Record of the technique of counting', an ancient block-printed edition of *Mao jin ji* of the Chongzhen reign period of the Ming Dynasty.

is the primary content of his book, *Theory against Taoism*. Because Zhen Luan was a Buddhist, he was seriously against all kinds of points of Taoism and in 36 articles of the book, he referred to some of India's universe/cosmos theories, such as inexorable doom, universe of 1,000,000,000 universes and trayastrimsa.

The *Summary of Mathematics* was written by Xuyue in Han dynasty and is noted by Zhen Luan. Qian Baocong thought that the book was both written and noted by Zhen Luan and its authorship is inadvertently attributed to Xuyue but some other scholars believe that it was truly authored by Xuyue and noted by Zhen Luan. The writer narrates in first person that he met Liuhong when travelled to Mountain Tai and Liuhong told him that he had learned three kinds of scale system and 14 kinds of noting numbers from Tianmu whom he encountered in mountains.

What Liuhong mentions is the three kinds of scale system. The bottom in 10 multiply 10, the middle in 10,000 multiply 10,000 and the top in number changed when there is no number. Ten multiply 10 is 100, 10 multiply 100 is 1000 and 10 multiply 1000 is 10,000 and so on. Ten thousand multiply 10,000 means 10,000 multiply 10,000 is a hundred million and then billion, a hundred billion etc. The number changes when there is no number means a hundred million, billion and a hundred billion. This so-called number changes is the same as the point 45 in *Buddhavatamsaka-Mahavaipulya-Sutra* translated by Siksanda in Tang dynasty; the article 25 of *The King of Hearts Bodhisattva Asks the Monk Named A Seng* in book 29 translated by Buddhahadra in Eastern Jin Dynasty and the *Bodhisattva Arithmetics* in book 10 named *Never Thinking of Liberated World When All of the Elites Doing Good* translated by Tang monk Prajnaparamite Kawmira. If the *Summary of Mathematics* was truly written and noted by Zhen Luan, the way to getting involved in the arithmetics is easy for him.

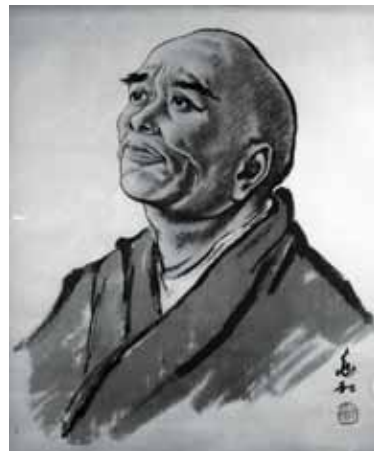
There is a sentence that reads, if you don't know how the *Ksana* rushes, how could you know peasant woman in ups and downs of time; if you don't know the small, how could you know Buddhist cosmology in the body of the *Summary of Mathematics*. In this sentence, the words *Ksana* and Buddhist cosmology are used in Buddhism, and *Ksana* hadn't been translated by its pronunciation into Buddhist *Sutra* in Xuyue's time so there is a strong evidence of it being treated as Zhen Luan's book and the fake one being written by Xuyue. Zhen Luan referred the time and length units in *Lankavatara Sutra*, four concepts of the world in *Buddhavatamsaka-Mahavaipulya-Sutra* and the small, middle and the big Buddhist cosmology when he noted the sentence.

(Niu Weixing)

YIXING

Yixing was born in 683 CE and died in 727 CE. His common name was Zhangsui and the Buddhist name was Jingxian. He was also called Monk Yixing, Acharya Yixing, or Honored Yigong. He was a Chinese monk and astronomer in Tang dynasty. He and an Indian monk, Subhakarasingha, translated seven books of the *Great Buddhist Blessing Sutra* that is *Mahavairocana Tantra*. Besides this, Yixing wrote 20 books of the *Notes of the Great Buddhist Blessing* that is the *Notes on Mahavairocana Tantra*. Ordered by Xuanzong Emperor, he developed the Dayan calendar. Also, for calculation of auspicious and inauspicious time, four books on Buddhist tantrism are classified under Yixing's name which include one book each on *Timing Ritual*, *Another Line Method of Seven Telecom Stars*, *Methods of Protecting the Big Dipper* and *ROM: Obsidian Brahma Fire*.

Yixing was born in a very reputed family. His great grandfather, Zhang Gongjin, had assisted Emperor Taizong Li Shimin and was involved in the Xuanwu Gate Incident. He was one of the 24 *Meritorious Statesmen of Lingyan Pavilion* but as time went by the fortune of his family declined. After his parents' death, Yixing became a monk and went to Song mountain to observe Shramana's silence. In order to avoid being called by the government, he hid in Mt Dangyang in Jingzhou, and travelled to the south. In fifth year of Kaiyuan, 717, Yixing was called into the capital by Xuanzong Emperor and translated the Indian Tantrik Classics together

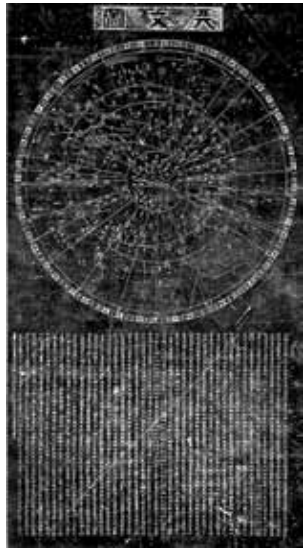


Yixing

with Subhakarasingha and Vajrabodhi. In ninth year of Kaiyuan, 721, he made new calendar under the order of Xuanzong Emperor. In the 12th year of Emperor Kaiyuan (724), Huangdaoyouyi was made and declared a national astronomical measurement standard. In the 15th year of Kaiyuan (727), when the draft of the new calendar was made, Yixing had died. Zhangshuo and the Calendar Officer Chen Xuanjing made up the draft into 52 books

and presented them to the government. In the 17th year of Kaiyuan, 729, the new calendar, the Dayan Calendar, came into use.

Yixing had made a lot of innovations in the Dayan Calendar. These reflect the influence of the foreign knowledge on astronomy. Firstly, Yixing made a correct description for the uneven movement of the sun for the first time in *Few Examples of the Sun*



Astronomical diagram/figure of the Song Dynasty on a stone tablet

Full and Empty in Dayan Calendar and the shape of Sun in the Dayan Calendar with the maximum differential centre value calculated as 143'.29. Some scholar point that this result is almost the same as the differential center value 143'.38. Probably the latter was influenced in some ways by the Indian astronomy as mediation. Secondly, Yixing made a Tangent Table in Dayan Calendar which was treated as the first one in the history. Some scholars thought it was transformed from the Tangent Table in Jiuzhi Calendar by Yixing but some others insist that it was his own invention in the form of the Chinese aboriginal astronomy and calendar. Thirdly, while introducing the uneven movement of the *Five-Star Anniversary*, Yixing referred to the Indian calendar. He thought that every star has its specific love and hate relations when it meets good stars, it moves faster; when it meets bad ones, it moves slower. Fourthly, the *Calculating Eclipse Arithmetic* mentioned in *Few Examples of Sun Eclipse of Dayan Calendar* is corresponding with the method of calculation in Jiuzhi Calendar. Fifthly, the method of calculation of vanishing and offsetting in Dayan Calendar is obviously originated from India. For example, book five in the *Abhidharma Theory* has expressed the similar idea. Sixthly, some results in Dayan Calendar were based on the adoption of the division of 360 degree for the whole day. The *Moon*

Moving Table is calculated starting from the farthest point of earth.

If the influence of the India astronomy is only vaguely observed in Yixing, it cannot be denied that, the way that the idea of India Calendar or the Western Calendar he directly referred from *Mahavairocana* was used to define the terms of astronomy and calendar showed that Yixing had grasped the India calendar sufficiently. In other way, the name of the Dayan Calendar came from the way of great changing in the Confucianism classic, *Book of Change*. Yixing had read Taoist classics intensively when he was young, so we can see that Yixing had gotten the classics of Confucianism, Buddhism and Taoism. Also we can see the content of astrology of Taoism in his *ROM. Obsidian Brahma Fire*.

We have no historical records of the way Yixing received the knowledge of the Indian astronomical calendar. But as both Chinese and Indian scholars had personal exchanges at that time, there must be books on astronomy coming into Tang dynasty. For example, the book 198 of *Tang Annals* recorded, Kawmira had sent ambassadors to Tang in seventh year of Kaiyuan (719), and paid in tribute an astronomy book, some secret prescriptions and foreign medicine. Further, the book 971 in *Ce Fu Yuan Gui* read that in June of the seventh year of Kaiyuan, Tuhuluo Country had paid tribute to astronomers. After setting things right in the state, Xuanzong Emperor paid more attention to the cultural construction and amendment of the calendar was one of the great measures undertaken then.

In sixth year of Kaiyuan, 718, Xuanzong Emperor ordered Zhaitan Xida to translate Jiuzhi Calendar. In seventh year of Kaiyuan, some books on astronomy came from Jibin country and astronomers from Tuhuluo country joined them. All of these could have prepared the groundwork for the amendment of the calendar. Xuanzong Emperor thought highly of Yixing, and gave him full authority to pursue the work of amendment. Therefore, Yixing, who was proficient on ancient India language, could check up the foreign astronomy books kept in the library of royal household and conveniently consult the astronomers.

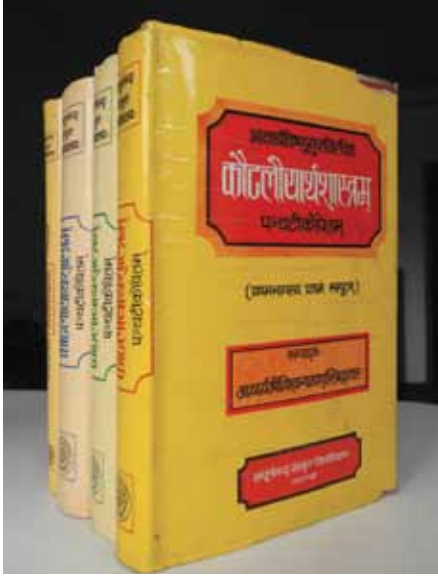
(Niu Wexing)

DHARMACANDRA

Dharmacandra (652-743 CE) was an eminent monk from eastern India who came to China and disseminated Dharma in the Tang Dynasty. His abbreviated name is Damozhan which was called Fayue in Tang Dynasty and his personal deeds were recorded in the 14th volume of *New Directory for Buddhism in Zhenyuan Period* written by Yuanzhao. He once took a trip to central India and was deemed as a citizen of Magadha. Dharmacandra made great contributions to the cultural exchange between India and China by the transmission of

ancient books and records and through translation of Buddhist scriptures and texts on Arthashastra, medical science, astrology, pictures of esoteric Buddhism and occult techniques.

Dharmacandra has a good knowledge of Tripitaka and medical science. He used the materials according to specific conditions and travelled far and wide to disseminate dharma. In Qiuci (Kuqa in Sinkiang now), he met his apprentice, Satyacandra



Sanskrit text of 'Favourable Opinions' (Li lun)

(Zhenyue in Tang Dynasty; the surname is Bunaxian which is also called Liyan) and then devoted themselves to translation together. In the 18th year of Kaiyuan period (730), they were recommended to enter court by Lu Xiulin, the military governor in Anxi. In the 20th year of Kaiyuan period (732), they arrived in Chang'an and entered the court. There they presented the court with occult techniques, medical prescriptions, Buddhist books, medical herbs and *sutras* etc. In the years that followed, the translated versions of *Medical Prescriptions* and *Chinese Herbal Medicine* were published. They not only offered material objects of medical herbs but also helped translate books on medical prescriptions and Chinese herbal medicine. These medicines and books which were derived from India or the Western Regions, were a great event for exchange of Chinese and Western medicine. During the years when they stayed in Chang'an, they also translated Buddhist scriptures, such as *Prajna Paramita Heart Sutra for Ordinary Buddhist Monks*. In the 29th year of Kaiyuan period (741), they left Chang'an and returned to India, by way of the Shaqi, Western Liang. Unfortunately, he caught an illness halfway and died in Cakra Temple of Khotan in the second year of Tianbao Period (743). The 971st volume, *Wai Chen Bu – Tribute Four, Ce Fu Yuan Gui*

recorded that Dharmacandra, the eminent monk proficient in Tripitaka, had come to offer medicine, new conjuration, various kinds of scriptures in Sanskrit, *Theory for Governing the Country, Astrology Records, and Various Prescriptions in Sanskrit*. Dharmacandra had paid tribute to the court many times. His *Theory for Governing the Country* referred to *Artha ÷ àstra* written by Kauñilya, a minister of Chandragupta of the Maurya Dynasty in India. The *Astrology Records* is, without any doubt, a work for astrology, while "*Various Prescriptions in Sanskrit*", just as its name implies included books on medical prescriptions in Sanskrit. The *Incantation – Preface of Thousand-eyes and Thousand-arms Avalokiteshvara Dharani*, translated by Zhitong of Tang Dynasty recorded that Damozhantuo, a monk in Brahman of Udyana country (present-day Swat Valley, Pakistan), "translate *sutras* according to the orders" and offered Bodhisattva and incantation as a tribute. Damozhantuo mentioned there was actually Dharmacandra.

(Chen Ming)

KASYAPA

Kasyapa Xiaowei was an astronomer who worked in the astronomy institution in the Tang Dynasty. He belonged to the family of *Kasyapa*, one of the three great Indian astronomical families that came to China in the Middle Ages. There is not much description about Kasyapa Xiaowei's deeds. After the Linde Calendar in *Old book of Tang History* narrated the method for calculating the eclipse, there were 400 words involved in the Indian method that he preached. This mainly explained that the *Indian Eclipse Calculation Method* calculated eclipse points according to the speed of sun and moon. This is a different method from what is recorded in Linde Calendar that calculates eclipse points using a different formula created according to shuowang (lunar) great eclipse points. Additionally, *Old book of Tang* also narrated presages about lunar eclipse, such as "the moon is wet as sweat", it's different from Chinese astronomical narrations and compares with Indian Sanskrit astronomical documents. The *Indian Eclipse Method* recorded here is close to Vasistha Paulisa's system for calculating lunar eclipse. There is no lunar eclipse from 13 degree to 15 degree but the lunar eclipse takes place within 13 degree (12 degree 15 cents in Chinese). Vasistha Paulisa's calculation method was recorded in verse 1 through 10, chapter VI in *Five Great Siddhantas (Pañca Siddhanta)* by Varaha Mihira.

There were another two Kasyapas who worked for Tang who could be identified. One is Kasyapa Ji who was an astronomical officer in Jingyuan in the *Period of Zhenguan* (627-649 CE). Another one is Kasyapas Zhong (or Zhi Zhong) who was a historiographer for

Right General of Royal Guards and he was rewarded for dedicating an extol song to Queen Wei in the second year of *Period of Jinglong* (708 CE).

(Zhou Liqun)

GAUTAMA SIDDHARTHA

Gautama Siddhartha was a popular Indian astronomer who came to China and joined the Tang state as the Imperial astronomer in the early period of 8th century CE. Dates of his birth and death are unknown. As an imperial astronomer (the highest position in imperial astronomical organisation), he compiled *Jiuzhi Calendar* and *Kai Yuan Zhan Jing*, comprising in total of 120 volumes.

From the epitaph of Gautama tomb explored by Xi'an Historical Relic Administrative Office in May 1977, we know about Gautama Siddhartha's progenitor and later generations with names in the following order Gautama Yi, Gautama Luo, Gautama Siddhartha, Gautama Zhuan (the fourth son of Gautama Siddhartha). Gautama Zhuan had six sons, with the first names in order of seniority being as Sheng, Bian, Yu, Huang, Yan and Mao. When referring to Gautama's progenitor, it said on the epitaph that he moved from central Indian region to China and then settled in Chang'an (today's Xi'an, Shaan'xi). The epitaph also mentions that Gautama Zhuan's great-grandfather, Gautama Yi, was an eminent monk but entered the imperial court. But from Gautama Siddhartha's father, namely Gautama Luo on, all the four successive generations held posts of imperial astronomer, astronomical supervisor, judge etc in astronomical organisation of Tang totally for more than 100 years. At that time, people called Gautama Siddhartha as "Gautama Supervisor" and called the Indian calendar of Gautama's family as "Gautama Calendar". When noting *Sutra on Taking*



Kaiyuan Zhanjing

Auspices by Celestial Constellations and Bodies, Yang Jingfeng mentioned that currently there were three Indian calendars respectively – from Mahakasyapa family, Gautama family and Kumara – and stored in Court Historian Library but the calendar from

Gautama family was frequently used and considered most appropriate.

In the Gautama family, Gautama Siddhartha had made outstanding contributions to astronomy. According to the records in Volume 1 of *Kai Yuan Zhan Jing*, in Jing Yun second year (711), Emperor Ruizong of Tang, Gautama Siddhartha was ordered to hold the repair work for the armillary sphere which was built by Emperor Ruizong of Northern Wei Dynasty, which he completed in Xiantian second year (713 CE) of Emperor Xuanzong. *Old Book of Tang-Astronomical Log* recorded that Gautama Siddhartha was ordered to translate the Indian calendar *Jiuzhi Calendar* in Kaiyuan second year (718) of Emperor Xuanzong (refer to Article *Kai Yuan Zhan Jing*). According to textual research, Gautama Siddhartha was ordered to compile *Kai Yuan Zhan Jing* after February, Kaiyuan second year (714), and he completed the compilation before Kaiyuan 14th Year (726). *Kai Yuan Zhan Jing* compiled by Gautama Siddhartha collected many astronomical data during ancient and mediaeval times in China. Additionally, the translation and *Jiuzhi Calendar* collected and recorded in *Kai Yuan Zhan Jing* are the Chinese Indian Calendar preserved till now.

(Niu Weixing)

KUMARA

Jumoluo (Kumāra) was an astronomer who worked in an astronomy institution in the Tang Dynasty. His Sanskrit name was Kumāra which means boy or prince and was one of the commonest names in India. Both the books of Tang history mentioned Jumoluo once as an appendix for recording the eclipse calculation method of Dayan calendar. The main content was to introduce the eclipse calculation method by judging the sun preached by him, which indicated that he was good at eclipse calculation method and his method could be used with *Dashu*. The constellation's name *Yuche* in *Indian Astronomy Method* was preached by him and it corresponded to *Number Jiaglou* in Chinese and *Constellation Yuche* was Aries. *Yuche* sounded similar to "iku" in Akkadian, and E. KUE in Sumerian of Aries. It probably provided proof that *Chinese Twelve Numbers* was the evolution of Babylon's *Twelve Constellation*. Further, the *Jumoluo Occult Sciences at West Gate* was mentioned in the contents of *Indian Astronomy in General History* was probably written by Jumoluo.

(Zhou Liqun)

WORKS

KAI YUAN ZHAN JING

Kai Yuan Zhan Jing is a Chinese ancient astronomy and astrology work. With the full name as *Da Tang*

Kai Yuan Zhan Jing was compiled by Gautama Siddhartha between 718-726 CE. *Kai Yuan Zhan Jing* was once lost after the Tang Dynasty but was rediscovered at the end of the Ming Dynasty and then handed down up to now.



A picture of the book Kaiyuan Zhanjing

Kai Yuan Zhan Jing totally includes 120 volumes wherein the cosmic theories of various scholars are collected and recorded in volumes 1 and 2. Various phenomena related to the sky and earth and the corresponding divinations were collected and recorded in volumes 3 & 4. Phenomena related to the sun and divinations thereof are collected and recorded in volumes 5-10. The astronomical phenomena related to the moon and the divinations thereof were collected and recorded in volumes 11-17. The treatises pertaining to the astronomical phenomena, such as condition of the five planets, apparent motion, planet-occluding/ approaching-fixed star, mutual occulting/ approaching of planets and divinations thereof were collected and recorded in volumes 18-59. The astronomical phenomena pertaining to the fixed stars including 28 constellations and three asterisms and the divinations thereof were collected and recorded in volumes 60-70. The descriptions pertaining to the occasional astronomical phenomena such as shooting star, guest star, comet etc and the corresponding divinations were collected and recorded in volumes 71-90. The descriptions pertaining to various climatic phenomena and the corresponding divinations were collected and recorded in volumes 91-102. *Lin De Li Jing* written by Li Chunfeng of Tang Dynasty has been copied in volume 103. Jiuzhi Calendar was recorded in volume 104. Shang Yuan Ji Nian and other basic constants of 29 calendars from 6th Pre-Qin period to Shenlong Calendar of Tang Dynasty were collected and recorded in volume 105. The ancient fixed star map provided with an introduction for the position difference between currently measured positions and the old star map was collected and recorded in volumes 106-110. The descriptions pertaining to various vegetation, birds, beasts, humans, ghosts, implements, etc

and the corresponding divinations were collected and recorded in volumes 111-120.

On the whole, *Kai Yuan Zhan Jing* is a classic Chinese ancient astrological pandect. Such Chinese traditional astrological pandect was organised for compilation by an Indian astronomer who came and took a post in Tang. So this work fully reflected the depth and width of Chinese and Indian astronomy exchange – undoubtedly Gautama Siddhartha well mastered these Chinese traditional astronomical and astrological contents. Jiuzhi Calendar collected and recorded in volume 104 was an only exception for the Chinese traditional astronomical astrology. Jiuzhi Calendar is an Indian calendar which was translated by Gautama Siddhartha in Kaiyuan sixth year (718 CE) according to the imperial order and it has also not been recorded in other Chinese ancient historical materials. So *Kai Yuan Zhan Jing* is the only resource for it. Jiuzhi Calendar is the first to introduce the writing symbol for zero (refer to the entry on “zero”) and the arithmetic for sine function and sine function table in trigonometry. It also distinguished perigee and winter solstice as well as apogee and summer solstice via ecliptic system of coordinates and geometrical method and introduced the method for calculating the visible diameter change of the moon (refer to the entry on “Jiuzhi Calendar”) etc. All the above-mentioned were the newly introduced materials for Chinese mathematics and astronomy in those times. Moreover, Jiuzhi Calendar is an important exhibit historically for the scientific communication between India and China and has been well preserved till now by virtue of *Kai Yuan Zhan Jing*.

(Niu Weixing)

JIUZHI CALENDAR

Jiuzhi Calendar is the only Chinese translation for Indian calendar preserved till now which was translated by Indian astronomer Gautama Siddhartha in Emperor Xuanzong the sixth Year of Emperor Kaiyuan (718 CE) in the Tang Dynasty according to the imperial order (refer to entry on “Gautama Siddhartha”) and was collected and recorded in Volume 104 of *Kai Yuan Zhan Jing* compiled by himself (refer to entry on *Kai Yuan Zhan Jing*).

Currently, there is no conclusive proof on the existence of a Sanskrit original manuscript for Jiuzhi Calendar. However, according to the researches of scholars, the contents thereof are closely related to the Indian astronomical work *Pancasidhantika* (about 550 CE which to a large extent relates to *Khandakhadyka*, 665 CE).

The Jiuzhi Calendar was the carrier for the spread of many mathematical astronomical contents into China. For example, the Indian mathematical concept for zero (refer to the entry on “zero”) entered China



Jiu yao in Guangsheng xiasi frescoes/mural paintings (Yuan Dynasty). It is now preserved in Horatio Nelson's museum.

for the first time via this Indian calendar. In terms of astronomical calculation, Jiuzhi Calendar, at least, introduces six western astronomical elements to China: 1. 360° circumference division 2. Counting method for 60 binary 3. Ecliptic coordinates system 4. Definition of distinctions between perigee and winter as well as between apogee and summer solstice 5. Method for calculating the visible diameter change of the Moon 6. Sine function calculation method and sine function table.

The translated contents of Jiuzhi Calendar include the motions of the Sun and the Moon and the eclipse portion but are not related to planetary motion, so it is difficult to speculate whether the Sanskrit original manuscript includes planetary theory or not. However, as far as the eclipse part is concerned as the Chinese ancient astronomy does not include any geometrical method, it always lacked in terms of eclipse calculation. The appearance of Jiuzhi Calendar accordingly provides a totally new technical reference for Chinese ancient calendar compilation.

As far as the impact of Jiuzhi Calendar on Chinese calendar is concerned, there is a "Public Record" in Chinese astronomy history in *New Book of Tang* that informs that "Taien Calendar is an incomplete copy of Jiuzhi Calendar". Taien Calendar is one of the important calendars in the history of China, created by Buddhist astronomer Yi Xing (refer to the entry on "Yi Xing"). In consideration of the Buddhist identification, generally, the most subsequent Chinese ancient astronomers and modern researchers for astronomical history believe that Taien Calendar refers to or adapts some contents of Jiuzhi Calendar.

Jiuzhi Calendar not only greatly influences Chinese mathematical astronomy but also probably

produces some unfocussed impacts on date calendar and divination. A saying of "Seven Luminaries Are Directly Used for Prediction, this Divination Is Special" is included therein. Additionally, "Seven Luminaries Are Directly Used for Prediction" herein refers to a method for selecting auspicious days and fortune telling on the basis of seven luminaries – namely "Week" as stated by later generations (refer to entry on *Sutra on Taking Auspices by Celestial Constellations and Bodies*). Meanwhile, this record in *Jiuzhi Calendar* indicates to the first reference of the appearance of week calendar mode known till now.

(Li Hui)

SARDULAKARNAVADANA

Modengjia Scripture (*Śārdūlakarṇāvadāna*) is a Chinese translation of Buddhist metaphor scripture involving knowledge of Indian astronomy. It was translated by Zhiqiangong and Zhuluyan in the period of Three Kingdoms. There are two versions of this translation in volumes 2 and 3. It narrates a story that a Chandala girl picked up Ananda but she was finally converted by Buddha. The story includes rich content on constellation and divination. Besides Chinese, there are Tibetan, Sanskrit and more than 10 different versions.

The name of the original Sanskrit version is *Śārdūlakarṇāvadāna* while for Chinese, it is *Modengjia*. Tibetan version's is called *sTag rNa'i rTogs pa brJod pa* and its free translation is *Tiger Ear Metaphor Scripture* abbreviated as *Tiger Ear Scripture*. *Modengjia* in *Modengjia Scripture* is the transliteration of *Mātaṅga* in *Sanskrit*. It is the name of Chandala girl's mother in the story. The part of pre-life story in the metaphor scripture's Sanskrit version narrates that Brahman the Great Puṣpakārin questioned the King of Chandala Triṣaṅku in the ancient time. The latter gained appreciation of Brahman the Great by his erudition, reinterpretation of caste, retrospect of Vaishya's root and listing of horoscope prediction. The conversation between Brahman the Great and King of Chandala involved all kinds of discussion on horoscope and early Indian calendar etc including names and features of constellations; degrees of day and night, seasons of long and short, degrees of instant; units of length, units of gold's weight and units of grain's bulk. They also discussed fate of those who are born under each of the constellations; prediction about cities constructed under constellations; prediction about rain in the last month in summer under constellations; prediction about lunar eclipse under constellations; suitable and unsuitable things under constellations; degrees of syzygy and day and night, length of shadow, changing of seasons; prediction about earthquakes' result; prediction about releasing of

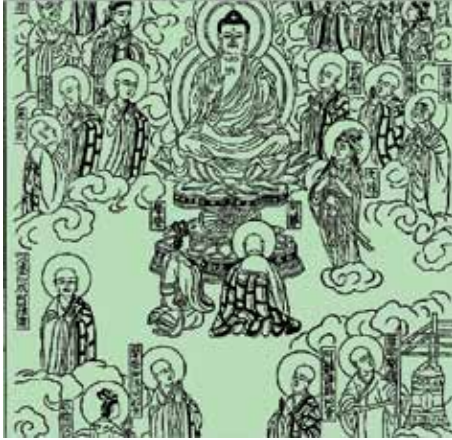


Illustration of 'Leng Yan Jing Shujie Meng Chao'

prisoners and features of good and evil occurred under constellations, among others.

Among so many Chinese versions of *Tiger Ear Metaphor Scripture*, the most complete and most closest to the original version is *Modengjia Scripture*. *Modengjia Scripture* consists of seven collections: *Women Collection of Conversion*, *Karma Collection of Going*, *Actual Collection of Truth Showing*, *Question Collection of All Human*, *Picture Collection of Constellation*, *Auspicious Collection of Calamity Perceiving* and *Discern Collection of Lightening*. The content of the last three collections are about horoscope and take up 50 per cent of the whole scripture. They depict all kinds of predictions that occur in light of the moon's position in different constellations by themes. When *Modengjia Scripture* depicts horoscope, its depiction method is that of gathering a certain number of prediction themes into one collection with the translator adding the name of the collection. But the Sanskrit version of *Tiger Ear Metaphor Scripture*'s depiction method is according to chapters, its division method is same as the Indian classical divination book, *Guangji (Bṛhatsamhitā)* which is divided into chapters (*Adhyāya*). In *Book of Sui History* and *Confucian Classics*, there is the earliest recording about the names of seven Indian astronomy books that came to China and *Modengjia Scripture*, *Picture Collection of Constellation* were recorded as a separate document of *Picture Collection of Constellation* from *Modengjia Scripture*.

Historically, materials on horoscopy is included in Chinese translations of Buddhist scriptures. These are referred in *Constellation Divination Method of Esoteric Buddhism*, which primarily have been discussed in *Constellation Scripture of Auspicious and Inauspicious*, *Day and Time*, *Kind and Wick Talked by Manjusri Bodhisattva and other Immortals*, *Modengjia Scripture*, and *Twenty-Eight Constellations Scripture of Prince Shetoujian*. *Twenty-Eight Constellations Scripture of Prince Shetoujian* is

another translated version of *Modengjia Scripture*. This includes rich material on horoscopy and the translation date of *Twenty-eight Constellations Scripture of Prince Shetoujian* can be identified to the Western Jin Dynasty by Zhufahu. Therefore, the Chinese versions series of *Tiger Ear Scripture* can be counted as early Chinese translation copies of Buddhist horoscopy material. In the area of Dunhuang and Turpan, fragmentary transcript of *Modengjia Scripture* (S.3374 etc), fragmentary transcripts of Sanskrit version (Or.15010/6 and Or.15010/20 etc) and also the relevant *Twenty-Eight (seven) Constellation Horoscopy Book* were unearthed. The documents can prove that there are basis for mixed explanation of divinations of lunar eclipse, interfluves and earthquake in *Tiger Ear Scripture*'s Sanskrit version. Meanwhile, it also illustrates that *Tiger Ear Scripture* influenced people's lives in the Western Regions.

After *Tiger Ear Scripture* came into China, the emotional entanglements between Ananda and Modeng girl (Chandala girl) sparked a lot of interest among the people. Generally speaking, the *Surangama Sutra* written by Buddhists in the Tang Dynasty set their story as the rallying cause. In the pictures for *Surangama Sutra*, Modeng girl and Ananda could be frequently seen. There were many works in the the Yuan Dynasty and the Ming Dynasty that took this story as the prototype. In Republican Period, Shang Xiaoyun's drama *Mengdengjia Girl* and Zhang Daqian's picture *Modeng Girl* copied from the grotto provided the Modeng girl as a plump artistic image and the word "Modeng" (modern) became famous in Shanghai, spread over by people. But in India, this story was buried in the dust of history for a long time. Between 1933 to 1938, Rabindranath Tagore adapted the story into a drama *Chandalika (Chandala Girl)*, hence the Indian literary and art circles paid attention to this interesting story again, and the drama was played all over the world from time to time until today.

(Zhou Liqun)

SARDULAKARNAVADANA, PICTURES OF CONSTELLATIONS

Sardulakarnavadana, picture collection of constellation, is an ancient horoscopy book that came to China from India. The astronomy division in *Book of Sui History*, *Confucian Classics* recorded this book's name, set the section of *Picture Collection of Constellation Fifth* in volume of *Modengjia Scripture* as a separate document. *Picture Collection of Constellation* had never appeared as a separate document before that. Probably because of its special content, the ancient directory editors put it under astronomy content separately. This collection mainly depicts 28

constellations' number of stars, shape of stars, time of running, names of the stars' gods, sacrifice items, and the distribution of four-direction's constellations, etc this collection has an important value for advancing Indian horoscopy knowledge that spread in China (refer to *Modengjia Scripture*).

(Zhou Liqun)

PRINCE SHETOUIJIAN'S TWENTY-EIGHT CONSTELLATIONS SCRIPTURE

Twenty-eight Constellations Scripture of Prince Shetoujian is a Chinese translation of a Buddhist scripture that discusses ancient Indian astronomy. The translator is Zhufahu in Western Jin Dynasty. This scripture was handed on for thousands of years and is an interesting combination of a vivid story and knowledge of ancient horoscope. This scripture has several parallel versions such as Sanskrit, Chinese, Tibetan and Uighurs, from 4th-19th centuries CE. Its *Sanskrit* version is known as *Śārdūlakarṇāvadāna* and the one in Tibetan is *sTag rNa'i rTogs pa brJod pa*. This can be simply be translated as *Tiger Ear Metaphor Scripture* in accordance with its Sanskrit and Tibetan titles. *Shetoujian* in the title *Twenty-Eight Constellations Scripture of Prince Shetoujian* is the transliteration of *Chandala* prince's Sanskrit name *Śārdūlakarṇa* in his pre-life story, its meaning is "tiger ear".

There are two kinds of Sanskrit fragmentary transcript of *Twenty-eight Constellations Scripture of Prince Shetoujian* unearthed in Western Region: (i) Sanskrit fragmentary transcript StP: SI_1942 stored up in St Petersburg which was written in about 4th century in Brahmi script with its content mostly related to horoscopy (ii) Weber transcript MS. Sansk.e.23 (P) is stored in Oxford library,



*Twenty eight constellations mirrored/
reflected in the Tang Dynasty stone tablets*

it appears that it contains the previous part to the St Petersburg's transcript by script, paper and content. There are three fragmentary transcripts of its Chinese version unearthed in Dunhuang, ie S.6024, S.1648, Russian Дх0059, they can be joined together.

Twenty-Eight Constellations Scripture of Prince Shetoujian is the earliest extant document with

rich content on horoscopy and a complete story. Its horoscopy involves number of stars and width of each constellation, two equinoxes and two solstices, names of Muhurta (units of time), weights and measures, divination for birth time in certain constellation days, divination for building a city in which certain constellation days, divination for raining in certain constellation days and constellations interfluves, etc. Different from that the Indian astronomy terminologies in *Modengjia Scripture* were translated with corresponding Chinese native vocabularies, the terminologies in *Twenty-Eight Constellations Scripture of Prince Shetoujian* were translated by the more direct free translation, the names of 28 constellations were translated as *Name, Araise, Deer's Head* etc but not the common vocabularies in Chinese such as *Mao Xiu, Bi Xiu, Zi Xiu* etc this was a trait when the scripture was translated.

Among the transcripts of Chinese, Sanskrit, Tibetan, the most important copies are the *Sanskrit Fragmentary Transcript in Western Region*. A copy of the similar transcript appeared in Nepal in the 17th century. The latter is not only of a later period but also includes many later additions. But the *Sanskrit Fragmentary Transcript in Western Region* transcribed in about the 4th century is slightly later than the Chinese translation *Twenty-Eight Constellations Scripture of Prince Shetoujian* and earlier than that of the Tibetan translation in the 9th century. Therefore, the *Sanskrit Fragmentary Transcript in Western Region* possesses important value for understanding Chinese, Sanskrit and Tibetan version of this scripture. As far as comparison between the Sanskrit and Chinese versions is concerned, it may be noted that the early Sanskrit version of *Tiger Ear Metaphor Scripture* came to China by the Silk Route in the western part in China. It coincided with the main transmission route of early Buddhism.

(Zhou Liqun)

CONSTELLATION SCRIPTURE

The full name is *Constellation Scripture of Auspicious and Inauspicious, Day and Time, Kind and Wick Talked by Manjusri Bodhisattva and other Immortals* and it includes two scrolls. It was translated in 759 CE by the eminent Esoteric Buddhist monk Amoghavajra (705-774), one of the four great scripture translators in Tang Dynasty. According to its content, *Constellation Scripture* is believed to consist of Amoghavajra's oral account in light of his understanding about Indian horoscopy as well as records and annotation of his students Shi Yao and Yang Jingfeng. The second scroll is the version of Amoghavajra's translation with the help of Shi Yao, and the first scroll is the annotation version of Shi Yao's translation annotated by Yang Jingfeng.

27 Xiu's Duty Table in Constellation Scripture

Month	1	2	3	4	5	6	7	8	9	10	11	12	
Day													
White month	1	Shi	Kui	Wei	Bi	Can	Gui	Zhang	Jiao	Di	Xin	Dou	Xu
	2	Bi	Lou	Mao	Zi	Jing	Liu	Yi	Kang	Fang	Wei	Nv	Wei
	3	Kui	Wei	Bi	Shen	Gui	Xing	Zhen	Di	Xin	Ji	Xu	Shi
	4	Lou	Mao	Zi	Jing	Liu	Zhang	Jiao	Fang	Wei	Dou	Wei	Bi
	5	Wei	Bi	Shen	Gui	Xing	Yi	Kang	Xin	Ji	Nv	Shi	Kui
	6	Mao	Zi	Jing	Liu	Zhang	Zhen	Di	Wei	Dou	Xu	Bi	Lou
	7	Bi	Shen	Gui	Xing	Yi	Jiao	Fang	Ji	Nv	Wei	Kui	Wei
	8	Zi	Jing	Liu	Zhang	Zhen	Kang	Xin	Dou	Xu	Shi	Lou	Mao
	9	Shen	Gui	Xing	Yi	Jiao	Di	Wei	Nv	Wei	Bi	Wei	Bi
	10	Jing	Liu	Zhang	Zhen	Kang	Fang	Ji	Xu	Shi	Kui	Mao	Zi
	11	Gui	Xing	Yi	Jiao	Di	Xin	Dou	Wei	Bi	Lou	Bi	Shen
	12	Liu	Zhang	Zhen	Kang	Fang	Wei	Nv	Shi	Kui	Wei	Zi	Jing
Black Month	13	Xing	Yi	Jiao	Di	Xin	Ji	Xu	Bi	Lou	Mao	Shen	Gui
	14	Zhang	Zhen	kang	Fang	Wei	Dou	Wei	Kui	Wei	Bi	Jing	Liu
	15	Yi	Jiao	Di	Xin	Ji	Nv	Shi	Lou	Mao	Zi	Gui	Xing
	16	Zhen	Kang	Fang	Wei	Dou	Xu	Bi	Wei	Bi	Shen	Liu	Zhang
	17	Jiao	Di	Xin	Ji	Nv	We	Kui	Mao	Zi	Jing	Xing	Yi
	18	Kang	Fang	Wei	Dou	Xu	Shi	Lou	Bi	Shen	Gui	Zhang	Zhen
	19	Di	Xin	Ji	Nv	We	Bi	Wei	Zi	Jing	Liu	Yi	Jiao
	20	Fang	Wei	Dou	Xu	Shi	Kui	Mao	Shen	Gui	Xing	Zhen	kang
	21	Xin	Ji	Nv	We	Bi	Lou	Bi	Jing	Liu	Zhang	Jiao	Di
	22	Wei	Dou	Xu	Shi	Kui	Wei	Zi	Gui	Xing	Yi	Kang	Fang
	23	Ji	Nv	We	Bi	Lou	Mao	Shen	Liu	Zhang	Zhen	Di	Xin
	24	Dou	Xu	Shi	Kui	Wei	Bi	Jing	Xing	Yi	Jiao	Fang	Wei
	25	Nv	Wei	Bi	Lou	Mao	Zi	Gui	Zhang	Zhen	kang	Xin	Ji
	26	Xu	Shi	Kui	Wei	Bi	Shen	Liu	Yi	Jiao	Di	Wei	Dou
	27	Wei	Bi	Lou	Mao	Zi	Jing	Xing	Zhen	Kang	Fang	Ji	Nv
	28	Shi	Kui	Wei	Bi	Shen	Gui	Zhang	Jiao	Di	Xin	Dou	Xu
	29	Bi	Lou	Mao	Zi	Jing	Liu	Yi	Kang	Fang	Wei	Nv	Wei
	30	Kui	Wei	Bi	Shen	Gui	Xing	Zhen	Di	Xin	Ji	Xu	Shi

Constellation Scripture's main content can be summed up in two parts: Xiu Duty's Divination and Yao Duty's Divination. Constellations (Xiu Yao) features good and evil so there is the distinction between lucky and evil when different constellations on duty. The fortune-telling method that the *Constellation Scripture* provides is to predict one's life according to the relationship between one's birthday and Xiu Duty and Yao Duty. The method for picking an auspicious day that the *Constellation Scripture* provides is to predict one day's

luck, evil, woe and blessing, according to the good and evil of Xiu and Yao which is on duty that day. These contents belonged to an Indian native horoscopy before the influence of Greece.

Xiu's Duty and Yao's Duty's timing system is the key to these two divinations.

Xiu's Duty: Twenty-seven Xius are on duty by turns that go round and begin again. But there are some special cases. The time cycle of 27 Xius in the ideal Indian year cycle – 360 lunar days included in

Twenty-eight Xius's Duty Table as Annotation in Constellation Scripture

Month	1	2	3	4	5	6	7	8	9	10	11	12
Day												
1	Xu	Shi	Kui	Wei	Bi	Shen	Gui	Xing	Yi	Jiao	Di	Xin
2	Wei	Bi	Lou	Mao	Zi	Jing	Liu	Zhang	Zhen	Kang	Fang	Wei
3	Shi	Kui	Wei	Bi	Shen	Gui	Xing	Yi	Jiao	Di	Xin	Ji
4	Bi	Lou	Mao	Zi	Jing	Liu	Zhang	Zhen	Kang	Fang	Wei	Dou
5	Kui	Wei	Bi	Shen	Gui	Xing	Yi	Jiao	Di	Xin	Ji	Niu
6	Lou	Mao	Zi	Jing	Liu	Zhang	Zhen	Kang	Fang	Wei	Dou	Nv
7	Wei	Bi	Shen	Gui	Xing	Yi	Jiao	Di	Xin	Ji	Niu	Xu
8	Mao	Zi	Jing	Liu	Zhang	Zhen	Kang	Fang	Wei	Dou	Nv	We
9	Bi	Shen	Gui	Xing	Yi	Jiao	Di	Xin	Ji	Niu	Xu	Shi
10	Zi	Jing	Liu	Zhang	Zhen	Kang	Fang	Wei	Dou	Nv	We	Bi
11	Shen	Gui	Xing	Yi	Jiao	Di	Xin	Ji	Niu	Xu	Shi	Kui
12	Jing	Liu	Zhang	Zhen	Kang	Fang	Wei	Dou	Nv	Wei	Bi	Lou
13	Gui	Xing	Yi	Jiao	Di	Xin	Ji	Niu	Xu	Shi	Kui	Wei
14	Liu	Zhang	Zhen	Kang	Fang	Wei	Dou	Nv	We	Bi	Lou	Mou
15	Xing	Yi	Jiao	Di	Xin	Ji	Niu	Xu	Shi	Kui	Wei	Bi
16	Zhang	Zhen	Kang	Fang	Wei	Dou	Nv	Wei	Bi	Lou	Mao	Zi
17	Yi	Jiao	Di	Xin	Ji	Niu	Xu	Shi	Kui	Wei	Bi	Shen
18	Zhen	Kang	Fang	Wei	Dou	Nv	Wei	Bi	Lou	Mao	Zi	Jing
19	Jiao	Di	Xin	Ji	Niu	Xu	Shi	Kui	Wei	Bi	Shen	Gui
20	Kang	Fang	Wei	Dou	Nv	Wei	Bi	Lou	Mao	Zi	Jing	Liu
21	Di	Xin	Ji	Niu	Xu	Shi	Kui	Wei	Bi	Shen	Gui	Xing
22	Fang	Wei	Dou	Nv	Wei	Bi	Lou	Mao	Zi	Jing	Liu	Zhang
23	Xin	Ji	Niu	Xu	Shi	Kui	Wei	Bi	Shen	Gui	Xing	Yi
24	Wei	Dou	Nv	Wei	Bi	Lou	Mao	Zi	Jing	Liu	Zhang	Zhen
25	Ji	Niu	Xu	Shi	Kui	Wei	Bi	Shen	Gui	Xing	Yi	Jiao
26	Dou	Nv	Wei	Bi	Lou	Mao	Zi	Jing	Liu	Zhang	Zhen	Kang
27	Niu	Xu	Shi	Kui	Wei	Bi	Shen	Gui	Xing	Yi	Jiao	Di
28	Nv	Wei	Bi	Lou	Mao	Zi	Jing	Liu	Zhang	Zhen	Kang	Fang
29	Xu	Shi	Kui	Wei	Bi	Shen	Gui	Xing	Yi	Jiao	Di	Xin
30	Wei	Bi	Lou	Mao	Zi	Jing	Liu	Zhang	Zhen	Kang	Fang	Wei

one year. After 13 cycles of 27 Xius, 351 days are taken and nine days are left so this ephemeris sets: January 30 and February 1, February 30 and March 1, March 30 and April 1, April 30 and May 1, May 30 and June 1, August 30 and September 1, September 30 and October 1, November 30 and December 1, December 30 and January 1, these nine consecutive two days (last day of this month and first day of the next month) share one Xiu. Yao Duty: Sun, Moon, Mars, Mercury, Jupiter, Venus, Saturn are on

duty turns, that go round and begin again. Yao's Duty appeared in *Navagrahe* before *Constellation Scripture* was translated (ref. clause *Navagrahe*), but the fortune-telling method and method for picking an auspicious day according to Yao's Duty appeared completely in *Constellation Scripture* first.

Due to that, the Chinese adopt the 28 Xius' system but *Constellation Scripture* adopts the Indian 27 Xius system. So Yang Jingfeng added one new table when he annotated it according to Chinese 28 Xius.



Picture of the *Chi sheng guang fo* and the five planetary deities, painted by the Tang Dynasty artist Zhang Huai Xing in the 4th year of the Qian ning period (897). The text in tough silk fabric is preserved in London museum. The painting has *zhisheng guangfo* as the central figure with the five constellations surrounding it. These constellations have been painted as human forms/figures. They are the eastern (year) star represented as the lotus in their hands; the planet Mars represented as weapons from all four directions; the planet Venus represented as the music flowing in from the direction of the Tibet Autonomous Region; the northern morning star represented as the paper and painting brush held in the hand; and the planet Saturn represented by the monk's staff in his hand.

Twenty-Eight Xius's Duty Table as Annotation in *Constellation Scripture*

Fortune-telling method and method for picking an auspicious day of *Constellation Scripture* diffused into Chinese native religion Taoism. *Taoist Sutra* recorded a math and magic book named *Golden Lock*



'*Da Sui* requesting for the *Dharani Sutra*' (Song engravings). Also depicting the zodiac chart of 28 constellations and stars.

and *Flowing Pearl Magic Arts* and a table same as 27 *Xius' Duty Table* in its scroll XXI *Twenty-eight Xius Delivery Magic from Evil by Looking Constellations' Status*. Obviously, Taoism adopted 27 Xius' Duty system in *Constellation Scripture* completely and built its own math and magic system on the former's foundation. And calendar system like Xiu's Duty often appeared in the latter calendars.

Seven Yaos' Duty diffused into Chinese folk culture widely. There are a large number of contents about Yao's Duty's astrology in the books in Dunhuang. In the calendar books in Ming Dynasty and Qing Dynasty, the Honey day's (day of Sun) calendar annotation can be seen; its origin might be the method for picking an auspicious day in *Constellation Scripture*.

In the Heian period in Japan, Monk Kukai brought *Constellation Scripture* into Japan. *Xiuyaoism* and *Xiuyao Horoscope* were developed on this foundation in Japan.

(Li Hui)

BRAHMAN SIDDHANTA

Brahman Siddhanta (*Brahmasphuṭasiddhānta*) is a classical Indian astronomy book. Its Sanskrit name is *Brahmasphuṭasiddhānta* which can be freely translated as *Brahman Clear Siddhanta*. This book was written by *Brahmagupta* (597–668 CE) in 628 and had a great influence on subsequent Indian astronomy and even on Islam and western astronomy.

Brahmagupta spent most of his life in Bhillamala (ie Bhinmal in India), Rajasthan, therefore he was called "the teacher of Bhillamala" (Bhillamalācārya). There are many unique traits of the book he wrote include understanding about "zero's" mathematical role, algorithms of positive and negative numbers, method for calculating square root, solutions for linear and quadratic equation, rules of addition series, Brahmagupta theorem etc. This book was composed of poetic verses but not math symbols.

Traditionally, the ancient Indian astronomers were divided into five sects, *Brahman Siddhanta* belonged to the classical books of *Brahman Sect* (*Brahmapakṣa*). *Brahman Sect* was the oldest one among the five sects in the "Greek Period" of ancient Indian astronomy, it originated from Western India ruled by Gupta Dynasty in about 5th century, and then spread to northern India. According to D. Pingree's opinion, the origin of *Brahman Sect's* astronomical knowledge was a non-Ptolemaic traditional astronomy school under the influence of Aristotle's philosophy in ancient Greece. The Indian astronomy books spread into China in the period of the Six Dynasties, Sui Dynasty and Tang Dynasty may relate to this school. *Book of Sui History*, *Confucian Classics*, seven astronomy documents,

ie 21 volumes of *Brahman Astronomy Scripture* (Original name: *Talks of Brahman Immortal She*), 30 volumes of *Astronomical Talks of Brahman Immortal Jiejia*, one volume of *Brahman Astronomy*, one volume of *Brahman Astronomy, Picture Collection of Constellation*, three volumes of *Brahman Arithmetic*, one volume of *Brahman Calendar*, three volumes of *Brahman Arithmetic Scripture*. There is, however, only *Modengia Scripture, Picture of Constellation* that exists in the world now, (ie *Picture Collection of Constellation the Five of Modengia Scripture* in Buddhist Library). Some scholars think that all the other six documents have Brahmin in title which probably indicates that these books belonged to the Brahmin School in India. The Indian Brahmin astronomical knowledge that appeared in the contents of *Book of Sui History* was just a flash in the pan. After two *Books of Tang History*, there were no references of astronomical books originating from India recorded in any historical books.

(Zhou Liqun)

MEDICAL SCIENCES

CIKITSĀVIDYĀ

Concerned with suffering and illness as well as healing and deliverance of humankind, Buddhism had a special place for *Cikitsāvidyā*, or *Bhaiṣajyaśāstra* (medicine), since its inception. The Pundit-monks were well acquainted with medicine because of their formal training in *Pañcavidyā*. They practiced various medical specialties including surgery and provided treatment to the residents of monasteries as well as to the lay people in need. They were the first transmitters of ancient Indian medicine to China.

The monks used *cikitsāvidyā* in three ways. First, the scientific medical terminology for ridding the body of an illness was used as a metaphor to explain the doctrine of deliverance from worldly existence. Second, psychosomatic diseases were treated by magico-religious remedies like prayers or invocations to Buddha, Nagarjuna or Jivaka or charms to be carried to drive away evil spirits. Lastly, medicine and surgery were practiced to relieve the human body of physical suffering. Thus, medicine developed as an integral part of Buddhist culture in China.

The *cikitsāvidyā* entered China through translation of Buddhist *sutras* from texts like *Samyuktāgama*. For example, a *sutra* translated in Chinese at the beginning of the fourth century CE invokes Buddha and explains that the great king of physicians is the one 'who is able to realise the following principles; first, to understand the illness well which means to be able to differentiate between the various illnesses;

second, to understand the origin of illness whether it be caused by wind, phlegm, saliva or various types of colds, whether the illness is acute or due to the season; third, to understand the antidotes eg there are salves, cough remedies or emetics, laxatives, nose drops or aromatic medication; fourth, to be skilled in treating illnesses without fear of a relapse.' Analysing methods for classification of disease and investigation of its causes, it states the basic *tridoṣa* principle of ancient Indian medicine *kapha* – tan 痰 (phlegm), *vāta* – feng 風 (wind) and *pitta* – danzhi 胆汁 (bile) and general methods of treatment.

Medical specialties that were prominent in ancient Indian medicine, *Kāyācikitsā*, *Kaumārabhṛtya*, *Śālākya* and *Viṣagārapraśamana* received great fillip with the transmission of the science of medicine. Indian ophthalmology eg was acknowledged for its sophistication. Wang Tao 王焘 (CE 670-755), in his famous medical compilation *Waitai miyao* 外台秘要 (Medical secrets of an official) included a work on ophthalmology that claimed an Indian origin, viz, *Tianzhu jing lunyan* 天竺經論眼 (Indian classic of discussion on eyes). Two more Chinese ophthalmic works with Indian connections namely *Longshu* (pusa) *yanlun* 龍樹菩薩眼論 [Discourse of (Bodhisattva) Nāgārjuna on Eyes] of 9th century CE and *Longmu zong lun* 龍木總論 [*Nāgārjuna's Comprehensive Treatise*] in late 11th century or early 12th century appeared soon after.

Primary elements and their role in the formation and working of the human body were transmitted through translation of Buddhist texts like *Viśuddhimagga* of the 5th century CE. These texts informed that: "In this body what is stiffness and harshness is the *Prthvī* or earth element. What is fluidity or cohesion is *Āpa* or water element, what is maturing or heat is *Teja* or fire element, and what is distension or movement is *Vāyu* or wind element."

Pharmaceutical ideas and medicines were introduced too. One Indian monk named *Bao si wei jing* 寶思惟靜 or *Ratnacīntā* translated *Bodhisattva Avalokiteśvara's Cintāmaṇidharāṇi* classic in the Tang Dynasty. Indian medicines like *Hu jiao* 胡椒 or pepper, *Niu huang* 牛黃 or dried gallstone of domestic cattle etc to treat eye diseases are mentioned in this text. Moreover, it includes treatment for diseases like juvenile glaucoma, pterygium using ointments made from the drugs *Long nao xiang* 龍腦香 and *She xiang* 麝香. A Buddhist *sutra Suraṅgamasūtra* explains how the Buddhists identified a drug by its physical properties such as taste, its physiological effect (like poisonous or non-poisonous) or its so-called intrinsic nature ie hot/ cold. *Suraṅgamasūtra* was translated by *Pāramita* around 705 CE and is part of the Chinese Buddhist canon. Earlier, *Suraṅgamasādhisūtra* was translated by *Kumārajiva* around CE 350.

Buddhism can thus be credited for introducing ancient Indian medicine with its concepts, techniques and drugs into Chinese culture thus contributing to the overall evolution of medicine in medieval China.

(Vijaya J. Deshpande & Kamal Sheel)

INDIAN MEDICAL SCIENCE AND ITS TRANSMISSION TO CHINA

Science and technology display a phenomenon of universality in their development. They tend to quickly expand and facilitate connections in the world. Diffusion of ideas and techniques from one culture to another through intentional or unintentional transmission had been observed since ancient times. It spreads over a long period of time, even a few centuries. One such significant transmission occurred between India and China during the early medieval period when Sino-Indian Buddhist contacts were followed by scientific/ medical contacts.

Ancient Indian Medicine – Roots and Development

The Indian medicine followed a developmental pattern that was no different from other ancient cultures. It started off with demonology and magical medicine. This is observed in *Atharvaveda*, which is considered to be the first recognised scientific text composed during the 7th-8th centuries BCE. Cures suggested were both magic spells and plant remedies. Yet *Atharvaveda* and other Vedic literature also reveal roots of various medical disciplines like



Fragments containing records of Indian medicine unearthed on the Silk Route

anatomy, embryology and ophthalmology. The first rational approach to medicine is seen in the composition of *Carakasamhitā* and *Suśrutasamhitā* when the indigenous medical philosophy that provided a theoretical foundation for etiology and treatment of diseases viz, the *Tridoṣa* theory evolved.¹ Along with the *Pañcamahābhūta*² theory, it reflected contemporary ideas of cosmology, elemental theory and its relation to the human



Cover of Liao Yu Chun's book, Ayurveda: India's traditional medicine

body and health. Among the post-Sushruta works, *Aṣṭāṅgahṛdayasamhitā*, by Vāgbhata, is of foremost importance, for its scope and popularity. Several prominent medical works and their commentaries came about the following centuries eg *Mādhavanidāna* (6/ 7th century CE), *Kalyāṅakāraka* (9th century CE), *Śārangdharasamhitā* (13th century CE), *Bhāvaprakāśa* (16th century CE) etc.

By the time Buddhism established itself in India and began its outward transmission to Central and East Asia particularly to China, Korea and Japan, the Indian medical system, its prominent theories and disciplines were already defined. It has remained a controversial point whether the Buddhists borrowed medical concepts from Indian medicine and gave them the philosophical overtures or vice versa. Some scholars are of the opinion that significant growth of Indian medicine took place in early Buddhist monastic establishments followed by its later Hinduisation.³ Buddhist canonical literature is full of cursory references to medicine and surgery, but they do not reflect deeper medical insights. It ought to have been the case if the Buddhists were to be credited with significant development in medicine. Therefore, for all we know, it was the Buddhists who borrowed the concepts of Ayurveda that reached China with Buddhism in the 2nd/ 3rd centuries CE.

Buddhism and Medicine

Buddhists were deeply concerned with human suffering and illness. *Nirvāna* being considered as the state of the deliverance from all sufferings, the one who leads men to it ie Buddha was equated to a physician. Therefore, the name *Bhaiṣajyaguru* or 藥師 Yao shi, 'The medicine-teacher' or *Bhaiṣajyarāja* 藥王 Yao wang, 'The king of medicine' was given to him. A healthy body was considered as a prerequisite for the peaceful pursuit of knowledge and enlightenment. To assist the layman and monks alike in its achievement was the prime duty of Buddha and Bodhisattvas. After recognising "suffering" as a

“noble truth” ie inevitable part of life, the subsequent truths were recognised as “cause of the suffering, the path to overcome it, and its final stopping”. These four truths correspond to diagnosis, etiology, therapeutics and recovery in medical terminology.⁴

Buddhists’ commitment to medicine paved the way for entry of ancient Indian medicine or Ayurveda into China and its eventual absorption in Chinese body scientific.

Travels of the Buddhist Monks

Buddhism reached China in the 2nd century CE via Silk Route. Soon there was a regular flow of Buddhist monks between India and China. Chinese monks visited India for pilgrimage and also to collect canonical works. Buddhism thrived in China during the Tang Dynasty and the number of Buddhist monasteries and temples increased rapidly. The early Tang emperor Taizong (627-650 CE) developed contacts with several Indian kingdoms including Magadha that was ruled by the powerful king, Harṣavardhana. Nalanda University, therein, was a famous seat of learning at that time and Chinese Buddhist monks visited it in large numbers. Since interests in Indian medicine and other sciences were growing, these monk-travellers wrote about the distinctive nature of Indian medicine in their travelogues.⁵ By and large, under the directive of Tang emperors, Chinese monks and visitors searched for famous Indian doctors and drugs. Practice of medicine in Chinese monasteries also grew rapidly and it is reflected in literature, cave inscriptions and carvings of the time.

Xuanzang, 玄奘 during CE 629-645 and Yijing, 義淨 between CE 671-695 visited India. During their stay, they made Indians aware of the Chinese techniques of accupunture and pulse examination. On their return journey, they carried with them Buddhist works with their innumerable medical references. Also, valuable information on medicinal plants, methods of treatment, organisation of free hospitals and dispensaries.

Indian monks visited China often to participate in the translation of Indian-Buddhist texts into Chinese. Because of Buddhists’ interest in medicine, their scriptures often referred to it. Among the medicine-related essays some mentioned medicine in general⁶ and others to some specific discipline of medicine like pediatrics, ophthalmology, women’s diseases etc.⁷ Standard Ayurvedic treatments of internal medicine and surgery are also mentioned. Furthermore, they often cite “Tridoṣa” theory that forms the basis of diagnosis and treatment in Ayurveda.

With Buddhism, concepts of hot and cold food came into Chinese medicine. Also, healing of mental suffering was advocated and thus arose the art of

meditation, *Dhyāna* from which evolved the Zen sect of Buddhism in Japan. A Buddhist monk Ta Mo or Bodhidharma, in CE 527 taught martial arts to the Chinese Buddhist monks at Shao Lin monastery and his method finally evolved into what is known as Shao Lin School of martial arts.

Chinese Absorption of Indian Medicine

Medical knowledge which permeated in this early period through the translated Buddhist texts was effective in introducing new ideas of composition of human body and evolution of diseases into China. Chinese medical theories were so far based on the theories of Yin and Yang symbolism – the male and female. This classified all the objects in the universe into these two categories depending on their nature, based on the five elements – wood, fire, earth, metal and water, the vital energy *qi* and the blood. Writings of Tao Hongjing (5th century CE) depicted influence of Buddhist four element theory for the first time.

Gradually, Ayurvedic concepts, methods and medicines took root in China. It was manifest in diverse ways like Buddhist Canonical works, medical treatment provided by monks, Legends of Buddha and Bodhisattva as Bhaiṣajyaguru, medical manuscripts like *Qiposhu* or *Jivakapustaka* found in Dunhuang caves and pictures of medical treatment and engravings of medicinal formulae as in ‘Cave of prescriptions’ in Longmen (Dragon gate) caves at Loyang in north China. Finally, Chinese historical, popular as well as medical literature, also depicted Ayurvedic influence.

Before long, standard medical works began referring to Indian medicine and surgery as seen in Sun Simiao’s 孫思邈 writings.⁸ He was a famous medical personality who lived in 7th century CE. He had studied Buddhism and Taoism too. His work also lists several medicinal formulae attributed to Jivaka,⁹ a great medical personality of ancient India.

Transliterated Sanskrit terms pointing at Ayurvedic connections are numerous in Sun Simiao’s works eg “Agatuo” 阿迦陀 for “Agada” meaning disease-free, “Ka mo lo” 迦摩羅 for “Kāmalā” or jaundice and translated term “Zuo dao yao” 座導藥 for “Bastinetra” both meaning sitting-directing medicine ie a suppository. Although suppositories were used in China earlier as seen in “Sengshenfang” (profound medicinal formulae of the Buddhists), a 5th century work but they were not under this name.¹⁰ Sun Simiao also introduced concepts of healing of mental sufferings by means of “Chan” 禪 for *Dhyāna*, and a method of Indian massage “An mo fa” 按摩法 and called it a Brahmin’s method.

Sun Simiao was interested in Taoism as well as Buddhism so he was called “a new Vimalakirti”. Demieville¹¹ comments on Sun’s Buddhist connections as follows:

“Sun Simiao, was an eclectic author, conversant with the philosophies of the diverse Chinese schools – chiefly with Taoism but he was interested in Buddhism as well; a contemporary even nicknamed him “a new Vimalakirti”, (Jiu Tang Shu 舊唐書, 卷: 4a-b). To be a good physician, he says in the introduction (Taoist Canon 道藏1: 1b-2b), “It will not suffice to be versed in Confucian and Taoist literature: no one who has not read Buddhist books will experience love, compassion and the joy of renunciation. One will not know when approaching patients vow to convey succour to all animate beings in all their sufferings, without distinction of rank, fortune, age, beauty, friendship or intimacy, nationality (Chinese or Barbarian) or intelligence. One will not succeed in considering all patients, with even mindedness, as one’s most dear friends.” This quote reflects Buddhist medical ethics beautifully.



Cover of Chen Ming's book, *Medieval Medicine and foreign culture*

Ophthalmology

When Buddhists wrote their philosophical literature they compared “removing ignorance by means of wisdom” to “taking away cataract, using a golden needle”. Even a symbolic operation of cataract with a probe was part of initiation ritual for monks, is described in a work which was translated into Chinese sometime in 4/ 5th centuries CE.

“Tathagata” surpasses mundane physicians in ophthalmology because he understood how to cut off the cataract (timira) of ignorance with the iron of wisdom.¹²

“Also, the Buddha, the king of physicians or *Vaidya-Rāja* clears away the membrane or *Paṭala*, of ignorance with a golden needle.”¹³

These and the other similar ideas expressed in Buddhist canonical literature, which became abundant in China by 4/ 5th centuries CE, turned out to be an eye-opener to the Chinese, both figuratively and literally. Influence of Indian medicine is most

apparent in the case of ophthalmology. The very first mention of ophthalmic surgery in Chinese medical works is found in Sun Simiao’s work. He refers to cutting a white growth in the eye in the case of disease “pterygium” in his work “Prescriptions Worth a Thousand Pieces of Gold”.¹⁴

There are several references in Chinese historical documents which refer to Indians performing successful eye surgeries. Even popular literature was no exception. Famous Chinese poet Bo Juyi (772-846 CE) in one of his poems, refers to a classic of Nagarjuna – the Doctor and a medicine called “Drug of Bright Eyesight”¹⁵. Yet another poet Liu Yuxi (772-842 CE) wrote in his poem, entitled “The Brahmin Priest Physician Who Bestowed Eyes”, how an Indian monk, who also happened to be a physician, removed cataract opacity from his eyes and enabled him to see clearly once again. These poems suggest that Nagarjuna was considered as an authority on eye diseases at that time. His book was well-known and specially the method of golden needle for the removal of cataract was famous as an effective surgical treatment introduced by the Indians.

Since ophthalmology and surgery were not developed in China at that time, these ideas aroused the curiosity of Chinese Buddhists who were the elites of that society interested in various scholarly pursuits including medicine.

Surgery in Chinese Medicine

Ancient Indian medicine freely prescribed both medical and surgical treatments. The situation was different in the case of ancient Chinese medicine where surgery, together with anatomy, was still the most primitive branch of medicine. The reason is two-fold. One being the Confucian doctrine which regarded human body as a sacred gift from one’s parents, not to be mutilated in any way, came in the way of any development in the field of anatomical knowledge and surgery. The second was the prevalent medical philosophy which was based on the idea that imbalance of Yin and Yang gives rise to an illness. As a result, to counter this imbalance, pharmaceutical drugs were prescribed and usual treatment for any malady was administration of drugs. Before the introduction of Indian surgical ideas Chinese medicine had not developed surgery to any noticeable extent. This is perhaps the reason why Indian ophthalmic surgery sent waves in the then Chinese medical circle and it was willingly absorbed in their traditional system.

Indian Ophthalmology and its Special Features

Sushruta in his work, *Suśrutasamhitā*, introduced various topics related to the eye, its morphology,

and relation of its parts ie the muscles, blood, white and black parts and empty channels, to five principal elements viz *bhu*, *agni*, *jala*, *vayu* and *akasa* meaning earth, fire, water, wind and aether, respectively.¹⁶ Then came the eye diseases and their etiologies. Susruta classified the eye diseases in a number of different ways eg they were based on 1. morphology of the eye, 2. curability of eye diseases, 3. etiology of eye diseases and lastly 4. the treatment. This was a novel approach for that period. Classification of diseases in other ancient cultures used to be chiefly based on the symptoms only. Susruta discussed altogether 76 eye diseases which included diseases of junctional areas, eyelids, conjunctiva, then those of cornea and also those of the inner parts of the eye like various kinds of cataracts, glaucoma and night blindness.

Treatment suggested by Susruta is of three types: 1. general 2. local and 3. surgical. General treatment includes purification of the body. The local treatment includes spray, fomentation, application of fine powders in the eye and chemotherapy. Surgical methods include scraping, cutting, needling, puncturing or trephining.

Ancient Indian medical men tried to diagnose the eye diseases on the basis of the lesion location, symptoms and pathogenesis. Functioning of the inner parts of the eye eg the optic nerve or the relation of the flow of aqueous humour to intra ocular pressure, all this was unknown at that time. Yet they recognised diseases like optic atrophy and glaucoma to be different from cataract. They could recognise this from their experience. Incurability of optic atrophy and also that of the final stages of glaucoma was known to them. Temporary relief of elevated ocular pressure was achieved by bloodletting, sometimes using leeches.

Ideas like classification based on anatomy of the eye involving basic principles of surgical interventions, eg removal of cataract opacities, polypus-like growths, cautery to stop the unwanted growth, epilation and tearing of the eyelid in the case of entropion and bloodletting to relieve the intra-ocular pressure in the case of glaucoma, as well as pharmaceutical prescriptions which are miotic/ mydriatic or germicidal in their application, agree basically with the modern understanding of the diseases and their treatment.

Nagarjuna in Chinese Ophthalmological Works

From the 6th century CE onwards there appeared several Chinese texts which mentioned Indian medicine, and especially Nagarjuna's ophthalmology. Also three prominent works on ophthalmology which appeared in China over a period of some four-five centuries were related to Indian medicine.

Firstly, during Tang Dynasty there appeared *Indian Classic of Ophthalmology* compiled in 752 CE. A little later, there was another text by Bodhisattva Nagarjuna entitled 'Treatise on Ophthalmology' which must have been written around the mid-8th century CE.¹⁷ This is the one which was mentioned in the poems mentioned earlier. Then yet another work appeared early in 12th century CE by the name 'Nagarjuna's complete treatise'¹⁸.

There were many new trends in Chinese ophthalmology as a result of the Indian influence. The classification of eye diseases was now based on anatomy, and treatments suggested were combination of Indian surgical methods and traditional Chinese methods of internal medicine. Ophthalmic surgery in all its aspects was introduced into Chinese medicine at this time. Inclusion of certain drugs in the prescriptions eg "Amalika" which was called A mo qin 阿黎勒 "Haritaki" or 訶黎勒 He li qin in "Triphala" translated as 三果, "Chakshus" or Jue ming zi 决明子 and "Jaṭamañsi" or Ma xi and 黄连 Huang lian in Chinese, further suggest a useful integration of the two medical systems.¹⁹

Entry of Indian knowledge provided foundation for the establishment of ophthalmology as a separate discipline in Chinese medicine and remained a dominant element in its development for over a millennium, in its various aspects such as medical philosophy, etiology, nosology, diagnosis, treatment, medical writings and education. As to ophthalmic surgery the Indian imports remained the sole dominant factor till perhaps the entry of western surgery.

Other Medical Disciplines - Gynecology

With ideas and techniques, technical terms traversed too eg Nao sha for *Navasāra* ie Ammonium chloride and Totamu for *Tutthanāga* ie zinc (frequently used in alchemy and metallurgy) and Zuo dao yao for *Bastinetra* which was employed in gynecology. Medical personalities like Jivaka or Qi po 耆婆, Kaśyapa or Ka ye fo 迦葉佛 and 'Rāvaṇa' or Lu fu na 囉哺拏 are mentioned in the context of gynecology, obstetrics and pediatrics respectively.²⁰ Both Jivaka's and Kaśyapa's names are closely related to ancient Indian female pathology and pediatrics.²¹ Likewise Rāvaṇa's name is associated with pediatrics in ancient Indian medicine.

As monastic medicine flourished, gradually some monasteries became famous for their medical treatment. The Monastery of Benevolent Aid or 惠濟寺 Huijisi is located at the Xiaoshan county in Zhejiang province of China. It is locally called 竹林寺 Zhulinsi or the Bamboo Grove Monastery. It has been famous for its practice of medicine till the 19th century. Monks of the Bamboo Grove Monastery were regarded as experts in the treatment of women's diseases.²² Yixinfang also quotes a Sanskrit

Dharaṇi or Mantra from a canonical work 大集陀羅尼經 *Da ji tuo lo ni jing* (*Mahādhāraṇi* classic). It is to be uttered to ease difficult childbirth.²³

Pharmaceutics

The Bibliography of Sui Dynasty (581-618 CE) enlists Indian books on scientific topics like mathematics, pharmaceutics and astronomy. They were attributed to Bodhisattva Nagarjuna and Brahmin sages. As the use of Indian drugs increased, they found entry in Chinese pharmacopoeia eg 本草拾遺 *Bencao shiyi* (a supplement for the pharmaceutical natural histories) of 725 CE by Chen Zangchi. He added 368 new entries including 阿勒勃 *A-le-bo* or *Āragvadha* (*Cassia Fistula* L). He also wrote about 波羅門皂莢 *Bolomen zaojia* (Brahmin Soap Bean Tree, *Glenditsia Sinensis*). 段成式 *Duan Chengshi* has also described it in his work 酉陽雜俎 *Yu yang za zu* (*Miscellany of Yuyang Mountains*) of 860 CE. Again, Buddhist cave engravings viz Longmen caves and others included pharmaceutical formulae.

The Silk Road not only carried Chinese porcelain, gun powder and paper but also the art of acupuncture and pulse examination to the West. Similar was the case when Indian spices, precious stones traversed to foreign lands, Buddhist philosophy and the pragmatic knowledge went along. Just as medicine came in handy to the Christian missionaries, it became bait for the sympathetic reception of Buddhist faith in China. Silk Route, which linked China to India, Arabia and further west, was thus a bridge between the eastern and Western civilisations where along with exchange of goods it promoted scientific exchanges and mutual cooperation in their development.

Vijaya J. Deshpande & Kamal Sheel

PERSONALITIES

GE HONG

Ge Hong (282-364 or 343? CE) was a Taoist and medical scientist in the Eastern Jin Dynasty (317-420), styled as Zhi Chuan, also known by his literary name Bao Puzi. He was born in Jurong, Danyang (present-day Jurong County, Zhenjiang City, Jiangsu province) and was widely referred to as "Taoist Immortal Ge".

Ge Hong was an expert in alchemy and medical science. He was also a master in Taoism and Confucianism and wrote a number of books in his life, including *The Master of Preserving Simplicity*, *The Tales of Immortals*, *Handbook of Prescriptions for Emergencies* and *Yuhan Prescriptions*. It is said that the famous Chinese literary sketches, *A Miscellany of the Western Capital*, is also one of his works. There are a total of 13 books by him collected in the *Orthodox Collected Taoist Scriptures* and *Supplement*

of Taoist Scriptures in the Period of Wanli. In his later years, he lived in seclusion in the Luofu Mountain, Guangdong province, to study alchemy, and his study made a far-reaching influence on medical



Ge Hong

science to later generations. According to *Study on Five Internal Organs* by Zhang Zhongjing, Dunhuang manuscript collected by the French National Library, the alchemy of Huainan Gehong was very effective and mysterious and had remained a secret recipe for later generations and the prescriptions of *Ji Yan* were widely used by people. It shows that Geng Hong's alchemy or way of becoming immortal is highly valued by later generations. After his death, his *Handbook of Prescriptions for Emergencies* was further supplemented by Tao Hongjing, a famous medical scientist in the Liang Dynasty of the Northern and Southern Dynasty, and the new book, totalling 101 chapters, was renamed as the *Supplement of Handbook of Prescriptions for Emergencies for One Hundred and One Diseases* by Huayang Hermit. The "One Hundred and One Diseases" in the title is based on a theory in Buddhist texts that, a man's body is made up of four major elements namely "earth", "water", "fire" and "wind", and the discordance and imbalance of one of them will cause one hundred and one kinds of diseases. It demonstrates that traditional Chinese medicine scientists in the Northern and Southern Dynasty had acquired preliminary understanding of the Indian medical theory of Buddhism and took it down in their own writings.

(Chen Ming)

TAO HONGJING

Tao Hongjing (456-536 CE) was a very famous Taoism thinker, medical scientist, spagirist and litterateur in the Southern Dynasties (including four dynasties of Song, Qi, Liang and Chen). He was born in Moling, Danyang (present-day Nanjing, Jiangsu Province) and styled Tong Ming, also well-known by his literary name Huayang Hermit. His posthumous title was 'Zhen Bai'. Many of his books widely cited the terms of Indian Buddhist medicine.

Tao Hongjing lived in three dynasties of Song, Qi and Liang and was an expert in both Buddhism



Tao Hongjing

and Taoism, thus being widely recognised as the “Prime Minister in the Mountain”. Most of his life stories are recorded in *Book of Liang*, Volume 51, *History of Southern Dynasties*, Volume 76, *Recording of Huayang Hermit* and *Biography of Huayang Hermit Tao*, etc. He was very fond of reading *The Tales of Immortals* by Ge Hong in his childhood and then in his adulthood, he became an official but later he unexpectedly chose to live in seclusion in the prime of his life by retreating to Maoshan to explore Taoism for years during which he created the Maoshan Fraction, and eventually grew into a leading authority in the development of Shangqing Taoism. Tao was also very interested in Buddhism and maintained a very close personal relationship with Emperor Wu of Liang Dynasty, a firm believer in Buddhism. As a very excellent thinker proficient in medical science, Tao Hongjing made the 86-chapter *Handbook of Prescriptions for Emergencies* by Ge Hong (living in the Eastern Jin Dynasty) into a great medical book totalling 101 chapters which he renamed as *Supplement of Handbook of Prescriptions for Emergencies for One Hundred and One Diseases*. And in the foreword, he quoted one saying from Buddhist texts that a man’s body is made up of four greatest elements, “earth”, “water”, “fire” and “wind” and the disharmony and imbalance of one of them will cause 101 kinds of diseases. It is based on the theory of 404 kinds of diseases in *Sutra of Medicine*. We can recognise how deeply Tao was influenced by the Buddhist theories of medicine by the book’s name in which he added *One Hundred and One*.

Meanwhile, Tao Hongjing, on the basis of reviewing and revising *Chinese Ephedra from Shen Nong’s Chinese Materia Medica*, added some new knowledge on medicine found at his time into his book *Collective Notes to the Canon of Materia medica*, another classic for the development of the Chinese traditional medicine and herbalism. The book is available in the three volume or seven volume version, collecting 730 kinds of drugs which are first categorised in accordance with the property of a medicine and include such seven categories

as “Jade and Stone”, “Herb”, “Insect and Beast”, “Fruit”, “Vegetable”, “Food” and “Disused”. Now, there are two editions of *Collective Notes to the Canon of Materia Medica* available in the world, one is collected in the library of Ryukoku University in Japan, a manuscript of Buddhist texts from Dunhuang Caves Temple discovered by Otani Expedition during their third exploration. The front of the original volume (the serial number is Dragon 530) is *Collective Notes to the Canon of Materia medica* and *Mahaprajnaparamita Upadesha* while the back is *Dharmagupta-vinaya Buddhist Monk Pratimoksa*. This is the foreword of Volume I of the book and its contents were basically completely preserved. The other edition is collected in the National Library of Germany, the fragmented pieces of *Collective Notes to the Canon of Materia Medica* unearthed in Turpan, codenamed as ch. 1036v. This is the Volume III of the book, transcribed at the beginning of the Tang Dynasty (the start of seventh century). The other books written by Tao Hongjing include *Essentials of Nature Cultivation and Longevity*, *Zhen Gao* and *Supplementary Records of Famous Physicians* and so on. About more studies on Tao Hongjing, please refer to *Collected Essays on Tao Hongjing* (Qilu Publishing House, 2003).

(Chen Ming)

SUN SIMIAO

Sun Simiao (?-682 CE) is the greatest physician of the traditional Chinese medicine. He was born in Jingzhao Huayuan (present-day Yao County, Shaanxi Province) and lived for more than 100 years, whose life story and achievements can be found in *Old Book of Tang*. He is widely known as one of the Three Medical Sages in China along with Zhang Zhongjing and Li Shizhen, one of the “Three Greatest Taoist Medical Scientists” with Ge Hong and Tao Hongjing as well as the King of Medicine with temples built all over the country for people to worship his contributions. His works absorbed a large scale of the essentials of ancient Indian medical and Buddhist knowledge, a vivid embodiment of influence of Indian medical science on traditional Chinese medicine.

Sun Simiao showed his intelligence when he was a little child and he was able to recite 1,000 words a day. As a quite knowledgeable person, he was very fond of discussing Taoism and dissecting various Schools of Thought and was an absolute expert in medical science and as a gentleman of noble nature and unsullied character, he never sought fame and wealth but lived in seclusion, practised medicine and tried his best to help the poor. He wrote a large number of books in his life among which *Essential Recipes for Emergency Use* (finished in 652 CE with 5,300 prescriptions in total) and *Supplement to*

Invaluable Prescriptions for Ready Reference (finished in 682 CE, collecting 2,571 prescriptions), each totalling 30 volumes, are the most important classic literature in the history of Chinese traditional medicine. The two books systematically summarised the medical achievements before the Tang Dynasty and the author's practical experience, and can be rated as the earliest encyclopaedia on clinical medicine.

Sun Simiao's works have been dramatically influenced by foreign culture with great absorption of Buddhism and Indian medical knowledge. Among them, *Essential Recipes for Emergency Use-Volume One* adopted the theory of the "404 Diseases" from Buddhist texts, but changes the idea of the "disorder of 'earth', 'water', 'fire' and 'wind', the cause of diseases" into the "irregularity of Qi, the cause of diseases". Sun Simiao also copied the theory of *General Treatise on the Cause and Symptoms of Diseases* (by Chao Yuanfang) in his book. In *Essential Recipes for Emergency Use-Volume 27*, he said, "Various diseases can deteriorate the functions of the five internal organs; each of the organs corresponds to 81 kinds of illnesses; coldness, heat, wind and Qi altogether can lead to 404 kinds of illnesses in total".

His saying applies the five-internal-organ theory of traditional Chinese medicine to the theory of 404



Picture of Sun Simiao feeling the pulse



Sun Simiao

diseases in Indian Buddhism medicine, and changes the "earth, fire, water and wind" into "coldness, heat, wind and Qi", which demonstrated that Sun Simiao's medical ideas have both absorbed and revised something of the Indian medical science. In *Essential Recipes for Emergency Use*, there are also Jivaka Pill for Various Diseases and Indian massages etc and the latter can also be found in *Taiqing Daolin Health Conservation Theory* and this is the first time that this essential Yoga practice method in India was translated into the classic of traditional Chinese medicine.

Supplement to Invaluable Prescriptions for Ready Reference is based on the theory that almost every material on earth is the panacea to a specific kind of disease. Volume 21 of the book lists some of

the foreign prescriptions such as Agada Pill and Jivaka's Recipe for Malignant Diseases. The Rhizoma *Atractylodes* Pill includes various aromatic drugs like *fructus chebulae*, *pistacia lentiscus*, *radix curcumae*, *styrax* and *aconitum napellus* etc all from India and Persia. Agada Pill makes good use of such five herbs as *pterocarpus indicus*, barberry, madder root, *radix curcumae* and pepper similar to the *Mahà-gandha-hasti-agada* in *Caraka-saïhità*, another classic of Indian Ayurveda. There are also "Jivaka Decoction", "Beisang Decoction" (from Persia and Ta Chin, the latter referred to as Eastern Rome in ancient China), "Drug Infusing Method in Wine" in *Jivaka's Prescription-Study on the Diagnosis and Treatment of Diseases Caused by Wind*, "Jivaka's Prescription for Various Diseases of Internal Organs and Replenishing Life Extension Recipe" and *Bans for Family Harmony*, and so on, all pertained to foreign medical science. The *Acorus Calamus* Prescription in *Supplement to Invaluable Prescriptions for Ready Reference* is typically a foreign prescription which was brought to China by the envoy sent by Tripitaka Dharma Master Bamo Midi from the kingdom of Magadha in ancient India and Tujue in the eighth year of Daye Period (612 CE) and then translated by Master Zhuju in Pureland Monastery on July, 23, the sixth year of Wude (623 CE) Sun Simiao learnt a large amount of foreign medical knowledge by the eminent monks of Middle Earth, which were collected in his own works and

even appropriately revised in accordance with the theory of traditional Chinese medicine. His works further strengthened and enlarged the influence of Indian medical knowledge and Buddhism thought on traditional Chinese medicine.

(Chen Ming)

WANG TAO

Wang Tao (670-775 CE or 690-756 CE), born in Mei County, Shaanxi Province (present-day Mei County, Shaanxi Province), is a renowned medical scientist of the prosperous period of Tang dynasty. He is the author of *Arcane Essentials from the Imperial Library*, a well-known medical book which recorded lots of medical knowledge of India and was widely



Wang Tao

acclaimed as the most essential collection of historical materials on the history of the India-China Medical Communication.

Wang Tao's life story and experience is attached after Biography of Wang Gui in the New Book of Tang. Wang Gui (571-639) is the great-grandfather of Wang Tao, once assumed several important posts such as Privy Counsellor and Director of the Board of Rites after engaging in politics. The epitaphs of Wang Tao's grandson, Wang Shizheng and great-grandson, Wang Tan have both been unearthed, which offer a short introduction to his official positions. Wang Tao was in poor health when he was a little child but he was very kind and obedient and treated his parents very well, and in order to treat his mother's disease, he pushed himself very hard to explore medical science and even travelled with some famous doctors at his time across the whole country, in the process of which, he almost acquired all of the skills and knowledge of that doctor. Though the medical achievements he made are not as influential and far-reaching as those of some medical giants such as Sun Simiao, his skill and experience is undoubtedly profound and deep.

He was once appointed as supervising secretary, managing numerous volumes of literature and books in Hong Wen Library for more than 20 years and during this process, he read a wide range of books and managed to acquire their essentials and main



Tang Dynasty physician-scholar Wang Tao's 'Wai Tai Miyao Fang Shu'

ideas. However, he was demoted due to the marital upheaval, and then dismissed to Fangling (present-day Fang County, Hubei Province) and later he took the office of prefecture chief of Daning (Xi County, Shanxi Province). Wang Tao travelled a lot of places around the country and made good use of his medical knowledge and some classical prescriptions to save ordinary people's lives. He devoted himself into medical science and eventually through years of painstaking efforts, completed the compilation of *Arcane Essentials from the Imperial Library* in the 11th year of Tianbao period (752 CE), an immortal book focussing on the discussion and exploration of medical science and an invaluable asset through generations. His works also include *Summary of Arcane Essentials from the Imperial Library* (10 volumes in total), *On Recipe for Lactecal Calculus in Essentials of Arcane Essentials from the Imperial Library* (two volumes), *Bright Hall Moxibustion Therapy* (or *Bright Hall Acupuncture and Moxibustion Chart*), *Prescription for Typhoid fever in Arcane Essentials from the Imperial Library Volume One and Two* or *Medical Secrets from the Royal Library* and so on. *Arcane Essentials from the Imperial Library*, which is 40 volumes in total, collecting a total of 10 classic books from the Han to Tang Dynasty, absorbed the advantages and essence of each book, and it is no wonder that medical scientists in later generations all believed that a person cannot be a good doctor if he's never studied the prescriptions in *Arcane Essentials from the Imperial Library* and explored the discourse on prescription in *Essential Recipes For Emergent Use*. *Arcane Essentials from the Imperial Library* extracted a great amount of foreign medical knowledge and was therefore one of the most valuable resources to study the medical communication from six dynasties of Sui and Tang Dynasty.

(Chen Ming)

LI SHIZHEN

Li Shizhen (1518-1893 CE) was an expert of traditional Chinese medicine in the Ming Dynasty, and wrote *Compendium of Materia Medica* which was

the great work of Chinese pharmaceutical science. He absorbed the achievements of pharmaceutical science development in past dynasties, recorded knowledge of multiple foreign medicines and wrote *Compendium of Materia Medica* which became an important historical book to study ancient Sino-foreign (especially India-China) medical exchanges.

Li Shizhen, whose courtesy name was Dongbi, was also known as Binhu. He came from Qizhou, Hubei (Qichun, Hubei). He was born in a well-known family of traditional Chinese medicine. Being edified by what he saw, he visited famous doctors and accumulated many medicine books while especially being fond of conducting site investigations on herbal medicines, and finally compiled *Compendium*



Li Shizhen

of *Materia Medica* in 1578 after nearly 30 years of great effort. This was considered to be the ultimate work in the history of ancient traditional Chinese medicine. It had 52 volumes, divided into 16 parts and 56 categories and collected 1,892 medicines including 374 new medicines. The book collected widely from medical books and Buddhist explanation classics and added annotations of transliteration forms for Sanskrit medicine names from India and Central Asia. In terms of collected Indian medicines, the main original versions of *Compendium of Materia Medica* were *Supplement to Materia Medica* of Chen Cangqi in the Tang Dynasty and *Classified Materia Medica* was finished by Tang Shenwei in 1082, who was the folk doctor in the Northern Song Dynasty. Particularly the latter had many revised versions. It had 30 volumes, collected 1,746 medicines and was claimed as a great achievement integrating herbalism of previous generations and the Tang and Song Dynasty. *Compendium of Materia Medica* recorded multiple medicines related to India such as black pepper, nutmeg, asafetida, rhizoma picrorrhiza, aragbadha, emblic leafflower fruit, terminalia belerica, haritaki, long pepper, dutchmanspipe root and benzoin etc as well as rhizoma curculiginis offered by Brahmin monks to Emperor Xuanzong of Tang in the first year of Kaiyuan of the Tang Dynasty (713). It was named Asvagandha in Sanskrit and could dispel wind-evil, warm waist and feet, nourish



Compendium of Medical Herbs compiled by Li Shizhen

five viscera, strengthen muscles and bones and help in digestion. It could reduce weight and was good for facial appearance after having been taken for a long time. So it was called as salsify. Common people obtained it after the spread from the palace and Tantric Master Amoghavajra presented it to court officials and further extended the scope of its use in China. Li Shizhen absorbed the achievements of previous literature as well as corrected previous errors, supplemented new recognition and methods of medicines, and made some Indian medicines (such as haritaki and chavica roxburghii) which became common drugs of traditional Chinese medicine and gradually lost the characteristics of foreign culture and completed the process of thorough localisation.

(Chen Ming)

GEORGE HATEM

George Hatem (1910-1988 CE) was a modern Chinese expert on venereal diseases and leprosy. He was an Arab American and his family origin was Lebanon. He was born in Buffalo, New York in the United States of America on September 26, 1910. He died on October 3, 1988 in Beijing. He was a famous international communist fighter and won the Gandhi International Leprosy Award granted by India because of his outstanding medical achievements.

George Hatem began to learn medicine in 1927 in America, received a medical doctor degree from University of Geneva Switzerland in 1933 and came to Shanghai to investigate the conditions of tropical disease in the same year. In the spring of 1936, with the help of Song Qingling, George Hatem and Edgar Snow arrived in North Shaanxi and engaged in disease prevention, treatment and scientific research for decades in China since then. During the period working in hospitals of Yan'an, George Hatem received Indian doctors including M. Atal, D. S. Kotnis and B. K. Basu who came to support the Anti-Japanese War, and they exchanged ideas

mutually and worked together. After the founding of the People's Republic of China, George Hatem became the first foreigner who was approved to join Chinese nationality. As one of the pioneers of the health service of New China, he helped establish Central Institute of Dermatology and Venereology, committed himself to prevention and research of venereal diseases and leprosy and found effective methods to treat syphilis which was suitable for China's conditions. He set up comprehensive



George Hatem

research bases to prevent leprosy in Hai'an County of Jiangsu province and Chao'an County of Guangdong province and made great contributions to eliminate venereal disease and leprosy in China. George Hatem developed cooperation and exchange in Chinese and foreign medical circles actively and as the advisor of China Ministry of Health, he led a delegation of 10 people to participate in the 12th International Conference on Leprosy in India. In 1985, he held the first International Exchange Conference on Leprosy in China. In his later years, he visited different areas with poor health and made his due contribution to prevention of leprosy on an international level. George Hatem's medical achievements were recognised by the world and he was granted with the American Damien-Dutton Leprosy Award in 1982. He received the Gandhi International Leprosy Award granted by India in 1988 which was of great importance in the modern India-China medical exchange history.

(Chen Ming)

TANG YOUZHI

Tang Youzhi (1926) is an ophthalmology expert of traditional Chinese medicine. His style name was Kunwu, he came from Hangzhou City, Zhejiang Province and his main achievements are restoration and innovation of ancient Chinese "gold needle couching" originated from India.

He began to learn ophthalmology from his teachers since 1942. He studied in medical department of Beijing Medical College from 1952 to 1957. After graduation, he successively worked at



Tang Youzhi teaching ophthalmology students

Beijing Guang'anmen Hospital and China Academy of Chinese Medical Sciences and engaged in clinical, research and teaching related to ophthalmology.

The gold needle couching originated from ancient India, and was recorded in *Medical Secrets from the Royal Library* written by Wang Tao in the Tang Dynasty but it had been lost in China and India for a long time. Since 1960, Tang Youzhi restored to use the gold needle couching successfully and solved the problem of the early complication such as glaucoma after operative incision on pars plana and couching clinically. In 1966, the couching was recognised by Ministry of Health and was promoted as the first scientific research achievement of traditional Chinese medicine which was verified by Chinese and western medical experts scientifically. Tang Youzhi conducted the golden needle couching for important domestic and foreign political members such as Mao Zedong, Prince Penm Nouth of Cambodia, Kim II Sung of North Korea, Wahid of Indonesia etc and made them recover their eyesight.

In 1981, Tang Youzhi, the then deputy director of China Academy of Chinese Medical Sciences, led the delegation of traditional Chinese medicine visited India. They visited six Indian cities and widely discussed traditional medical theories



Tang Youzhi performing operations

and technologies of both countries with peers in India's medical circle. At Varanasi, the delegation got together with several hundred of experts of Traditional Indian Medicine Institute and watched the documentary film of Chinese doctors including Tang Youzhi doing "the gold needle couching". Indian experts felt surprised and pleased to see the revival of this unique ancient skill. This was a much told story in the modern India-China medical exchange history.

(Chen Ming)

NAGARJUNA - THE PHYSICIAN

Nagarjuna is a name common to several famous scholars in ancient and medieval India linked with correlated areas like Buddhist philosophy, tantrism, medicine as well as alchemy, all of whom lived in the period ranging from 2nd to 9th centuries CE. He connected with the revision of *Susṛtasamhitā*, an ancient Indian work on medicine, especially surgery. He is traditionally considered to be the author of its last chapter that includes ophthalmology.

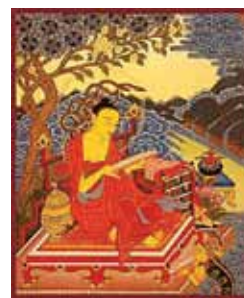
In Chinese history, Nagarjuna's name (recorded in Chinese as Long Shu 龍樹, Long Shan 龍勝 or Long Meng 龍猛, literally, Dragon tree, Dragon conqueror and Dragon the brave or transliterated as 那伽闍刺樹那) appears in two contexts. The first as a "Second Buddha" – the founder of Madhyamak philosophy of Mahayana Buddhism who contributed 24 philosophical works to the Chinese Tripitaka. The second as a great doctor with specialisation as an ophthalmologist producing several works on medicine on topics ranging from pharmaceuticals, compounding of perfumes and incense, nourishing the vital essence and ophthalmology.

The bibliography of the "History of the Sui Dynasty" (581-618 CE) mentions 12 titles on medicine authored by Indians out of which three are attributed to Nagarjuna viz Pharmaceuticals of Bodhisattva Nagarjuna (Longshu pusa yaofang 龍樹菩薩藥方), Bodhisattva Nagarjuna's Methods for Compounding Perfumes and Incense (Longshu pusa hexiang fa 龍樹菩薩和香法) and Bodhisattva Nagarjuna's method for nourishing the vital essence (Longshu pusa yangxing fang 龍樹菩薩養性方). Unfortunately, none are available now.

Further, in the 9th century CE, Nagarjuna's name appears in a poem entitled Mu-bing 目病 (eye disease) of Bo Juyi 白居易 (772 - 846 CE), the famous poet of the Tang dynasty (CE 618-907). It was about ophthalmology. Bo Juyi had a serious eye-disease in his old age. He subsequently refers to his problem in many poems referring to "Nagarjuna's classics" and "a drug for clear eyesight".

After the first allusion in Bo Juyi's poem, Nagarjuna and his work are repeatedly mentioned in medical works and compendia written between the 9th and

16th centuries CE in China. Some of them mention Nagarjuna as the author, others have "Discourse on Eyes" as the title, yet their contents point to Nagarjuna's text as the source which point to 72 kinds of eye diseases and their prescriptions. Almost a century before Bo Juyi's reference to Nagarajuna, Indian ophthalmology was noted by Chinese medical writers in Tianzhu jing lunyan 天竺經論眼 "Indian Classic of discourse on eyes" which was part of a Tang work viz. Waitai miyao 外臺秘要 "Medical secrets of an official" compiled by Wang Tao in 752 CE.



Nagarjuna (Fotucheng)

Nagarjuna's "Discourse on Eyes" mentioned by Bo Juyi is preserved in a later medical compendium viz. Yi fang lei ju 醫方類聚 (a collection of various medical prescriptions) which was compiled by Jin Li-meng, a Korean who studied medicine in China at the beginning of the Ming dynasty (1368-1644 CE). The first essay in this book categorically states that the method for the removal of cataract was first taught by Bodhisattva Nagarjuna.

Nagarjuna's Longmu Zonglun 龍木總論 is included in a later work Michuan Yanke Longmu Zong Lun 秘傳眼科龍木總論 which secretly passed down comprehensive discourse of Nagarjuna on ophthalmology that appeared around the 13th century CE and was used as standard text for students of ophthalmology till the 16th century CE. Even the standard examination paper for Tai yi ju, the imperial medical service contained excerpts from Nagarjuna's works.

From the contents of the doctor Nagarjuna's works in Chinese, it is apparent that the ancient Indian ophthalmology influenced Chinese ophthalmology in various ways eg etiological, morphological, as well as related to classification of eye diseases. This suggests the prominent position Nagarjuna enjoyed in medieval Chinese medicine and his contribution to the historical evolution of ophthalmology in India as well as in China.

(Vijaya J Deshpande & Kamal Sheel)

BUDDHACINGA (Fotucheng)

Buddhacinga (232-348 CE) was an eminent monk from the Western Region who visited China in the late Western Jin Dynasty. His last name before

pravrajana was Bo. Buddhacinga's stories have been recorded in the 10th volume of *Biography of Eminent Monks*, "Log of Buddhism and Taoism" in *Book of Wei* and "Biography of Buddhacinga" in the *Book of Jin*. Buddhacinga himself made significant contribution in the dissemination progress of Buddhism in China.

After his arrival in China, Buddhacinga disseminated Buddha Dharma with his magical skills and expertise in ingenious technologies. It is said that he was good at spellings and was capable of ordering ghosts and spirits with sesame oil-rouge mixture painted on his hand, he could see scenes thousands of miles away through his hand. By hearing sound of bells, he could read good or bad omens; by washing gut near pools, he could purify his body; moreover, he could



Buddhacinga (Fotucheng)

also summon rains to put out fire on his whim. Buddhacinga possessed splendid healing skills, he could treat people's difficult diseases and patients would recover just as he said. He also possessed profound understanding in Buddhism *dharma* with incomparable explanation profession and a great goal of spreading great *dharma*, he was never short of words in discussions; Shi Le, Shi Hu, Guo Heilue and other people educated by Buddhacinga all began to uphold benevolent rules for saving all creatures on earth and enrolled masses of followers. Buddhacinga's *dharma* dissemination later became foundation for thriving of northern Buddhism in the period of the 16 Kingdoms and primarily created the dissemination mode of Buddhism-Monarch (Imperial Power) Combination. Buddhacinga eventually passed away in fourth year of Yonghe (348) during the rule of Emperor Jin Mu at the age of 117 years. Buddhacinga had students like Shi Daoan and Zhu Fatai and they were all knowledgeable people with high morales. Since most stories about Buddhacinga contained mysterious and divine elements, these have foreshadowed his otherwise excellent accomplishments in Dharma and righteous deed. His stories are categorised in *Biographies of Eminent Monks* by people in later generations.

Buddhacinga is of quite some divinity. He assisted Shi Zhao for over 30 years, organised

construction of over 1,000 temples and enrolled over 10 thousand students which is why his stories are still spreading in the later ages and affecting more people. There are transcripts of *Stories and Luck of Monk Buddhacinga* (No. S.1625va, P.2680j) and *Glorifications about Arhat Buddhacinga – the Monk* (No.0276vc) unearthed from the Dunhuang Sutra Cave. There are also wall paintings about Buddhacinga in middle section of the northern wall of No.323 *Early-Tang Dynasty grotto among Mogao Grottoes*, including *Picture of Buddhacinga Educating Shi Le*, *Picture of Buddhacinga Extinguishing Fire in Youzhou*, *Picture of Buddhacinga Reading Omens by Hearing Bells*, *Picture of Buddhacinga Washing Gut by River*. Such paintings are of rather important value in the study of Buddhacinga's life and transmission history of northern Buddhism in Later Zhao Dynasty.

(Chen Ming)

JĪVA

Jiva (Jivaka) is an Indian monk who visited China in the late West Jin Dynasty. Jiva is transliterated from Jīva or Jivaka in Sanskrit. His story is recorded in "Part I of Miracles", ninth volume of *Biographies of Eminent Monks*. Jiva introduced magical Indian invocation therapy into southern China.

By maritime route, Jiva travelled from India, Kingdom of Funan to Jiaoguang. After stepping on China's land, Jiva continued his journey, passed by Xiangyang and eventually arrived in Luoyang in late years of Emperor Jinhui's govern (306). He believed that palaces in and around the urban area of Luoyang was constructed by divine



'Shi Hua Yuanliu
 Yinghua shiji' Jiva
 treating his patients

craftsmen from the Trayastrimśa heaven. Jiva possesses untrammelled, magical characteristics and biblical arts of healing, and has been involved in two medical affairs in China. One affair is about Teng Yongwen who was the governor of Hengyang County and was lodged in Manshui Temple. Teng was affected by some tough disease which twisted his legs and affected his ability of walking. Jiva sprayed some conjured water with a willow vimen, on Teng's leg and his disability healed. Another

affair is about a dying patient who had been affected by heatstroke. Jiva placed an empty bottle on the belly of the patient and covered the bottle with a white cloth. Then, Jiva cast thousands of spells and forced disgustingly smelly foul materials hidden in the patient's stomach into the bottle and saved the patient's life. As for *dharma* dissemination, instead of those profound philosophies and ideas, Jiva advocated to act more and speak less. Most stories about Jiva are quite singular, it is said that he could form double-gangers to perform *dharma* dissemination and was capable of many other mysterious skills. Some people believe that Jiva was performing some magic of forbidden willow spell and such kind of magic actually originated from an ancient philosophy in the Western Regions but not in India and they took fine willow vimen found in a tome along the south path of the Silk Road as proof for such opinion. Methods involving spraying water with willow vimen were actually rarely seen in documents about Indian Esoteric Buddhism. In Jiva's story, willow vimen was just applied as a tool for healing magic while the key for the magic was the conjured water. Therefore, it is not necessary to identify Jiva's healing method as a kind of ancient witchcraft belief from Western Regions.

Jiva (Jivaka) is also the Chinese name of another eminent healer from India (see the "Qipo" entry).

(Chen Ming)

BUDDHASENA

Buddhasena [Buddhasena] was an eminent monk of Kasmira, Uttarapatha (now Kashmir) who came to China in Northern Liang Dynasty (397-460 CE). His name can be transliterated into Fuoduoxian and Fuodaxian and the meaning is a soldier or general.

Buddhasena was the master of Sarvastivada and inheritor of Buddha *dharma* later. He converted the people in Kasmira and was the leader of the third training. He once studied Buddha *dharma* with Bhadrabahu and his disciples then spread it to Central China. According to the *Records of Buddhist Esoteric Treatment Scriptures*, Volume nine of *Record Set of Tripitaka* written by Sengyou, Buddhasena was very talented. He recited a mass of *gatha*, was proficient in Buddha *dharma* and researched Buddhist and non-Buddhist classics deeply so that he was then called "the disciple of the most excellent master". Buddhahadra once learned from Buddhasena and translated two volumes of *Dharmatrata Scriptures* after coming to China. The king of Hexi areas of Northern Liang learned Buddha *dharma* from Buddhasena in Qumo Emperor Temple of Khotan with his brother, Juqu Anyang marquis Juqu Jingsheng who translated the Buddhist scriptures he recited namely *Buddhist Esoteric Treatment Scriptures* (also named as *Esoteric*

Treatment Methods of Buddhist Diseases). *Esoteric Treatment Methods of Buddhist diseases* includes two volumes and involves "72 treatment methods of Aranya heart disease", "treatment method of choke", "treatment method of walker's corruption and obscenity", "treatment method of sore-prone disease", "treatment method of violation of commandment", "treatment method of indulgence in music", "treatment method of enjoyment in extolling Buddhist verses", "treatment method of diseases caused by flood", "treatment method of headache, ophthalmodynia and epicophosis caused by internal heat", "treatment method of insane disease due to fear of inauspicious things predicted during *samadhi*", "treatment method of gale" and "treatment method of various uneasy diseases of tyros caused by ghosts and goblins" mainly to adjust and treat different unwell and chaotic phenomena during the process of studying Buddha *dharma*. Recently, some scholars think that this scripture was made in Central China which have not been confirmed.

(Chen Ming)

JĪVA JĪVAKA

Jiva Jivak, or Jivaka Komarbhacca (in Chinese Qi Po), is famous as the doctor of Lord Buddha. Introduced to China through the translated Buddhist Tripitakas, he became a celebrated personality of ancient Chinese medicine on account of his excellent accomplishments in the field of medicine (gynecology, obstetrics and pediatrics) and surgery (especially neurosurgery). In Sanskrit, Pali, Chinese



Fragments of the 'Five Buddhist Scriptures' now in possession of Chinese Tibetan Museum

and Tibetan traditions, he is considered to be the son of an unwed mother, probably a courtesan of the famous Magadh king, Bimbisara. He had been thrown out of his place of birth and was found alive (hence his name from the Sanskrit root, *jiva* meaning life) and raised by the king's son, Abhaya. Jivaka was written as Qi Po 耆婆 in Chinese. Many other phonetically equivalent characters were also used

to represent *Qi Po* 耆域 Jiva, 時縛迦 Jivaka. The word, *Qi* 气, which means “life force” in Chinese, has probably originated from the Sanskrit term Jiva. Some scholars date Jivak to the 5th century CE.

All versions of his life story refer to his interest in study of medical sciences and then going out possibly to Taxila for a long advanced training in medicine and neurosurgery. He probably had training under Ótreya (Ótreya Punarvasu), the famous sage who learned medicine from Bhãrdvãja and whose disciple was Agniveśa. There are many narratives in various canonical texts about his successful treatment of kings, merchants and commoners and their family members. He thus earned fame and wealth and was honoured with the title of “king of physicians” by his King, Bimbisara. According to a legend, he was assigned to Buddha as his personal physician by the King and treated Buddha for ailments contracted in the course of travel. In various stories, it is claimed that Buddha told him: “I heal the soul, you heal the body”.

There are numerous references to Jivaka in later Chinese works both historical and medical. For example, in the history of Sui Dynasty, a section is attributed to Qi Po. In a contemporary medical compendium viz *Zhu bing yuan huo lun*, 諸病源候論 (a complete discussion of the origins and symptoms of diseases) written by Chao Yuan Fang in CE 610, some medical treatise of Qi Po (Jivaka) are mentioned. Sun Simiao, a well-known medical writer of the time, known as the “king of pharmaceuticals” writes: “A great medicine man of India, Jivaka has said that all things under heaven have medicinal efficacy.” His two compilations *Beiji Qianjin Yaofang* 備急千金要方 (Emergency medicinal formulae worth a thousand pieces of gold) and its supplement *Qianjin Yifang* 千金翼方 (Supplement to the medicinal formulae worth a thousand pieces of gold), there are medical prescriptions attributed to Qi Po.

Excavations of the Dunhuang caves in the early 20th century unearthed some medical manuscripts as well. One is named *Qiposhu* 耆婆書 or *Jivakapustaka* which was written both in Sanskrit and Brãhmi. It has been extensively studied by Chen Ming as well as Jean Filliozat. A Japanese scholar, Tanba Yasuyori in 984 CE made a collection of Chinese medical works viz *Yixinfang*. These include formulae for women’s diseases like stomach ache during menstruation, pregnant women’s problems, treatment for infertility etc. It thus appears that the incomplete work *Qiposhu* (*Jivakapustaka*) is a short version meant for practical use.

A Central Asian prince monk, An Shikao, is said to have translated two works in 147 CE that were accredited to Jivaka-Kaśyapa. They were *Nai nu qi po jing* 佛說柰女耆婆經 (Jivaka’s classic on

women’s standard diseases) and *Ka ye jin jie jing* 迦葉禁戒經 (a classic of Kaśyapa’s prohibitions for pregnant women). Fa Xian in the late 10th century CE translated *Ka ye xian ren shuo yi nu ren jing* 迦葉仙人說醫女人經 (a classic on women’s diseases as told by the Sage Kaśyapa) into Chinese.

(Vijaya J Deshpande & Kamal Sheel)

WORKS

VALUABLE PRESCRIPTIONS FOR EMERGENCY

Valuable Prescriptions for Emergency was a famous work of traditional Chinese medicine in the Tang Dynasty. The author was the famous Tang medical scientist, Sun Simiao. The book reflected the tendency of traditional Chinese medicine to absorb knowledge of Indian medicine and Buddhism.

Sun Simiao collected medical books from different schools and massive folk prescriptions in successive



'Beiji Qianjin Yaofang' (Valuable Prescriptions for Emergency)

dynasties, learned from sutras extensively, deleted complicated contents, absorbed advantages of various schools, and compiled the book in the third year of Yonghui period (652). The book’s name came from the sentence that “importance was attached to human life, it valued a thousand pieces of gold and virtues exceeded relief in a region so it was named”. *Valuable prescriptions for Emergency* had 30 volumes, dividing into 232 sections, covered over 5,200 prescriptions and had rich collections and profound contents which was a great medical work in the nature of encyclopedia and made outstanding contributions to the development of traditional Chinese medicine for later generations.

Valuable Prescriptions for Emergency had important clinical values and it has been circulated, copied and

issued for thousands of years which was carved and printed for over 30 times. The book has different versions, volumes and words differ slightly and it is divided into three great systems: the official carved version revised by Medical Book Revision Bureau of the Northern Song Dynasty, the manuscript of the Tang Dynasty which wasn't revised by courtiers of the Song Dynasty and the version of *Orthodox Taoist Scriptures* in the Ming Dynasty. The books has also other names like *Newly Carved Valuable Prescriptions of Saint Sun*, *Authentic Valuable Prescriptions*, *Valuable Prescriptions of King Medicine* (combined issue of *Supplement to Valuable Prescriptions*) etc.

Sun Simiao "was good at talking about theories of Lao Tzu, Chuang Tzu and various schools of thoughts and was proficient in explaining classics" so *Valuable Prescriptions for Emergency* "collected widely and deleted complicated contents" and quoted deep knowledge from Buddhist and Indian medicine. "Virtues of a great doctor" in its Volume 1 Preface Case proposed that "all people shall be equal including the rich and the poor, the old and the young, the beautiful and the ugly, the resentful and kind-hearted friends, Chinese and foreigners, the wise and the stupid, who shall be treated as close relatives in terms of treatment with diseases". It showed influences of the Buddhist concept of mercy. In the matter of theory of causes of disease, the *Valuable Prescriptions for Emergency*, absorbed the theories of "body being composed of the four elements including earth, water, fire and wind" as well as "404 diseases" of Indian Buddhist medicine. Replacing "101 diseases being caused by one great abnormality" with the theories of "Qi" and "spirit" of traditional Chinese medicine, Sun Simiao writes that the "abnormality of one Qi leads to 101 diseases, 404 diseases are caused by action of the four spirits", which reflected his acceptance of foreign medical knowledge.

Valuable Prescriptions for Emergency also contained some prescriptions using Indian medicines. Its Volume 12 of *Gallbladder* had the section on "Pills and Powders for 10,000 Diseases" and recorded 13 prescriptions, among which "Jivaka Pill for Ten Thousand Diseases" was the most representative medicine. The pill for 10,000 diseases "had mainly bezoar, so it was also named bezoar pill; it was named Jivaka pill because of the good doctor Jivaka". Jivaka was a famous doctor recorded in Indian *sutra* using his name to name a medical prescription showed that Sun Simiao knew about Indian medical thoughts and Jivaka prescriptions to some extents, and absorbed them. Volume 27 of *Cultivation of Temperament* in *Valuable Prescriptions for Emergency* collected "Indian massage which was a Brahman method". This was a relatively rare Indian massage method in Chinese literature. On one hand, Buddhist thoughts

and Indian medicine had active effects on Sun Simiao's knowledge structure and clinical thinking which made him one of the main driving forces in the change of medical knowledge in traditional Chinese medicine history. On the other hand, the foreign knowledge further enlarged its influences on China because of the collection in his work.

(Chen Ming)

SUPPLEMENT TO VALUABLE PRESCRIPTIONS

Supplement to Valuable Prescriptions It was a famous traditional Chinese medicine book in the Tang Dynasty. The author was the excellent medical scientist Sun Simiao in the Sui and Tang Dynasty. The book was as important as *Valuable Prescriptions for Emergency* to study India-China medical culture exchange in the period of the Six Dynasties as well as the Sui and Tang Dynasty.

After Sun Simiao compiled *Valuable Prescriptions for Emergency* in the third year of Yonghui Period of Emperor Gao in the Tang Dynasty (652 CE), he was worried about omissions, so he collected secret prescriptions for another 30 years, including *Treatise on Febrile Diseases* of Zhang Zhongjing, combined clinical experience of dozens of years and compiled *Supplement to Valuable Prescriptions*. The two books were an excellent match like flying birds so that readers could cure diseases, keep healthy and benefit greatly. *Supplement to Valuable Prescriptions* also had 30 volumes, supplemented over 2,000 ancient prescriptions which weren't collected in *Valuable Prescriptions for Emergency*. The part of *Medicine Record* in the preface of the book collected over 800 medicines and greatly enriched materia medica knowledge in the Tang Dynasty.

Sun Simiao absorbed medical knowledge from Indian Buddhism actively and held a positive attitude towards the famous doctor Jivaka in the era of Buddha. He accepted Jivaka's theory that "all things were medicines". "Section II Medicine Names" in volume I of "Outline of Medicine Record" of *Supplement to Valuable Prescriptions* wrote that "the great Indian doctor Jivaka said that all things under the heaven were panaceas. Everything was a medicine. The one who knew this was a great doctor." This medical thought that "all things were medicines" broadened Sun Simiao's vision and widened the scope of herbalism, and had great significance. Under the influence of this thought, Sun Simiao absorbed a lot of folk or foreign medicines. Compared with *Newly Revised Materia Medica*, *Valuable Prescriptions for Emergency* and *Supplement to Valuable Prescriptions* had 680 more kinds of medicines, medicine species were enriched greatly and the thought had played an active role in promoting development of materia medica in later generations.

Sun Simiao also paid attention to a combination of Indian and Chinese medical principles. Volume 21 “Jivaka’s Curing Malignant Diseases” of *Supplement to Valuable Prescriptions* pointed out that “there were 404 disease winds. Generally speaking, there were five types, ie they were caused by five winds. Every hundreds of disease is related to five internal organs, and each internal organ may cause 81 kinds of diseases altogether 404 diseases. Every disease shall be treated with the category well known.” The sayings that “there were four hundred and four kinds of disease winds” and “each internal organ had 81 kinds in terms of the five internal organs”, reflected that Sun Simiao tried to combine the Indian medical theory of “404 diseases” with inherent theories of traditional Chinese medicine (such as the theory of



‘Qianjin Yifang’ (Supplement to Valuable Prescription)

five elements and the concept of viscera pathology) and further enriched the traditional Chinese medical pathological theories. *Supplement to Valuable Prescriptions* kept many prescriptions named after Jivaka. As early as in 1936, Fan Xingzhun pointed out in the paper, *Study on Prescriptions in the Western Regions* that “acute conjunctivitis prescription” and “prescription curing acute conjunctivitis” in volume 11 of *Children’s Eye Diseases* of *Supplement to Valuable Prescriptions*, “prescription taking calamus” and “Jivaka soup – the prescription for extreme deficiency, cold wind, weakness and colourlessness” in volume 12 of *Cultivation of Temperament*, “sulfur grundum simmering – the prescription for flaccidity of lower limbs and cold caused by deficiency” in volume 17 *Apoplexia* Part II, “honey simmering – the prescription for consumptive thirst”, “goat spinal cord simmering – the prescription for consumptive thirst, dry mouth and throat moistening” and “honey simmering – the prescription for thirsts” in volume 19 *Miscellaneous Diseases*, “Ajanta medicine – the prescription for diseases which can be helpful for look and cure diseases after taking for a long time

in the recuperating way”, “prescription of asafoetida pill”, “prescription of kuh seng and nitrel liquor”, “prescription of great white paste”, “prescription of great black paste”, “prescription of great white paste”, “prescription of immersion soup”, “innocence pill for one hundred fears”, “prescription curing ten leprosy diseases” and “magic prescription curing leprosy” in volume 21 *Ten Thousand Diseases* and “prescription of the great doctor Jivaka curing 10,000 diseases of viscera, tonifying and prolonging life” in volume 22 *Flying and Refining* came from Indian prescriptions. As for “the prescription taking calamus”, Sun Simiao clearly recorded that “Indian Tripitaka Dharma Master Varmanmiti from Rajagrha City, Magadha Kingdom became was an envoy of Tujue in the 8th year of Daye Period and it was translated by the Great Virtue Master of Luozhou and Master Ju in Pure Land Temple on July 23, the sixth year of Wude Period. Master Ju was Master Xing Ju in the early the Tang Dynasty. The source of “immersing method in liquor” attached to “the prescription of kuh seng and nitrel liquor” was “from *Treatise on Prescriptions of Jivaka: Method Curing Moderate Gale*”. *Supplement to Valuable Prescriptions* kept many Indian prescriptions and used much more prescriptions of Indian medicines including asafoetida, especially flavour prescriptions including lavender.

Supplement to Valuable Prescriptions also collected medical mantras with Indian Tantric colour, such as “spell eliminating ghosts” in volume 13 and “method of forbidden order for harmonious family” in volume 30 of *Forbidden Sutra*, Part II, which showed that Sun Simiao absorbed knowledge of Indian medicine and religion. Although Jivaka’s medical prescriptions under the pen of Sun Simiao has source factors of Indian medical science, they had not been pure Indian prescriptions. A lot of elements of traditional Chinese medicine and Taoist medicine had been added, which showed the tendency of combining Chinese medical science with Indian medical science in the Tang Dynasty.

(Chen Ming)

ARCANE ESSENTIALS FROM THE IMPERIAL LIBRARY

Arcane Essentials from the Imperial Library is the most important collection of the large medical and pharmaceutical books during the Tang Dynasty. Compiled by Wang Tao (670-755 CE or 690-756 CE) during the 11th year of Tianbao period (752 CE), the book treasures a large collection of knowledge on ancient medical science and Buddhism of India, an embodiment of great influence of Indian medicine on China before the Tang Dynasty.

With 40 volumes and 1,104 categories in total, *Arcane Essentials from the Imperial Library* always probes into the causes and development of a disease

and then recommends the appropriate prescriptions. It is based on *General Treatise on the Cause and Symptoms of Diseases* by Chao Yuanfang and *Essential Recipes for Emergent Use* by Sun Simiao and records a total of more than 6,000 effective prescriptions, all classified into proper categories and covering a wide range of areas. The book quotes lots of ancient classic prescriptions and writings by influential people in history “from the period of patron of agriculture all the way down to the prosperous Tang Dynasty, the book almost contains everything that is valuable and precious to medical science”. It collects an enormous number of ancient prescriptions with reasonable and unique interpretation and analysis, and compared with *Essential Recipes for Emergent Use* which is divided



‘Waitai Miyaofang’ (*Arcane Essentials from the Imperial Library*)

into two volumes, *Arcane Essentials from the Imperial Library* seems more precise and convincing by clearly showing the origin of quotations, by which, people view it as a mirror of classic historical books. As a result of treasuring many medical literature before the Tang Dynasty with clear annotation of origin of quotations, the book provides so much convenience for scholars in later generations to trace the source, and thus be able to outline a clear and accurate picture of development of medical science from Han to Tang Dynasty, and it can be viewed as one of the three valuable collections for us to explore the medical, social and literature history of the Tang Dynasty. In 1069, a re-proofreading and re-printing job was carried out by Cheng Yandao but unfortunately it was not done perfectly. So Lu Xinyuan in Qing Dynasty wrote the book *The Correction and Complementation to Arcane Essentials from the Imperial Library* and in Japan, there is the photo-offset copy of Song Dynasty edition by Seikado Bunko Library. As of now, the checking and annotating version of *Arcane Essentials from the Imperial Library* by Gao Wenzhu is the most popular one.

Wang Tao made good use of collection of books in Hong Wen Library (created in Tang Dynasty) and

widely collected the ancient and current discourses on prescriptions. A lot of books on which the quotations of *Arcane Essentials from the Imperial Library* were based were lost and therefore, this book is the only way for people to understand how those lost books had absorbed the outside culture and how they were transformed. *Arcane Essentials from the Imperial Library* recorded immense information on outside medical science, the most important part of which is the 21st volume *Tianzhu Scriptures on Eye Preface One*, written by a Longshang Taoist priest whose surname is Xie, living at the beginning of the Tang Dynasty to the most prosperous period of Tang. It’s said that Xie acquired knowledge from a Serindia monk in Qizhou (now Jinan City, Shandong Province). *Tianzhu Scriptures on Eye* is a miniature of ophthalmology knowledge in India including the Four Element Theory of Buddhism and traditional technique for couching cataracts which is not merely the very important and valuable historical materials for later generations to understand the Indian ophthalmology knowledge but also boasts essential clinical value for today’s ophthalmic medical practice. *Arcane Essentials from the Imperial Library* quotes so many things from *Jinxiao Prescriptions* which are basically the effective time-honoured one from the beginning of the Tang Dynasty to the prosperous Tang period. Among them, the Brahmin monk therapy for diseases caused by wind, therapy for heat-toxicity by alchemical medicine and disease that hands and feet are unable to coordinate, *Alternanthera Sessilis Cream* which originally belongs to Brahmin’s prescriptions and Liaosan, 50-year Red Eye and Bingtaichi prescription in *Essential Prescriptions Compiled by Cui Zhiti* which are strictly based on medicine in west regions of Tang as well as the Gentiana Macrophylla Cow Milk Soup in *Xu Renze’s Prescriptions* are all the best examples of outside prescriptions transmitting and gaining popularity in China during the Tang Dynasty. Several prescriptions in *Jinxiao Prescriptions* include some drugs which obviously are foreign drugs such as the He Lile, Persian verdigris, sweet basil, arrowhead, and long pepper. Most of the prescriptions we see in *Arcane Essentials from the Imperial Library* are similar with those in *Yajur (Life) Veda* classics of India, representing the great influence of ancient Indian medicine on traditional Chinese medicine in Tang Dynasty.

(Chen Ming)

BODHISATTVA NAGARJUNA’S TREATISE ON OPHTHALMOLOGY

It was a kind of ophthalmology work named after Bodhisattva Nagarjuna in the Middle Ages and

the author was unknown. It was similar to *Indian Sutra and Shastra on Ophthalmology* quoted from the *Medical Secrets from the Royal Library* written by Wang Tao in the Tang Dynasty and the name of *Bodhisattva Nagarjuna's Sutra on Ophthalmology* reflected the historical fact that ancient Indian ophthalmology knowledge was popular in China.

Bodhisattva Nagarjuna's Sutra on Ophthalmology was one volume of *Nagarjuna's Treatise on Ophthalmology* recorded in the books such as *Chongwen Overall Catalogue* and *Reading Record in Chief's Residence*, etc., *Reading Record in Chief's Residence* said that, "Buddhist sutra of Bodhisattva Nagarjuna can cure eye diseases. According to its statement, it integrates prescriptions which can treat with seventy two eye diseases". The book described causes and treatment methods of eye diseases and explained the couching methods in detail. The original *Bodhisattva Nagarjuna's Treatise on Ophthalmology* was lost and some contents were quoted in Volume 64 and 65 of *Collection of Prescriptions* compiled by Kim Yemong of North Korea in the Ming Dynasty. The ophthalmology works such as *Nagarjuna's Treatise*, *Longmu's Treatise* and *Nagarjuna's Overall Treatise on Secret Ophthalmology* etc were named after Nagarjuna by later generations.

Bodhisattva Nagarjuna, as a medical scientist, was a character different from Bodhisattva Nagarjuna, the Mahayana founder in the history of Buddhism. Volume 34 of *Confucian Classics Records III of Book of the Sui Dynasty* recorded dozens of names of medical books of India and the Western Regions including four volumes of *Bodhisattva Nagarjuna's Prescriptions*, two volumes of *Bodhisattva Nagarjuna and Flavour Methods* and one volume of *Bodhisattva Nagarjuna's Healthy Methods*. Chinese medical books in *Catalogue of Books Seen in Japan* were introduced from China, the medical books named after Bodhisattva Nagarjuna included one volume of *Bodhisattva Nagarjuna and Flavor Methods*, one volume of *Bodhisattva Nagarjuna's Sutra on Ophthalmology*, one volume of *Bodhisattva Nagarjuna's Seal Methods*, and one volume of *Bodhisattva Nagarjuna's Secrets of Bodhisattva Asvaghosa* (written by Shramana Shanti, and some versions claimed that it was "written by Shramana Bohdi"), in which some Indian medical elements were included. These classics may be copied and compiled by Chinese monks or foreign sutra translators according to some contents in Indian Buddhist sutras. *Bodhisattva Nagarjuna and Flavor Methods* shall be Volume nine of Fei Changfang's *Records of Three Treasures throughout Successive Generations* and one volume (Common Fifty Methods) of *Bodhisattva Nagarjuna and Flavor Methods* quoted in Volume four of Dao Xuan's *Buddhist Catalogue of the Great Tang Dynasty* was translated by Indian Tripitaka Dharma Master Ratnamati in the period of Emperor of Liang.

Volume 26 of *Prescriptions of Medical Heart* written by Japanese Yasuyori Tanbo (912-995 CE) quoted two entries of *Nagarjuna's Prescriptions* which were witch ways for respect and love between men and women rather than flavor methods. *Bodhisattva Nagarjuna and Flavour Methods* shall be the same as that in *Book of the Sui Dynasty: Confucian Classics Records*. It shall be related to *Bodhisattva Nagarjuna's Seal Treatise on Five Sciences* quoted in Book II of *Nagarjuna's Treatise on Five Sciences*. *Catalogue of Books Seen in Japan* also compiled similar *Secrets of Nagarjuna's Treatise on Five Sciences* and *Nagarjuna's Methods to Leave Seal*.

Nagarjuna's Treatise on Ophthalmology was relatively famous in the Tang Dynasty. Bai Juyi



The Treatise on Ophthalmology

wrote in the poem *Eye Disease* that "*Nagarjuna's Treatise* is spread on desk and semen cassiae torae is stored in a box. No prescriptions are helpful in the world, and gold needle operation will be a try." This is an example of "gold needle operation" (couching) in *Nagarjuna's Treatise on Ophthalmology* which was popular in the society. There were Indian monks who were good at curing eye diseases with gold needle in the Tang Dynasty, for example, Liu Yuxi's *For Oculist Brahman Monk* described that "the master is good at gold needle operation, why does he think about ways of enlightenment." In 2012, Indian scholar Vijaya Jayant Deshpande published *Restoring the Dragon's Vision – Nagarjuna and Medieval Chinese Ophthalmology* with the Chinese scholar Doctor Fan Jiawei from Hong Kong in Chinese Culture Center of City University of Hong Kong, and translated Nagarjuna's expositions on ophthalmology in ancient Chinese literature into English which is another good example of modern India-China medical exchange.

(Chen Ming)

SUTRA OF BUDDHIST MEDICINE

Buddhist sutras for medical knowledge in ancient India was translated in the Three Kingdoms period. Its full name is *Dharma Sutra* of Buddhist Medicine and there are also other translated names including Buddhist Medical Classic and Dharma Medical Classic. It had one volume in total and

the translators were Zhu Luan, a Buddhist monk of India and Zhiyue of Yuezhi who came to Wu in the Three Kingdoms Period. The *Sutra* had exerted certain influence on the medical theory in ancient China.

The *Sutra of Buddhist Medicine* has short contents. Baochang and Zhisheng, scholars of Buddhism Catalogue, thought that it was, in fact, selected and translated from a long Buddhist text instead of a complete *sutra* and that it should be an abbreviated *sutra*. The *Sutra of Buddhist Medicine*, from the perspective of Buddhist medical knowledge, explained the basic theory of Buddhist medicine in ancient India including theories like Four Discordance (earth, water, fire and wind), Si Bai Si Bing, Diseases and Diets in Four Seasons, Ten Causes of Falling Ill, Nine Causes of Dying, Four Kinds of Foods, Six Causes of Vegetarianism, Five Crimes of Eating Too Much and Various Kinds of Pains. It embodied the fundamental view of primitive Buddhism in India on physical and mental health as well as protection against diseases. It stated in the *sutra* that the human body is composed of four elements including earth, water, fire and wind and once the four elements are in disorder, a disease will come. In addition, seasonal variation, improper diet as well as bad psychological status and living habits will in company with growth and decline of the four elements, throw internal mechanism of human body into disorder thus causing diseases. Four Discordance, *Si Bai Si Bing*, the essential theories in the *sutra*, have exerted certain influence on medical concepts in ancient China to some extent. Some scholars thought that there were Yin-Yang and Five Elements as well as Taoism regimen in the *sutra*. So, it was an apocrypha, in which the contents were obtained from Taoism scriptures and the contained information was inaccurate.

(Chen Ming)

BOWER MANUSCRIPT

Bower Manuscript is a Sanskrit text found in Kuqa, Sinkiang in 6th century CE. It has seven remaining volumes in which the medical contents showed us the achievements of ancient India and the influence on Chinese medicine.

This batch of manuscripts was derived from an ancient site near Kuqa, Xinjiang in 1889 and was obtained by Hamilton Bower, Lieutenant of British Forces, the next year. Without a title, the original manuscript was generally called *The Bower Manuscript* by the Academia for convenience. The original volume was later collected by the Bodleian Library of Oxford University. A F Rudolf Hoernle (1841-1918) spent more than 20 years in working on a research on it and published three books in which board charts, translation, transliteration,

preface and annotations are included. Lore Sander thought that *The Bower Manuscript* which was written in the *pattra*-leaf brich bark was a product of Kashmir. The language used was Sanskrit, mixed with some folk adage. In addition, it was copied in the Gupta period in which the typeface style of Mathura and Rajasthan-Malawi are included. It is supposed to have been written in the later period of Gupta Dynasty (about 320-550) in India, namely in the beginning or middle period of the 6th century. However, there is another possibility that it was brought to Xinjiang by the Buddhists who transmitted the Indian culture.

For *The Bower Manuscript*, much significance was attached to its medical contents. It is not the only material of Indian medicine copied in Sanskrit, but also a demonstration for the medical achievements of ancient India. There were three volumes of medical content in which the first one is a remaining chapter with five leaves, 132 odes in total and no title. It directly starts from a kalpa for making up a



Cover of Bower Manuscript.
English version

prescription, in which miraculous medicinal benefits of garlic were described including the origin of garlic, the name and nature of the item, Garlic Festival, as well as the prescription of garlic and other medicines and their effects. The next section of the manuscript seemed like a small tantra, which composed of illogical sections including emphasis on digestive ability, methods for obtaining a good memory, instructions for pharmaceuticals, all kinds of prescriptions, methods for curing eye disease, usage of sticking plasters on face, eyewash and methods for controlling alopecia and maintaining the black colour of hair as well as methods for curing cough and other diseases. The second volume of *The Bower Manuscript* is *Nāvanātaka* (also translated as *Jingzhi*) which was relatively complete with 32 leaves, 1,119 odes in total. It was a practical medical formulary which was compiled based on various kinds of effective prescriptions for immortals recorded in medical books and its introductory title is *Nāvanātaka*. Belonging to another medical tradition in ancient India namely hand-me-down apart from “Agnive ÷ a” and “Bheóá”,

Nāvanātaka covers all aspects of internal medicine. There were previously 16 volumes in *Nāvanātaka* but now only 14 exist which illustrate the use of medical butter, medical oil, enema, tonic, medical gruel, aphrodisiac, collyria, hair lotion, neochebulnic acid, trogopteris dung and Whiteflower Leadwort Root as well as prescriptions for pediatrics, pregnant women, praying for children and longevity. However, pestilence, hydrargyrum and opium were not mentioned. A basic framework for life, Veda in India, has emerged in *The Bower Manuscript*. For example, it described the Sanye Theory, the role of digestion in health, terms for diseases as well as the diversity of drug preparation. The third volume is the remaining one of an ancient medical book or dispensary. There are missing contents both in the beginning and



Bower Manuscript, now in the possession of Oxford University Library

end, with four leaves and 72 odes in total. Viewing from its contents, the arrangement, approximately for the first three chapters within the second volume, was relatively disorderly. The forms of medical herbs covered by it were: oiling agent, powders, smearing agent, butter agent, pills and syrups.

The *Bower Manuscript* is obviously related to Buddhism. At that time, Buddhism, with a wide coverage, was at its booming period and the Canon of Medicine in Central Asia and Xinjiang was absolutely to be influenced by Buddhism. Those books and records for medicine were probably written by Buddhists or their followers. The academic significance of *The Bower Manuscript* lies, at least, in three aspects: It recorded the names of many ancient famous doctors and their prescriptions which enabled people to gain a more intuitive understanding of the medical achievements in India. Being a foreign culture, it exerted influence on medical science, not only to Xinjiang but also to other nationalities. It helped save some historical data of ancient India which can be used for discussing the folk-customs significant to folk life and medical treatment. The medical prescriptions in *The Bower Manuscript* were collected from medical books in India such as *Caraka Samhita*, *Pilu Samhita*, and *Susruta Samhita* etc while other contents were probably from some *kalpas* and *tantras* of even earlier times. *The Bower Manuscript* is characterised by selected prescriptions, an elaborate selection for basic health and curing special diseases. Like the *Jīvaka-pustaka* and *Siddhasara*, *The Bower Manuscript* also plays an important role in researches on inland Chinese medicine, ancient Xinjiang

medicine as well as extra-territorial medicine and it is also of great significance to the comparative study of Chinese and Western medicine.

The fourth and fifth volume of *The Bower Manuscript* is relatively short and the contents are related to the kalpa called *Pā ÷ aka-kevalā* which is a kind of Geomancy for predicting the future by dicing. There are 64 kinds of dicing methods in the fourth volume while the fifth volume is a remaining chapter about the dicing. The sixth volume, together with the seventh volume, is a volume of Dhāraōā scriptures including incantation used for those hurt by snakes and other demons. The name of the scripture is *Mahāmâyārā Vidyārājā*.

Starting from *The Bower Manuscript*, the discovery of these ancient manuscripts directly stimulated M A Stein. In 1990, he began his first exploration to the Western Regions, which initiated an international wave of archaeological exploration to this area. It was the wave of large-scale investigation, exploration and cultural relic collection that eventually enabled Dunhuang Studies and Turpan Studies to be the international knowledge branches attracting much attention in the 20th century.

(Chen Ming)

SIDDHASÀRA

Siddhasàra is a very important classic medical literature laying special emphasis on clinical knowledge which was written by Ravigupta in mid-7th century CE in India. The book is available in several versions of the Chinese Northwest ancient languages and contemporary Chinese and is well known as one of the representative writings on Ayurveda medicine which has been widely spread into the East.

Siddhasàra is the Sanskrit name of the book, also known as *Xi Tan Suo Luo* by transliteration in Chinese. The full name of this book can also be *Vaidyàka-Siddhasàra* which means *Medical Achievements Essence* in Chinese. Ravigupta, the writer, is the son of Durgagupta, a famous veterinarian proficient in treating horse's disease and the brother of Devagupta. There is, however, very little information about him.

Siddhasàra is the selection of medical prescriptions featuring medical treatise. It carefully collects those effective prescriptions from a range of medical books and is divided into 31 chapters in accordance with the newest methods of edition and arrangement at its time. The first four chapters of which mainly focus on traditional theories, thus making the book a great Canon of Medicine. The second and third chapters talk about the nature and effect of a variety of drugs, which is similar to the herbalism writings of the Chinese traditional medicine. From the fifth to the 30th chapter, based on different symptoms, the causes and categories of various diseases and the prescriptions in particular are presented. The last chapter can be

regarded as a supplementary instruction of different medical methods which allows the book to be a giant medical masterpiece. The whole book introduces the treatment of a wide variety of diseases concerning internal medicine, surgery, pediatrics and gynecology and so on.

The contribution that *Siddhasàra* has made is its unique and special method of edition and arrangement. Its structure, in the history of India medicine, can be viewed as a turning point. Before this book, *Caraka-saiihitā*, a monograph focussing on internal medicine and *Suśruta-samhitā* and *Aiñāiga-hçdyā-saiihitā*, monographs on surgery are all books arranging their contents in line with *Aiñāiga*, the traditional classification method of Ayurvedic medicine. After *Siddhasàra*, *Mādhava-Nidāna* or



Cover of Chen Ming's 'Indian medical Classics' in Sanskrit (Research on Siddhasara)

Mādhava Nidānam, written by Mādhavakara or Mādhava in short, was not divided into different segments but only composed of 70 chapters, each of which mainly probes into various prescriptions and therapies for just one disease. And such an arrangement thus became the editing standard for the medical literature of later generations in India.

Siddhasàra treasures a large number of valuable clinical prescriptions, however, if as far as the transmission and communication of the Indian ancient medical culture is concerned, its significance is of more importance. The book was translated into Tibetan in the 9th century, into Khotanese in the 10th century and into Uighur in the 13th century. Some of its contents were also spread in Arabia around the end of the 9th century or the beginning of the 10th century. The Khotanese version *Siddhasàra* (Ch ii 002 or P.2892v) was found in the Dunhuang cave for preserving the Buddhist *sutras* which was the longest manuscript in Khotanese that existed. Compared to *Siddhasàra* in Sanskrit, the Khotanese and Tibetan versions have both been added with quite a few of new information which means there were some annotations about the original work after it was introduced in some places such as Tibet, Kingdom of Khotan and Dunhuang for the sake of easier

understanding of new knowledge. In the meantime, there is another possibility that other books in Serindia (ancient Xinjiang province and the Middle East region) or some local things were also added.

There are some prescriptions in *Siddhasàra*, which could also be found in *The Bower Manuscript*, a medical writing in the 6th century unearthed in Kuqa, Xinjiang province of China, in *Jāvaka-pustaka*, a bilingual canon of medicine in both Sanskrit and Khotanese unearthed at the same time with the Dunhuang cave for preserving Buddhist *sutras* and in *Prescriptions of Miscellaneous Diseases* written in Uighur script of Turpan and *rGyud-bzhi* which had been passed down through generations as well as in some Chinese ancient medical writings uncovered in Serindia. And even the Ghent Azalea Leaf Powder in Kharouūhi, one of the earliest fragmentary prescriptions known currently, can also be seen in *Siddhasàra*. Just like *the Bower Manuscript*, *Siddhasàra* has also been transmitted throughout the culture circle around Serindia in the ethnic minorities' language and the Ghent Azalea Leaf Powder is just a good example. *Siddhasàra*, along with many other Indian medical masterpieces, has greatly enriched medical science of the Middle Ancient Times across Serindia and meanwhile, polished it with the distinct characteristics of Indian medical science. *The Indian Canon of Medicine in Sanskrit-Siddhasàra* (Zhonghua Book Company, 2002) written by Chen Ming, firstly translated *Siddhasàra* into Chinese, thus offering a window for people to explore and study ancient medical history of India.

(Chen Ming)

JIVAKA PUSTAKA

The *Jāvaka-Pustaka* is a book for medical prescription written in medieval Khotanese and Sanskrit discovered in a Dunhuang cave for preserving Buddhist Sutra. *Jāvaka-Pustaka* was discovered by A Stein in Dunhuang and was later collected by the library in London-India Affairs, (now it is collected by the Collection Department of East-India Affairs in British Library). There it is numbered Ch.ii 003 (the new number is IOL Khot 87-110). *Jāvaka-Pustaka* reflected the influence of Veda medicine in India to medicine in Xinjiang regions of China.

Jāvaka-Pustaka is a classical Indian medical work. Along with *Siddham* as a symbol, it includes, at least, four parts of medical literature and is characterised by the best collections of medical prescriptions. There are 91 existing prescriptions in *Jāvaka-Pustaka* and these prescriptions are divided into four forms: "Agada Prescription", "Butter Prescription", "Oil Prescription" and "Powder Prescription". In *Jāvaka-Pustaka*, the prescription is arranged in accordance with different forms of the medicament and medical theory is not involved. The Sanskrit edition of *Jāvaka-pustaka* is the original text while the Khotan edition

is its translation. However, one edition is not directly correlated to the other and sometimes there are gaps and omissions in contents.

Jāvaka-Pustaka is the product of Indian medical culture and there are many prescriptions which can be sourced from Veda Literature in early times; it is, at the same time, an example for Khotan to learn from Indian Medicine. When *Jāvaka-Pustaka* was translated into Khotan, they incorporated the original knowledge from their own medical practice as well as the local medical knowledge into the translation, which was equipped with “creative compositions”. *Jāvaka-pustaka* in Khotan is, in fact, not a faithful translation to the original Sanskrit edition. The main changes, as compared to the Sanskrit edition, in Khotan were: There were more functions for a certain kind of prescription and a certain kind of prescription was composed of different medicaments. There were more medicaments for composition of one certain kind of prescription. There were more names for these prescriptions, the medicaments were in different forms, there were specialised explanations for collective noun of medicaments and there were detailed descriptions for the process of pharmacy. The indigenous dose unit was used and typical Buddhist medical terms such as “Si Bai Si Bing” were mentioned. *Jāvaka-Pustaka* is one of the products for exchange and blending of Vedic medicine in India and indigenous medicine in the Kingdom of Khotan.

(Chen Ming)

ESSENTIALS OF PRESCRIPTIONS BY VARIOUS MEDICAL SCIENTISTS

Essentials of Prescriptions by Various Medical Scientists is a great medical book compiled in the Tang Dynasty and unearthed in the Jiaohe Ruins, Turpan, Xinjiang province, with only some fragmented pieces left today. Now collected by the Berlin National Museum, Oriental Division, numbered as Ch.3725v, these fragmented pieces bear the distinct traces of Indian Buddhist knowledge that has been deeply integrated into Chinese medical literature.

Essentials of Prescriptions by Various Medical Scientists, if judged by its contents, has something to do with *Ba Zhu* (Дх09888, front and back), and also fragmented pieces collected in *Dunhuang Documents collected by Soviet Union* and *Prescription for Heartache Caused by Ghosts* (Дх09170, front and back). The front of the fragmented pieces of *Essentials of Prescriptions by Various Medical Scientists* is the *Study of Jivaka on Internal Five Organs* and these pieces have six lines in total. The first line is *Essentials of Prescriptions by Various Medical Scientists Volume One* while the other five describe the situation at the beginning of the creation of the earth and heaven in the genesis mythology of Buddhism when everyone lived with

joy and happiness with the blessing of gods and all living creatures immersed themselves in the bliss of five desires with plants and natural things as their food; kings were honest and just and people were not worried about life, senility, illness and death. This is what the very beginning of the world looked like in the genesis mythology of Buddhism, similar with the creation myths in *The Medium Works of Hinayana Sutra (Volume 39), Scripture of the Origin of*



'Fragments of Classics on Medicine'
from Turfan now in Russia

Brahman Brahmin (Volume II), Abhidharma Theory on the Creation of the World and Shunzheng Theory.

Essentials of Prescriptions by Various Medical Scientists (Volume I) cannot be found in ancient medical and historical booklist of past dynasties thus being viewed as a valuable unique copy. It is the selected works of medical prescriptions, collecting the essentials of a great variety of medical books and documents. The Ch.3725v Fragmented Pieces is only the foreword of the book which can be regarded as the introduction of Buddhist medicine in the broad sense.

The name of the book is similar with those of *Bibliography of Chronicles of the Sui Dynasty* and *Collection of Important Prescriptions by Famous Medical Scientists in Western Regions* in meaning which implied the real nature of the literature itself. It shows, at that time, there were various medical books featuring diverse characteristics in the Western Regions whose contents were transcribed or assembled from the medical works of previous dynasties. In effect, regardless of “*Essentials of Prescriptions*” or “*Collection of Important Prescriptions*”, both can be viewed as the accurate translation of the word *samgraha* in *Astanga-samgraha*, a giant medical masterpiece in India in the 7th century. *Essentials of Prescriptions by Various Medical Scientists*, *Collection of Important Prescriptions by Famous Medical Scientists in Western Regions* and *Astanga-samgraha* all boast similar nature, representing the close relationship between the Indian and Western medical science as well as the great influence of translation of the Indian medical literature on the development of the traditional Chinese medicine.

(Chen Ming)

TECHNOLOGICAL EXCHANGES

QI MIN YAO SHU

Important Means of Subsistence for Common People (Qimin Yaoshu) was a comprehensive agricultural book in the Northern Wei period and was one of the four ancient “agricultural books” as well as the earliest and most systematic important book in global agriculture history. It was written by Jia Sixie between 533-544 CE. The book recorded some crops from foreign areas (including Indian crops) and provided relevant knowledge. It was an important historical book to know about Sino-foreign (including India-China) agriculture knowledge exchanges.

Important Means of Subsistence for Common People had 10 volumes and 92 chapters. It expounded comprehensive contents in the aspects of agriculture, forest, animal husbandry, sideline production and fishery such as fruits, vegetables, crops, agriculture, horticulture, forestation, farming, brewage, breeding and relief etc. It was claimed as one of “ancient Chinese encyclopaedias” and had profound influences. Volume 10, “foreign products including five cereals, fruits, melons and vegetables” recorded over 100 tropical and subtropical plants and over 60 wild and edible plants, included varieties such as cucumber, coriander, shallot bulb, rocambole, walnut, celery, clover and grape etc. Volume 10 of *Important Means of Subsistence for Common People* quoted growth season of Indian wheat from Records of Countries in the Western Regions, “wheat is grown on the Winter Solstice ie November 6 and it is ripe on December 16 which is called as the 12th month of the lunar year”. It also quoted records related to the thinking tree (bodhi) from Records of Song Mountain. This tree is the Indian Ficus bodhi tree and its scientific name is Ficus Religiosa. Historical materials such as bodhi tree in *Important Means of Subsistence for Common People* and Mochu tree from Simhala (or Sri Lanka) have certain values to study history of crop plantation in China and South Asia. *Important Means of Subsistence for Common People* also collected methods of some foreign species. Its Volume



Qi Min Yao Shu's book

7 quoted “pepper wine method” in Records about Vast Topics where the cold or hot wine can be drunk after smashing one liang of dry ginger and 70 peppers into powder, mixing five litres of spring wine and juice of five pomegranates, warming it on fire. This “Biba wine” formulated by Hu people was a common Indian pepper medical wine and had the function of curing diseases. *Important Means of Subsistence for Common People* recorded multiple wine-making methods with pungent and fragrant materials such as black pepper, dry ginger, caryophyllus and Piper longum Linn etc which witnessed eastern propagation of ancient Indian medical wine.

(Chen Ming)

SUGAR MAKING

India is one of the countries in the world which have a long history of sugar making and consuming. China is the near neighbour of India and they both have had close exchanges of technology in sugar making for more than a thousand years.

The earliest sweets in ancient China were not made of sugar. Yi and Tang, as the main sweets during the times from the Zhou Dynasty (1046 BCE-256 BCE) to the Northern and Southern Dynasties (420 CE-589 CE), were made from rice, wheat or barley. It was much late when sugarcane was introduced and planted from abroad, and, as a precious variety of crops, it was not afforded by normal families for a long period of time.

Sugarcane was generally cultivated during the times of Northern and Southern Dynasties. However, its planting region was confined to south China. There are various theories about the native habitat of sugarcane and quite a lot of scholars produce linguistic evidence in favour of India as the homeland of sugarcane. They argued that the name of a country in central Bengal was Gauó and this word was derived from Sanskrit guó meaning sugar. Besides, one of the most famous families in ancient India was Ikùvaku and its name came from Sanskrit ikù meaning sugarcane. India has a long history of sugarcane planting partly because the environment of many places. Bengal, for instance, is very suitable for sugarcane growing. All these tend to form the grounds for the argument favourable to India as the native habitat of sugarcane.

In China, the cane sugar-making seemed to begin at some time between the Three Kingdoms (220 CE-280 CE) and the Tang Dynasty (618 CE-907 CE), while the Northern and Southern Dynasties merits special attention. Being left behind in technology Chinese decided to learn from their neighbours. During the reign of Tang Taizong (598 CE- 649 CE), he sent envoys to India to get the sugar-making skill. It is recorded in vol. 221 of New Annals of Tang Dynasty that “the king of Magadha, a former vassal

state of Central India Kingdom, lived in the city of Pāñaliputra which was situated at the south bank of Gaṅgā. In the 21st year of Zhenguan Era (627 CE-649 CE), a diplomatic mission was sent by him to the royal court of the Devaputra (Tang Taizong) with as a present the palā ÷ a(?), a sort of tree like white poplar. And Taizong also sent a mission later on with the duty to get the sugar extracting technology.”

It is also recorded in vol. 4 of Continuation of the Biographies of Eminent Monks that “Tang Taizong sent Wang Xuance and 20 other persons in search for craftsmen skilled in making gritty-honey among the monks in Mahābodhi Monastery. Two craftsmen and eight monks came to Eastern Xia (China) and were soon despatched to Yuezhou (nowadays Shaoxing, Zhejiang Province) where they successfully made sugar from sugarcane”. Here the gritty-honey was the ancient name of granulated sugar. By acquiring the Indian technology, China made considerable progress in sugar-making. Also can be found in books like Tangshuangpu by Wang Zhuo is a well-known tradition of Tang Dynasty about a monk named Zou who taught the sugar-making technology to the people in Suining, Sichuan province.

Song Yingxing made his comment on this matter in his famous book Tiangongkaiwu published in Ming Dynasty, saying, “China knew nothing in ancient times about the fact that sugar could be made from sugarcane. It was Western monk Zou who imparted the technology to the local people when living in Suining during Dali Era (766 CE-779 CE) of Tang Dynasty. Sugarcanes are widely planted now in Sichuan and they are actually introduced from Western Regions gradually.” It is clearly indicated that the cane sugar has its origin in Western Regions including India. Another example, a Dunhuang fragment found in the early 20th century, is still more concrete. It is about the sugar-making process written in Chinese and a kind of high quality cane sugar called Shageling is mentioned here. According to Prof Ji Xianlin, this curious word is the transliteration of Sanskrit ÷ arkarā meaning granulated sugar. This is good evidence that Indian sugar making technology spread widely and had a remarkable influence in ancient China.

However, having mastered the technology learnt from India, Chinese workers exerted their effort for generations and achieved excellent progresses including invention of the method to decolourise the granulated sugar. In the light of the evidences in books such as Minshunachanzhi and Wulixiaoshi, it can be sure that, at least, before Ming Dynasty (1368 CE-1644 CE), China had been able to produce high quality white sugar on a grand scale. In India, on the other hand, two new names of sugar, *puīpasitā* and *sitopalā*, appeared in a well-known medical book, *Bhāvaprakā ÷ a* of 16th century. Both of these compounds had the same word sita meaning white.

And in Bengal, at the same time, *puīpasitā* was also called *padma-cānā* or *phul-cānā*. Since *cānā* had the meaning of Chinese, it implies that Chinese white sugar had been imported and its relevant making technology introduced into India before 16th century. Therefore, it seems to be able to conclude that China and India had learnt from each other to make high quality sugar and through this kind of exchange, they both contributed much to the improvement of sugar-making technology in the world.

(Ge Weijun)

TEA CULTIVATION

Indigenous tea plants have been growing in the hilly areas of Assam and Northeast India for a very long time. The use of the leaves for brewing and drinking by local people has also been practiced. However, systematic cultivation of tea in India, based on Chinese tea plants and Chinese tea cultivation and processing methods, began in the 19th century. Given the enormous quantities of tea that Britain purchased from China, the British were very keen to find a way to cultivate tea within their own empire. The “discovery” by British botanists that a variety of tea plants was flourishing in Assam, led them to decide on the hills of Assam and north Bengal as a suitable region for beginning the systematic cultivation of tea. During the visit of the British envoy, Lord Macartney to China in 1793, tea plants were smuggled out of China to India but these failed to flourish. Initially, the British East India Company was reluctant to jeopardise its monopoly of trade with China by smuggling out tea plants and trying to undercut its own profitable trade in Chinese tea. However, with the end of the Company’s monopoly in 1833 and faced with financial difficulties in its administration in India, it began to actively encourage the cultivation of tea in India. In 1834, it set up a Tea Committee and sent G. J. Gordon to China for this purpose. Apart from acquiring Chinese tea seeds and tea seedlings, the company’s representatives were charged with recruiting Chinese tea growers and persuading them to go to India. In this venture,



Classic of Tea



Song Dynasty (Picture of dou cha)

they faced many difficulties as actual tea-growers in China were reluctant to emigrate. Efforts were then directed to recruiting Chinese labourers from Penang and Singapore, even though many of them were not at all familiar with tea cultivation. A total of about 300 Chinese were sent to Assam to engage in tea cultivation. The first Chinese tea-grower came over to Assam in 1832 and worked in the Chubwa tea estate. The first export of tea to Britain made in India by Chinese cultivators took place in 1838. The Assam Tea Company was formed in 1839. With the invention of airtight Wardian cases, it became possible to transport hundreds of thousands of Chinese tea seedlings by sea to Calcutta via Hong Kong.

The British made two innovations to the process of tea cultivation. One was the cultivation on a large scale in huge tea estates. The other was mechanisation of the processing of tea leaves including withering, rolling, breaking, drying and sifting. Together with the introduction of new methods of cultivation and plucking, these enabled the tea industry in India and Ceylon where tea cultivation on similar lines was introduced to forge ahead. The reliance on skilled Chinese tea growers was virtually eliminated by the plantation method of cultivation which could be operated with large numbers of unskilled labour sourced in India itself. From forming 91.4 per cent of tea imports into Britain in 1866-70, the share of Chinese tea exports to Britain steadily decreased to just 4 per cent in 1905 with most of the tea imported into Britain coming from India and Ceylon, instead. By the 1880s, tea planters in India also gradually came around to the view that the indigenous variety of tea plant was more suitable for cultivation than the hybrid tea plant based on Chinese seeds and seedlings that had been used earlier.

(Madhavi Thampi)

ZHU KEZHEN

Zhu Kezhen (March 7, 1890-February 7, 1974) was a Chinese meteorologist, geographer and an educator. He was styled Ou Fang and born in Dongguan Town, Shaoxing County, Zhejiang province (present-day Shangyu County, Zhejiang Province). He used to be academician of Chinese Academy of Sciences.

In 1908, Zhu Kezhen began to study in Shanghai Fudan Public School. In 1910, he went to the United States and studied at the College of Agriculture, University of Illinois at public expense. In 1913, he obtained the Bachelor's degree in Agronomy. Afterwards, he studied meteorology in the Department of Geography of Harvard University Research Institute and obtained the doctoral degree in 1918. In 1927, he became the dean of the Department of Geosciences of the National Southeast University. In 1928, he served as the head of the Institute of Meteorology of Academia Sinica. He also used to teach at Wuchang Higher Normal School, the National Southeast University and National Central University and took part in the founding of the Geographical Society of China. In April 1936, he became the President of Zhejiang University. In 1948, he was elected as academician of Academia Sinica. After the founding of the People's Republic of China, he successively worked as the Vice President of Chinese Academy of Sciences, Vice President of China Association for Science and Technology, Director General and Honorary Director General of Chinese Meteorological Society and Director General of Geographical Society of China.

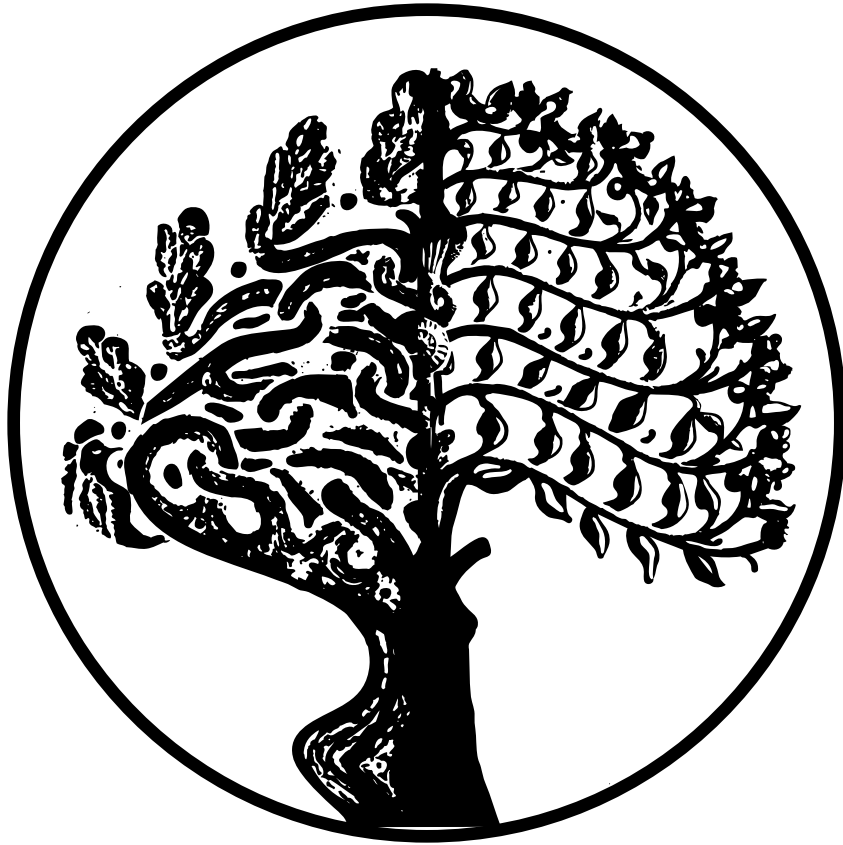
He published an article, Southeast Monsoon and Rainfall in China (*Acta Geographica Sinica*, Edition 1, 1934), in which he compared the similarities and differences between Indian monsoon and Southeast



Zhu Kezhen

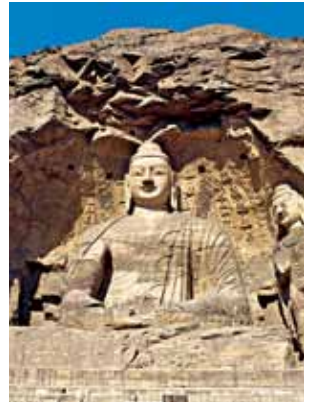
Asian monsoon by quoting the historical data about the journey of an eminent monk, Fa Xian in Jin Dynasty to India by sea. He also compared the similarities and differences between Chinese and Indian constellations in *The Time and Place of the Origin of the 28 Lunar Mansions* (Thought and Times, Edition 34, 1944) and pointed out that Chinese and Indian 28 lunar mansions were of the same origin while Chinese 28 lunar mansions were originated from the Shang and Zhou Dynasties. In November 1946, he went to Calcutta India and visited Visva-Bharati University and University of Calcutta, and was received by Tan Yunshan and Zhou Dafu et al.

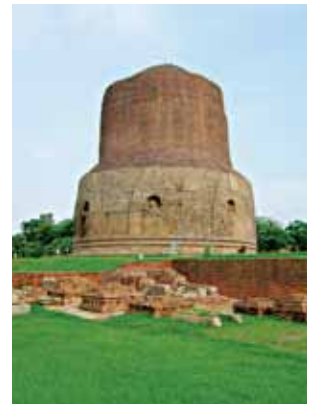
(Liu Lei)



IV

**EXCHANGES BASED ON
BUDDHISM**





EXCHANGES BASED ON BUDDHISM



EXCHANGES BASED ON BUDDHISM

OVERVIEW

Both India and China are ancient countries in world civilisation. The Chinese have always called India Tianzhu or Shendu. Volume 118 of the *Hou Han shu (History of the Later Han)* says : “Tianzhu, also called Shendu, is located thousands of miles southeast of the Yuezhi. Its customs are the same as those of the Yuezhi. Its terrain is low and the weather is hot.” Much before the beginning of the Christian era, during the time of the Han Dynasty, India and China had established commercial exchanges. In the first year of Yuanshou of the Han, the Imperial Court sent Marquis Zhang Qian to Daxia (Bactria) to forge an alliance with Daxia and to stop the harassment by the Xiongnu. When Zhang Qian saw fabrics from Shu and bamboo being traded in the markets of Bactria, he asked where the goods had come from. The answer was: “They come from Shendu in the southeast, several thousands of miles from here. They were traded by merchants from Shu.” Volume 116 of the *Shi ji (Record of the Historian)* informs us that more than 2,000 years ago, there already were commercial exchanges between these two nations. The fabrics of Shu and the bamboo, seen by Zhang Qian in Bactria, were from present-day Sichuan in China and they had been sent to the Indian market and then on to Europe. But the most unique aspect of exchanges between India and China was not commercial but religious and cultural. In this respect, Buddhism played the most important role.

I.

Buddhism originated in India. During the Han Dynasty, the Chinese knew about Indian Buddhism. Volume 118 of the *Hou Han shu (History of the Later Han)* records: “(India) is a country near by the sea where soldiers do battle on elephants. Its people are weaker than the Yuezhi. They practice the Buddhist path of non-violence, and that has become their custom. Buddha is named *Fo (in Chinese)*.” Buddhism has been the bond in the religious and cultural exchanges between the two countries. Dominating international communication of religion and culture, it was the most important basis for foreign relations between the peoples of ancient India and China. It



Kāśyapa Mātariṅga Memorial and Dharmaratna Memorial at the White Horse Temple, Luoyang, Henan Province, China

has also influenced the lives of Chinese people for more than 2,000 years and still plays an important role. In the two-way communication of Buddhism and culture between the two countries, the main aspect is the transmission of Indian Buddhism to China. The Chinese traditional culture and thought also to some extent were once transmitted to India.

In 3rd century BCE, Indian Buddhism began to expand to other areas. It was transmitted to Sri Lanka via southern India where it was called “Southern Buddhism”. In China, one stream entered via Thailand and Myanmar and spread to the frontier minorities in Yunnan such as the Dai and Achang. This is known as “Yunnan Theravāda Buddhism”. “Northern Buddhism” was the section which moved from northern India and finally entered China through Central Asia. It was further sub-divided into two main sub-systems. One primarily spread in the region of the Han ethnicity. The second one, known as Tibetan Buddhism, spread among the Tibetan and other nationalities. There are four main northern transmission routes of Indian Buddhism. The first one is the ancient Silk Road which goes via Jibin (present Kashmir region) and reaches Central Asia. It enters the Western Regions, ie, the Xinjiang region of China and finally arrives in the interior mainland area. The second one goes via Myanmar along the “Yangchuan ancient path” to Dali in Yunnan. It then enters the interior area. It is called “*ācārya*’ Buddhism.” The third one goes via Nepal enters the Tibetan region and reaches Mongolia

and Qinghai. It then enters mainland China. It is called Tibetan Buddhism. The fourth one goes via the Indian Ocean, Pacific Ocean and the islands of the Southeast Asia and finally arrives in Guangzhou, and then spread to the interior area.

The area of Xinjiang in the Western Regions was incorporated in China as early as the Han Dynasty. The central government installed a governor to administer the Western Regions. Indian Buddhism was transmitted to the Western Regions, ie, to Xinjiang in China before the Christian Era. This can be seen in the archaeology of the Western Regions. Volume II of the *Gaoseng zhuan (Biographies of Eminent Monks)* explains that Taizu of the Liu Song once sent the *Śramaṇa* Daopu with 10 scribes to the West to search for Buddhist *sutras*. Daopu “travelled through the countries of the Western Regions. He witnessed worshipping of the venerable images and the carrying of the Buddhist alms bowl. He also saw four pagodas and trees along the road as well as (hallowed) footprints and images; there was none he did not meet with. He was versed in Sanskrit and equipped with writings in languages of different countries. He travelled through different areas.”

Daopu travelled thoroughly and explored the Western Regions and found Buddhism widespread there. In the region of Xinjiang, two great centres of Buddhism were formed in Qiuci and Hotan. In the land of Qiuci, both the greater and lesser vehicle (Mahāyāna and Hīnayāna) were developed. In *Da Tang Xiyu ji (Great Tang Dynasty Record of the Western Regions)*, Volume 12, master Xuanzang of the Tang thus describes Qiuci: “More than a hundred temples and more than 5,000 monks. They practice Sarvāstivāda, Buddhism of the lesser vehicles. The teachings of the *sutras* and the rituals of the *vinaya* come from India and what they read is in their own language...”. The *You fang ji chao (Abstract of Travel Records)* mentions— “In this land of Qiuci, there are many temples and many monks. They practice the law of the lesser vehicle. They eat meat and shallots etc. The Han monks practice the law of the greater

vehicle.” Buddhism developed vigorously under the protection of the king of Qiuci. Buddhism of the greater vehicle spread to Hotan. In *Faxian zhuan (Biography of Faxian)* it is written that: “he reached Hotan on the fifth day of the first month on his way (to India). This country was rich and the people prosperous. They all practiced the law (*dhamma*). They entertained each other with the joy of the law. The *saṅgha* counted over 10,000 people. They mostly studied the greater vehicle and all had plenty of food. The people of that country live scattered and in front of each home, there always is a small *stupa*. The smallest can be about a *zhang* high. They have made square rooms for guest monks. Their temples are called *qumodi*. They are temples of the greater vehicle. Three thousand monks eat together. When they enter the dining hall, they are dignified and orderly and they sit down in the proper order. They are all silent and their bowls do not make a sound. The pure eat more. They may not call each other but they make hand gestures.” Because the Western Regions were far away from China’s Central Plain, the influence of Chinese culture was less. Buddhism, which is prevalent there, mainly reflects the influence of the Indian religion and culture.

During the period of the Eastern Han, Indian Buddhism began to enter China’s interior area. The Chinese saw India as the “Buddhist country in the West.” There is a famous legend about the entry of Buddhism in China. It tells that one night in the seventh year of Yongping of Emperor Ming of the Han (64 CE) was keeping vigil at his mother’s ancestral tablet in his palace in Luoyang. In a dream he saw a spirit who came flying in the sunlight in front of his palace. The next morning he gathered his important ministers in front of the palace and he held a meeting inquiring which spirit was the spirit of his dream. Great minister Fu Yi bravely stood up and explained: “I have heard it said that someone who has obtained the path in India in the West, is called “Buddha”. He can fly in the sky and his persona has the light of the sun. I am afraid that the spirit in your dream was “Buddha”!” When Emperor Ming heard this, he was very glad. He decided to send the envoys, Cai Yin and Qin Jing, to India. The envoys met eminent Indian monks She Moteng (Kāśyapa Mātāṅga) and Zhu Falan (Dharmarājan/Dharmaratna) in the country of the Greater Yuezhi in Central India. They returned together with them to Luoyang using white horses to carry Buddhist scriptures and a Buddha image. Four years later, Emperor Ming ordered the construction of the *Baima (White Horse) Temple* in the capital Luoyang, bringing worshippers to the Buddha image and to the eminent monks. Furthermore, in Luoyang they translated the first Buddhist scripture, the *Sishier zhang jing (Sutra of 42 Sections)*. Introduced to



Photo of the Sutra of Forty-two Chapters

China because of the dream of Emperor Ming of the Han, Buddhism to a great extent, transformed the spiritual and the cultural lives of the Chinese.

Buddhist cultural exchange between the two countries was carried out by Buddhist monks who went East or who came from the West. From ancient times, the Silk Road has been an important passage for relations of China with the outside world and for trade. She Moteng and Zhu Falan were the precursors for Buddhist exchanges between India and China. Buddhists have been following the caravans of merchants on this road. The Shijia Fangzhi records: "Before Qin and Zhou people were still simple. They did not go far away. That is why they sent envoys to engage. They were limited to the Divine Land. After Han and Wei, the literacy was widespread. Talents were well-developed and their learning reached farther. Therefore, premises for interpreters were built in Gao street. They went beyond Kongsang and crossed the Kunlun Mountains. They went beyond Jitian and passed Niaoxue. Beyond their region, they could still pursue Lungwen blood-sweating thoroughbred horses. The treasures of bright jewels and of blue kingfisher feathers were brought forward from the horizon. They exhausted their troops and engaged in war. They truly made their troops suffer in Dayuan. They upheld moderation and filled up lakes. They trusted that the king's commands were without abuse. When Xianzong felt it was auspicious, he established the source of kindness. They served their faith and cherished the path. From then on, it gradually became prosperous. Or noble-mindedness arose in the borderlands and they cast away their lives in the four directions. Or they spread conversions with the law, bringing their policies to the eastern spaces. Or they opened up the teaching track themselves, not going far to look for scriptures. Or they personally went to peruse divine signs and established customs. While this was quite frequent, they also turned to the teaching of Śākyamuni. And so, making a general distinction, the opening up of the spirits generally began during the former Han. Up to the great Tang, several envoys went and came back in succession, about 20 times. Zhang Qian went in search of the source of the Yellow River, something ordinary, but he established the name of the Buddha and then Buddhism began its gradual conversions."

The meaning of this passage is that before Qin and Zhou, the teaching of Buddhism had not started yet in China. Exchanges were limited just to the Divine Land. After Han and Wei, the horizon gradually broadened. In their pursuit of the blood-sweating precious horses and rare treasures, people went searching in the four directions. Then they gradually undertook to expand their military operations



Memorial in commemoration of Faxian's return to the shore of China at Laoshan, located at Qingdao in Shandong Province

abroad. But seen from the angle of culture, the spread of the Buddhist teaching was the beginning of the journey of the conversion to kindness and propriety. Believers were willing to lay down their life for their belief, looking for scriptural texts and sending delegations. For example, tradition says that Xianzong of the later Han, Emperor Xiaoming, dreamed about a golden person one night. When he sent his senior secretary Cai Yin and the scholar Qin Jing, to India in search of the teachings of Buddha and when he invited the 'śramaṇas' Jiaye Moteng (Kāśyapa Mātāṅga) and Zhu Falan (Dharmarājan/Dharmaratna) to China, Buddhism began its spread in China. Zhu Fahu (Dharmarakṣa), a 'śramaṇa' from Dunhuang during the Eastern Jin, travelled through 36 countries in the West and along the way he translated the *Da ji Hu jing* (*Great Sutra presented by the West*). In Chang'an, he erected a temple outside of the Qing gate. Shi Baoyun, a śramaṇa from Liangzhou during the Eastern Jin, and Shi Faxian, Shi Zhiyan, etc, entered India and understood the meaning of their sounds. They returned to Chang'an and to the region south of the Yangtze River and they carefully translated their scriptures. Shi Zhimeng, a śramaṇa from Jingzhao, went with 15 companions to the West from Liangzhou, to the countries of Shanshan and reached Jibin (Kashmir). He met five hundred *arhatas*, explored the local customs and returned. Most famous, of course, is Xuanzang, the śramaṇa from the Great Zhuangyan Temple in the capital of the Great Tang. In the third year of Zhenguan, he went by himself to the West in search of Buddha's original teachings. He crossed

150 countries on his way. He translated scriptures by imperial command and he wrote the *Xi yu ji* (*Record of the Western Regions*).

In the history of the interactions of ancient China with the outside world, Buddhism plays an important role. During the long period of more than a thousand years from the Han Dynasty to the Ming Dynasty, more than a thousand people have travelled one after another along this road. Chinese and foreign monks have travelled back and forth in order to propagate Buddhism. This has without any doubt promoted religious and cultural exchanges between the two countries.

The Han, Jin, and the Northern Dynasties, up to Sui and Tang is the period when Chinese and Indian Buddhist interactions peaked. Apart from the eminent Chinese monks – Zhu Fahu, Shi Baoyun, Shi Faxian, Shi Zhiyan, Shi Zhimeng, and others – master Faxian was the earliest one. At the advanced age of 60, he left the country all by himself. On his way, he passed through shifting sands, he crossed natural barriers and he went West without stopping. It is recorded that “He followed his path, forgetting about his own body and yielding to fate he propagated the law”. In the history of Chinese Buddhism, he was the first monk who went all the way to India and studied there a heroic undertaking in search of scriptures. When he finally reached India, he became the first Chinese Buddhist monk to appear at the main Buddhist sites. He also recorded with brush in hand, the situation in India at that time in his *Fo guo ji* (*Record of Buddhist Countries*). He left valuable historical material for the later generations. Jiumo Luoshi (Kumārajīva) was another famous scholar who had studied in India. After returning to China, he dedicated himself to the propagation of Buddhism. Buddhist monks during the Northern Dynasties went one after another to India, either alone or as a group. The eminent monk from Youzhou, Tanwu Jie, led a group of 25 people and went West in the first year of Yongchu of the Liu Song (420 CE). Twenty people died on the way, one after another, and those who were left, visited many places in India. They brought back the belief in Guanyin (Avalokiteśvara) which would later become widespread in China. The *śramaṇa* of the Former Wei, Daoyao, the *śramaṇa* of the Chongli Temple, Huisheng and Songyun from Dunhuang travelled with the support of the court to different countries in northern and central India. During the Northern Qi, a group of 10 monks, *śramaṇas* Baoxian, Daosui, Sengtai, Zhizhou, Sengwei, Fabao, Zhizhao and others went in search of the *dharma* in India for seven years and they made pilgrimages to the holy places. In short, these pioneering eminent monks and groups “who had all passed beyond the hindrance of the desert and crossed dangers or who



Statue of Xuanzang, Yuhuangong Palace,
Tongchuan, Shaanxi Province, China

had crossed passes gazing into the mist, or who met together and investigated, and who had probably lost eight or nine out of 10”, already had produced a base and a foothold on Chinese territory, thus exerting their influence. At the same time, the appearance of Chinese monks in India attracted the attention of the Indian courts. The great king, Shili Jiduo (Śrīgupta), had great respect for the Chinese monks and he ordered the donation of land and the construction of a “Zhina (Chinese) Temple”. There the Chinese monks could stay. He further allocated 24 great villages to them. Therefore, the Wei Shu recorded: “Śakyamuni has passed away but he has left his traces, his nails and teeth in India. They now still exist. As the Middle Regions come and go, they do call to see them”.

During this period, apart from Chinese monks going to India in search of the law and to obtain scriptures, there were even more Indian monks who came to China to transmit the scriptures and to bring precious objects. She Moteng and Zhu Falan had set an example for those who came later. They came in succession, uninterruptedly. During the period of the Western Jin, the Indian monk Qiyu reached Guangzhou, the area of Xiangyang etc, by sea. He further cured people in Luoyang. During the period of the Eastern Jin (317-420 CE), the number of Indian monks who came to China steadily increased. They carried many scriptural texts and they transmitted the Buddhist teachings then flourishing in India. All these monks arrived either over land or by sea in Chang’an in China, or in the big city of Guangzhou. After they had arrived in China, they actively translated Buddhist scriptures in cooperation with Chinese monks. They accepted students and resolved their doubts. They discussed Buddhist studies and while the monks of both countries worked together, Buddhism in China prospered. The ideas of the greater and of the lesser vehicle were introduced and *vinaya* was instituted. Moreover, the Dilun

(*Daśabhūmikasūtraśāstra/Daśabhūmivyākhyāna*) school which had characteristics of different schools, the Shelun (*'Mahāyānasāṅgraha'*) school, the Sanlun (Madhyamaka) school, and other Buddhist schools appeared too. Out of respect for the monks, the Imperial Court built temples especially for them. For instance, the Indian *dhyāna* master Fotuo (Buddhabhadra) was paid a great honour by Emperor Xiaowen of the Northern Wei. He built the Shaolin Temple for him on Mount Song. The *dhyāna* master from southern India, Puti Damo (Bodhidharma), landed in Guangzhou and later arrived in the Shaolin Temple. He was honoured as the first patriarch of the Chan School in China. The Indian monk, Damo Bore (Dharmaprajñā), was appointed as the clerical official "Governor Zhaoxuan" by the Court of the Northern Qi.

II

The Sui-Tang period saw the summit of Buddhist exchanges between India and China. The coming and going of monks of both countries also reached its climax. Master Xuanzang was the most famous and most successful monk during that period. In the third year of Zhenguan (629 CE), he went from Chang'an to the West. He arrived in the highest institution of learning in central India, in the monastery of Nālandā and studied with bhadranta Śīlabhadra. He studied *Yogācāra* and every treatise of the greater and of the lesser vehicle. He compiled the *Hui zong lun (Treatise about the Teaching of the Community)* and the *Zhi e jian lun (Treatise about the Establishing of Wrong Views)*. Because his scholarship was outstanding, he was honoured as one of the 10 most virtuous monks in the monastery. He further participated in the great religious gathering without restrictions (*pañcavārsika*) in the city of Kanyakubja organised by the Indian Buddhist world. In the gathering, he debated heretics. He obtained the titles of "Divinity of the Greater Vehicle" (*Mahāyānadeva*) and of "divinity of deliverance" (*Mokṣadeva*). Meanwhile, he was requested by King Śīlāditya to translate the *Da sheng qi xin lun (Mahāyānaśraddhotpādaśāstra)* and the *Dao de jing (Canonical Text about the Way and its Power)* of Laozi from Chinese to Sanskrit. This was the first translation of Dao dǐng in a foreign language for transmission to India. He specially wrote the *Da Tang Xiyu ji (Record of the Western Regions during the Tang)*, 13 volumes, about Buddhism and the historical and geographical conditions in 138 countries of India and of the Western Regions which he had crossed and about which he had information. He provided authentic basic materials for the writing of early Indian history. Later, during the colonial period in India, his work became a significant basis for conducting

numerous archaeological excavations. Xuanzang studied and lived in India for 17 years and was successful in achieving his aims. Declining various offers to stay back in India, he returned to China via over the land route.

Yijing, succeeding Xuanzang, went to India in the second year of Xianheng (671 CE) and he studied for 10 years. He returned to China with many scriptural texts via the maritime road. He compiled *Nanhai ji gui zhuan (Account of Buddhism Sent from the South Seas)*. He left precious geographical and historical materials about Buddhism and many countries in India and Southeast Asia. Besides them, there were Huiji a disciple of Yijing, Wukong-a *śramaṇa* from Jingzhao during the Tang, Xuanzhao - a *śramaṇa* from Taizhou, Daoxi and Shibian - *śramaṇas* from Qizhou, Daofang and Daosheng - *śramaṇas* from Bingzhou, Modi Senghe - a *śramaṇa* from Jingzhao, Xuanhui - a *śramaṇa* from Chang'an, Mingyuan, Yilang and Yixuan - *śramaṇas* from Yizhou, Daolin and Wuxing - *śramaṇas* from Jingzhou, Lingyun - a *śramaṇa* from Xiangyang, Sengzhe - a *śramaṇa* from Lizhou, Zhihong - a *śramaṇa* from Luoyang and numerous other *śramaṇas* and devout descendants from unknown places studied in India for many years and ultimately returned home. Their studies and experiences enriched the content of Buddhist and cultural exchanges deepening further the relationship between India and China. They compiled works about the study of India, eg, *Zhong Tianzhu xing ji (Record of Travels to Central India)*, *Tang Xiyu tu zhi (Records and Maps of the Western Regions during the Tang)*, *Xiyu zhi (Record of the Western Regions)*. Yancong, a monk in the translation office of the Shanglin Academy in the Eastern Capital of the Sui, translated, at the request of Indian monks in Rājagṛha, the *Renshou sheli rui tu jing (Text about Auspicious Maps of Relics during Renshou)* and the *Xiangrui lu (Record of Auspicious Things)* from Chinese to Sanskrit, and transmitted them to India.

During this period, the number of Indian monks who came to China also peaked. The Indian monks Damo Bore (Dharmaprajñā) and Naliantili Yeshe (Narendrayaśas) received a courteous reception from the court. Piniduo Liuzhi (Vinitaruci) received instruction from the monk Sengcan, the third patriarch of the Chan school in China. Damo Jiduo (Dharmagupta) and Shena Jueduo (Jñānagupta) presided over the Translation Hall during the Sui. Boluopo Jialuomiduoluo (Prabhākaramitra), Adi Quduo (Atikūṭa/Atigupta), Fachang and Anan Lūmucha, Jiaye (Kāśyapa) and others brought letters from the Indian monks, Zhiguang (Jñānaprabhā) and Huitian (Prajñādeva), paying respect to Xuanzang. They received gifts from Xuanzang. Nati, Naluo Ersuopo, and Lujia Yiduo prepared a

“long life medicine” for the Tang emperor. Dipō Heluo (*Divākara*), Huizhi (*Prajñājñāna*), Fotuo Boli (*Buddhapāla*), Anī Zhenna, Puti Liuzhi (*Bodhiruci*), Sengqie Fandamo, Mouni Shili (*Muniśrī*), Shiluo Batuluo (*Śilabhadra*), Puti Xian (*Bodhirṣi*), the *śramaṇa* Jin Juzha and others came to China and translated scriptural texts. They also introduced the belief in Guanyin (*Avalokiteśvara*) and Wenshu (*Mañjuśrī*) to China. Building “Indian style temples” and bringing latest esoteric texts of Indian Buddhism, they advanced knowledge of India and attracted great attention from Chinese Buddhists. Moreover, the Indian monk Damo Zhanneluo (Dharmacandra) was good at medical prescription. In Chang’an, he offered books about medical prescriptions, Indian medicine and herbs. He translated some volumes of the *Yifang ben cao (Herbal Prescriptions)*, the *Pubian zhizang bore xin jing (Scriptural Text about the Heart of Prajñā, of Samantajñānagarbha)*. Bore (*Prajñā*) and the Persian monk Jingjing (Adam), together translated scriptural texts and also represented the court as envoys to northern India and Kashmir in search of Sanskrit texts. Jueduo (Gupta) went to study under Huineng, the sixth patriarch of the Chan school and he offered the Sanskrit text of the *Huayan jing, Puxian xing yuan pin (Avataṃsakasūtra, Chapter about Samantabhadra’s Practice)* to the Tang Court, copied in his own hand by the king of the country of Wucha (Uḍa) in southern India. Eight people, *śramaṇas* from the Da Puti (Mahābodhi) Temple in Central India and two craftsmen came to China during the years of Zhenguan and they transmitted the technique of making sugar. They made rock-honey with sugarcane from Yuezhou (present Shaoxing in Zhejiang). Because of their remarkable success, many were commended by the Court and were given the purple robe and called *Sanzang (Tripiṭaka)*. The “three great beings of Kaiyuan”, persons who came to China and who transmitted Indian esotericism during the years of Kaiyuan of the Tang, Shan Wuwei (*Śubhākara*), Jingang Zhi (*Vajrabodhi*), and Bukong (*Amoghavajra*), were the monks whose influence was greatest among many Indian monks. They arrived in Guangzhou by ship and went north to Chang’an to transmit the newest wave of Indian Buddhism. The Court thought highly of them and both commoners and elites respected them. Bukong was specially famous as Tripiṭaka and *dharma* master, propagated esotericism and was renamed at court. He performed initiation (*abhiṣeka*) for the emperor. His position was prominent. He also went by decree to the five regions of India and to Sri Lanka in search of esoteric scriptures. Promoted by the three great beings, Buddhist esotericism in China prospered. An esoteric school was established and Bukong himself gained a special reputation.

The court granted him the title of noble doctor and promoted him to treasurer, ceremonially at the level of the three supervisors. It installed him as a duke, with revenue of 3,000 households. After his death, he was given the title of minister of works, of Tripiṭaka with wide knowledge and abundant eloquence.

Buddhism during the Tang not only spread within Han territory but also reached Nanzhao in Yunnan and the Tubo territory of Tibet. In these areas there were also Indian monks living there. In the 7th century, the Indian A Zali (also given as A Zhali) (*Ācārya*) and his master Zantuo Jueduo (also given as Shili Daduo) (Candragupta or Śrīdatta) came to the country of Nanzhao from Mojietuo (Magadha) and spread esotericism. He was respected by the king of Nanzhao, Xi Nuluo. They erected five esoteric altars and promoted yoga. The group of Zantuo Jueduo and Zhang Zichen, Luo Luoyi and others formed the “seven masters of Nanzhao”. They promoted A Zhali’s teaching. The Indian monk Li Chengmei and his disciple Chan Hezi, reached Dali from central India in the 9th century and introduced the belief in Guanyin to the country of Nanzhao.

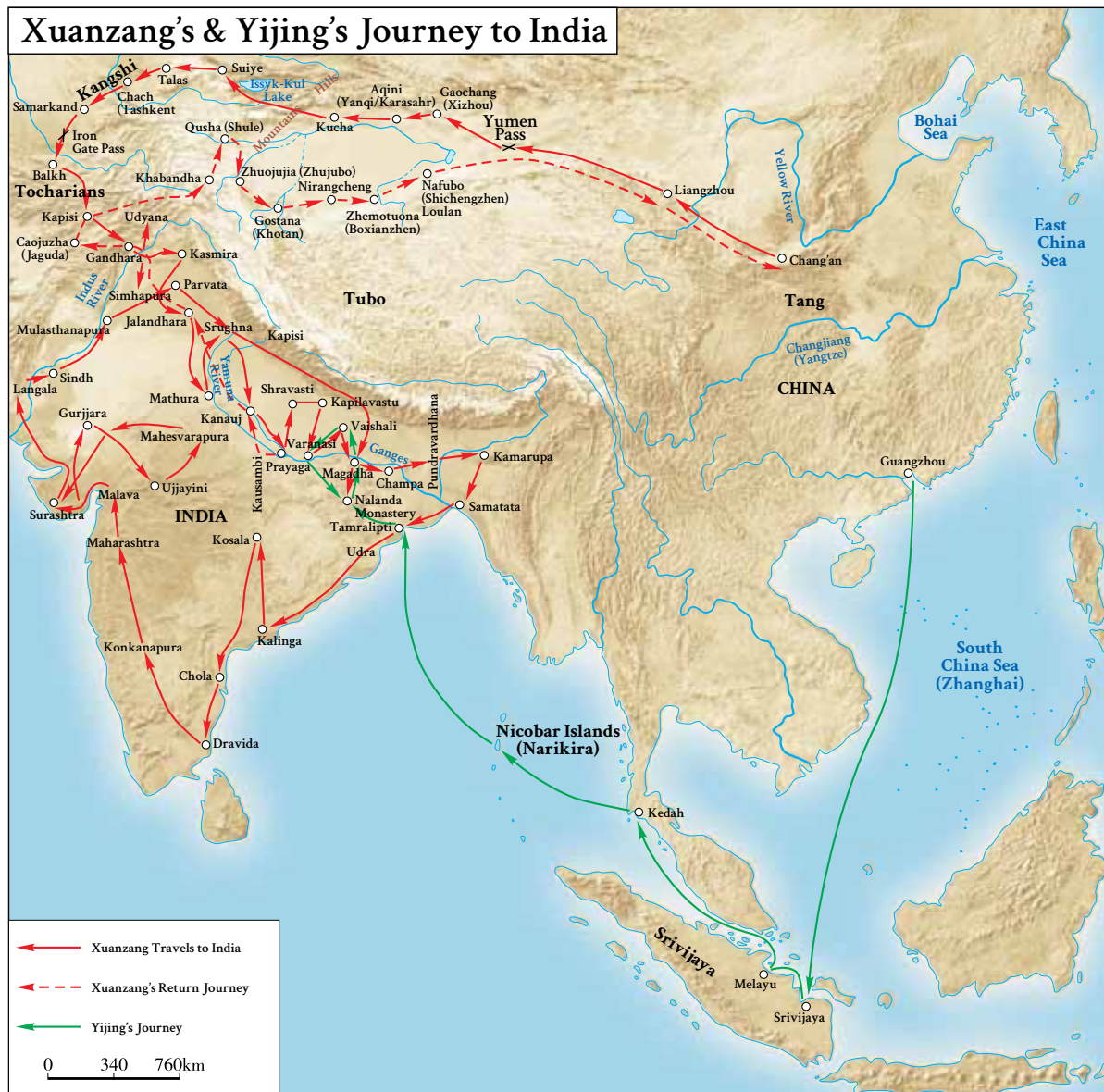
The Tibetan region originally practiced the traditional teaching of Bon. The Tibetan king Songzan Ganbu sent people to Sri Lanka to find out an image of Guanyin with 11 faces, made of ‘*uragasāracandana*’ (*sandal*). They also went to the border area of India and Nepal, asking for an image of Guanyin, made of *haricandana* (this image now still is in the Potala palace). Songzan Ganbu adopted a policy of kinship with the nations in the neighbourhood. He asked for Tang princess Wencheng in marriage and became a relative of the Tang Court, establishing friendly relations. Princess Wencheng brought a Buddha image from the Han territory. The Chan School of Han Buddhism had already entered this region. Songzang Ganbu further married princess Chizun (*Bhṛkuṭi*) who brought a Buddha image from Nepal. During the first transmission of Tibetan Buddhism, the Han Chinese master Da Tianshou, the Tibetans Tunmi Sangbuzha, Damo Kuoxia and Lalong Jingangxiang, the Indian master Gu Sare and the Brahmin Shang Jieluo (*Śāṅkara*), the Nepalese master Shiluo Manshu and others cooperated with each other translating Buddhist scriptures and restoring temples. In 794 CE, Tibetan King Chisong Dezan personally presided over a debate between the monk of the Chan school, Mohe Yan (*Mahāyāna*), and Lianhua Jie (*Padmaśīla*), on the merit of sudden and gradual insight. Mohe Yan finally lost and the Chan School withdrew from Tibetan territory. The esoteric school of Indian Buddhism thus began to spread its influence in the Tibetan territory.

With the support of Chisong Dezan, Buddhism developed in Tibet but at the same time, it was

also opposed by some nobles who believed in the teaching of Bon. The Indian monk, minister Sanang, went to the Indian court and performed ceremonies at the holy places of the Mahābodhi Temple and of the Nālandā Monastery. In Nepal, he met master Jingming [also translated as Jihu (Śāntipāla)] and invited him to Tibet to propagate the law. The Indian monk Ānanda won over Bon followers in debates and he established the position of Buddhism in Tibet.

The first temple, the Sangye Temple, was erected in the Tibetan area, with paintings and drawings modeled after the Feixing Temple (Odantapuri) in India. The Tibetan King also invited a disciple of Jingming, master Padmasaṃbhava. Through the actions of Padmasaṃbhava, Buddhism in the Tibetan area developed further. Twelve *bhikṣus*, who followed the *vinaya* of the Sarvāstivāda school, were invited to Tibet from India. They

influenced Tibetans on a large scale, letting them go forth and receive the precepts. Groups of monks began to be established in the Tibetan territory. The seven Tibetans who were first to receive the precepts were called “seven enlightened persons.” At the same time, the Tibetan King also sent sons of the nobility and other people to India to study and get training as talented translators. The Indian monks Vimalamitra, Buddhaguhya and others actively spread the Buddhist teachings in Tibet. The Esoteric School of Buddhism thus began to spread. But following the death of Chisong Dezan and his son, Xide Zudun, ministers who did not believe in Buddhism took control of the government. In 841 CE, Tibetan King Lang Damo began to persecute Buddhists. Tibetan Buddhism then entered a period of decline. In history, this is recognised as the period of the first propagation of Tibetan Buddhism.



III

An important aspect of the exchange of Buddhism and culture between India and China is the complete and thorough study made by Chinese Buddhists about Indian Buddhist scriptures. India used curved Sanskrit letters and China used square Chinese characters and ideograms. If one wants to understand the theories and the thought of Indian Buddhism, one has to break through the barrier of characters. That is why in China a long period of several hundreds of years was dominated by translation activities. *Sui shu* (*History of the Sui*), volume XXXV, mentions: "The investigation of books and records started before the Han when they were not transmitted to China yet. Some say that they had long been spread but in the time of the Qin, they were destroyed. Later, Zhang Qian was sent to the Western Regions where he heard about the teaching of Buddha. In the time of Emperor Ai, the learned disciple Qin Jing sent Yi Cun to orally preach the scriptures of Buddhism. It was not believed when it was first heard in the heartland. Emperor Ming of the later Han dreamed at night that a golden person came flying to his palace. He asked his court about it and when Chuan Yi replied it was the Buddha, the emperor sent his secretaries, Cai Yin and Qin Jing to India to enquire about him. They obtained the Buddhist text *Sishier zhang* (*Forty-two Sections*) and a standing image of Śākyamuni. They returned East with the *śramaṇas*, She Moteng and Zhu Falan. While Yin was on his way, a white horse carried the scripture and that is why he erected a *Bai Ma* (*White Horse*) Temple to the west of the Yong Gate of the city of Luo to place it there. The scripture was kept in a brick room of the Lan Terrace and the painted image was on the Qingliang terrace on the Xianjie Hill. In the time of Emperor Zhang, the prince of Chu, (Liu) Ying, was known for his respect for the law of Buddha and numerous *śramaṇas* from the Western Regions who kept arriving with Buddhist scriptures. During Yongping, Falan also translated the *Shi zhu jing* (*Daśabhūmikāsūtra*). The other transmitted translations often were incomprehensible. In the



Statue of Kumārajīva, located in front of the Kizil Grottoes, Baicheng, Xinjiang Province, China

time of Emperor Huan, there was a *śramaṇa* from the country of Anxi, An Jing (recorded as An Shigao). As scriptures kept arriving in Luo, his translations were most intelligible. In the time of Emperor Ling, the Yuezhi *śramaṇa* Zhi Qian, the Indian *śramaṇa* Zhu Foshuo and several others translated Buddhist scriptures. Scholars think that Zhi Qian's translation of the two volumes of *Nihuan jing* (*Parinirvāṇasūtra*) most coherently conveys the fundamental meaning. At the end of the Han, the Prefect Zhu Rong also honoured the law of Buddha. In the time of the Three Kingdoms, a *śramaṇa* from the Western Regions, Kang Senghui, came to Wu with Buddhist scriptures and translated them. The ruler of Wu, Sun Quan, respected him greatly. During Chuzhong of the Wei, the Chinese for the first time engaged with Buddha's precepts and practiced taking the tonsure to become monks. Chinese records notes that first a *śramaṇa* from the Western Regions came here and translated the *Xiao pin jing* (*Lesser Scriptural Text* ie, the *Aṣṭasāhasrikā*). There were, however, many mistakes, from beginning to end, and one could not understand it. During Ganlu, another *śramaṇa*, Zhu Shixing went to the Western Regions, to the country of Hotan and obtained the 90 chapters of the text. During Yuankang of the Jin, he went to Ye and translated it with the title *Fang guang bore jing* (*Scriptural Text about Shining Prajñā*). During Taishi, the Yuezhi *śramaṇa*, Zhu Fahu (Dharmarakṣa) travelled to several countries in the West, obtained many Buddhist scriptures and translated them in Luo, counting many divisions. The spread of Buddhism to the East was smooth from this time on."

The *Sui shu* describes the situation of monks in Chinese Buddhism. It also points out the problems of translation during the early propagation of Buddhism in China, and its spread and transmission. From Wei-Jin and the Northern and Southern Dynasties, the Chinese had already begun translation activities in general. In Chang'an in the North and in Jinling in the South they established several translation offices. Zhu Fahu, Jiumo Luoshi (Kumārajīva), Faxian, Zhendi (Paramārtha) and others, all were famous translators then. They brought out a great quantity of scriptural texts and they promoted the development of translation activities for the Buddhist teachings. The period of the Sui and the Tang saw the peak of translation activity in Chinese Buddhism.

With the support of the Imperial court, Xuanzang, Bukong, Yijing and others established translation bureaus for Chinese Buddhism during the Tang period. Once organised, the translation system was complete. Most scriptural texts of Indian Buddhism were translated by Chinese Buddhists. The amount of translated volumes reached more

than 5,000. From the Song period onward, Chinese translations of Indian Buddhist scriptural texts gradually decreased but, on the other hand the work of Tibetan translations entered its peak. Large quantities of Indian esoteric scriptures were translated. This work continued up to the end of the Ming. After that, translation activities in both Han and Tibetan Buddhism basically stopped. The translation of the Indian Buddhist texts not only accelerated the spread of the doctrines and theories of Indian Buddhism in China but also produced a long lasting influence on the Chinese language and its characters and on thought and culture. It facilitated the introduction of Indian religion and thought to the Chinese people. On the basis of translated Indian texts, Chinese Buddhists arranged the framework of the Three Storehouses (Tripiṭaka) of Buddhism. They brought out Chinese and Tibetan editions to organise the scriptural texts in the great Tripiṭaka. At the same time, they also transmitted Chinese traditional scriptures to India. For example, responding to the request of the Indian king Jieri (Śīlāditya) during the Tang, Chinese Buddhists translated the scriptural text of Daoism, the *Dao de jing*' (*Classic of the Way and its Power*) to Sanskrit.

Buddhism was obviously the most characteristic feature of the cultural exchange between India and China. Before the introduction of Buddhism, the traditional Chinese thinking stressed on human values. "Not knowing life, how can one know death!" Considerations about the meaning of human life and about the understanding of life were not profound. Buddhism aroused the interest of the Chinese in the fate of human beings and life. The Chinese learned that, apart from the path of filial piety, there also was the theory that life is suffering, the theory of deliverance through the eightfold path of leaving suffering and obtaining happiness. The Buddhist theories of the greater and of the lesser vehicle of Indian Buddhism were fully transmitted to China. However, except for the areas of national minorities in Yunnan, in all the other areas of China Buddhism of the greater vehicle was prevalent. The study of '*prajñā*' and of consciousness only (*vijñānavāda*) and the theories and the teaching of the esoteric vehicle were all spread in China to different extents. The scriptures of these different schools were translated into Chinese and/or Tibetan. The Chinese embraced an attitude of learning an ideology that came from outside. In the process of learning, they combined Buddhism with traditional Chinese thinking and made several changes and elaborations to the thoughts and the concepts of Indian Buddhism. This drew the Buddhist world closer to traditional Chinese thought through absorption of elements of both Confucianism and Daoism. The sinicised

Buddhism required people to practice filial piety, follow the constant obligations of morality and ethics and preserve rules of social order. For instance, when Buddhism was just introduced to China, it attached itself to Huang-Lao. At that time, people saw it as a kind of stratagem, or they saw it as one popular belief or magic current at the time. Translated Buddhist scriptures often borrowed the terminology of the Confucianists and of Daoists or of Daoism. Subsequently, the influence and the strength of Buddhism gradually increased. Its special characteristics came to the fore, little by little. Its way of thinking and the nature of its culture gained the attention of the people, and at the same time, with the support of the court, especially with the support of the ruling classes, Buddhism began to be established together with Confucianism and Daoism. In the end, it stood like one of the three legs of a tripod. The study and the assimilation of Indian Buddhist theories and its teaching and thought demonstrate cosmopolitanism of the Chinese people. Indian Buddhism thus finally gained great lustre in China.

Xiang jiao (teaching of images) is a special appellation used in Buddhism for Buddhist art such as Buddhist images and paintings. Its studies facilitate our historical comprehension of the process and the development of Buddhism for more than 2,000 years. The origin and rise of Buddhist art in China owe much to the influence of the Indian Buddhist Art. Scholars generally divide the art of Indian Buddhist images into four periods: The first one is from the 3rd century BCE beginning with Emperor Aśoka, up to hundred years after him. In this period, Buddha's images had not as yet appeared. There just were artistic representations of persons, spirits, animals etc, which had a relation with Buddha's life and with stories. Reaching a considerable number during a short period, these art figures were powerful and majestic as well as prosperous and moving reflecting awesome energy. The lion's throne and relief sculpture now kept in the Sarnath Museum is a representative work of this period. The second period is that of Gandharan art which characterises the Mahayana Buddhist art form of India. It witnessed emergence of images of the Buddha and of *bodhisattvas*. Because they had absorbed the sculptural art of ancient Greece in their creative technique, the models possessed a strong and realistic feeling. The engraved Buddhist images had deep eyebrows and a high nose and the ornaments were simple, the lines protruding. The third period was that of Gupta art, from about the middle of the 4th century to about the middle of the 7th century. This was the most prolific period for the production of Buddhist images which reflected the return of the art to native roots and local tradition.

Its models had a light feeling. The Buddhist images were elegant but not overly so. In the treatment of some parts, they paid more attention to detail. The carving of ornaments and of the background was complicated. The technique was fine and smooth and the lines were graceful. They were very rich and moving. Concerning basic similarity, they paid even greater attention to the spiritual effect. From form to content, they give expression to a high degree of integration of aesthetics. The fourth period is that of the art of esotericism and starts from the 8th century on. The art of Buddhist images during that period received even more the artistic influence of Brahmanical Hinduism. Artistic models were exaggerated and the depiction of the parts became complicated. There was, however, a lack of innovation and the emphasis was on stylisation.

Indian Buddhist art entered China after the second period. The earliest art are the wall paintings of the dwellings in Kezi'er (Kizil) in the district of Baicheng in the Xinjiang area. Its paintings offer the life of the Buddha and Buddha's birth stories (*Jātakas*). This art is also shown in the Buddhist caves of Kumutula (Kumtura) and in the Buddhist caves of Senmusemu (Simsim) in the district of Kuqa. In the picture Temptation by Māra's Daughters of Kizil cave 76, in the centre there is an image of the emaciated body of Śākyamuni practising asceticism, very similar to Gandharan sculptures. Gupta art of the third period was even better transmitted to China, in the Mogao grottoes of Mingsha Mountain in Dunhuang, in the rock caves of Bingling Temple in Yongjing, and in the rock caves of Maijishan in Tianshui. There are also the rock caves of Yulin in Anxi, the rock caves of Yungang in Datong, Shanxi and the caves of Longmen in Luoyang, Henan. In such places, its art is represented. It has influenced the artistic production of Chinese painting. The painting of the Buddha image in "Cao's Clothing coming out of the Water" of painter Cao Zhongda during the Northern Qi in China was probably inspired by Buddhist images of the Mathurā art style of the Guptas. The art of the fourth period is mainly manifested in the art of the *thangkas* of Tibetan Buddhism. In brief, the influence of Indian art on Chinese Buddhism is comprehensive. Chinese Buddhists took in the basics of Indian Buddhist art but in the end, they began to form their own artistic style of creating Buddhist images.

The influence of the construction of Indian Buddhist pagodas on Chinese Buddhist architecture is obvious. After the death of the Buddha Śākyamuni, his physical body (*śarīra*) was transformed to relics. These were collected by eight kings in the area and distributed over pagodas which were built for worshipping. When Buddhism entered China, relic worship also followed. The scriptures record



Image of Xuanzang, an illustration from the Marathi textbook for the primary school

that there are three great relics of the Buddha in China. The first is the finger relic in the Famen Temple in Shaanxi, China. The second is the tooth relic in the Lingguang Temple in Beijing. The third is skull bone relic in Nanjing. In the world there presently are few famous tooth relics of the Buddha. Southern Buddhism worships Buddha's tooth relic in the Temple of Buddha's Tooth in old Kandy, Sri Lanka. Northern Buddhism has Buddha's tooth relic in the Lingguang Temple in Beijing, Buddha's tooth relic in the Taizi Ling Zong (Divine Footprint of the Crown Prince) Pagoda of the Baoxiang Temple in Wenshang, and Buddha's tooth relic in the wooden pagoda in the district of Ying, Datong, Shanxi etc. Historical records mention a total of more than 70 such places of worship in China. Now there still are more than 30 places left.

Moreover, the phonology of Indian Buddhism also had its influence on Chinese characters. After the Chinese had received Indian phonetics, they produced their own system of four tones. Chinese literature too received the influence of Indian Buddhism and culture. This could be witnessed in adoption of the narrative (*avadāna*) literature of Buddhist literature, the vocabulary used etc.

IV

By the Song period, the process of sinification of Buddhism had completed. Most scriptures of Indian Buddhism had been transmitted to China and they had been translated. Meanwhile, the process of the decline of Indian Buddhism had also begun. The main current now was the trend for the esoteric vehicle (*Vajrayāna*) school of Buddhism. In Song times, they continued to use the system of the Tang and established a state-run *Yijing Yuan* (*Translation Bureau*). In the fourth year of Qiande (966 CE), eminent monks like Xingjin and 157 others were sent to the Western Regions as well as to Kashmir and other parts of India in search of the law

(Dhamma). Zhixuan, *śramaṇa* from Quanzhou, Daoyuan, *śramaṇa* from Cangzhou, Jicong, *śramaṇa* from Bianjing, Guangyuan, *śramaṇa* from Yizhou, Zhongda, *śramaṇa* from Taiyuan, Keyun, *śramaṇa* from Xihe, Huaiwen, *śramaṇa* from Bianjing and others, more than 140 persons, returned home from India. They brought back mainly esoteric scriptures. They at the same time promoted the popularity of the belief in bone-relics of the Buddha during the dynasties of Song and Liao.

The practice of movement of Indian monks to China, however, continued and their number did not diminish at all. During the period of the Northern Song, there were Fatian (*Dharmadeva*), a monk from central India, Tian Xizai (*Śāntideva*), Shihu (*Dānapāla*) and others. They all were famous eminent monks of that time. They were received by the Song Emperor and the purple robe was bestowed on them. It was arranged for them to translate scriptural texts in the Translation Bureau. There further were Fahu (*Dharmapāla*), a monk from Kashmir, in northern India, Richeng (*Sūryayaśas*), a monk from central India, Tian Jixiang, Zhi Jixiang, Jin Zongchi, and others. They also worked in the Translation Bureau. There were also the *śramaṇas* from Mojietuo (Magadha), Bo Taluo and Lifu Riluo, Manshu Shili (Mañjuśrī), *śramaṇa* from central India, Su Getuo, *śramaṇa* from western India, Butuo Chiduo, *śramaṇa* from Nalantuo (Nālandā) Monastery, Jialan Nashandi, *śramaṇa* from northern India, Juejie, *śramaṇa* from central India, and others, more than 80 persons. They propagated the Buddhist doctrine, scattered over other areas. Because of the weakness of the Song, the Xixia (Western Xia), the Liao and the Jin in the North had also established their dynasties around the same time. They also accepted the belief in Buddhism. Some monks who came from India, went to their areas via the Han territory eg, Zongxian, a monk from central India; Cixian, a monk of the esoteric school and Moni (Maṇi), an Indian monk. They served as national preceptors of the Qidan. Sutuo Shili, a monk from the Nālandā Monastery in central India, came sailing to China with his disciple, Fotuo Shili and seven others. They arrived on Mount Wutai in China and paid a respectful visit to the divine remains.

Tibetan Buddhism, at this time, entered the so-called period of the later propagation of Buddhism. Through the common efforts of Tibetan and Indian monks, some Tibetan monks arrived in India in search of the dharma and many famous Indian monks came to Tibet to expound the scriptural texts. This led to the overall revival of Tibetan Buddhism. With greater support of the Tibetan King Songnei, Buddhism became renowned and its knowledge spread. He selected 21 youths from the area of Alisan

and sent them to India. He exhorted them to invite master Bao Jingang (Ratnavajra) from the land of Kāśmīra, master Damo Boluo (*Dharmapāla*) from eastern India and master Moni Zhou (*Maṇidvīpa*) from the land of Jialu in the West. They further learned two tantras and a compendium from master Bore Fuli from central India (1: *Jimi (Guhyasamāja)*; 2: *She zhenshi jing (Tattvasaṃgraha)* and also the *She zhenshi jing qingxi zang she lun (Compendium of the Storehouse of Joy from the Tattvasaṃgraha)*. From Moni Zhou and Damo Boluo they learned the *Duanchu e zhang xu (Tantra about the Doing Away with the Obstacles of Evil)* and a commentary. They learned the *Mantuoluo sanbai sishi zun (340 Venerables of the Maṇḍala)*, made by Shengtian, and the Maṇḍala ritual of the *Jimi (Guhyasamāja)* (made by the bodhisattvas Fo Zhizu and Longmeng). From master Bao Jingang, they learned *Shilun (Kālacakra)* and the *Si jingangzuo xu shi lun (Explanation of the Tantra about Four Vajrāsanas)*. The Tibetan monk Yangrongba Shenghui received the precepts from Fahu (*Dharmapāla*) and further went to Nepal to study *vinaya* under Zhi Dajia. In Nepal, Kashmir and other regions, he studied all exoteric and esoteric teachings with each great master and *vinaya* specialist (*vinayadhara*). He further invited Zuo Xinkai, Zuo Lianmi, Fo Xiangjing, Fohu Lianhuami and others to come to Tibet to translate exoteric and esoteric discourses. He specially attached importance to the translation of Yoga texts and the *Jimi xu (Guhyasamājatantra)*, and propagated them on a large scale. He later also invited the two masters, Fahu and Huihu, to transmit the precepts. The Tibetan King, Guanghu's eldest son, Jixiang Zhi, selected the intelligent youths, Zhuomi Shijiazhi (994-1078 CE) and Daluo Tongjing, and sent them to India to study the *dharma*, the *vinaya* and also *prajñā* (indicating the teaching of the *Xianguan zhuangyan lun (Abhisamayālaṅkāra)* and esoteric spells. The two later went to the Vikramaśilā Monastery to study the *dharma* under six great masters (Jijing from the eastern gate, Yuzizai Cheng from the southern gate, Bore Shenghui from the western gate, Na Reba from the northern gate and Bao Jingang and Zhi Jixiang from the centre). Zhuomi was close to master Jijing for eight years. He also studied the law under other masters and himself became a great master. He further went to eastern India and thoroughly received initiation (*abhiśeka*) from master Hui Wangming and also his instructions to understand the scriptures and practices. He also obtained the teaching about the path and its fruition (*lam-rim*). In 1044, master Jiaye Daluo came to the Tibetan area and studied under Zhuomi for five years. Zhuomi studied altogether for 13 years in India and Nepal. His influence on Tibetan Buddhism is tremendous. His disciple,

translator Maba (1012-1097 CE) called Fahui went three times to India. He was close to Nare Ba, Mile Ba, Jingxian, Pangting Ba and other great masters. He learned the teaching of the *Jimi (Guhyasamāja)*, *Shengle (Cakrasamvara)*, *Shuangxi Jingang (Hevajra)*, *Mohemoye (Mahāmāyā)*, *Si zuo (Four Āsanas)* etc and became the refuge for the Sajia (Sa-skya) school of Tibetan Buddhism. Translator Kuoku Balaze, a disciple of Zhuomi Guai, also went three times to India. He was close to 72 great masters, siddhas. He stayed there for a very long period with translator Jingxian and studied the *Jimi (Guhyasamāja)* and the teaching of the Longmeng school. He translated works such as the *Shengle Jingang kongxing xu (Cakrasamvaratantra)*, *Si zuo xu (Tantra about Four Āsanas)*, *Mohemoye xu (Mahāmāyātāntra)*, and the *Shuangxi Jingang xu (Hevajratāntra)*. The great translator Luodun Xierao (1059-1109 CE) was in Kashmir for 17 years to study. He studied logic (*hetuvidyā*) from Lita Xian and from Shangen Wang and from Sana and Kuomi Qimei and others; he learned the five treatises of Maitreya and all exoteric and esoteric teachings. After his return to Tibet, he translated commentaries about logic and Paradise (*Vyūha*). He propagated logic, *prajñā*, *Ru xing lun (Bodhicaryāvatāra)*, etc. Translator Bacao Richeng also went to Kashmir and studied there for 23 years. He invited master Jiana Jiafuma to Tibet to translate the discourses of Yuecheng (Candrakīrti) and of the Zhongguan (Madhyamaka) School. The theories of the Yingcheng (Prāsaṅgika) branch of Indian Buddhism thus greatly prospered. In 1042 CE, the venerable A Dixia (Atīśa), an Indian monk, arrived in Ali in Tibet and propagated *vinaya*. He compiled Buddhist scriptures and contributed to a Buddhist renaissance. Interaction with Indian Buddhism impelled the overall prosperity of Tibetan Buddhism. Many different schools of Tibetan Buddhism have an important link with the monks of this period. Apart from the Sajia (Sa-skya) School, the Jiaju (Bka'-brgyud) school and the Jiadang (Bka'-gdams) School, pious Kings studied *Shilun (Kālacakra)* from Zhuodun Nanglaze from Kashmir, and the teaching of scriptures and treatises of the *Jimi (Guhyasamāja)*. They became the forerunners of the Juenang (Jo-nang) school. The Indian Padang Basangjie transmitted the teaching of *boreboluomiduo (prajñāpāramitā)* which became the fundamental teaching of the Xijie (Zhi-byed) school. Yoga master Qiongbo went seven times to India to study. He was close to many people there, of whom the main were the following six: Da Jingangzuo, Mile Ba, Juduo Yuqie, Luohouluo Juduo, Nigu Kongxingmu and Lechengjiu Kongxingmu. After his return to Tibet, he built 108 temples in the area of Xiang. He promoted Buddhism for 30 years. He had more than 80,000 disciples and it is claimed that he

lived for 150 years. His teaching formed a separate branch, Xiang ba of the Jiaju (Bka'-brgyud) school.

By the end of the Yuan Dynasty, Indian Buddhism had entered its final decline and it did not have any influence. Buddhist and cultural exchanges between India and China were basically interrupted. There were, however, some scattered Indian monks who came to the Han region of China to transmit the teaching. They practiced the secret doctrine of union of male and female and they were opposed by Chinese traditional ethics. For instance, western monk during the Yuan, Hamo (Hama), transmitted the yantie'er (In Chinese: Great happiness, *mahāsukha*) way at the court. "The Emperor then gave the instruction to make the western monk, Situ (Minister)." In the end, he was strictly forbidden to enter the court. Indian monk Zhikong stayed for a long time in the area of Yan. "The Emperor was astonished and presented him a black robe with golden motifs. He sent him back but the next year he called him back. He ordered him to build an altar to pray for rain. He immediately agreed. He was given the name Jizhao Yuanming (Quiet and shining bright light). He was given the task to aid the hungry and the weary and he was ordered to head the Haiyin Chan Temple... From the prime minister down to the soldiers and brave warriors, there was none who did not seek refuge with him."

During the Ming Dynasty, very few monks came to China. "Because some Buddhist scriptures had been lost, the court ordered Chan master Zongle of the Tianjie Temple and more than 30 of his disciples to go to the Western Regions to look for them." Chan master Huiji from the eastern sea "stayed in India for about 25 years." After his return home, he was treated with respect by the Court. "He was asked about the path to be rescued or to go down in the sea and he fully explained the reasons." Zhiguang "was sent to the Western Regions. He crossed a bridge with a single plank and rope and he arrived in the Indian country of Nibalan. He proclaimed the teaching and made conversions. He called on master Mage Putu and passed on the Jingangman



Ruins of Nalanda monastery, Bihar, India

(*vajramāla*) altar 42 times. He greeted the precious Diyong Pagoda and the people of the Western countries respected him. Shi Fanliang went to the Western Regions. Emperor Wen Taizong thought that his going and coming were difficult and he further discussed theories of the Tripiṭaka with him. His comprehension was profound and he enjoyed it." Sangke Bala, a man from central India, travelled together with Zhiguang to China. "Taizong advanced the purpose of the master and he ordered him to promote the teaching to the foreigners... he was in charge of the altar or he assisted in the propagation. He made the esoteric vehicle known, abundantly and widely." Master Jusheng Jixiang, in Sanskrit, Paṇḍita Sahajaśrī, was someone from Kapilavastu in central India. He was of *kṣatriya* lineage. After he had entered China, he first went to the Shouan Chanlin in Wutai. Later, he stayed on Mount Jiang in Nanjing. "Those who took refuge gathered like wind and rain." Diwa Dasi, someone from eastern India, stayed in the Qingshou Temple in Beijing, China. "He liked the serenity of ponds and trees. To the right of a dragon spring he built a hut and stayed there. This gave him satisfaction and he did not go to town any more. His replies and uprightness of character were not common. His attainments were great." Even though there were not many Indian monks who came to the Han region of China during this period, nevertheless all monks who came to the Han region were respected by the Chinese. They were given favourable treatment. But in Tibet the interaction with India remained uninterrupted. The monks who came and went to Tibet and to India, were mainly concentrated in the region of Bengal. The traditional Buddhism from northern and central India was no longer a factor.

During the Qing Dynasty, Buddhist exchanges between India and China did not continue. The Chinese did not know anything about the situation of Indian Buddhism. Due to developments in means of transportation, some individual Chinese monks went to the Buddhist holy places in India to pay obeisance to the Buddha. In 1891, Damo Boluo (*Dhammapāla*) convened an international conference of Buddhists in Bodh Gayā. A Chinese delegation attended. At the end of the Qing and the beginning of the Republic master Wanhui from Sichuan wanted to rescue the Buddhist cause by "going West in search of the law." During the reign of the Guangxu, emperor went from Guiyang to Yunnan. He made a detour via Myanmar to India and he looked for learning in a Sanskrit school in Benares/Varanasi. He studied Sanskrit, Hindi and the *Ṛgveda*. He later went to the Asiatic Society Library in Kolkata and undertook the task of putting in order the Chinese books. In the reign of Guangxu, the Sri Lankan monk Damo Boluo (*Dhammapāla*)

came to China and he consulted the layman Yang Renshan. They both agreed to revive Indian Buddhism. Dhammapala described the condition of Buddhist sites in India. The Chinese found out about a great gathering to revive the Bodhi tree in the twin forests outside of the city of Kuśinagara. For the Buddha's birthday each year, Buddhists from every country gathered together about one month and 30,000-40,000 people a day (visited the place). Master Qingfu from Chengdu, Sichuan, went at the end of the Qing to India via Myanmar. "When the master was in India, he stayed altogether more than a year. He travelled all over the five parts of India and visited places: where Buddha was born, where he meditated and realised the path and where he preached the law and died."

V

In the early 20th century CE, exchanges between the two countries gradually increased. Buddhism was still the common bond. In 1940, China entered the period of its War of Resistance. Master Taixu led a group on a visit to Southeast Asia and he publicly advocated resistance to Japan. On January 11, 1940, Taixu went to Kolkata, India, via Myanmar. After that he went to the Buddhist holy places and paid his respects. He received a warm welcome from Indians everywhere. In every place in India, Taixu gave speeches and lectures. He praised the influence of Indian Buddhism on Chinese Buddhism and he encouraged the increase of cultural exchanges between the two countries. He said: "In ancient China, Indian culture entered through Buddhist relations but during the Zhou and Qin in China the doctrines of Confucius, Mozi, Laozi, and Zhuangzi were hardly transmitted to India. Recently, the Department of Chinese at the Visva-Bharati has undertaken the task to import Chinese science and culture to India. It would on the other hand also introduce modern Indian culture to China. In this way, Chinese culture can become a mutual confluence. China will have a good understanding of ancient Indian culture. But, because of its isolation for about a thousand years, China still needs a better understanding and dissemination of modern Indian culture. India's ancient Buddhism has spread to every country but unlike other nations where it is one-sided, in China it is most complete. Especially the greater vehicle developed by Longshu (Nāgarjuna) and Wuzhuo (Asaṅga) really has to be transmitted again to India."

Taixu introduced the revival of Chinese Buddhism to the Chinese in India. He pointed out that "Chinese Buddhism is on the way from decline to revival." He urged the Indian Chinese to set up Buddhist organisations, with the belief that "if



Chinese Buddhist Temple at Sarnath, India

they can set up Buddhist societies, this will, on the one hand, raise the morality of countrymen residing abroad and also advance even more their spirit of unity. On the other hand, because India is the homeland of Buddhism, even though there now are no monks and temples, Buddhist thought still fills the mind of everyone in India. Moreover, Sri Lanka and Myanmar all have their Buddhist organisations in India. We must also have matching organisations, set up Buddhist teams of Overseas Chinese and have Buddhist relations with Indians and with every country. It can strengthen us internationally. I hope you can set up divisions of Buddhist societies, in order to increase the well-being of all, to increase harmony between China and India and to internationally strengthen the power of our Chinese Republic!" Under the influence of Taixu, the Chinese in India set up organisations. They restored Chinese Buddhist temples in Kolkata, Bodh Gaya etc. The Chinese Buddhist temple of the Deer Park (Sarnath) was built through the contribution of an Overseas Chinese from Singapore, Li Juncheng. Furthermore, there were many Tibetan lamas living and studying in the different holy places in India and they built Tibetan temples. Taixu was a propagator of world culture. He sent his disciple, Fafang, to South Asia and to southeast Asia to study and to propagate Chinese Buddhism of the greater vehicle. Master Fafang took up a teaching post at the Visva-Bharati, Santiniketan in West Bengal, India. He thought that "when we understand the present, study the law of Buddha and propagate Buddha's law, it is just not enough to take China as one's object. Because we must save China, we have to save the world first. When the whole world knows peace and when humankind knows happiness, only then can China be saved. That is why one should take world Buddhism as one's object when studying Buddha's law now. When propagating Buddha's law, one must have mankind

in the whole world as one's object." He travelled to the Buddhist countries of Myanmar, India and Sri Lanka and engaged with the Buddhist scholars and believers in the different countries. He thus believed that he could really unite all Buddhists in the world and let Buddha's light illuminate the whole world because "truly representing eastern culture, only Confucianism and Buddhism can do that. Buddhism basically aspires to save the world with kindness and compassion and to save all beings. The spirit of egolessness and of fearlessness can remedy the disadvantages of western technological civilisation." In order to strengthen Buddhist and cultural exchanges between China and India, Taixu specially sent five monks to India to study Buddhism. After completing their studies, these monks returned home and became famous Chinese scholars at the time. They made active contributions in the development of India-China Buddhist culture.

At the same time, as Jiang Weqiao has written, influenced by Western and Japanese studies, the Chinese scholarly world believed that "the history of Buddhism could now for the first time be systematically investigated through the use of the scientific methods of Western scholars and could gradually be sorted out. Japanese scholars continued this. Our Buddhists were previously also influenced by India. When they unknowingly had to pay attention to history, they occasionally wrote about it and they just limited themselves to biographies and records and to the year of composition. If one looks for a systematic general history of Buddhism in ancient books, it is absolutely not there, much to the regret of scholars." Gong Jun has written that, "Buddhism was finally not a product of the Chinese soil but it originated as a creation of Indian civilisation. Traditional expositions of Chinese religious history for the most part consider Chinese Buddhism as central. But as a brief comment on Indian religious history, in the spread of contemporary intellectual historical concepts, an important inspiration shows up in the writings about a general history of Buddhism, namely that, when dealing with Chinese Buddhist history, one has to be able to understand Indian religious history to the extent that only through the investigation of the history of Indian thought and culture (Indology) one can obtain true understanding." In the context of the above, the Chinese intellectual and the Buddhist world pay great attention to investigation and research of the Indian Buddhist history and Indian Buddhist philosophy. Wang Enyang put forward that "because Buddha's law began in India, Indian Buddhism is fundamental to the study of Buddhism." Research scholars like Gong Jun paid



Famen Temple, Fufeng County, Shaanxi Province, China

considerable attention to the source, thinking that “the prevalent awareness of general history cannot only orderly present the development of the whole of Buddhism in this style of compositions but it can help us see in them the rules of rise and decline of Buddha’s law, letting us benefit from the history.” Under the influence of this trend, the Buddhist world has offered important points for study and research in the history and philosophy of Indian Buddhism. Master Taixu also thought that “in the research of principles in China, looking over the texts, there just has never been a system. Every school or sub-school of venerables just succeeded one another since ancient times. Now, in the light of research about the methods of the history of world religions, it is not the same as before.” And so, against this background, all books writing about Buddhist history go back to India. They pay particular attention to the theories of two great schools in Indian Buddhism: *Zhongguan (Madhyamaka)* and *Weishi (Vijñānavāda)*. The study of Buddhist philosophy, which had almost discontinued in the past in India, revived with the input from Chinese language materials on Buddhism. This is one of the greatest contributions to Indian Buddhism brought by the studies of the Chinese Buddhist world and by its academia in the recent past.

In the present age, India-China Buddhist and cultural exchanges have entered a completely new phase. In 1947, India became an Independent Republic. Following the trend of the development of world Buddhism, the new government paid attention to Buddhism. In 1954, Chinese Premier Zhou Enlai concluded a friendship treaty with Indian Prime Minister Jawaharlal Nehru which emphasised “Five Basic Principles of Peaceful Coexistence.” For these “Five Principles”, Indian Buddhists used the Buddhist technical term *pañcaśīla* namely “five precepts”, conveying a sense of pride. In 1956, the activities for the revival of world Buddhism reached

a climax. The Indian Government organised a grand ceremony to celebrate 2,500 years of Buddha’s nirvana. China’s Premier Zhou Enlai sent a message of congratulations. At the time, the Indian monks Bhikku Jagdish Kāśyapa and Rahul Saṅkṛityāyana and their organisations came under the programme for Buddhist exchanges. Leaders of the Chinese Buddhist world: Master Banchan (Panchen Lama), Zhao Puchu, President of the Buddhist Association and other public figures of the Buddhist world often led delegations on visits to India. Such visits by the Buddhists strengthened the friendship between the two countries. After 1959, a group of believers of Tibetan Buddhism went to India. Their influence on the development of Indian Buddhism at the time was very great. After 1970, more Taiwanese Buddhists went to India on a pilgrimage. At its peak, there once was a group of 200 Buddhists on a pilgrimage to India. After 2000, Chinese Buddhists on pilgrimage to India became ever more numerous reaching more than a hundred thousand in a year. India-China Buddhist and cultural exchanges have become a great source of binding together the religion and culture of both countries, now and in the future.

SECTS

CHINESE BUDDHISM

After long-term interpretation, translations, lectures and research on Buddhist scriptures, Buddhism got introduced to China thus forming various academic and religious sects with national characteristics meanwhile externally spreading to Korea, Japan and Vietnam.

Early introduction

In recent archaeological discovery, statues of Buddha has been found in tombs of the Eastern Han Dynasty at Pengshan, Sichuan and the cliff inscriptions of Buddha has got discovered in Kongwang Mountain at Lianyungang. It is said that the introduction of Buddhist scriptures is started at the oral introduction of Borobudur scriptures (Buddhist scriptures) from Yi Cun who was the envoy of Da Yue Shi Tribe to Jing Lu in the first year of Yuan Shou in Han Dynasty (2 BCE). But it is difficult to ascertain the scripture to which it belonged to since it has been lost for a long time. The *Sutra* of 42 sections, which was taken from the Western Regions by the envoy of Emperor Ming in Yongping years (58~75), is conventionally taken as the evidence of the original introduction of Buddha Dharma into China but in recent years its historical veracity has been doubted making it a controversial evidence. While an exact date for the entry of

Buddhism in China is still doubtful, it is, however, certain that by the Common Era Buddhism had to spread to Chinese Han regions, especially intensively in areas like Chang'an and Luoyang as well as Pengcheng (Xuzhou) etc. Buddha was then initially considered as a kind of supernatural being so much so that Emperor Huan of Han sacrificed for the Buddha along with the Yellow Emperor [Huangdi] and the founder of Taoism, Lao Zi and recognised Buddhist monks as necromancer.

3rd and 4th centuries CE

After the Han Dynasty, Buddhist monks of India, Parthia and Kang Ju, such as Dharmakala, Dharmasatya, Samgha-varman etc successively came to Luoyang, the capital of Wei State to engage in translating the Buddhist scriptures. Then, Zhi Qian, Kang Senghui etc came to Jian Ye, the capital of Wu State (present Nanjing, Jiangsu) for promoting Buddhism. Zhi Qian won the courteous reception of Sun Quan and was knighted as a learned scholar and a temple was established for Kang Senghui. Dharmakala and Dharmasatya were skilled at the study of temperament, thus translating one volume of *Mahasanghikavinaya* namely Seng Qi Jie Xin which advocated the monks to abide by the Buddhist system and the commandment. This was the first original material for the foundation of Buddhism in China. Dharmasatya also translated one volume of *Dharmagupta-vinaya* in Baima Temple. Additionally, Kang Senghui is credited with the translation of four works such as *Ugradatta* and *The Sutra Of Eternal Life*. The translation of Buddhist scriptures in Wu State was started in Wuchang and was popular in Jianye. Zhi Qian devoted himself to the translation of Buddhist ancient books and records related to Hinayana and Mahayana Vinaya-sutra totally to 88 books and 118 volumes of which 51 books and 69 volumes still exist. Kang Senghui also translated nine



Grotto 20, Yungang Grottoes, Datong, Shanxi, China



Longmen Grottoes, Luoyang, China

volumes of *A Collection of the Six Perfection*, namely *Sat-Paramita – Samgiti*. At that time, popular texts of both Hinayana and Mahayana were part of the translation activities wherein Hinayana focussed on Buddhism and laid emphasis on mental cultivation (“follow your mind”), Mahayana laid particular emphasis on Hannyā. In a word, the translations of Buddhist scriptures and the promotion and the research on Buddhism belief had laid the preliminary foundation for the development of Buddhism during the period of Wei-Jin, Northern and Southern Dynasties. Additionally, numerous temples and Buddha figures were constructed in that period but only a few has remained preserved till now.

5th and 6th centuries CE

Most of the emperors of the Southern Dynasties of Song, Qi, Liang and Chen believed in Buddhism. Emperor Liangwu sincerely believed in Buddhism and called himself “san bao nu” [three precious slave] and wanted to be a Monk for four times and was finally redeemed by the money provided by the state. He established a large number of temples and expounded the texts of Buddhism by himself and held large-scale fast ceremonies. There were 2,846 temples in Liang Dynasty including 82,700 monks and nuns. In Jiankang (present-day Nanjing, Jiangsu) alone, there were more than 700 temples, including 10,000 monks and nuns. Though Buddhism was officially prohibited during the period of Emperor Taiwu of Northern Wei and Emperor Wu of Northern Zhou but in general practice even the emperors of these dynasties supported Buddhism. Emperor Wencheng of Northern Wei ordered to excavate Yungang Grottoes at Datong and Emperor Xiaowen ordered to build Longmen Grottoes in honour of his queen mother after moving the capital to Luoyang. At the end of the Northern Wei Dynasty, there were totally 415 books and 1,919 volumes

of Buddhist scriptures, about 30,000 temples and two million monks and nuns. In the Northern Qi Dynasty, the monk administrators took charge of about 4 million monks and nuns and 40,000 temples. In the Northern and Southern Dynasties, a large number of foreign monks came to China to promote Buddhism, which included such famous monks like Gunavarman, Gunabhadra, Paramartha, Bodhiruci, Ratnamati etc. Additionally, a number of Chinese believers also came to India for the study tour, for example, famous Fa Xian, Zhi Meng, Song Yun, Hui Seng etc came to India for pilgrimage and carried back numerous Buddhist scriptures.

7th ~ middle 10th centuries CE

The development of Buddhism in Wei-Jin Northern and Southern Dynasties created the ideological and economic conditions for establishing the Buddhist sects with Chinese characteristics in Sui and Tang Dynasties. After unifying the Northern and Southern Dynasties, Emperor Wen of Sui sent out an imperial decree to construct one temple for each of the Five Mountains and recover the temples and Buddha figures which were prohibited in the Northern Zhou Dynasty. Additionally, the state temple – Da Xing Shan Temple which was used to execute Buddhism policies was established in the capital, namely Da Xing City (Southeast Chang'an city of Han Dynasty). During Ren Shou years (601~604), 111 dagobas were established in the country and the places for translation were also widely arranged for collecting Chinese and foreign translators to translate and expound Buddhist scriptures. Inheriting the Buddhism protection policy of Emperor Wen of Sui, Emperor Yang of Sui established the famous Huiri (Jñānādivākara) Bodhimanda in Yangzhou as the centre for spreading Buddhism and continued to develop the previous translation activities. Buddhism thus became very popular in that period. During Ren



The imperial palace hall of the Daxingshan Temple, Xi'an, Shaanxi Province, China

Shou years, there were 3,792 important temples and 2,30,000 monks in the country who wrote 46 books and 3,28,616 volumes, reviewed and corrected 3,853 old scriptures, built and repaired 15,08,940 stone Buddha figures.

Tang Dynasty is the greatest and most prosperous age of Chinese Buddhism. Although the emperors of Tang Dynasty called themselves the descendants of the ancestor of Laozi and respected Taoism, they actually also concurrently adopted Buddhism. Emperor Taizong of Tang received assistance from monks in his efforts to unify the state and bring peace to disturbed areas. So instantly after inheriting the throne, he sent out an imperial decree to establish temples at the “war-disturbed places” in the country and founded the scripture translation school at Da Ci'en Temple so as to invite the well-known monks at home and abroad to translate and promote scriptures and cultivate a large number of eminent monks and scholars. After Emperor Gaozong inherited the throne, official temples were established in the capital and various cities in order to pray for peace and prosperity. Moreover, Empress Wu Zetian ordered to establish Da Yun Temple at various cities. During the whole Tang Dynasty, the Buddhist monks were highly respected and received many honours and rewards. Monk Amoghavajra once served for Emperors Xuanzong, Suzong and Daizong of Tang and was promoted as Su Guo Gong (a Chinese nobility title) and after his death, Emperor Daizong of Tang cancelled the morning court meetings for three days so as to grieve over his death. There were many famous Chinese monks in Tang Dynasty whose a deep and wide comprehension of Buddhist philosophy far exceeded those of the previous generations. These monks laid the theoretical foundation for establishing various religious sects with national characteristics. Meanwhile, Buddhist beliefs were also widely accepted by the masses thus leading to the growth of folk tales, narrative literature etc which greatly contributed to the development of architecture, sculpture, painting, music etc and enriched the Chinese culture and art. In Tang Dynasty, a large number of foreign monks and scholars came to China to engage in missionary work and Buddhist scriptures translation. Meanwhile many Chinese monks (such as Xuan Zang, Yi Jing etc) travelled to India for pilgrimage and studies. Their works spread Chinese Buddhism to Korea, Japan, Vietnam and Java (present-day Indonesia) and strengthened the relationship between China and other Asian countries on religion, culture and commerce. However, during the 5th Huichang Year (845 CE), there was large-scale persecution of Buddhists due to social and economic reasons etc Emperor Wuzong ordered to expropriate the landed



The horizontal inscribed board at the Xiangji Temple of the Buddhist Sect of Pure Land Buddhism, Shenheyuan, Xi'an, Shaanxi Province, China

property of the temples, destroy Buddhist temples, derobe Sramana and force the monks to resume secular life. According to the records of Tang Hui Yao, about 4,600 temples and 40,000 Buddhist buildings such as monasteries, Caturdesa etc were destroyed at that time. Properties of temples were also expropriated and 2,60,500 monks and nuns were forced to resume secular life. Obviously, Buddhism suffered from a great persecution..

The flourishing development of Buddhism promoted emergence of independent sects and schools of Mahayana during the Song and Tang dynasties. For example, the Tiantai Sect was founded Zhi Yi; the Three Treatise School by Ji Zang; the Dharma Character School by Xuan Zang and Kui Ji; Vinaya Schools by Dao Xuan, Fa Li and Huai Su respectively at the South Mountain, Xiang Bu and East Tower; the Pure Land Sect which was initiated by Tan Luan of the Northern Wei Dynasty, continued by Dao Chao of Sui Dynasty and integrated by Shan Dao of Tang Dynasty; the North and South Schools of Chan Buddhism respectively established by Daman Hongren's follower Shen Xiu and Hui Neng; "the Five Schools of Chan Buddhism (namely Weiyang, Linji, Caodong, Yunmen and Fayan)" successively appearing at middle Tang Dynasty; the Hua-yen school established by Fa Zang; and the Esoteric Buddhist Sects founded by Indian monks Subhakarasiṃha, Vajrabodhi, Amoghavajra and Hui Guo. Many of these Mahayana sects were introduced overseas instantly after their establishment thereof along with the development of external communication in China in Sui and Tang Dynasties.

Middle 10th ~ middle 13th centuries CE

At early Northern Song Dynasty, the imperial court adopted the protection policy for Buddhism. In the first Jianlong year (960 CE), 8,000 monks were taken across and successively 157 monks such as Xing Qin were assigned to India for seeking Buddha Dharma, and meanwhile Zhang Congxin was order to engrave Tripitaka at Yizhou (present Chengdu,

Sichuan). In the first Tai Ping Xing Guo year (976 CE), 1,70,000 monks were taken across, and the scripture translation school was established within five years to recover the scripture translation which was interrupted for up to 170 years since the sixth Yuan He Year of Tang Dynasty (811 CE). Although the scale of scripture translation was greater than that of the Tang Dynasty, the achievement thereof was poorer. The Chan Buddhism, especially Lin Ji and Yunmen, was most prosperous among the religious sects followed by the Tian Tai, Hua Yan, Vinaya Schools and the Pure Land Sect. Since sects like Hua Yan Chan and Nian Fo Chan etc were combined with each other and advocated "consistency of Buddhism (Tian Tai Hua Yan) and Chan" and "consistency of contemplation and Chan", they were widely popular. Additionally, the Tiantai sect which was divided into Shanjia and Shanwai sects as well as the Nianfo Chan association was greatly prosperous and had a great influence over the masses. In the fifth Tianxi year (1021 CE), there were 4,60,000 monks and nuns and 40,000 temples. The year 1021 was, therefore, regarded as the peak period of development of Buddhism in the Northern Song Dynasty. During the period of Emperor Huizong (1101~1125) since the imperial court sincerely believed in Taoism, an order was issued to integrate Buddhism with Taoism and change the Buddhist temple into Taoist temple. Buddhism thus once again suffered from persecution.

In the Southern Song Dynasty, Jiangnan Buddhism was still prosperous. Sects other than Pure Land and Chan, however, gradually fading due to the official restrictions on the development of Buddhism. Because Chan sect did not reserve any word records and not focus on scriptures, it had a small impact during Huichang Buddhist persecution and wars of the Five Dynasties. The Pure Land Sect focussed on whole heartedly chanting the name of Amitabh Buddha so it was simple and easy. Meanwhile, the Chan monks after the Northern Song mostly belonged to Pure Land Sect so Pure Land Sect could continue to be prosperous till modern times.

Confucianism and neo-Confucianism of Song Dynasty not only absorbed the thought of Hua Yan and Chan sect to enrich the contents thereof but also criticised and rejected Buddhism. Ouyang Xiu was the most well-known Buddhism excluders but the rejection was once opposed by Qi Song monk, the prime minister of Song Dynasty namely Zhang Shangying, Li Gang, Liu Mi etc. *Zhang Shangying wrote The Sastra on Protecting the Dharma* and created Three Religions Compromise Theory. The thought of Kong Zi was the same as those advocated by Buddhism. Confucianism could be used to cure skin disease, Taoist could cure blood vessel disease and Buddhist were to cure bone marrow disease so



Painting depicting unity between the three religious doctrines of Buddhism, Daoism, and Confucianism, Qing Period

the real intention of the three sects were consistent with each other. Moreover, San Jiao Ping Xin Lun created by Liu Mi also had the same purport.

Middle of 13th ~ 19th centuries CE

The governor of Yuan dynasty advocated Tibetan Buddhism but also adopted the protection policy for Chinese Han Buddhism. Chan Sect and Rissh Sech etc in Buddhism continued to spread and develop with increased temples and monks and nuns. From Shi Zu to the 28th year of Yuan (1291 CE), there were 42,318 temples, 2,13,000 monks and nuns in the country and meanwhile, strict monk administrators were set in centre and local governments so as to supervise the monks. Moreover, Rectified Baizhang's Commandments by Imperial Order was issued and enforced and the famous Tripitaka of Puning Temple was also engraved in that period.

After the period of Emperor Wanli of Ming Dynasty, Zhu Hong, Zhen Ke, De Qing and Zhi Xu emerged and further internally developed the theories of Chan sect, Buddhism, Rissh sect etc. They externally combined with Confucianism, Buddhism and Taoism. Such an integration was greatly welcomed by literatti and officialdom and believed by the common people. This also promoted development of Buddhism with more Chinese characteristics.

During the early Qing Dynasty, the imperial family believed in Tibetan Buddhism and adopted the policy of restricting Chinese Han Buddhism. The restriction was slightly relaxed during the period of Emperor Kangxi and Emperor Kangxi. They invited eminent monks who had gone into seclusion at the late Ming Dynasty to return back and make decadent Buddhism active again. Emperor Yongzheng paid attention to Tibetan Buddhism but he advocated that Confucianism and Buddhism shall run parallel in the same system and various sects of Buddhism shall be fused with each other. He also prepared The Magic Book pick differentiation and Yu Xuan Yu Lu

by himself and advocated that all sects shall chant the name of Buddha thus imposing an important impact on Buddhism of modern times. Emperor Qianlong issued Qianlong Version Tripitaka and edited Combined Tripitaka of Man, Han, Meng and Zang which certainly drove the development of Buddhism. Since the late Qing Dynasty, Yang Wenhui, Ouyang Jingwu and others established scriptures inscription office, Buddhist college, Buddhist association etc under the promotion of Japanese and Western Europe Buddhist research and thus opened a new era for researching the philosophical connotations of Buddhism. Modern Chinese intellectuals, such as Kang Youwei, Tan Citong, Zhang Taiyan, Liang Qichao, and others were all influenced by Buddhism. Liang Qichao's famous work Belief of Kindness was inspired by the Buddhist philosophy. Additionally, a large number of famous monks, such as Yue Xia, Di Xian, Yuang Ying, Tai Xu, Hong Yi and others contributed to the promotion and development of modern Buddhism in China to a prosperous and flourishing belief.

(Huang Xinchuan)

TIANTAI SCHOOL

Tien-Tai School is the earliest Buddhist schools established in China and is named after Mount Tiantai because its founder Zhiyi of the Sui Dynasty lived there.

Tien-Tai School honoured Indian Longshu (Nagarjuna) as its initial patriarch, Huiwen in the Northern Qi Dynasty (550-577) the second, Huisi the third, Zhiyi the fourth, Guanding the fifth, Zhiwei the sixth, Huiwei the seventh, Xuanlang the eighth and Zhanran the ninth.

In the first year of Tian Jia Period of Emperor Wen of Chen Dynasty (560 CE), Zhiyi, the founder of the school, followed Huisi, his teacher to study Fahua Samadhi at the Dasu Mount (present-day Xinyang, Henan) and finally gained the true essence. He came to Jinling (present-day Nanjing, Jiangsu) in the first year of Guangda Period (567 CE) and was invited to live in the Waguan Temple to deliver lectures on *Saddharma Pundarika* and paraphrase *Mahāprajñāpāramitā Upadeśa* where he not only addressed speeches but also wrote books and set up his own theories. In the seventh year of Taijian Period of Chen Dynasty (575 CE), Zhiyi led his over 20 disciples including Huibian to live in Mount Tiantai for 10 years and established the Tien-Tai School. Finally, Zhiyi died in Sui Dynasty and was buried at the foot of Xinchang Buddha in Zhejiang. His disciple Guanding who was faithful in promoting his theories and essences built the Guoqing Temple. The Tien-Tai School then blossomed to its peak but declined soon after his passing away. With support from emperor

Xuanzong, Suzong and Daizong of Tang Dynasty, the ninth patriarch of the school Zhanran began to revive it by following transmitted knowledge, spreading their doctrines and confronting other schools. During the Song Dynasty, the Tien-Tai School was divided into two wings: Shanjia Wing and the Shanwai Wing. The Zhili branch living in Siming (present-day Ningbo, Jiangsu) considered itself to be the straight successor of the Tien-Tai School and called itself, the Shanjia Wing, while the other branch with Wu'en, Hongmin, Yuanqing, Tianzhao and Zhiyuan as representatives and holding different thoughts was degraded as the Shanwai Wing. These two wings violently debated on various aspects of Tien-Tai doctrines when the Zhili branch moved ahead. However, after that, the Tien-Tai School gradually tended to fall in silent oblivion. In Ming Dynasty, the founder pavillion of the Tien-Tai School was rebuilt and its ancestral temple with carved scriptures was repaired towards the end of Qing Dynasty. Guxu and Dixian of early Republic of China further advanced the School and spread its doctrines across China. Today, Yanxu, Xingci, Jingquan and a number of eminent monks are expanding doctrines of this school with great commitment. Since the Yuan Dynasty, the Tien-Tai School has, however, been not as popular as ever before. It later grew in the form of a religion. The contemporary development of the school has been emphasised and studied in detail by modern scholars.

When Zhiyi was alive, he simply made narration instead of writing so that his disciple Guanding recorded and edited the "Three Major Masterpieces of Tien-Tai School" namely *Saddharma Puṇḍarīka Sūtra Sentences*, *Saddharma Puṇḍarīka Sūtra Doctrines* and *Maha Samatha Vipasyana* which were considered as the essential classics of Tien-Tai School. Besides, there are "Five Short Classics of Tien-Tai School", namely, Guan Yin Xuan Yi, Guan Yin Shu, Jin Guang Ming Xuan Yi, Jin Guang Ming Sentences and Guan Jing Shu. The Tien-Tai School regarded *Saddharma*



Guoqing Temple, Tiantai mountain, Zhejiang Province, China

Puṇḍarīka (The Lotus of the True Law) as its basis so it was also called Nichiren Buddhism.

The Tien-Tai School took *Saddharma Puṇḍarīka* as its tenets, *Mahāprajñāpāramitāsāstra* (Great Treatise on the Perfection of Wisdom) as its guidelines and the *Nirvana Sutra* as its basis and *Prajna Sutra* as its method to visualise the truth. Varieties of *sutras* were cited to increase creditability and various scriptures were referred to gain success. In addition to inheriting and developing the *One Noting Mind and Three Reflections* of Huiwen and Huisi, the School also absorbed thoughts of the "Three Treatises" that was popular in the Southern Dynasty and *Prajñā* and inherited critically the ten Panjiao (analysis and judging on for teaching) of North and South. As a result, theories of the Tien-Tai School are combination of the Southern philosophical connotations and the Northern's emphasis on the practices in the Northern and Southern Dynasties (420-589 CE). It proposed to make use of *Samatha* and *Vipasyana* equally for learning theories and contemplating.

According to Huisi, all things in the world were unreal. All phenomena were seen as the substratum of existence and phenomena were empty of self-nature. Phenomena were seen as unchanging and undifferentiated substratum of existence which was untruth designation. All things arose from causes and there was no constantly unchanged substance, which was called as "emptiness". But "emptiness" was also a part of the dharma-nature instead of being beyond the nature or being produced and worked out, which was called the "Middle Path". Therefore, all things were neither totally empty nor entirely untruthful, but half-empty, half-untruthful. It was empty, untruthful and half-empty and half-untruthful at the same time. None of these three elements may exist if they are independent without relying on the other two. Reflecting emptiness and untruthfulness from the middle path showed the wholeness of these three elements which was regarded as their integration. As regards to meditation and practice, the Tien-Tai School demanded "reflecting emptiness, untruthfulness and the middle with one mind" to cast off *avidya* and acquire liberation and Nirvana.

The Tien-Tai School stressed that thoughts and true suchness were the same because that all things were products of the moment of thought, existed in the "Ten Realms", of which were composed by the six mortals like gods, human beings, *asuras*, hell denizens, hungry ghosts and animals and the four immortals like *śrāvakas*, *pratyeka-buddhas*, *bodhisattvas* and *buddhas*. The six mortals could ascend to the level of the Buddha and the Buddha could also appear in the six mortals. The "Ten Realms" were composed by themselves mutually and all constituted the "Hundred Realms". What



Tiantai mountain

the “Ten Realms” relied on were form, sensation, conception, conduct and consciousness which further constituted the “secular world” while rivers, mountains and lands constituted the “non-sentient world”. All the three worlds existed in the “Ten Realms”, thus totally having 30 varieties of worlds. There were 3,000 varieties of worlds in the “Hundred Realms” that’s “one mind creates 3,000 worlds”. Meanwhile, this “one mind” is neither outside the three thousand worlds nor in the front of them but contains them.

The Tien-Tai School was also divided into five different Buddhist periods ie the period of Avatamsaka, the period of Agamas, the period of Vaipulya, the period of Prajā and the period of Dharma-pundarik/Nirvana period and declared that the Tien-Tai School lied in the highest Avatamsaka period. It was divided by the four-fold methods and four doctrines, the former meant such forms or methods as employed by Śākyamuni, including sudden enlightenment teaching, gradual teaching, secret teaching and variable teaching; the doctrines were explanations made by Śākyamuni based on the profoundness, including tripitaka teaching, shared teaching, distinctive teaching and perfect teaching. The eight teaching methods were integrated in the four periods of *Dharma-pundarik. Saddharma Puṇḍarīka* was the saying at the last term and was considered as the ultimate of teaching with pure perfection and exclusiveness and the best among the eight teaching methods. The Tien-Tai School thus belonged to a complete Buddhism with perfect doctrines. It was founded by Zhiyi, spread widely by its fifth patriarch Guanding and prevailed for a time but gradually perished. At the middle of Tang Dynasty, Zhanran further proposed that Buddha existed everywhere in the nature, that is, Buddha was ubiquitous in all realms, never blocked by the consciousness or by the nature. Therefore, it could be said that Buddha existed in even a single grass, a rock or a dust. All contained 3,000 worlds and defilement, purity, virtuousness and evilness could all be seen as natural virtues. Śākyamuni never got rid of evil but could avoid conducting evils and

Ichchantika never lost the goodness but stopped to conduct goodness. So it could be said that goodness and evilness existed in everything. The three *dharma* ie, *citta-dharma*, *Buddha Dharma* and *Sattva Dharma*, all have the 3,000 worlds and integrate with each other in spite of their differences in nature, cause and effect. That is why no difference exists in the three *dharma*. Siming Zhili (960-1028) of Shanjia Wing in Song Dynasty proposed the theory of “following other theories according to the conditions” which means that the truths proposed by other schools are not contained in the different things and are separated with the things. Therefore, it was also called the “other theory” or “but theory” or “one theory”. According to the perfect teaching, the true suchness contained different phenomena which combined into each other. All *dharma* were left alone to be what they really were, that is, all performed according to conditions and remained unchanged. To be unchanged was to follow conditions which meant to be unchanged. This was “following one theory according to the conditions”. On the contrary, the Shanwai Wing insisted on contemplation out of true thought and valued the spirit of natural thought. From the Yuan Dynasty period onwards, the theoretical aspect of the School failed to make any significant new additions and the successors approached Tien-Tai by means of deep meditation which promoted the blending of deep meditation and theories of the Tien-Tai School.

In respect of meditation and practice, Tien-Tai School proposed the three contemplations in one thought and the 3,000 worlds in single thought, there were such four kinds of meditative formats as long-sitting, long-walking, sitting-waking and half-sitting and half-walking. Prior to the beginning of meditation, the 25 varieties of conducts ought to be made including acquiring five favourable conditions, cleaning five desires, casting five coverings, adjusting five matters and doing five *dharma*s. The 10 objects were contemplated at the time of formal practice namely five *skandhas*, vexation, sickness, *karma*, *marā*, *samatha*, all evil sight, arrogance, two vehicles and Bodhisattva. Ten contemplation methods were used including meditating inconceivable objects, arousing *buddhi* heart, resting the thought beyond *samatha* and *vipasyana*, cutting persistence, recognising block, adjusting aids, aiding against blocks, placing, tolerating, and liberation from love while the precedence obtained were the six contained in perfect teaching including principle Buddha, name Buddha, contemplation Buddha, similarity Buddha, breaking-demonstrating Buddha and ultimate Buddha.

Since the Tang Dynasty, the Tien-Tai School began to spread to foreign countries, successively to the northern Korea, the southern Korea and Japan,

where it witnessed phenomenal development and have maintained influences even today.

The Tien-Tai School continued to have an impact on Chinese Buddhism and many persons studying Buddhism take great interests in its theories. As one sect of Chinese Buddhism, it attracts both scholars and believers.

(Huang Xianian)

FAXIANG SCHOOL

Faxiang School is a school of Buddhism originated in China. It was founded in Chang'an (present Xi'an) in Tang Dynasty (618–907 CE) by Master Xuanzang who spent 17 years in India, travelling and studying under various Buddhist masters.

After the 1st century CE, Yogacara with doctrines of consciousness-only started to appear in Indian Mahayana. Additionally, with the theory teaching that our understanding of reality comes from our own mind, it is also named as the *Vijnaptimātrātā* School ("Consciousness-Only School" in Chinese). Faxian School obtained its name because of dealing with the phenomenal appearances of *dharma*.

Xuanzang was given strong support and many assistants by the Tang Dynasty, the Faxian School therefore flourished at that time. Xuanzang's disciple, Kuiji, is considered to be responsible for the development of the Consciousness-Only School. Since he lived in Ci'en Temple in Chang'an for a long time, he was addressed respectfully as "Master Ci'en" and the Faxian School was also named as the "Ci'en School". Another sect opposite to Kuiji was Ximing School founded by Silla monk Yuance. Kuiji's disciple Huizhao (650-714 CE) endeavored to vindicate the teaching of his master and "Ci'en Sect" entered into a period of great prosperity. Huizhao's disciple Zhizhou (668-723 CE) treaded on the heels of his master and wrote books and developed his propositions. However, Faxian School began to

decline after Zhizhou and became oblivious by the time of the Song Dynasty. With decline in direct contact with India, this sect withered and became the most short-lived sect. In the late Ming Dynasty, Faxian School once had influence on many thinkers like Wang Fuzhi (1619-1692 CE) whose *Vein of Faxian* had quite a refined analysis on basic concepts of "Ci'en School". During the period of the Republic of China (1912-1949 CE), there was once a renaissance of the Consciousness-Only School. Public figures in Buddhist circle set up research institutions to cultivate Buddhist talents and found some lost ancient books about Faxian School from Japan to collate *sutra* and scriptures and published philosophical texts. Lay Buddhists under the leadership of Ouyang Jingwu of Nanjing China Buddhist College believed that Faxian and Consciousness-Only were two different schools. But Taixu proposed opinions from perspectives of development of Buddhist thoughts and believed that Faxian and Consciousness-Only were the same school. Some people thought that the Consciousness-Only School contained a number of positive factors, therefore, Faxian was taken as a compulsory course, which was known as "Faxian as the standard for the teaching *dharma*".

Faxian School claims that there are "Six *sutras* and Eleven *Scriptures*", the basic text of the Sect. Six *sutras* refer to *Avatamsaka sutra*, *Sajdhinirmocana-sutra*, *Sutra on Merits and Virtues of the Buddha*, *Abhidharma sutra*, *Lankavatara sutra*, and *Ghana-vyūha-sūtra*, while the 11 scriptures are *Yogacarabhumi-sastra*, *Aryavacaprakarana-sastra*, *Mahayana sutralamkara*, *Pramanasamuccaya*, *Mahāyāna-samgraha-śāstra*, *Bhumi-sastra*, *Yogacara-vada Sastra*, *Alambanapariksa*, *Vimsatika Vijnapti Matrata Siddhih*, *Madhyanta Vibhaga Tika*, *Mahayan abhidharma Samuccaya Vyakhya*. Among the six sutras and 11 scriptures, *Vijnaptimatratasiddhi-Sastra*, *Yogacarabhumi-sastra* and *Samdhinirmocana-sutra* are fundamental sutras and scriptures. Another saying proposes, "One main and 10 branches", that is, *Yogacarabhumi-sastra* as the main *sutra* and another 10 as branches which included *Mahāyāna-śatadharmā-prakāśamukha-śāstra*, *Pañca-skandha-prakaraṇa*, *Aryavacaprakarana-sastra*, *Mahāyāna-samgraha-śāstra*, *Mahayanabhidharma Samuccaya Vyakhya*, *Madhyanta Vibhaga Tika*, *Vimsatika Vijnapti Matrata Siddhih*, *Vijnaptimatratasiddhi-trimsai-kakarika-sastra*, *Mahayana-sutramkara* and *Yogacara-vada Sastra*. Annotation on *Vijnaptimatratasiddhi-Sastra* by Kuiji, *The Cheng Weishi Lun Liao-yi-deng* by his disciple Huizhao and *The Cheng Weishi-Lun-Yanmichao* by Zhizhou are the renowned "three masterpieces of Yogacara" and are basic books for understanding Yogacara theories.

With its deep level in theory and thought, Faxian School is one of the most closely connected



Statue of Xuanzang, Dacien Pagoda, Xi'an, Shaanxi, China

and outcasts. These five caste theories are the basis to demonstrate the enlightenment. The former four castes can achieve the buddhahood of arhat, Bodhisattva and Buddha, however the last one can not become Buddha. Besides, Faxian School made contributions to the development of Buddhism tsema by the need of debates. The Yogacara theory has played an important role in promoting the altitude of Buddhism on philosophising, therefore, it is emphasised and studied by intellectuals fond of thinking in successive dynasties.

In the late 7th century, Faxian School was introduced to Japan and Silla and so far there are still many people studying Yogacara.

(Huang Xianian)

TIBETAN BUDDHISM

Bod brgyud nang bstan chos lugs, also known as Tibetan Buddhism, is one of Chinese major Buddhist sects, Mahayana Buddhism, one of three languages of Buddhism.

Tibetan Buddhism emerged in the 8th and 9th centuries CE and matured in the 12th and 13th centuries CE and it was characteristic of Indian Buddhism in the middle and late period. In the 7th century CE, Buddhism spread from India, Nepal, the Tang Dynasty and the Western Region to Tibet and evolved into Tibetan Buddhism characterised by humane and geological environment, undergoing epoch-making dynastic history of *bstan pa snga dar* and *bstan pa phyi dar*.

Bstan pa snga started from King Songtsan Gampo (the middle 7th century CE) and ended in the period of Gldarma banning Buddhism (the middle 9th century CE) and it lasted for about 200 years, entering into a golden period of Buddhism spreading to Tibet and evolving into Tibetan Buddhism. In the 8th century CE, Tibet sent envoy to India to invite eminent monks such as *Santraksita/zhi ba vtsho* (the 8th century CE), *pad ma vbyung gnas* (the 8th century CE), Bimalamitra (the 8th century CE) and Kamalashila (740-795 CE) to build temples, form monk groups, translate Sanskrit scriptures and teach



Image of Princess Wen Cheng at Jokhang Temple, Lhasa, Tibet, China

Tripitaka (Three Treasures) in Turo. In the heyday of Buddhism, Tibet banned the spread of Buddhism, making Tibetan Buddhism entre into centennial dark ages.

Bastan pa phyi dar started from the 10th century CE and ended during the emergence of *dge lugs pa* in the 15th century CE and it lasted for 400 to 500 years. In *bstan pa phyi da*, Tibetan Buddhism resurrected in Tibet and ushered a new era after being banned for a period when some young Tibetans converted to Buddhist and went to India to study. In the early 10th century CE, a large number of young Tibetans went to India to study *dharma*, of which *lo chen rin chen bzang po* (958~1055 CE), *vbrog mi shakya ye shes* (993~1074 CE), *nag tsho lo tsaw ba tshul khrims rgyal ba* (1011~1064 CE) and *mar pa chos kyi blo gros* (1012~1097 CE) stood out from others. After completing study in India and returning to hometown, they taught *sutra* and *dharma* and translated *sutra* at the same time, launching a campaign for spreading Buddhism in Tibet. It is worth mentioning that Aatisha (982~1054 CE) made disciples and taught dharma in Tibet, making a great contribution to the formation and development of various Tibetan Buddhist sects.

Tibetan Buddhism is renowned for complete *Tripitaka* (Three Treasures), namely *Sutra Pitika*, *Vinaya Pitika* and *Abhidharma Pitika* including Chinese Tripitaka of *bkav vgyur* (Sutra Pitika and Vinaya Pitika) and *bstan vgyur* (Abhidharma Pitika) as well as numerous well-preserved and spread literatures and sutras which boast all-inclusive contents and encompass rig gnas bcu such as technology, medicine, phonetics, Astika, Buddhism, rhetoric, rhetorique, prosody, drama and astrology and humanities and social sciences and natural science including Buddhism, philosophy, logic, history, culture, ethics, moralities, geology, ecology, literature, arts, architecture, astrology, calendar and medicine.

Tibetan Buddhism acquired mastery of theg dman (*sthaviravada*), theg chen and rdo rje theg pa (Trantrism), Tripitaka (Three Treasures) or three teachings and developed Tibetan Buddhist theoretical system and practice methods for percept lineage, systematic doctrines, sectarian insights, Tantric lineage, practice sequence and achieving complete Buddihahood. Therefore, Tibetan Buddhism is characterised by integration, system and lineage. Additionally, it achieved great attainments in theoretical system such as Tantric lineage, reincarnation of living Buddha, temple education, religious rites, literatures and sutras, *Nyaya sutras* and *Madhyamika* and developed unique sectarian style and distinctive religious culture.

Tibetan Buddhism split into more than 20 relatively independent sects and schools with



The Tripitaka edition composed by Jinzhi, preserved at the Drepung Monastery, Lhasa

different doctrines and distinctive style, including five major sects such as dge lugs pa, rnying ma pa, sa skya pa, bkav brgyud pa, jo nang ba plus other sects and schools such as bkav gdams pa, zhi byed pa, gcod lugs and bu lugs. In particular, bkav brgyud-pa featured complicated *dharma* and many branch sects including three dharma lineages such as shangs pa bkav brgyud, mar pa bkav brgyud and dwags po bkav brgyud. Among them, dwags po bkav brgyud developed its own style and had four branch sects such as karma bkav brgyud, tshal pa bkav brgyud, phag gru bkav brgyud and vbav ram bkav brgyud and eight branches such as vbrug pa bkav brgyud, vbri gung bkav brgyud, stag lung bkav brgyud, gayav bzang bkav brgyud, khro phu bkav brgyud, shug gseb bkav brgyud, yel pa bkav brgyud and smar tshang bkav brgyud, which spread across Tibet.

Meanwhile, Tibetan Buddhist sects emerged and developed in an imbalanced way. Due to variation in space and times and subjective and objective conditions, some sects such as shangs pa bkav brgyud were ephemeral; some sects such as Kadampa and Zhi-byed-pa assimilated into other sects by means of proselytism and the dharma lineage had link with others; some sects such as dwags po bkav brgyud achieved prosperity and spread widely.

Tibetan Buddhism spread in the minorities' areas where Tibetan, Mongolian, Tu Nationality, Yugur and Naxi Nationality resided, some domestic regions such as Wutai Mountain in Shaanxi and Chengde, Hebei Province and some foreign countries and regions such as Bhutan, Nepal, India, Mongolia, Russia, North America and Europe.

(Kalsang gyal)

RNYING MA PA SECT

Mying ma pa, one of the major sects of Tibetan Buddhism, the *dharma* lineage sourced from bstan pa snga dar (the 8th century CE) and it was called mying ma by posterity to distinguish from gsar ma founded in bstan pa phyi dar. Rnying ma pa had three major lineage systems of ring brgyud bkav

ma, nye brgyud gter ma and zab mo dag snang gi brgyud pa. In reality, ring brgyud bkav ma and nye brgyud gter ma spread and zab mo dag snang gi brgyud pa depended on ring brgyud bkav ma and nye brgyud gter ma and thus it was not classified as an independent lineage system.

Ring brgyud bkav ma went through the early, intermediate and late development stages and became a sect boasting long history and orthodox dharma lineage in Tibet. The *sutras* such as sgyu vphrul, vdus pa mdo and sems phyogs expounded the doctrine of Ring brgyud bkav ma. It is worth mentioning that gnyags dzanya na ku ma ra (the 8th century CE) in the early stage, gnubs sangs rgyas ye shes (772~867 CE) in the intermediate stage and zur gsum in the late stage all made a great contribution to promoting the development of Ring Brgyud bkav ma.

Zur po che shakya vbyung gnas (1002-1062 CE), zur chung shes rab grags pa (gsang bdag sgro phug pa, 1014~1074 CE) and zur shakya seng ge (gsang bdag sgro phug pa, 1074~1134 CE) were collectively known as zur gsum. After zur gsum preached ring brgyud bkav, especially gsang bdag sgro phug pa developed many disciples, ring brgyud bkav spread widely. When it spread to mdo khams, ring brgyud bkav was called khams lugs.

Nye brgyud gter ma is the most important Sharia teaching lineage of Nyingma and its *dharma* lineage traces its history back to bstan pa snga dar (the 8th century CE). Eminent monks such as pad ma vbyung gnas stored Tantric *sutras*, Buddha statues and sacred vessels in different secrete places and named it gter ma. In bstan pa phyi dar (the 12th century CE), many Tertons appeared with legend unearthed the Terma and built temples to teach it, creating Terma lineage system. Nye brgyud gter ma split into byang gter and lho gter.

Byang gter was founded by Terton rig vdzin rgod ldem dngos grub rgyal mtshan (1337-1409). After unearthing mdzod lnga and other Terma sutras at the age of 19, he compiled and taught Terma and founded byang gter. The temples such as rdo rje



Mindrolling Monastery, Lhasa, Tibet, China

brag dgon and dzogs chen dgon were representative temples that preach the doctrine of byang gter.

Lho gter was founded by Tertön gter bdag rat na gling pa (1403~1482 CE) who compiled and collated Terma Part I unearthed by nyang nyi ma vod zer (1124~1192 CE), Terma Part II unearthed by gu ru chos kyi dbang phyug (1212-1273 CE) and Terma unearthed by himself and founded lho gter. The temples such as Mindroling Kloster and Palyul Temple were representative temples that preach the doctrine of lho gter.

Nyingma eminent monk Klong chen rab vbyams pa (1308-1363 CE) built thar pa gling in Bhutan/vbrug yul. Then, Nyingma spread to regions such as vbras ljongs, Nepal and India and built many temples in different regions and Nyingma monks went to rdzogs chen dgon to study Buddhism in the 1950s.

(Kalsang gyal)

SA SKYA PA SECT

sa skya pa, one of the major sects of Tibetan Buddhism and its Buddhist *dharma* lineage, attributed to Indian master birlawpa and Tibetan translator vbrog mi shwakya ye shes (993-1074) who went to India to study Buddhism *dharma* and returned to Tibet to teach vkhon dkon mchog rgyal po (1034-1102). In 1073, vkhon dkon mchog rgyal po built temples and taught Buddhism *dharma*, founding sa skya pa that advocated, preached and practiced lam vbras. Sa skya gong ma rnam lnga, namely, kun dgav snying po (1092~1158 CE), bsod nams rtse mo (1142~1182 CE), grags pa rgyal mtshan (1147~1216 CE), kun dgav rgyal mtshan (1180~1251 CE) and vgro mgon vphags pa blo gros rgyal mtshan (1235~1280 CE) made a great contribution to promoting the development of sa skya pa.

Sa skya pa was in its heyday in the Yuan Dynasty, fell into decline in the Ming Dynasty and was at a low ebb in the Qing Dynasty. With its temples distributed across Tibet, Sa skya dgon in sa skya County, Shigatse, Tibet was renowned as an ancestral temple and central temple.

Since the foundation, sa skya adopted family hereditary system. In the late Yuan Dynasty (1324 CE), the sect split into four bla brangs, namely, gzhi thog, rin chen sgang, lha khang and dus mchod that had their own people, land and religious power. In the middle of Ming Dynasty, the hereditary system of gzhi thog, rin chen sgang, lha khang was ceased and dus mchod held the *dharmaraja* power of Sa skya. Subsequently, dus mchod split into phun tshogs and srol ma whose immediate family members succeeded as *dharmaraja* in turn with the religious power of sa skya in name only. Actually, they were granted limited appeal and power.

Many eminent monks stood out from others and formed different schools such as Exoteric Buddhism, Tantric Buddhism and Tantric lineages. For Exoteric Buddhism, gayg phrug sangs rje dpal (1350~1414 CE) imposed the precepts for studying and practicing the doctrine of Exoteric Buddhism and his disciple rong ston smra bavi seng ge (1367-1449 CE) carried forward the precepts. In 1435 CE, rong ston smra bavi seng ge built na len dra in vphan po (present-day Lin Zhou County, Lhasa) and established teaching system for studying and



Drepung Monastery, Lhasa, Tibet



Sakya Monastery in Shigatse, Tibet, China

practicing the doctrine of Exoteric Buddhism to teach monk tshad ma rnam vgre, mngon par rtogs pavi rgyan, dbu ma, mngon pa mdzod, sdom gsum rab tu dbye ba and other sutras. Na len dra used to house 700 to 1,000 monks and some eminent monks who completed their study built temples and preached Buddhism *dharma* in different regions. Therefore, dbu ma established many branch temples and had important influence on Tibetan Buddhism.

Tantric Buddhism featured three major Buddhist *dharma* lineages, namely, ngor lugs, rdzong lugs and tshar lugs. Among them, ngor lugs lineage was founded by ngor kun dgav bzang po (1382-1456 CE). In 1429 CE, ngor kun dgav bzang po built Ae lwang chos idan in ngor in Shigatse, Tibet (present-day Kangma County, Shigatse, Tibet) and taught Sakya Tantra, founding the Tantric lineage of ngor lugs which spread widest among other Tantric



Monks at the Sakya monastery in Lhasa

lineage of sa skya pa. In the Qing Dynasty, Aelwang chos ldan and dgon chen were renowned as temple for preaching the Tantric lineage of ngor lugs.

Rdzong lugs split into rdzong ba snga rabs or mus srad pa and rdzong ba phyi rabs. The Buddhism dharma originated from bstan pa bsod nams rgyal mtshan (1312-1375 CE) and rdzong pa kun dgav rgyal mtshan (1382-1446 CE) studied and preached dharma, founding rdzong ba snga rabs or mus srad pa. In 1464 CE, thu ston kun dgav rnam rgyal (1432-1496 CE) built gong dkar rdo rje gdan (vajrasana dgon) in Gongga County, Shannan Prefecture, Tibet as preaching centre to teach the Tantric lineage of rdzong lugs and come up innovation, founding rdzong ba phyi rabs, also known as gong dkav ba.

As direct Tantric lineage of sa skya pa, Tshar lugs, also known as hearing lineage of Tantra, was founded by blo gsal rgya mtsho (1501-1561 CE). Although it enjoyed prestige within and outside sa skya pa, tshar lugs didn't spread wider than Tantric lineage of ngor lugs. In the Qing Dynasty, sa skya dgon at Shigatse of Tibet and surrounding temples were known as temples for preaching tshar lugs.

In history, sa skya pa attached importance to studying Sanskrit and carrying out academic exchange with Indian scholars. Saban kunga gyaltsen debated with six Indian scholars and defeated them, winning reputation across Tibet and starting the campaign for studying Sanskrit.

In modern times, sa skya pa spread to Nepal and India and built many temples.

(Kalsang gyal)

BKAV BRGYUD PA SECT

bkav brgyud pa, one of Tibetan Buddhist sects and its *dharma* lineage originated from Indian eminent monks Ti lo pa (988-1098 CE), Na ro pa (1016-

1100 CE) and Matripa. Tibetan eminent monks such as mar pa chos kyi blo gros (1012-1097 CE) and khyung po rnal vbyor (990-1140 CE) went to India and studied sutras under the instruction of Naropa and Maidripa for many times and returned to Tibet to teach sutras and founded "bkav brgyud pa".

"Bkav brgyud pa" splits into "mar pa bkav brgyud", "shangs pa bkav brgyud" and "dwags po bkav brgyud". The former was ephemeral and the latter spread widely and evolved into four branches, namely, "karma bkav brgyud", "tshal pa bkav brgyud", "vbav rom bkav brgyud" and "phag gru bkav brgyud". In the Qing Dynasty, "tshal pa bkav brgyud" and "vbav rom bkav brgyud" demised. Since modern times, "bkav brgyud pa" spread to India as well as other regions and built temples and formed monk groups there.

"Karma bkav brgyud pa", one of four sub-sects of "Bkav brgyud pa", was founded by Bkav brgyud pa (1110-1193). In 1157, Master dus gsum mkhyen pa built "karma lha steng dgon", also known as karma "gdan sa dgon", in Karma Village, Chamdo County, Kang Prefecture, Tibet and preached the doctrine and ritual practices of "bkav brgyud pa" and his Buddhist teachings, founding "karma bkav brgyud pa" as the first branch of "bkav brgyud pa" and named the sect after his temple. In 1189, dus gsum mkhyen pa built "mtshur phur dgon" in stod lung sde chen. Altogether, there were two ancient temples. Subsequently, mtshur phur dgon was extended as ancestral temple of "karma bkav brgyud pa".

"Karma bkav brgyud pa" is renowned as the first Tibetan Buddhist sect that built the living Buddha reincarnation system and developed several living Buddha reincarnation systems characterised by Black-hat Sect Living Buddha System and Red-hat Sect Living Buddha System, having profound religious influence on Tibetan Buddhist believers.

In modern times, "Karma bkav brgyud pa" spread to Sikkim in India and built temples. "Tshal pa bkav brgyud", one of four sub-sects of "bkav brgyud pa", was founded by zhang tshal pa brtson vgrus grags (1123-1194), disciple of Dog polha-rje.

Zhang tshal pa brtson vgrus grags, also known as Bla ma Zhang, was born in skyi shod (present-day Caibazhu Village) in Lhasa, Tibet, with original name of "dar ma". Because Bla ma Zhang's father was a layman Buddhist who practiced Tantric Buddhism, Bla ma Zhang was edified by his father and obtained insight into Buddhism. At the age of nine, he began to study esoteric Buddhism and toured mdo khams. At the age of 26, he received Bhikshu precepts and was given the name of zhang tshal pa brtson vgrus grags. In 1153, he was granted an opportunity to meet sgam po ba tshul khriims snying po, nephew and disciple of Dog polha-rje

and became his disciple to study the tantra of dwags po bkav brgyud including Mahamudra. In 1175 CE, bla ma zhang built tshal pa dgon in Caigongtang Village nearby Lhasa and developed disciples to teach Buddhist doctrine with the support of Tibetan aristocratic descent Gar Family. In 1187, he built tshal gung thang dgon in the vicinity of tshal pa dgon and both tshal gung thang dgon and tshal pa dgon were well-known temples of tshal pa bkav brgyud.

In 1268 CE, sangs rgyas dngos grub, abbot of tshal pa dgon, was conferred a title of high-ranking official and “Tshal pa bkav brgyud” became an important sect that adopted the theocratic system. With the emergence of dge lugs pa, tshal gung thang dgon and tshal pa dgon were transformed into the temples of dge lugs pa and tshal pa bkav brgyud assimilated into dge lugs pa.

“Vbav rom bkav brgyud”, one of four sub-sects of “bkav brgyud”, was founded by dar ma dbang phyug (the middle 12th century CE), disciple of Dog polha-rje, who built vbav rom dgon in Angren County, shigatse and developed disciples to teach Tantric Mahamudra and Exoteric Mahamudra at the temple, founding vbav rom bkav brgyud.

After dar ma dbang phyug passed away, his family members succeeded as abbot of vbav rom dgon and vbav rom bkav brgyud was demised due to the constant conflicts within the family. The doctrine and ritual of vbav rom bkav brgyud were still preached and practiced at several temples in mdo khams (Yushu Prefecture, Qinghai).

“Phag gruvi bkav brgyud”, one of four sub-sects of “bkva brgyud”, was founded by phag mo grub pa (1110-1170 CE), one of four well-known disciples of Dog polha-rje. There are different historical records on his family background and clan family and Pha gruvi bkav brgyud integrated with Lang Family to achieve mutual development and prosperity. In the late Yuan Dynasty, the theocratic Phagmodru regime was established and “phag gruvi bkav brgyud” became another sect that came to power in Tibet after sa skya pa.

Phag gruvi bkav brgyud had profound influence on society and split into eight relatively independent branches, namely, vbri gung bkav brgyud pa, stag lung bkav brgyud, vbrig pa bkav brgyud, gyav bzang bkav brgyud, khro phu bkav brgyud, shug gseb bkav brgyud, yer pa bkav brgyud and smar tshang bkav bryu, spreading across Tibet.

“Vbri gung bkav brgyud pa”, one of eight branches of “bkav brgyud pa”, was founded by rin chen dpal (also known as skyob pa vjig rten mgon po, 1143~1217 CE), disciple of phag mo grub pa. Rin chen dpal was born in dan-ma (present-day Dengke County, Ganzi Prefecture, Sichuan Province) and served as an abbot of a small temple

in vbri gung. In 1179 CE, he started massive construction and extended the small temple into vbri gung mthil. In particular, rin chen dpal carried out religious activities such as preaching Buddhist dharma and precept, abstaining from alcohol and meat and teaching unique esoteric Buddhism and consequently vbri gung mthil became a temple in which many monks practiced, founding vbri gung bkav brgyud pa.

In modern times, vbri gung bkav brgyud pa spread to India and built temples, having certain religious influence on believers.

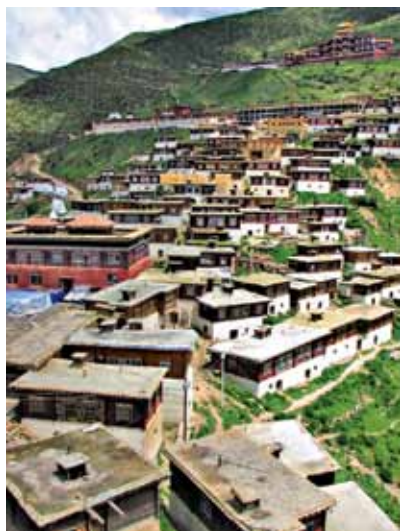
“Stag lung bkav bgyud”, one of eight branches of “bkav brgyud pa”, was founded by stag lung thang pa bkra shes dpal (1142-1210 CE), disciple of phag mo grub pa, who studied the phag gruvi bkav brgyud. In 1180 CE, he built stag lung dgon in stag lung and developed disciples to teach Buddhist doctrines, preach precepts and increase the number of monks, founding stag lung bkav bgyud. Subsequently, sangs rgyas vod (1251-1294 CE), disciple of stag lung thang pa bkra shes dpal, went to western Kham to spread Buddhism and built rib bo che dgon in Leiwuqi County. Stag lung bkav bgyud had two well-known temples, among which stag lung dgon is the upper main temple and also named as yar thang dgon and ri bo che dgon is the lower main temple and also named as mar thang dgon, each with 3,000-4,000 monks, respectively.

“Vbrug pa bkav brgyud”, one of eight branches of “bkav brgyud pa”, was founded by gling ras pad ma rdo rje (1128-1188 CE), disciple of phag mo grub pa. Gling ras pad ma rdo rje was born in Niangdui Village, Tibet, and studied medicine since childhood. At the age of 17, he converted to Buddhism and studied esoteric Buddhism, famous for proficiency in incantation. When he was 38 years old, he went to gdan sa mthil and became a disciple of phag mo grub pa to study Tantra. Subsequently, he travelled around Tibet and taught local personages. In his later years, vbrug pa bkav brgyud developed disciples and taught tantra, laying a doctrine foundation for founding of vbrug pa bkav brgyud.

Gtsang pa rgya ras ye shes rdo rje (1128-1188 CE), heir disciple of gling ras pad ma rdo rje built



Chupu Monastery, Duilongdeqing County, Tibet, China



Monastery of the Kagyu School of the Tibetan Buddhism

klong rdol dgon nearby Lhasa, ra lung dgon in ra lung and vbrug dgon in Qushui County in southwest Lhasa, founding vbrug pa bkav brgyud. Vbrug pa bkav brgyud chose vbrug dgon as main temple at first and then ra lung dgon as main temple to preach the doctrines, also known as middle vbrug pa bkav brgyud.

In 1241 CE, lo ras pa dbang phyug brtson vgrus (1187-1250 CE), disciple of gtsang pa rgya ras ye shes rdo rje built dkar po chos lung dgon as a main centre for preaching Buddhist doctrines and developed many disciples. Additionally, he also built temples and spread Buddhism in different regions, founding upper vbrug pa bkav brgyud. In 1226 CE, rgod tshang ba mgon po rdo rje (1139-1258 CE), another disciple of gtsang pa rgya ras ye shes rdo rje built rgod tshang dgon in Shekar Village to develop disciples and teach Buddhism *dharma* and trained many well-known disciples, founding lower vbrug pa bkav brgyud.

Vbrug pa bkav brgyud mainly spread to the Kingdom of Bhutan with many temples and lots of disciples.

“Gyav bzang bkav brgyud”, one of eight branches of “bkav brgyud pa”, originated from ska ldan ye shes seng ge (unknown-1207) and founded by chos smon lam (1169-1233). Skal ldan ye shes seng ge, disciple of phag mo grub pa, built so ras dgon after completing study and developed disciples to teach Buddhism *dharma*. Among his disciples, chos smon lam became his heir. In 1206, chos smon lam built gyav bzang dgon in gyav bzang and founded gyav bzang bkav brgyud. He formed an alliance with local government and was conferred the title of high-ranking official in Yuan Dynasty.

“Khro phu bkav brgyud”, one of eight branches of “bkav brgyud pa”, was founded by rin po che rgyal

tsha (1118-1195) and kon ldan ras pa (1148~1217), disciples of phag mo grub pa. After completing study, they returned to hometown and built temples to preach Buddhist *dharma*, founding kho phu bkav brgyud. In the middle 14th century CE, kho phu bkav brgyud was declined.

“Shug gseb bkav brgyud”, one of eight branches of “bkav brgyud pa”, was founded by tshul khrius blo gros (1144-1204), disciple of phag mo grub pa. In 1152, he became a disciple of phag mo grub pa to study Buddhist *dharma*. In 1181, he built shug gseb dgon at Niepu and founded shug gseb bkav brgyud which was declined and disappeared gradually.

“Yel pa bkav brgyud”, one of eight branches of “bkav brgyud pa”, was founded by ye-shes-brtsegs-pa, disciple of phag mo grub pa, who built Yel-phu temple and developed disciples to teach Buddhist *dharma* and found yel pa bkav brgyud. The heir disciple of ye-shes-brtsegs-pa built Dana Temple in present-day Angqian County, Qinghai province and the *dharma* lineage continues till today.

“Smar tshang bkav brgyud”, one of eight branches of “bkav brgyud pa”, was founded by shes rab ye shes, disciple of phag mo grub pa, born in western Kham and birthday and death date were unknown. Shes rab ye shes went to Tibet to study Buddhism and then returned to hometown to build the zhok dgon housing 2,000 monks and then kao dgon to educate and edify many monks, founding smar tshang bkav brgyud, also known as maba bkav brgyud.

Bkvav brgyud preached phag rgya chen po and advocated practicing na ro chos drug which had its roots in Tantric lineage attributed to Indian master Kukkuripa and thus named after Kukkuripa. Phag rgya chen po and na rochos drug completed with each other.

(Kalsang gyal)

DGE LUGS PA SECT

dge lugs pa, also known as Bkav gdams pa gsar ma, is one of major sects of Tibetan Buddhism, commonly known as “Yellow-hat sect” in Chinese, which was founded by Tsong kha pa (1357-1419).

The *dharma* lineage originated from Candrakirti/Zla ba grags pa (600-650) and Aatisha (982-1054) and Tsong kha pa treasured and preached dbu ma la vjug pa by Candrakirti/Zla ba grags pa and byang chub lam sgron by Aatisha as the basis for establishing the doctrine of Dge lugs pa.

In 1409, Tsong kha pa succeeded in holding the Monlam (or Grand Summons ceremony) at Jokhang Temple for the first time, creating a great sensation among monks and believers and winning religious prestige as well as raising social status for Tsong kha pa. In the same year, Tsong kha pa built dgav ldan rnam par rgyal bavi vgling in vbrog ri bo che (present-day Dazi County, Lhasa, Tibet Autonomous

Region) and founded Dge lugs pa centering around dgav ldan dgon.

In 1416, Tsong kha pa instructed his disciple vjam dbyangs chos rgyal (1379-1449) to build vbras spungs dgon pa in the western suburb of Lhasa. In 1418, his disciple byams chen chos rgyal (or Shakya Yeshe, 1352-1435) built se ra theg chen gling in the northern suburb of Lhasa. The construction of three major temples in Lhasa laid a solid religious foundation for dge lugs pa.

After three major temples were built in Lhasa, dge vdun grub pa (1391-1474) built bkra shes lhun po in gzhis ka rtse in 1447. Before long, stod shes rab bzav po built stag movi chos sde in mngav ris and smad shes rab bzav po built chab mdo dgon in



Ganden Monastery of the Gelugpa sect, Tibet

kham. From then on, Dge lugs pa established its stable temple organisations in the entire Tibetan area and the late comer came at the top. In the early 16th century CE, Deg lugs pa took shape in Tibet and developed on an unprecedented scale in Tibetan Buddhist history.

In the Qing Dynasty, Dge lugs pa was in its heyday and became the most influential mainstream sect in Tibetan Buddhism. What's more, three major temples in Lhasa (dgav ldan dgon, vbras spungs dgon pa and se ra theg chen gling), bkra shes lhun po, stag movi chos sde, tar lamasery, labuleng si and chamdo champa ling still have a profound influence in minorities regions where Tibetan, Mongolian, Tu Nationality and Yugurs resided.

In modern times, Dge lugs pa spread to India and built many temples in India. In south India, it replicated three major temples in Lhasa (dgav ldan dgon, vbras spungs dgon pa and se ra theg chen gling). Dge lugs pa houses numerous monks and has a great influence.

(Kalsang gyal)

JO NANG PA SECT

jo nang pa, one of the major sects of Tibetan Buddhism and the Buddhism *dharma* originated from yu mo mi bskyod rod rje (in the 11th century CE), who founded gzhan stong and believers preached gzhan

stong from generation to generation. After the sixth generation of disciple Kun Spangs Thugs Rje Brtson Vgrus (1243-1313 CE) built temple and developed the gzhan stong school into jo nang pa, byang sems rgyal ba ye shes (1257~1320 CE), Mkhas Btsun Yon Tan Rgya Mtsho (1260~1327 CE), Dol Po Ba Shes Rab Rgyal Mtshan (1292~1361 CE), lo tsa ba blo gros dpal (1299~1353 CE), hyogs las rnam rgyal (1306~1386 CE), nya dbon kun dgav dpal (1345~1439 CE), kun dgav grol mchog (1507~1569 CE) and da ra na tha (1575~1634 CE) stood out from others and made a great contribution to promoting the development of jo nang pa.

In particular, da ra na tha who was well versed in Sanskrit and frequently contacted with Indian monks in Tibet and composed rgya gar chos vbyung based on their oral information. In Buddhist history, the works played a vital role in studying the history of Buddhism in India and had a wide influence on India-China cultural exchange. Thus, it was translated into Chinese, English and other language versions. In 1615, da ran a tha built rtag brtag dam chos gling in present-day Lazi County, Shigatse, Tibet and invited 20 artisans from Nepal to make sculptures and draw paintings and thus the Buddiha statues and murals there were full of Nepal and Indian Buddhist artistic style.

After da ra na tha passed away, jo nang pa fell into decline. In the early Qing Dynasty, its temples in Tibet were disappeared. However, eminent monks built temples and preached dharma in mdo kham (some Tibetan autonomous prefectures in Sichuan and Qinghai) and continued the Buddhist lineage of jo nang pa till today.

In 1425, drung rna shri (or dkav bzhi pa rin chen dpal, 1350-1435 CE) built dpal vdzam thang chos sde in vdzam thang (present-day Rangtang County, Aba Tibet Autonomous Prefecture, Sichuan Province) and preached the doctrines and ritual practices of jo nang pa in accordance with the instruction of Chogle Namgyal. Subsequently, his heir disciples such as chos rje rgyal ba bzang po (1419~1482 CE), tshes bcu rna kwirti and Aa rge nyi ma vod zer extended temples and established the temple



Monastery of the Jonang sect, Tibet, China

layout of the coexistence of chos rgyal dgon, tshes bcu dgon built in 1456 and gtsang ba dgon built in 1730. Additionally, they set up the living Buddha reincarnation system for living Buddha chos rje, tshes bcu and gtsang pa, etc.

Gtsang ba dgon developed into a central temple for lineal Buddhism *dharma* lineage of jo nang pa and extended its religious influence. Additionally, it had established many branch temples in surrounding areas such as Sichuan Aba Tibetan Autonomous Prefecture and Qinghai Golog Tibetan Autonomous Prefecture. In the late Qing Dynasty, jo nang pa built a total of more than 30 temples which were mainly distributed in mdo khams.

(Kalsang gyal)

THI BYED SECT

Thi Byed Sect (Xi Jie Sect) is one of the sects of Tibetan Buddhism in China. It was set up by Pa Danbasanje (pha damba sangje, unknown-1117), a famous eminent monk and mahasiddhas from the south India, in the middle of the 11th century CE.

“Xi Jie” (thi byed) is from Tibetan Language that means “still quiescence” or “to quench”. Its Tibetan full name is “Du A Xi Jie” (sdug bsng thi byed) that means “to perish the pain”. It is said that studying the doctrines and arguments of Xi Jie Sect can quench or eliminate all the troubles and pains in the world, hence it got the name “Xi Jie Pai”. From the 11th-15th centuries CE, this sect had ever had a great impact in Tibet. But later its impacts gradually faded away.

The doctrines and arguments of Xi Jie Sect are based on the Prajna Paramita and combine the Asceticism of Yoga which aim at quenching or eliminating all the pains and troubles. Xi Jie Sect believes that Ben Zong Sect concentrates six kinds of Prajna inheritance of Pa Danbasanje that is the essential inheritance inheriting from Tushita Palace, the Dragon King’s Palace, Wu Zhangna (Ougran), East India’s Pangalo (Phan Kiara) and South India’s Bedara (bedhala) and the south of Candanavana. At the same time, this Sect absorbed Pa Danbasanje’s four kinds of inheritance of Shastras which are the secret key to the inheritance of Yidam, the common inheritance of the 54 male and female Yoga practicers, the fantastic inheritance of the 36 mahatmas and the special inheritance of Dakini XinSui. All those as the secret teachings and simple methods of freeing from *samsara*, constitute the distinctive characteristics of Xi Jie Sect.

The source of the right views or thoughts of Xi Jie Sect can be originated back to Prajnaparamita, and all thoughts or sutras are in accordance with the Nagarjuna. The right views of Xi Jie Sect are not beyond those of Madhyamika. It takes the understanding of the nature, wisdom and mind as



Aryasta-sahasrika-prajnaparamita-sutra in Tibetan

the basic idea and understands the objective things according to this basic idea, so as to cut off or put out all the pains and troubles. But Xi Jie Sect does not escape and negate the reality but transform the bitter troubles in real life into the things that can be used in Buddhism by understanding their meanings and mind, and finally cut off all troubles and achieve the Buddhist result. Xi Jie Sect thinks that the external objective phenomena and all things lie within the wise hear, so all things the heart shows are distinguished. If you can understand the heart and distinguish the doubtful heart, the Wudu that causes people to worry will become Wuhui or Wuzhi that is the thought of enlightenment.

Xi Jie Sect is a sect that focusses on Buddhist practice and cultivation, and it requires that each practitioner that “body, following three doctrines. Road, into the ascetic. Result, altruism”. The practice of religious doctrines and arguments should be clear and that is the condition and quality that the practitioners must have. Pa Danbasanje thought the carriage cannot run on the road without being treated clearly; the water cannot flow in the winding and rugged channels; the dirty water is difficult to show images; the burnt pots are water-proof and if the root is not clean the merits and virtues will not appear. Therefore, Xi Jie Sect requires the practicers to practice in order. First of all, to cultivate the “Savaka Curse” in accordance with the guru’s Buddhist thoughts. Second, to pursue solitary enlightened one and cultivate “the Curse of Solitary Enlightened One”. Third, to enlighten the compassion and practice “Bodhisattva Duozhi Curse”. To cultivate in order, to understand the nature of heart with altruism and without differentiation and to put out all the troubles and pains are very important for Xi Jie Sect.

The practicer of Xi Jie Sect often cultivate in the barren hills and forests, the snow-capped mountains and the cemeteries. The famous “Cultivating Method of Yoga in Cemeteries” is a kind of secret method to cultivate in the cemetery. They think that cultivating in the cemetery is good for understanding

the change and bitterness of life and can remove the "Avidya". So Xi Jie Sect advocates penance and transforms all the troubles or wrong things into the path to Buddhism or helpful friends. It also advocates the understanding of the nature of mind and the empty nature of things. Therefore, people can abandon greedy thoughts and the troubles of Avidya, and quench pains to attain enlightenment. Xi Jie Sect always stresses the "empty self-nature" so as to reflect the thought of Prajna or Madhyamika.

The classics of Xi Jie Sect were written by Pa Danbasanje's disciples according to his dictation. Because Pa Danbasanje taught disciples according to their aptitude and an uncountable number of people, the classics of this sect are numerous and complex. His disciples also added a lot of classics according to Pa Danbasanje's thoughts. That not only formed many different thoughts and also formed various classics of inheritance branches.

The inheritance of Xi Jie sect can be divided into early, mid-term and late inheritances and some small or fragmented inheritance branch. The early inheritance began when Pa Danbasanje went to Tibet for the second and third time and the main successor is Chane Bernard Gu Haya (Dznyvan gu hya) in Kashmir. In that year when Pa Danbasanje passed through Kashmir, he gave The three Books of Xi Jie Ming Deng, The Cultivating Method of Yamantaka and The Sixteen Classics to Chane Bernard Gu Haya and the inheritance was formed after him and spread in Tibet. That was called the early inheritance by Tibetan Buddhism.

The mid-term inheritance comprises three big branches and a number of small branches which began when Pa Danbasanje went to Tibet for the fourth time. The representatives of the three big branches are Magon Cogihige (ma chos kyisherab) in Yar lung, Sojo Gantownbel (sochung dge vdun vbar) and Wofgang Yasitenza (skam yeshe gyaltshan). After they respectively got the knack from Pa Danbasanje, they created their own inheritance of thoughts and had ever had a certain of influence on the history of Xi Jie sect. All these three representatives have many classics. The main classics of Magon Cogihige include Top 64 Stones Introduction with Xu Method, Deveiougb Bidgucukka, Make a Detour to Practice,



Wooden block-printed edition of Buddhist Sutras

The Outline of the Overall Doctrines, Scatter-Gather, The Mutual Touching of the Mouth and Nose and The Later Wideness; the main classics of Sojo Gantownbel include The Teaching of 54 Male and Female *Siddhas*, The 51 Edge-removing Teaching Method, The Doctrine Biographies of 32 Gurus, The Biographies of 17 Sages, The Classification of the Method to Open Eyes, The Classification of the Method to Dakini, The Teaching of Timer and Microtimer, 106 Cognitive Methods, Not Covered, Peace and Quiet, Dorje Sattva Tunnels, and The Big and Small Dhyana Seiza Methods; the classics of Wofgang Yasitenza include Respectively Using of Doctrines along with Paramita, Eight Characteristics of Abhisamaya, Paramita *Sutra*, The First Characteristic of Morality, To Teach People to Quite Catur-satyas, and Practicing the Scattering. The representatives of the small branches are Gussie Orizaba (bge bshes graw ba), Gussie Djerba (bge bshes lce ba) and Jiang Gadams (ljang bkav gdams pa). The main classic of Gussie Orizaba is Nine Kinds of Methods to Extinct the Bright Torch. The main classics of Gussie Djerba include The Common and Different Paramita, The Common and Different Esoteric Buddhism and other 108 kinds of teaching methods. The main classic of Jiang Gadams is The No-character Teaching of Paramita etc.

The late inheritance is called "the Secret and oral inheritance of Xi Jie Sect" and also called "the Three Gurus's Only Inheritance" which began after the construction of Xi Jie Sect's basic dojo –Lang Kuo Temple (glang vkhor). The successor is Jiangqu Sanhua Gongga (1062-1124) who is one of the disciples of the four Yoga sects. His main classics include The Mahamudra of MoZhu ba, Amala (the teaching of Pa Danbasatngjie), The Essence of the Points of Ming and The Practical Cultivation, including common teaching methods like The Practice Xian Mi Jing Xu, Pro Training and Ear Teaching, Essence of Amala, All Volumes of Juanluo and different teaching methods like The Overall Outline of Tantra Gyu, The Guide for Abhisheka Gradual Path, Three Secret Libraries and Eight Aquarius.

The three big branches and some small branches have ever been spread in the entire Tibetan area. In the later 16th century, Xi Jie Sect gradually declined and its thoughts and sadhana drubtab were also brought into the Nyingma, Kagyu, Sakya and Deluk of Tibetan Buddhism. And many classics about Xi Jie sect have been lost.

(Deji zhuoma)

THERAVADA BUDDHISM IN YUNNAN

A school of Buddhism in China. As the followers are mostly the ethnic minority of Dai, it is also known as "Dai Buddhism".



Southern Buddhism Temple at Menghan County, Xishuangbanna, Yunnan, China

Theravāda Buddhism is mainly distributed in two parts of Yunnan province. One is Xishuangbanna Dai Autonomous Prefecture, Simao, and Lincang areas; and the other is Dehong Dai Jingpo Autonomous Prefecture and Baoshan area. It was disseminated roughly between the 6th and 7th centuries and is popular among the Dai, Blangs, Achangs, some of the Vas and people of other nationalities. Burmese Buddhism was the first school of Buddhism to be introduced in China but went into decline later due to the war. After the 8th century, Han Buddhism also had an impact on this area. In 12th century CE, Thai Buddhism was disseminated into Xishuangbanna area. Soon, Burmese Buddhism found its way into Dehong area which underwent great development after the 15th century and has survived till today.

Dai Buddhism mainly comprises of two sects due to different dissemination paths: Run and Baizhuang. Each sect is divided into several sub-sects.

Run spread from the northeast area of Thailand and consists of two subsects of “garden temple sect” and “lotus temple sect”. The former is also named Baisun, popular in the large Menglong, Jinghong, and Menghan regions along both sides of Lancang River. The latter is also known as Baiba which is distributed at the mountainous area of Xiding Bulang, Mengzhe, Menghai, and Menghun barrage areas. Baizhuang, also known as “the temple sect”, belongs to the Buddhism sect disseminated from Myanmar. With relatively early introduction, it is mainly distributed in Dehong Prefecture and the residential areas of Dai, Benglong and Achang minority groups in Baoshan area. Baizhuang and Run have the most monks with the greatest influence and constitute the main body of Yunnan Theravāda Buddhism. Besides the two main sects, there are the Duolie and Zuodi sects that also belong to the Burma Buddhism system. They have four sub-sects of Dagongliang, Sute man, Ruijing and Mianzuo, and are popular in Mangshi, Zhefang, Mengding and other areas with temples but no monks today. These sects, having basically the same doctrines and systems, differ in

the degree of strictness with the commandments (such as vegetarian and non-vegetarian etc) and the loudness and speed of reciting incantations.

Yunnan Theravāda Buddhism is a religion followed by all the residents. Men are obliged to spend some time in a monastery, at least, once in a lifetime. Generally, when serving as monks in the temple, the young aspire to serve Buddhism and at the same time learn Buddhism and culture in the temple. Only those who have served in a monastery would obtain their rightful place in society and gain respect. Theravāda temples are located throughout the Dai-inhabited area, forming the view of “every village has a Buddhist temple, and every family has a Buddhist shrine”. The monasteries are of four levels. At the top is the general temple of an administrative area which is responsible for coordinating Buddhist activities for Buddhists, promulgating related religious regulations, formally approving the promotion of the monks and holding religious ceremonies for newly reported officials and senior chieftains. At the second are the general monasteries of Mengs in charge of their respective religious affairs within the Meng. A number of central uposatha monasteries comprising four temples in the same area or more villages are the third-level monasteries responsible for the monthly Buddhist practice activities on the routine day, the supervision of the monks observing the commandments, the approval and appraisal of monk promotion. At the bottom are the village temples responsible for the daily worshipping and chanting activity courses of the villagers and the Buddhist education and cultural training for young people. The orders of the monks vary with the region and the sects. Run has eight levels while Baizhuang and Duolie have four levels respectively. Theravāda has no bhikkhuni but has female Buddhists who can only be engaged in charity but not host Buddhist activities.

Yunnan Theravāda Buddhism has its own classic Tripitaka written with the sound of southern disseminated Tripitaka in the Pali language. The texts are written in four languages of Daile, Daina, Daibeng, and Jinpingdai on *pattra* leaves or dog-skin paper. The writings of eminent monks and scholars of all ethnic groups and Dai translations of important sutras and notes are also included in the Buddhist scriptures.

Important Buddhist festivals include the Water-Sprinkling Festival, Yu’anju, Haogan Festival etc during which the people will have a great time.

Theravāda Buddhism joined the Buddhist Association of China after 1949 which has played an important role in making the Chinese Buddhism integrated from the content to the form.

(Huang Xianian)

ACHARYA BUDDHISM

It is a Buddhist cult among the Bais inhabiting Dali, Yunnan, China. It is a sect of Tantrism or esoteric Buddhism. The Sanskrit term *acharya* means guru or teacher. Buddhism practiced by the Bais allows an acharya to get married and beget offspring. His position as a priest is hereditary. In 8th-9th centuries, Tantrism was in vogue in India and some *acharyas* went to Dali, Yunnan to do missionary work. In 839 CE, Acharya Candragupta reached Nanzhao, a kingdom in Dali then. King Quan Fengyou appointed him as state mentor and married his younger sister to Candragupta. Since then on, *acharyas* enlisted the support of the political power and financial charity of the Nanzhao upper ruling classes and went in for large-scale construction of Buddhist temples and images, absorbed followers among the Bais. Consequently, Tantrism developed vigorously and acharyas became state mentors first of the Kingdom of Nanzhao (738-902 CE) and then the Kingdom of Dali (937-1254 CE) for generations.

The influence of *Acharya* Buddhism began to wane gradually in the upper society of the Bais since the 13th century, but it was still flourishing in rural areas. Acharyas once called upon the people of various nationalities to resist against rulers of the Yuan Dynasty (1206-1368 CE) and the Ming Dynasty (1368-1644 CE). As a result, Zhu Yuanzhang, Emperor Taizu of the Ming Dynasty, once banned the dissemination of Acharya Buddhism. However, he later abolished his prohibition and set up an office to administer the affairs of Acharya Buddhism. Zhu Di, Emperor Chengzu of the Ming Dynasty, once ordered the acharya of Beitangtian, Dali to go to Beijing to pray for his blessings. Nevertheless, during the reign of the Emperor Kangxi of the Qing Dynasty (1616-1911 CE), the office in charge of affairs with regard to Acharya Buddhism was revoked.

Acharyas performed various duties and ceremonies including Buddhist scriptures reading and funerals. As the host of a Buddhist altar, an acharya, since the reign of Emperor Kangxi of the Qing Dynasty, could



Shaxi xingjiao temple, Jianchuan County, Yunnan Province, China

only obtain his religious name after the authorities of a county applied to the Central Government on his behalf. Without a legal status, he could not hold religious services for the masses.

Acharya Buddhism has declined in modern times. Most of the hereditary *acharyas* have given up their religious positions and are engaged in farming nowadays. Scriptures-chanting is merely their side occupation.

(Lan Jifu)

BUDDHIST SACRED PLACES

LUMBINI

One of the four holiest pilgrimage sites of the Buddhists, Lumbini, is the birth place of Siddharth Gautam. It is located in the southern terai region of Rupandehi (Rummindei) district of Nepal bordering with India. It is believed that the wife of Shakyam king Shuddhodan, Queen Mayadevi, stopped in Lumbini gardens/ forest on the way to her parents' home in Devdaha (about 35 km from Lumbini). Attracted by the beauty of evergreen forest having abundance of sal trees in the shadow of Himalayan mountain ranges, she decided to rest here. According to several accounts, while watching the beauty of the garden/forest standing under a sal tree, Mayadevi had labour pain. Holding the drooping branch of the tree she gave birth to Prince Siddharth– the future Buddha. The most widely accepted date of Buddha's birth is Viasakh Purnima (ie, full moon day in April-May) 563 BCE. Some controversy about the date, however, still exists. Lumbini thus became among the most sacred places of the Buddhist religion.

Incidentally, Devdaha, the ancient capital of Koli(ya) Kingdom was not only the Siddharth Gautam's maternal home. It was also the home of his step-mother Prajapati Gautam as well as of his wife, Yashodhara's father, King Suprabuddha.

The discovery of Buddha's birth-site owes much to travel descriptions of Faxian and Xuanzang. Following the leads provided by both the Chinese travellers and the discovery of an Asokan Pillar at Rummindei by the Nepali archaeologist Khadga Samsher Rana in 1896, several archaeological excavations, the latest of which was conducted recently between 1990s and 2000s jointly by Nepalese and Japanese archaeologists, claim to have found the exact location of Siddharth Gautam's birth.

The Rummindei Asokan Pillar inscription announces that when King Devanam Priya Priyadarshi (Asoka) had been anointed 20 years, he himself visited this place and worshipped at



Ruins of Lumbini

this spot. He erected a structure/ stone pillar with wall here to mark that the Blessed One (Buddha Sakyamuni) was born here. In mark of respect for the Blessed One, Lumbini was exempted from the payment of state taxes. The pillar has an additional inscription carved by the early 14th century local king Ripu Mall to record his pilgrimage. By the 15th century, the place fell into historical obscurity due to various reasons.

Excavations in Lumbini have now unearthed ruins of ancient monasteries and stupas of various Buddhist sects from 3rd century BCE to 15th century CE, the Mayadevi temple— where the exact spot of Buddha's birth is marked by an ancient rock stone and the famous bathing pond famous as Pushkarni (where according to legends Mayadevi bathed before the delivery).

Presently, Lumbini has once again gained the fame as one of the holiest Buddhist pilgrim sites. Its renovation and development tasks are being carried out under the UNESCO's World Heritage schemes and the Lumbini Development Trust. In 2006, the Nepal Government established the Lumbini Buddhist University there. A large Peace Park has been developed with Chinese help. There are also plans to have temples of different sects of Buddhism from various Buddhist countries be built there. With increase in pilgrim tourists world-calls hotels and restaurants are developing. A China-based Asia Pacific Exchange Cooperation Foundation has reported to have signed a deal to invest \$3 billion to develop Lumbini. Similar proposals are also afoot from other countries. Lumbini has thus woken up.

(Kamal Sheel)

KAPILVASTU

Kapilvastu, located in the western part of present day Nepal and bordering India, is most famous as a Buddhist site linked with the childhood of Siddharth Gautam (Buddha) and the early phase of his life after attaining enlightenment. Born in nearby Lumbini village, Siddharth Gautam is

believed to have spent first 29 years of his life here. It was then the capital of ancient Shakyas Republic of which Siddharth Gautam's father, Shuddhodana, was an elected king. Considered among the earliest republics of the world, the Shakyas belonged to the 16 *mahajanpadas* (republics) of the 6th century BCE.

The discovery of the exact site of Kapilvastu owes to the travel records of Faxian and Xuanzang. During their visit, both these Chinese travellers found the capital city and the surrounding towns destroyed, desolate and only sparsely populated for long. The whole region was divided into many small states ruled by several kings. The land was fertile and the people peaceful. They located the remains of old palatial buildings as well as about 1,000 sites of a monastery. By the time of Xuznzang's visit there were about 30 monks of the Hinyana sect living in a monastery and there were two non-Buddhist [Áaiva ?] temples. Faxian refers to remains of drawn images, erected toposes and constructed marks/ *chaitya* related to the narratives of the early life of Siddharth Gautam. On the basis of these records, archaeologists have located the site at Tilaurakut in Nepal.

Yet recently, some archaeologists have made claims that Piprahwa, in the border-district of Siddharthnagar in India and about 40 km from Tilaurakut in Nepal, is the site of historical Kapilvastu. Remains of a large Asokan Stupa over a Shakyas stupa with Buddha's urns in it and an inscription proclaiming it to be the the Kapilvastu Buddhist Mahavihara were found there. Some historians link Kapileshwar in Orissa (now Odisha) with historical Kapilvastu. The controversy remains unresolved. Near ancient Kapilvastu was Nigrodhārāma (in the present village of Kudan which is about 6 km from Tilaurakaot, Nepal) where archaeologists have found a site of monastery. According to several accounts, Buddha was provided a residential place here in the banyan



Ruins of Kapilavastu

grove by a Shakyana-turned-Buddhist monk to stay during his visits to his home town. It is believed that he preached cula *dukkhakkhandha sutta*, *sakka sutta*, *madhupindika sutta* and promulgated several *vinaya* rules here. Yet in the absence of further concrete evidences, Tilaurakut in Nepal is widely believed to be historical Kapilavastu and the site at Piprahawa was located, an extension of large Kapilvastu kingdom where a large Shakyana Monastery under the control of Buddhist *sangha*.

(Kamal Sheel)

BODHGAYA

Bodhgaya is the place where Gautam Buddha attained enlightenment. It is one of the four holiest sites which Buddha himself recommended his disciples to visit for pilgrimage. The other three are Sarnath, Lumbini and Kushinara. Bodhgaya is originally a village at the fringes of the ancient city of Gaya and not far from Nalanda, Rajagriha and Patliputra (Patna) in southern Bihar.

It was historically known as Uruvela and was situated at the banks of River Niranjana (Lilanjana) which merged with the holy River Falgu that flowed past the city of Gaya. According to 5th century commentator Dharmapala, the name Uruvela derived from the abundance of sand (*vela*). Others link its name to the existence of a or many vilva trees (Aegle marmelas) there. Archaeological excavations of the local village site, however, reveal that it was an area with human settlement dating at par with Indus Civilisation of about 4,500 years ago.

After its linkages with Gautam Buddha and the disappearance of its original name due to disuse, it was referred to differently as the city of Sambodhi [Complete Enlightenment], Bodhimanda [Enclosure containing the holy Bodhi tree], Vajrasana [Diamond throne] or Mahabodhi [Perfect Knowledge/ Enlightenment] until its present name Bodhgaya gained popularity after the rediscovery of this site with a large temple and other ruins in the early 19th century.



Bodhgaya, Bihar, India

Sambodhi is the first name used for the Uruvela village in an Asokan Rock Edict of 256 BCE. Another name Bodhimanda refers to a circular area around the Bodhi tree which was, according to Kalingabodhi Jataka, covered with clean and shining sand without a blade of grass growing on it with surrounding trees and shrubs bending in its deference. The name, *Vajrasana*, derives from the famous "Diamond Throne" meditation seat, sitting over which Buddha received enlightenment. However, Mahabodhi was the most commonly used name until the rediscovery of the site in the mid-19th century.

According to Buddhist texts, more than 2,550 years ago, Siddhartha Gautama spent six years in Uruvela [Bodhgaya] subjecting himself to intense penance and fasting. Failing to attain the required knowledge, he accepted the rice pudding from a local woman devotee Sujata who lived just across the Niranjana River. Finally after deep meditation for three days under a peepal tree, he attained enlightenment and became the Buddha on *Vaishakh Purnima* (full moon day in April-May). He then spent seven weeks in seven different sites here in contemplation before setting off to Sarnath in Varanasi to announce his newly discovered knowledge, wisdom and truth. From Sarnath, he returned to Uruvela again on the way to Rajagriha. He met here three ascetic brothers, Nadi Kassapa, Gaya Kassapa and Uruvela Kassapa. Deeply impressed by his serenity and wisdom, they along with their 1,000 disciples requested to be ordained as monks and proceeded to Rajagriha with him. Buddha probably never returned to this place again.

The holy site of Bodhgaya initially developed around the Bodhi tree and the Vajrasana. The Bodhi-tree shrine, which later became the Mahabodhi Mahavihara [temple], was built by the Emperor Asoka in the 3rd century BCE. The structure of the temple underwent many changes over the time. During the Sunga period (2nd-1st centuries BCE) a two storied structure enclosing the tree and a *stupa* were erected and the stone meditation seat was decorated with a diamond-shaped design pattern. The original Mahabodhi temple [mulagandhakuti] had been built by the second half of the 6th century CE, with extension and addition during the Pala-Sena dynasty (10th-12th centuries CE).

Bodhgaya had become a famous Buddhist pilgrim centre by the time of Asoka whose visit to the city of Sambodhi [Bodhgaya] is recorded. Since Buddha's time, patronised by men and women of both royal and commoner households as well as by monks and seekers of knowledge, it has been at the centre of the Buddhist pilgrimage map. Among famous earliest visitors from abroad, one finds evidence of Sri Lankan monk Culla Tissa and a group of lay pilgrims making their way to



The railings of the Bodhi temple at Bodhgaya

Bodhgaya in about 100 BCE. Inscriptions and other material evidences indicate visit and renovation of this place by disciples from Sri Lanka, Myanmar, China, Nepal, Tibet, Sumatra, Vietnam and other Buddhist countries. In 4th century CE, Sri Lankans built the great Mahabodhi Monastery which later grew into a great monastic university for the study of Theravada Buddhism. Buddhaghosa wrote both the Atthasalani and the now lost Nanodaya at this monastery. Other famous names associated with it include Chinese monks Ijing, Jin Hong and Xuan Chao, south Indian monk Dharmapala, who was the author of the *Madyamakacatuhsatika*, Kashmiri scholar Ratnavajra, Tibetan Tsami Lotsawa Sangye Trak, Sri Lankan Anandashri etc. Chinese traveller-monks Faxian and Xuanzang provide the earliest detailed description of the place identifying areas of its sacred sites. The last one to write about the place was Tibetan scholar-monk Dharmasvamin who came there in 1234 CE and found the place deserted with only four monks staying there. A series of attacks by Indo-Turkic rulers since the 12th century led to its fast decay.

Rediscovered during the colonial period in a decayed state, its restoration commenced first by Francis Buchanan in 1811-12 and finally, in 1881 by J D Beglar under the supervision of Alexander Cunningham. After the initial renovation of the temple, the first International Buddhist Conference was held in Bodhgaya in 1891. This brought this famous sacred site once again on the pilgrim tourist map. In 1956, the 2,500 the anniversary of Buddha was celebrated here under the auspices of the Government of India with participation by a large number of representatives from different Buddhist sects and countries. In 2002, the Mahabodhi Temple complex was declared a UNESCO World Heritage Site. Bodhgaya is now fast developing as an internationally recognised Buddhist religious and pilgrim centre with Buddhist chanting in different languages of various countries buzzing the area and temples, monasteries and parks of different Buddhist sects and countries being erected all over the place.

(Kamal Sheel)

VAJRASANA

Vajrasana, translated often as Diamond Throne, refers to the stone seat decorated with diamond pattern surface on which Gautam Buddha sat in meditation and attained enlightenment under a peepal tree [Ficus Religiosa or Bodhi tree] in Uruvela village (Bodhgaya). It is also known as the Victory Throne of all Buddhas (Sabbabuddhanam Jayapallankam) or the Navel of the Earth (Pathavinabhi). The *Vajrasana* and the peepal tree are recognised as the most significant sacred spots for Buddhists. The Mahabodhi Temple, which was later erected to enshrine the place, was called (Vajrasana Gandhakuti). It was believed that when the universe will be finally destroyed, this would be the last place to disappear and that it would also be the first place to form with the beginning of the re-evolution of the universe. Emperor Ashoka built a red sandstone structure with railings here in the 3rd century BCE to mark the exact spot of the meditation seat. Until the popularity of the name Bodhgaya for Uruvela, the place was for some times also known as *Vajrasana*.

In Pali texts, the most often quoted story is that Buddha went into extreme austerities in the banks of Niranjana River for six years but was not able to attain "supreme knowledge". He then accepted the sweetened rice-milk from a local village girl, Sujata. Gaining strength from it, he sat in deep meditation under a peepal tree facing east on a *kush*-grass mat offered by a local grass-cutter with a strong resolve that he would not rise until the attainment of perfect enlightenment. Disturbed by the power of his meditation, Mara (the god of illusion and worldly vices) first sent his beautiful daughters and *apasaras* (celestial maidens) to break his resolve and lure him to worldly pleasures. When they failed, Mara sent bolts of lightning, wind and heavy rain one-by-one, and finally his demonic armies. None could dissuade Gautam Buddha from his virtuous path.



Vajrasana

Meditating on *Vajrasana* with his hand touching the earth, he conquered all of them through the strength of his virtue and compassion and attained the perfect enlightenment on the full moon day of the fourth month of lunar calendar. He became the Buddha, the "Enlightened One".

Xuanzang's travelogue also provides other legends for the place. He describes that the *Vajrasana* was located in the middle of the enclosure surrounding the Bodhi tree. This "diamond throne" has come up in the beginning of *Bhadra-kalpa* (refers to the recreation of the universe in the present aeon) and stands at the centre of three "meta-thousand" worlds. Appearing on the surface of the earth, it is connected below with the golden wheel. Made up of the hardest stone (diamond), it was known as the *Vajrasana* because in *Bhadra-kalpa*, 1,000 Buddhas had meditated here and were enlightened. It was also known as the *Bodhi-mandapa*. Standing still even at the time of an earthquake, this was the place which provided Buddha protection to pursue his meditation without any interruption. Buddhism, it was believed, would decline with the sliding down of the *Vajrasana* to the earth. To protect it, kings and emperors had installed two statues of Avlokitaeshwara befitting its size. Xuanzang, however, found the statue in the south had already slid down to the chest thus indicating the decline of Buddhism. Similar legends are found in Buddhagosh's discourses too.

Presently adorned beautifully with golden clothes and colourful umbrella, this is a must-visit place in the Mahabodhi Temple complex for pilgrims.

(Kamal Sheel)

GAYA

Among the ancient living cities of India, Gaya has been famous for both of its Hindu and Buddhist connections. Situated at the bank of River Falgu (referred in Ramayana as Niranjana), it actually encompasses the historical village of Bodhgaya (about 11 km), the place where Buddha achieved enlightenment. It is not far from Patliputra (about 100 km), the ancient capital of Magadh and Maurya kingdom, or Patna, the present capital of modern Bihar province. Ancient cities of Vaishali, Rajagriha, Nalanda (about 70 km) are also close-by. It is surrounded by small rocky hills (Mangla-Gauri, Ram-Shila and Brahmayoni) by three sides and the river flowing on the fourth (eastern) side.

The history of origin of Gaya is shrouded in legends. In *Puranas*, the city's name is linked with the tale of a demon Gayasura who lived here and attained divine power after severe penance. Fearful of his power intruding the work of gods of Heaven, Lord Vishnu killed him by pressing his chest and body down to earth by his foot. He, however,



Pipal/Bodhi trees

granted him the boon that anybody performing worship in the area covered by his body shall attain salvation. The *Vishnupada* (Vishnu's footstep) Temple erected there later commemorates that event and is the most famous and holiest temple of the city. Another legend found in *Mahabharat* as well as in *Buddhacharita* attribute the name of the city to the holy residence of a most respected sage called Gaya. Xuanzang in his travelogue too refers to this story.

Historically, Gaya has been known as a prominent city under the Magadh empire. During the time of Bimbisara, the fifth king of the Sisunaga dynasty in 600 BCE, the city became more famous as it came into the limelight because of its significant association with Lord Gautam Buddha and Mahavira. After the brief rule of Nandas, the city came under the Mauryans whose great emperor Ashoka, patronised the city after having embraced Buddhism. The famous Mahabodhi Temple and Ashokan Pillars adorned the city. During Gupta dynasty, it became the headquarters of Bihar district. The Guptas were followed by the Palas whose king Dharamapala built/ rebuilt the present Mahabodhi Temple at Bodhgaya. During his visit to Xuanzang, he found it inhabited by about 1,000 respected Brahmin families belonging to earlier sages. They had their own exalted social status independent of the King's political authority. Between 12th and 18th centuries, Gaya was ruled by the Muslims like Bakhtiyar Khilji and Shershah Suri until it came under the control of British after the battle of Buxar in 1764. It became an independent district in 1865 and after India's Independence, it was incorporated in Magadh Division in 1981.

Most of the references of Gaya describe it as an important centre of pilgrims for Hindus. It is believed that offerings made here in the name of ancestors earned enough merits for a person to get rid of all the sins and attain salvation. The spiritual merit of Gaya is mentioned in Mahabharata as well as in *Puranas* like Padma, Naradiya, Varaha, Kurma, Garuda and Vayu. Lord Rama came to this city with

his wife Sita to perform offering-ceremonies for his departed father, King Dashrath. Even now, the city is visited by hundreds and thousands of Hindu pilgrims to worship for their ancestors. Beside the famous Vishnupada Temple (renovated by the Devi Ahilya Bai Holkar in the 18th century) and the sacred Akshyavat (the everlasting banyan/peepal tree), there are sacred shrines on the hilltop at Rama Shila, Mangla Gauri and Brahmayoni and are part of the pilgrimage circuit. Bhumihaar Brahmins, known as Gayawal Pandas, are the traditional priests here.

Buddhist tradition regards the footprint in the Vishnupad Temple as those of Gautam Buddha (who is regarded by a section of Hindus as an incarnation of Vishnu). Buddhists, however, regard the Brhmayoni Hill (Xuanzang refers to it as Gaya-Shir), an important sacred place. Buddha preached the Fire Sermon (Adittapariyaya Sutta) to a 1,000 former fire-worshipping ascetics who all became enlightened while listening to this discourse. Ashoka had built many *stupas* on the way to this hilltop.

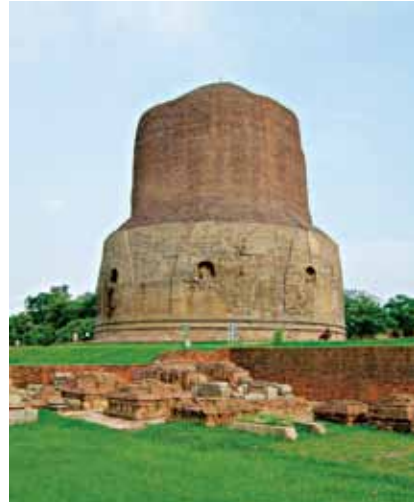
Presently, Gaya is the second largest city of Bihar province and an important hub of social, political and intellectual activities of the region.

(Kamal Sheel)

MRIGDAVA

In Buddhist texts, Sarnath, one of the four most significant spots of Buddhist pilgrimage, is referred alternatively as Mrigdava/ Mrigdaya, or by its full name Rishipattan Mrigdava in Sanskrit and Isipatan Migdaya in Pali. Mrigdava literally means deer forest while Migdaya indicates place offered to a deer as their share of "inheritance". Rishipattan/ Isipatan refers to a place where bodies of sages fell.

The historical origin of these names is not known. Avadana and Jatak stories, however, tell about legends associated with these names. In Mahavastu Avadana as well as in Nigrodhmigjataka, there is a story about the king of Kashi, Brahmadutt, who, frequently indiscriminately hunted deer in the nearby forest. Many a time, injured by his arrows, the deer used to run away deep in the forest where they either died due to their wounds or became easy prey of other animals or birds. Distressed by such wanton destruction of their herd, the deer-leader met the king and offered to send him one deer daily to stop the indiscriminate hunting. The king accepted the proposal. One day, it was the turn of a doe to go to the king. She was pregnant so she appealed to the leader that she be exempted until the delivery of a fawn. Pitying her condition and finding no one else offering to go, he himself went to the king to maintain his promise. Surprised, the king asked him the reason for offering himself. When he heard the full story, he felt that if an animal could be so upright and compassionate then there was no



Dhamekh Stupa, Sarnath

reason for him to be so selfish and cruel. He must follow his dharma. He then immediately issued a royal order granting full protection to deer there. The forest area became known as the protected place offered to deer as their share of "royal inheritance" ie, Mrigdaya or Mrigdava. This story is also referred in Xuanzang's travelogue.

The full name of this place was Rishipatan [Isipatan] Mrigdaya/ Mrigdava [Migdaya]. Mahavastu Avadan mentions that it was so called because remains of the bodies of hundreds of Pratyeka-Buddha (sages) fell here. These Buddhas, who lived here, were advised by the gods to vacate this place for the arrival of Gautam Buddha. They, therefore, attained *nirvana* and went to heaven. They burnt their bodies while going up and its remains fell here. The place was then called Rishipattan. These two names based on two different stories when joined together became Rispattan Mrigdava (present-day Sarnath).

Following the above names for Sarnath in Buddhist texts the Chinese translation refer to it as Luye [鹿野] = Deer Forest; Xianren luye yuan [仙人鹿野苑] = "Deer Forest" Garden for Sages Luye yuan zhong xianren zhuchu [鹿野苑中仙人住處] = Abode of Sages in the "Deer Forest" Garden; Xianmian chu [仙面處] = Place Where Sages Are Seen Shi lu lin xianren duochu [施鹿林仙人墮處] = Place for Sages in the Bestowed Deer Forest; Xianren duochu luye yuan [仙人墮處鹿野苑] = Sages' Abode in "Deer Forest" Garden; Xianren duochu shi lulin [仙人墮處施鹿林] = Sages Abode in Bestowed "Deer Forest" etc.

(Kamal Sheel)

SARNATH

Lord Buddha proclaimed four holiest pilgrimage sites of Buddhism which were related to important events of his life. Of these four sites, Lumbini was related to his birth, Bodhgaya to his enlightenment,

Sarnath to his first sermon and Kushinara to his attainment of *nirvana*. Sarnath is thus famous as the place where Buddha set in motion the wheel of law (Maha-Dhammacakkappavattana), by preaching his first five ascetic companions the fundamentals of Buddhism ie, Four Noble Truths and Eight Paths as well as several other *suttas* [discourses/ teachings]. He thus laid the foundation of Buddhist *dharma* and *sangha* which spread both in India and abroad, making Buddhism once the largest religion of the world. Located close to Varanasi-Kashi in eastern Uttar Pradesh, it is historically known as Rishipattan or Ishipattan (place of sages) and Mrigadaya (deer park). The popular name Sarnath is derived from its association with Rishi Sarangnath (master of deer), a Saiva sage.

Sarnath is widely referred to in various Buddhist writings. The Jatakas have several stories connected with events and activities as well as several legends about Lord Buddha there. Both Faxian and Xuanzang found it to be a grand and flourishing place. During his visit in the early 5th century CE, Faxian noted four *stupas* and two monasteries here. Two centuries later, Xuanzang witnessed the whole area to be religiously very active. In Varanasi, the city under whose boundary was Sarnath, he found over 30 monasteries and approximately 3,000 resident monks of Sammatiya sect. Sarnath was surrounded by a wall. Within it were buildings and pavilions as well as several lakes and gardens built in line with good planning. Near 1,500 monks of Sammitiya sect lived there. There was a tall and huge temple/monastery with a golden top shaped like a mango. The temple had a copper statue of Buddha in *dhammchakkapavattan* style. He noted many *stupas*, some of which were more than 200 feet in height. There was also a 70 feet stone pillar which was very soft, shining and had inscriptions.

Xuanzang observed the grandeur of art and craft that characterised Sarnath during the Mauryas, Sungas, Kushanas and the Guptas and were evident in Dhamekh and other *stupas*, Ashokan Pillar, the Buddha statue and scores of various artifacts. The Sarnath School of Buddha sculpture produced the most beautiful stone statue of the preaching Buddha, the style of which was emulated in India and abroad and particularly in pre-Angokorine Cambodia. Coomaraswamy noted this statue as one of the three best sculptures of the world. Sarnath retained its charm even during the Pala period. Plunder by Afghan-based Mahmud Ghajni's and Ghoris' invasions in the first and decades of 11th century Sarnath. Kumardevi, wife of Govindchandra (1114-1154 CE) of the Gahadavala dynasty, built a large monastery at Sarnath which is probably the last impressive monuments raised here. By the beginning of 13th century, the periodic onslaught

of Turko-Muslim kings followed by ransacking by local roving powerholders for building material, Sarnath was completely destroyed.

The glorious heritage of Sarnath was finally uncovered by the British archaeologists, especially A C Cunningham during the 19th century. They found tall and huge Dhamekh *stupa*, foundation remains of Dharmarajika *Stupa* (bricks of which were pillaged and used as building materials in Varanasi), severely destroyed Chaukhandi *stupa* constructed to spot the site of Buddha's meeting with five ascetics – later over which Akbar constructed a memorial to mark his father Humayun's hiding place after defeat by Sher Shah Suri. They also found ruins of Mulgandhkutivihar. (In 1930, Sri Lankan monk Anagarik Dharmapala constructed a new Mulgandhkuti Temple there.) They also found the Ashokan Pillar broken, with its top which had a statue of four lions that has been declared a national symbol and is now adorning the Sarnath museum. Besides this, located in Sarnath are also Jaina and Shaiva temples.

Now fast developing as the Buddhist pilgrim centre, almost all the major Buddhist countries have their temples here with each representative having the architecture of their respective native land. A Chinese temple was constructed in 1939 by donations from Fukienese Buddhists through the Kolkata-based Chinese Association in India. The modern Thai Temple there has a huge statue of Buddha. Recently, Koreans and Japanese too have built their temples besides one old one by Myanmar. It is now a part of much-travelled Buddhist tourist circuit.

(Kamal Sheel)

SHRAVASTI

Once among the six largest and flourishing cities of ancient India, Shravasti was the capital of the Kosala kingdom during 6th century BCE. By this century, it had almost vanished. The city remained in oblivion until Alexander Cunningham discovered its ruins



Ruins of Śrāvastī

in 1862. Its geographical location is in northeast Uttar Pradesh in Sahet (modern Gonda district) and Mahet (modern Baharaich district), along the bank of River Rapti, which led to the creation of a modern Shravasti district with the Bhinga town as its headquarters by carving out Bharaich and Gonda districts. It is about 150 km away from Lucknow, the capital of Uttar Pradesh.

Not much is known about the origin of ancient Shravasti. According to Vishnu Purana, the city was founded by Ishvaku King Shravast or Shravastak, along the bank of Achirvati river. In Pali Tripitika texts, Buddhaghosh writes that the city was named Savatthi after the Sage Savattha who lived here. At another place, Pali texts note that it was named Sravasti because everything for human consumption and entertainment was available in this mega town and capital of the powerful Kosal kingdom that had a large population and market.

Shravasti has been referred as one of the richest cities of Buddha's era. It was connected with all the other five largest cities through trading routes. The route from Shravasti to Rajgriha was the most famous and frequented. According to Buddhist Sanskrit text, Divyavadan, this commercial route passed through the ancient cities of Setatya, Saket, Kapilavastu, Kushinagar, Pava, Bhagnagar and Vaishali. It had to cross River Ganges for which boats were arranged by either Licchavis of Vaishali or the rulers of Magadh during the time of Ajatshatru. Another commercial route that connected Shravasti with Paithan (Pratishthan/ Pishtapuram) was the illustrious capital of Satvahana empire in southwest India. This touched the cities of Saket, Kaushambi, Vidisha, Gonaddha, Ujjain and Mahishmati.

Most of the references to Shravasti, however, relate to its Buddhist and Jain connections during the era of the Kosal kingdom. Buddha spent 24 *chaturmaas* (four-month rainy season) in Shravasti. The most famous Buddhist monastery, Jetvanaram, was located here. This was constructed by a local rich merchant, Anathpindaka (Sudatta), and donated to Buddha. Its magnificent entrance gate was built by Kumar Jeta. Another famous monastery was built by Vishakaha Mrigarmata under the direction of Monk Mahamodglayana and was known as Purvaram monastery because of its location near the eastern gate of Shravasti. King Prasenjit also constructed a monastery for Buddhist nuns, Rajkaram, here. On the request of Mahaprajapati Gotami, Buddha had preached a *sutta* (verse) of Majjhimnikaya. In fact, Buddha presented the maximum number of discourses on *suttas* and Jatak stories in this city. The dreaded robber and murderer, Angulimal, was ordained here.

Both Faxian (5th century CE) and Xuanzang (7th century CE) had travelled to Shravasti. Both found

it to be a city in fast decline. They witnessed and identified most of the places referred to in the Pali texts. Xuanzang found two Ashokan *stupas* and pillars at the eastern gate of the city.

Shravasti is also famous as a Jain sacred place where it is also known as Kunalnagari, Chandrikapuri and Manikpuri. It was associated with the 3rd Jain Tirthankar Sambhavanath as well as with the last Tirthankar, Lord Mahavira, who spent several *chaturmaas* in the city. Kosal King Prasenjit was a follower of the latter. According to Jaina texts, many of the *shresthis* (businessmen), as well as members of the royal family from the city embraced Jainism. This included famous businessman, Nagdutta, and son of King Jitshatru, Mrigdhwaj. The ancient Shobnath Temple and other Jaina monuments indicate strong Jain connection. During 10th and 11th centuries CE, the city was ruled by successive Jain kings like Mayurdhwaj, Hansdhwaj, Makardhwaj Sudhavadhawaj and Suhridhwaj.

(Kamal Sheel)

RAJGRIHA

Now a small decrepit town known as Rajgir, the ancient city of Rajgriha, was the famous capital of the mighty Magadh kingdom of ancient India until the rise of Patliputra in 5th century BCE. Located close to Nalanda (Bihar), it is about 100 km from Patna (Patliputra) and 75 km from Gaya. According to Ramayana and ancient Puranic texts, the city was founded by Brahma's grandson King Vasu and was called Vasumati. In the period of Mahabharat, with the founding of a dynasty by Brahadrath, it became known as Brahadrathpur. A successor of this dynasty was the legendary king Jarasandh. It was then also known as Girivajra (ie, mountain-fenced or collection of hills) because it was surrounded by five hills. In the Mahabharat, these hills are mentioned as Vaibhara, Varaha, Vrishabh, Rishigiri and Chaityaka. The Pali texts identify them as Vebhara, Pandava, Vepulla, Gijjhakuta and Isigili. Later Buddhist and Jain texts as well as Xuanzang's accounts. identify the city also as Kushagrapura. According to available historical evidence, it was King Bimbisara (6th century BCE) of the Haryanka dynasty who built or rebuilt it and named it Rajgriha meaning "the abode of royalty".

Modern archaeological excavations trace the history of Rajgriha to 1,000 BCE. However, this ancient city gradually lost its pre-eminence due to various reasons including the shift of capital to Patliputra. Much information of its physical setting is available through the travel records of Chinese traveller-monks – Fa Xian, Xuanzang and Yijing which note the existence of an old and a new city and describe that the city lies within a valley and is surrounded by low-lying hills. It is demarcated



Bath at the hot spring of Rājagrha, India. According to legends, Buddha would bathe at the hot springs near the south-west cliff of the Vaibhara Giri Hill. It is said that there were 500 hot water springs here.

by an earthen embankment (the Inner Fortification) which associated with the Outer Fortification, a complex of cyclopean walls that runs (with large breaks) along. New Rajgir is defined by the larger stone embankment constructed outside the northern entrance of the valley to the plain. These are dated to the period of Bimbisara and Ajatshatru in the 6th-5th centuries BCE. When the Chinese Buddhist monk Faxian visited Rajgriha in the early 5th century CE, he found the city largely shorn of its earlier splendour. He however, noticed many monasteries and *stupas*. This included one constructed by Ajatshatru over his share of Buddha's relics which were divided into eight portions and distributed among claimant neighbouring kingdoms; as well as a large *stupa* with the elephant-capital on top of the pillar, later built there by Emperor Asoka. During his visit to the city in the middle of 7th century CE, Xuanzang too notes the decline of the city but located various sites connected with historical Buddha. The city, according to literary evidences, survived until 12th century CE. Lost for seven centuries with even its exact location erased from historical memory, it was later rediscovered by British archaeologists during the colonial period following the Chinese travellers' records.

The city has been referred to in numerous Hindu, Buddhist and Jaina texts. Its fame is linked to the exploits of Mahabharat's powerful legendary King of Magadh, Jarasandh who had many battles with Lord Krishna. Jarasandh, was finally killed in a duel by Bheem, one of the famous Pandava brothers, with the help of Krishna. The city's linkages with historical Buddha and Jain Thirthankar Mahavira as well as with contemporary kings, Bimbisara

and Ajatsatru are well recorded. The Pali texts indicate it to be a favourite place of Gautam Buddha. According to legends, King Bimbisara respectfully received Gautam Siddharth as the son of *kshatriya* Shakya King Shuddhodan and made him promise to visit him again after attaining enlightenment. Buddha kept his promise. Not only did he visit Rajgriha soon after his enlightenment but also ordained Bimbisara and his large retinue to his newly established Buddhist fold. Bimbisara dedicated his favourite Venuvana garden to Buddha and his disciples after building a *vihara* [monastery] there. This was the first Buddhist monastery. Buddha spent many rainy seasons [*chaturmasa*] here and visited this city for the last time just before his Mahaparinirvana [ultimate liberation of soul] in Kushinagar. A Pali text describes his happiness and fascination with different sites of the city. These are identified and are now pilgrimage sites and tourist attractions. Buddha's famous disciples, Sariputta and Moggallana, belonged to this place. Soon after his death, the first Buddhist Council [*Sangiti*] was held here under the leadership of Mahakassapa to codify his teachings.

Similarly, the city is also linked with Lord Mahavir, the last (24th) and the most famous Jain Tirthankar [enlightened immortal]. The Jain texts record that he spent 14 *chaturmasa* [four months] here and had many disciples which included King Ajatshatru. It is one of the important pilgrim centres for Jainas. The hills of the city are adorned with Jain temples and many Jain legends are linked with it.

Modern Rajgir is now a famous tourist spot with many popular ancient sites like Jarasandh's *akhara* [wrestling ground or gymnasium], Ajatshatru's Fort, the prison where Bimbisara was detained, Cyclopean Walls, Sonbhanadar (gold treasury), Saptaparni and Pippila caves, site of Venuvana Monastery, Griddhakuta hill, hot springs etc. Among the recent addition is the World Peace Stupa containing a large statue of Buddha. It has been built by the Japanese at an altitude of 400 meters and can be reached by a ropeway. Numerous ruins and sites linked with landmark historical events in India bear testimony to its illustrious past.

(Kamal Sheel)

GRIDDHKUTA HILL

Famous as a favourite rainy season retreat of Gautam Buddha, Griddhkuta Hill (Vulture's Peak) is one of the five large hills that surround the ancient capital of Magadh, Rajagriha or Giribraja (see the entry). GriddhkutaIt was so named because it resembled the beak of a vulture. In Pali texts, Attakatha, the other four hills are known as Pandava, Vemar, Isigili and Vupullu. The Jain text, Vividhatirthkalpa, refers to Griddhkuta as Ratnagiri and other hills have



The memorial archway at Gr̥dhakūṭa Hill, India

been mentioned as Vipulgiri, Udayagiri, Sonagiri and Vaibhargiri. These hills had connections with Gautam Buddha and Lord Mahavir. As such both Buddhist and Jain texts had accorded it a sacred status, declaring it an important pilgrimage centre for their respective followers.

Pali texts link many of the significant events of Buddha's life to Griddhakuta Hill. He met and ordained here the Magadh King Bimbisara and his royal retinues. While living at this place, he delivered many of his *sutras* during interactive sessions with monks and disciples. This included the famous *Sadharpundrika Sutra* (Lotus Sutra) and *Mahaprajnaparmita* (Perfection of Wisdom) Sutra. It is said that Buddha's cousin, Devdatt, made an attempt on his life by throwing a large slab of stone on him which injured his toes and fell here. When Bimbisara was imprisoned by his son, Ajatsatru, on a hillock, he wanted his prison to be so constructed that he could see Buddha passing by in the morning and evening. This was also the final resting place for Buddha before he departed to Kusinara for his Mahaparinirvana (total liberation).

The hill existed as a famous Buddhist pilgrim place when Faxian (5th century) and Xuanzang (7th century) visited the place. Both devoted specific separate sections in their travelogue on their visit to the hill. In a moving description, Faxian writes about spending a night on the top of the hill. He describes going up to this beautifully green and the highest of the five surrounding hills with incense sticks, flowers, oil and lamp along with two long-timer resident monks for making his offerings. Looking at Buddha's footprints and abode, he was overfilled with emotion. He writes: "Here Buddha delivered the *Surangama* (a Mahayana Buddhist Sutra linked with Nalanda's Buddhist school which literally meant "indestructible"). I, Faxian, was born when I could not meet with Buddha. And now, I only see the footprints which he has left, and the place where he lived and nothing more." He became

so melancholic that he spent the whole night there chanting *Surangama sutra* in a cavern there. He, however, found the large brick prayer hall where Buddha preached in ruins and identified the place where Buddha's protection saved Ananda from evil designs of Mara and the cavern where Buddha and Arhats meditated.

Two centuries later, when Xuanzang was asked by the king of Turfan reasons for his perilous visit to India, he replied that it was "to kneel at the Griddhakuta (Vulture's Peak) to show respect for Buddha and prostrate on the hill for receiving Buddha's blessings". In his description of the visit to Griddhakuta, he notes the existence of stairways that King Bimbisara had built to facilitate people to go up to the top of the hill to listen to Buddha. There were two small *stupas* on the way. The one designated the spot after which the movement of carriages of kings and members of royal family was prohibited. The other indicated the place up to which common people could go. On the western slope of the hill, there was a large and tall prayer hall where Buddha used to preach. Xuanzang found there a large standing statue of Buddha in sermon-delivery pose. He details all other places that were linked with different events in Buddha's life like the place when the stone thrown by Devdutt fell, the stone house/cave where he meditated, the spot of his meditative perambulation/ stroll, the hole in stone created by his extending hand from another cave to protect Anand from Mara, the stone slab with clear white and shining lines appearing on account of Buddha drying his robe there, his footprints on the stone, etc.

Presently, a World Peace Pagoda and Nipponzan Myohoji Temple adorn the top of the hill which could also be reached by a ropeway constructed by the Japanese. This is now an important pilgrimage site of the Buddhists.

(Kamal Sheel)

VAISHALI

Vaishali was among the largest and most flourishing cities during the Buddhist era of ancient India. Governed by the Khastriya Lichchavi clan under the Vajjian confederacy, it was the capital of the Lichchavi Republic which is historically considered among the earliest democratic states of the world. It was located on the banks of Gandak River and was on the trade route connected in north with Shravasti and Kapilavastu and in south with Rajgriha. Like many other ancient cities of the Buddhist era, it too was lost in oblivion. Its exact location and identification owe much to travel records of Faxian and Xuanzang. In 1861, following their travel path mentioned in these records, famous British archaeologist Alexander Cunningham

located its ruins in Basarh village in the district of Muzaffarpur, Bihar. The old district has now been carved to create the modern district of Vaishali with its headquarters in Hajipur, about 50 km to the north of Patna, the capital of modern Bihar.

The origin and early history of Vaishali is not widely known. The city and the legends of its origin are, however, mentioned in Hindu, Buddhist and Jain texts. According to some Hindu texts, it was founded by King Vishala and was, therefore, named Vaishali. Tracing its history, Vishnu Purana mentions its 34 kings starting with democratic conscientious Nabhaga to Sumati who is considered to be a contemporary of Ayodhya's King Dashrath (father of Lord Rama). Pali texts note Vaishali as a rich and flourishing city with numerous buildings and ponds, with a large population. Due to an expanding settlement, its boundaries were extended three times. It, therefore, became famous as Vaishali. Buddhaghosh too refers to this explanation for the name of the city. Jatak stories describe three large surrounding boundary walls of the city adorned with towers. Jain texts mention one of the walls covering the city of Vaishali and two others protecting the suburban cities of Vaniyagama and Kollaga. They describe it as a beautiful garden city surrounded by forests or a well-endowed heavenly city. The city thus appears to be flourishing by 6th century BCE. Faxian in 3rd century CE finds that many of the buildings still exist. It had, however, declined to a great extent by the time of Xuanzang's visit (7th century CE) who notes flourishing agricultural fields and fruit gardens but only a few remains of its thousands of old buildings and hundreds of monasteries, and a greatly reduced population. Of all the sectarian disciples, *digambaras* (Jaina) were most.

The name and fame of Vaishali owes to its Buddhist and Jain connections. Prince Siddharth first came here from Kapilavastu after renunciation in search for enlightenment. Udraka Ramaputra and Alara Kalama of Vaishali were his first spiritual masters. Five years after the attainment of his Buddhahood,



Asokan Stone Pillar at Vaishali

he spent a *chaturmaas* (rainy season) in the city and later came here several times. Many of his *Vinay Suttas* were first enunciated here like Mahāli, Mahāsīhanāda, Cūla Saccaka, Mahā Saccaka, Tevijja, Vacchagotta and Sunakkhatta. These also included the Ratan Sutta, mentioned by both Faxian and Xuanzang with reference to Vaishali, which he prescribed to people there to rid the city of all misfortunes and evil. During his last visit to the city, he confided to his disciple, Anand, of his impending Mahaparinirban and made his last journey to Kushinagar after leaving behind his alms bowl. The city is also linked with Buddha's ordaining of his stepmother, Maprajapati Gotmi, and establishment of *sangha* for the Buddhist nuns. In fact, many of the organisational ideas of *sangha* were derived from the governing practices of the city. The famous city courtesan, Amrapali/ Ambapali became his devotee here and donated her mango grove. After the Mahaparinirvana of Buddha, Lichchavis built a *stupa* over their share of his relics. Later, another larger *stupa* with a pillar crowned by a beautiful Asiatic lion was erected by Emperor Asoka. There is also a *stupa* over the relics of his foremost disciple Ananda. The second Buddhist Council was convened here in 383 BCE by the King Kalashok to resolve schism in the Buddhist order.

Vaishali's linkages with Jainism were equally intimate. Lord Mahavira, the last Tirthankar of the Jains, was born in Kshatriyakund at the outskirts of the city to King Siddhartha and Queen Trishila. He lived there till the age of 22. After attaining enlightenment, he returned here and spent 12 of his 42 rainy seasons. Presently, the Government of Bihar celebrates the birthday of Lord Mahavir on the full moon day in Vaishakh (mid-April) as Vaishali Mahotsava (Great Fair). The place has become a famous tourist site. Besides ruins of various monuments linked with Buddhism and Jainism, there is a huge mound with a circumference about 1 km which is said to be the ancient parliament house of Lichchavis as well as a coronation tank in the sacred water of which an elected representative was anointed before swearing-in. Among the modern addition is the World Peace Stupa built by Japanese Buddhists.

(Kamal Sheel)

KUSHINAGAR

Among the four holiest pilgrimage sites highlighting landmark events of Buddha's life, Kushinagar is linked with his last sermon and Mahaparinirvana (complete extinction/ passing away). Located in the eastern part of India's Uttar Pradesh province and bordering Nepal, it is about 52 km from Gorakhpur. Presently a small town, it finds earliest references in Ramayana as the city of King Kushha,



Maha Nirvana Stupa and Mahaparinirvana Temple, Kushinagar, India

the son of Ayodhya's legendary king, Lord Rama. During Buddha's time, Kushinagar and Pava were two important places located on the link trade-route passing through the Republic of Mallas and connected with ancient highways. In Jatakas, this city is known as Kushavati and elsewhere is also called Kushinara and Kasia.

According to Buddhist texts, the Republic of Malla was divided into two parts with one governed by the Kusinerika Malla having its capital in Kushinagar, and the other by Pavayakka Malla with capital in Pava. River Kakutha was the boundary line separating these two kingdoms. Gautam Buddha loved his Malla admirers and the region. During the course of his wanderings, he visited this area several times. At the age of 80, when he decided to take his last voyage from Rajgrha to Kushinagar, his disciple, Anand, resisted saying that this was a small uncivilised rural town. Buddha, however, reminded Anand that this was, in fact, Kushavati, a well-known, highly civilised and prosperous capital of King Mahasuddassana and preached to him about *Mahasuddassana Sutta*. It is said that Buddha mostly stayed in Baliharan in Kushinagar. But during his final visit, he chose Upvattan forest area covered with sal trees as his last stop. Out of his three discourses for the Bhikku, known as *Kusinara Sutta*, two were delivered at Baliharan and the last one was at Upvattan. Having falling ill after having taken the meal served with *sukaramaddava* at the house of his disciple, Cunda, in Pava, just before his death, he invited the Bhikkus to satisfy their queries if any. They all, however, remained silent. He then finally left his body lying under two huge sal trees.

Buddha's body was laid in state for seven days at a coronation hall/ Chaitya of the Mallas and offerings were made to him. The last rites, it is said, were performed by Mahakashyap of the Mallas at Mukut Bandhana, Ramabhar (in Kushinagar) on the banks of Hiranyavati River. There were scrambles among the kings to collect his ashes. Finally, a Brahmana

Drona intervened and divided his ashes into eight equal parts and distributed it to representatives of eight kingdoms for preserving as relics. The Mallas erected a big *stupa* over his ashes at the cremation place. Later, Emperor Ashoka renovated and expanded the *stupa*. According to legends, he further divided Buddha's ashes and built more than 84,000 *stupas* over the relics.

Both Faxian and Xuanzang refer to their visit to Kushinagar and describe various legends associated with Mahaparinirvana of the Buddha. Faxian found in existence various *stupas* and *viharas* though he writes that, "In the city, the inhabitants are few and far between comprising only the families belonging to the (different) societies of monks." By the time of Xuanzang's visit, Kushinagar had, however, become a lonely and desolate place with many of its grand structures in ruins. Based on their description in the Chinese travelogues, these sites were rediscovered during the British colonial period due to efforts of explorers and archeologists like E. Buchanan, H H Wilson, A C Cunningham, A C L Carlleyle and others. After identification of the site by Cunningham, Carlleyle in 1876 was successful in locating the famous temple containing the large Buddha statue in lying/ *nirvana* state that was referred to by Xuanzang. After this discovery, Kushinagar began to regain its fame as one of the four most important Buddhist pilgrimage sites. Many sites connected with the Mahaparinirvana of the Buddha have now been found and excavated by archaeologists.

Modern Kushinagar consists of many Buddhist temples and *viharas* of different Buddhist sects from regions of China, Japan, Korea, Sri Lanka, Myanmar, Thailand etc that surround the restored ancient sites like *Nirvana Stupa*, Mahaparinirvana Temple, Mathakuar Temple and Ramabhar Stupa. The Archaeological Museum is noteworthy for its valuable collection of different remains dating back to the 3rd century BCE. It may be noted that the city was found to have an association with Parinirvana/ passing way of Lord Mahavira, 24th Tirthankar of the Jainas in the nearby Pava (present-day Fazil Nagar) which was the second capital of Mallas.

(Kamal Sheel)

MAHABODHI VIHAR

Mahabodhi Vihar refers to the main Buddhist temple at Bodhgaya (Uruvela) at the spot where Gautam Buddha attained enlightenment. The Vihar includes the famous Bodhi tree (*Ficus Religiosa* or the peepal Tree) and the Vajrasana (Diamond throne). The original temple existed as tree shrine (*bodhi-ghar*) with railings constructed by Emperor Ashoka in 3rd century BCE. Its earliest depiction is found on reliefs at Bharahut (c. 80 BCE) and Sanchi (c. 25 BCE) *stupas*. This indicates its early recognition

as one of the most significant Buddhist centres of worship. So much so that until the popularity of the name of this place as Bodhgaya in the 19th century and after the disappearance of its original name Uruvela due to disuse within two centuries of Buddha's enlightenment, it was known as Sambodhi, Bodhimanda, Vajrasana and Mahabodhi. The most long-lasting and popular name was, however, Mahabodhi which was still being used when A Cunningham visited the place in mid-19th century.

The Mahabodhi Vihar has gone through several structural changes during its existence. The original tree shrine was expanded into a two storeyed structure enclosing the tree in Sunga period (2nd -1st century BCE) with Vajrasana and the Bodhi tree as main objects of veneration. The first mention of the rising of a structural temple is found in Faxian's travelogue who visited the place in 5th century CE. He notes a tall tower standing near the sacred tree and Vajrasana. Depiction of tower-shrines on reliefs of the Kushana period, link structural expansion of the temple to 1st-3rd centuries CE. By the time of Xuanzang's visit (7th century CE), a large brick temple of the late Gupta style had been erected there. Xuanzang provides a detailed description of the temple, stating – "The Vihar stood in the east of Bodhi tree and was about 170 feet high. It was made of blackish-blue fired bricks and covered with lime. Golden figures of Buddha adorned all the niches carved in each row. All the four sides of the wall were full of heavily ornamented wonderful design-work depicting strings of pearl or figures of gods. Surmounted on the spire of the Vihar was a gilded bronze model representation of *aamlak* (mango

fruit). The main building consisted of three storeys and the outer gates of the building had niche like chambers in right and left sides. The left side had a statue of Boddhisattava Avalokiteshwar and the right had Bodhisattava Maitreya. Both the statues were made of silver and were of 10 feet in height." He also notes existence of a small temple made by Emperor Asoka and many other smaller temples and *stupas* erected by his disciples. The temple housed a seated Buddha, which according to legends is the exact replica of the historical Buddha created by the Maitreya Buddha himself. This became the model of many later Buddhist images. According to an inscription of 588-89 CE, this image was renovated by a Sri Lankan devotee, Mahānāman.

The temple underwent further extension and renovation during the Pala-Sena dynasty (10th-12th century). Mahabodhi Vihar, which now exists, is the renovated structure of the same building. Its flourishing state and active status is also evidenced by two Chinese Song dynasty inscriptions of the late 10th and early 11th centuries. Other contemporary inscriptions note rulers of Sri Lanka, Nepal, Myanmar and other Buddhist countries funding restoration and development projects. The temple site had such an appeal that its replicas were made in Myanmar, Nepal, Thailand, China and Tibet which provide beautiful models of this grand temple complex. By the 12th century, with the rise of Indo-Turkic Muslim rule and the decline of Buddhism in the Indo-Gangetic area, the temple gradually decayed as the protector-monks abandoned the place. Deserted by the original Buddhist caretaker-monks, the place was then annexed by a local Brahmin leader as his private property. The ownership matter was finally resolved through a long legal battle waged by famous Sri Lankan monk, Anagarika Dharmapala, through a 1949 special Bodhgaya Temple Management Act that transferred it to a trust with equal number of Buddhist and Hindu representatives under the local district magistrate.

"Buried under accumulation of rubbish", the temple was rediscovered during 1811-12 by Francis Buchanan. It was later excavated by Major Mead in 1863. The King of Myanmar also sent people to clean the site. In 1878, Dr Brajendra Lal Mitra published his work on the Temple of Bodhgaya. In 1879, A Cunningham found the site was still not satisfactorily excavated and restored. Finally in 1881, British engineer J D Beglar was entrusted with the task of the full restoration of the temple and its site. The excavated temple was, however, found in a very fragmentary condition. Beglar then restored the temple mostly using its 12th century stone model available in a museum in Kolkata.

Once restored, the temple complex again became an active site of Buddhist pilgrimage with numerous



Mahābodhi Temple, Bihar, India

buildings, *stupa* and parks built by devotees from various Buddhist countries. In 2002, the temple complex was declared as a UNESCO World Heritage Site on account of it being one of the few examples of the earliest classical-styled, brick structured, large temples in India as well as its connection with Buddha and his times. The preserved temple complex now consists of monuments linked with the first seven weeks of his enlightenment i.e., the giant Bodhi Tree [religious ficus], Vajrasana [Diamond Throne], Animeshlochana Chaitya [prayer hall], the Ratnachakrama [Jewelled Ambulator], Ratnagar Chaitya [Jewelled Temple], a pillar marking the site of the Ajapala Nigrodha Tree, the Lotus Pond, and the Rajyatana Tree. Most recently in 2013, the vault of the temple was covered with 290 kg of gold donated by the Thai Buddhist disciples.

(Kamal Sheel)

NALANDA

Located near Patna and Gaya in Bihar, Nālandā rose to be the most famous seat of education and learning in India after the destruction of Taxilā by the Hūnas in the 5th century CE. The name Nālandā was perhaps derived from the word, *Nālā* meaning "lotus stalks". Situated near the ancient cities of Pātalipūtra (now Patna) and Bodhgaya (now Gaya) and within easy reach of trade routes between upper India and Magadha and the Gangetic riverine traffic, Nālandā, according to legend, was "influential, prosperous and full of folk". Lord Buddha is said to have visited this



An image of Xuanzang preserved in the Tokyo National Museum

place several times. It was also the birthplace of Sariputra, one of the great disciples of Buddha. According to Jain tradition, the historic discourse between Lord Mahavira and Gosala took place at Nālandā. Lama Taranath associates this place with the Mauryan king Aśoka (268-231 BCE) who built a great Buddhist temple here and Nagarjuna (150 CE), the famous Mahayana philosopher.

Nālandā came into the limelight when the Gupta King Kumargupta I, also known as Sakraditya, (c. 415-455 CE) selected this place as an "auspicious spot" for building a monastery. By the middle of the 6th century CE, under the successive patronage of different Gupta rulers, it developed into a Mahāvihāra (large academic institution) with a huge campus. The majesty and grandeur of the campus, particularly its tall and stately towers soaring above the encompassing wall, caught and ravished the eyes of all who saw it. Benefactions of Harshavardhana, the ruler of Kanauj (606-646 CE) and the Pāla rulers, Dharmapala (783-820 CE) and Devapala, (c. 810-850 CE) further sustained the activities of Mahāvihāra till the end of the 12th century CE.

Throughout its existence of about seven centuries, Mahāvihāra played a key role in promoting Sino-Indian cultural relations. It was host to hundreds of scholar-monks not only from China but also from other parts of Central and Southeast Asia as well as from Japan and Korea. Detailed accounts of its superior academic environment by Faxian, Xuanzang and Yijing indicate its global reach. Following either the land route via Khotan in Central Asia or Tibet and Nepal or by the sea-route via Tamralipti to India, these monk-scholars aimed to earn spiritual merit by pilgrimage to study Buddhism in its homeland and collect authentic Buddhist texts. The most prominent among them was Xuanzang who visited India from 630 to 642 CE and stayed in Nālandā for about four to five years. He specialised in the Yogacara School of Buddhism under the able guidance of the chief abbot-rector, Śīlabhadra. In 645 CE, he returned to China carrying back some images of Buddha and several hundred copied texts and notes. His travelogue, *Xiyuji* and biography, *Fa-shi-chuan*, inspired many new works on India and created an unprecedented interest in Indian culture in China. Another notable visitor to Nālandā was Yijing who spent about 10 years in Nālandā. On his return home, he translated no less than 56 works in 230 volumes and introduced into China practically the whole texts of Vinaya belonging to the Mulasarvāstivādin School. The Chinese texts have also preserved biographies of 67 Chinese pilgrims who had been to India during the second half of the 7th century CE. Among them are found some Koreans and Central Asian monks who were educated in China and went to Nālandā



Ruins of Nalanda, Bihar, India

from China. The first noted scholar of Nālandā to go to China in the Tang period in 627 CE was Prabhakaramitra on the invitation of the Prince of Gaoping. Later, Subhākarasinha (716 CE) and Buddhakirti (989 CE) also went to China.

The Chinese accounts tell us that Nalanda accommodated about 1,500 teachers and 10,000 resident monk scholars during its heyday. The process of admission to the Mahāvihāra was elaborate and tough with only one or two out of 10 getting admitted. Once admitted, monks and scholars studied works related to Mahāyāna, Hinayāna (18 sects), the Vedas and the five traditional areas of knowledge (*pancavidyā*), namely *Hetuvada* (logic), *Śabdavidya* (grammar and philosophy), *Cikitsāvidya* (medicine), *Silpakarmavidya* (fine arts) and *Adhyātmaavidya* (metaphysics).

Buddhism entered a new phase during the Pāla period (750-1175 CE) and came to be dominated by Tantrik Buddhism. Tantric texts were introduced in China as early as the 8th century CE by Vajrabodhi (719 CE) who presented a copy of Mahāprajñāpāramitā Sutra to the Chinese Emperor and Amoghavajra (724 CE). But it was Tibet which emerged as the main centre of Tantric Buddhism. Sino-Indian cultural relations continued thereafter. During the Song period (960-1127 CE), two Nālandā scholars, Dharmadeva (973 CE) and Buddhakirti (989 CE), visited China. This was also probably due to the efforts of Pāla rulers to protect their commercial interests in the Buddhist



Xuanzang Memorial Hall in Nalanda

kingdoms of Southeast and East Asia.

In 12th century CE, Nālandā succumbed to the onslaught of Muslim invaders. Tibetan sources indicate several raids by the Turks. In about 1205 CE, the Mahavihara was destroyed and burnt by Bakhtiyar Khilji. Subsequent raids totally destroyed it by 1400 CE. It was during the British period that the massive remains of Nalanda were unearthed by archaeologists. With the Buddhist revival in India, a new Mahavihara (Nalanda Nava Mahavihara) was established in 1951 due to the efforts of Ven. Bhikku Jagadish Kashyap. He also brought a portion of Xuanzang's remains from China to enshrine here. Now with promises of financial help from the governments of China, India and many other countries, a massive Nalanda University is gradually coming up there. Nalanda is thus once again on the path to revival.

(RK Sinha & Kamal Sheel)

VIKRAMASILA MAHAVIHARA

Founded by King Dharmapala (783-820 CE) and located near Bhagalpur in Bihar, Vikramaśilā Mahāvihāra [university-monastery] was an important centre of education and learning in eastern India for more than four centuries of the Pāla rule (750-1175 CE). In Tibetan accounts, which are the main sources of information, Vikramaśilā Mahāvihāra holds the same position of pre-eminence as is accorded in Chinese accounts to Nālandā. The Pāla patronage of the Buddhist *mahāvihāras* was a step towards reorganisation of Buddhist education in the emerging socio-economic conditions, with the specific purpose of reviving Buddhism in India and protecting their commercial interests in the Buddhist kingdoms of South East, North and North East Asia.

Scholars differ when it comes to the meaning of Vikramaśilā. Some argue that the name originated from its location on the bluff rock hill, denoted in Sanskrit as *Śilā*. Others emphasise that the name Vikramaśilā conveys the sense of a strong moral conduct signified by the Sanskrit term, *Śila*. The word *Vikrama*, in Indian tradition signifies strong or powerful attributes. The location and identification of the *mahāvihāra* defied a final answer until archaeologists from Patna University exposed a considerable monastic settlement at village Antichak, about 47 km East of Bhagalpur district in Bihar, during the period 1960-1969. The location of the exposed settlement on a broad and steep hill, south of the Ganges river, was similar to that described in the Tibetan accounts and so the remains were finally accepted to be those of the Vikramaśilā Mahāvihāra.

The exposed monastic settlement is a quadrangle with a double terraced central caityā in a cruciform



Painting depicting Venerable Atiṣa preaching dharma, Tibet

shape, having four shrine chambers with pavilions. The central *caityā*, rising to a height of 16.25 metre, could be reached through a pathway. Tibetan accounts mention about six entrance gates manned by eminent scholars who screened admission to the *mahāvihāra*. Thus, we have the names of Ratnākaraśānti (East Gate), Vagīśvarakīrti (West Gate), Naropa (North Gate), Prajñākaramati (South Gate), Ratnavajra (First Central Gate) and Jnānaśrimitra (Second Gate). The exposed monastic complex includes 208 cells with a verandah. The outer wall has 20 projected circular cells and 20 rectangular cells. A unique feature is the underground cells which may have been used by monks for meditation. Remains of a huge library building with a manuscript section have also been excavated. According to Lama Taranath, during the period of King Rampala (1076-1132 CE), when Abhyākara Guptā was its head, there were 108 professors and 1,000 inmate student monks. The number of monk scholars in the 12th century has been estimated to have been around 3,000. No definite evidence of land grants to the *mahāvihāra* exists. It appears to have met its expenditure through the state's assignment of the revenue collected from surrounding villages. Although only one mound out of the nine has been excavated, the establishment is shorn of urban relics which characterised the earlier *mahāvihāras* like Nālandā.

Under the patronage of the Pāla rulers, Vikramaśilā Mahāvihāra rose as the major centre for studies on Tantric Buddhism and its offshoots – Vajrayāna and Sahajayāna. Tantric Buddhism originated in India in between the 3rd and 5th centuries CE but it flourished largely in Tibet, China and Central Asian countries. In Tibet, it was introduced by Indian scholar-monks like Śāntarakṣita (700-770 CE), Padmasambhava (720-800 CE) and Kamalāsīla (720-790 CE). The close connection between Eastern India, Nepal, Tibet and China during this period has led scholars to believe

that certain features of tāntrism had their sources in the trans-Himalayan region, particularly in North-Eastern India or on its borders. By 7th century CE, we have definite evidence of an active land route connecting Assam in Eastern India with South West China through the Patkai Hills and upper Myanmar. A reflection of this close connection could be easily found in the race for supremacy in Tibet among the followers of Čhan meditational school of China and Indian Buddhism, dominated by miracles and magic during the rule of Dharmarāja khri-srong-Ide-btsan (755-797 CE). The race ended with the declaration of the Indian School of Buddhism as the state religion of Tibet by the Dharmarāja. This declaration marked a significant turning point in the dynamics of future cultural exchange between India, Tibet and China. Vikramaśilā Mahāvihāra thus became the central place of India's relationship with Tibet. It also became the centre for translating Buddhist texts into Tibetan. Many Buddhist scholar monks from Vikramaśilā – namely – Sarvajñādeva Jinamitra, Dānaśīla, Dharmakāra, Tilopā, Nāropā and Atiṣa went to Tibet. Among them Atiṣa, also known as Dīpaṅkara Śrījñāna, was the most prominent. During his stay in Tibet from 1041-1054 CE, he reformed Tibetan Buddhism and composed the famous texts *Bodhi-patha-pradīpa* and *Ekavira-Sādhana-nāmā*. The most popular face of his reform was the worship of Goddess Tārā.

The galaxy of *acāryās* associated with the *mahāvihāra* made the institution the last beacon of Buddhist philosophy marked by strong Tantric characteristics. The Siddhas [enlightened one], namely Saraha-pā, Naro-pā and Santi-pā were associated with the *mahāvihāra*. Both the *acāryās* and the *siddhās* contributed immensely towards fostering the basic belief in tantric Buddhism that the Universe is identical with Buddha and that all its dimensions and qualities consist of Buddha. Their works and efforts acted as a fulcrum between Vajrayāna and Sahajayāna and laid the basis for the establishment of Lamaism in Tibet.

Hindu-Buddhist rivalry for acquiring space in the emerging religious thought streams gradually affected the activities of the *mahāvihāra* which was finally destroyed by ruthless Turkish onslaughts by early 13th century CE.

(R K Sinha & Kamal Sheel)

MONASTERIES

MOUNT WUTAI

Mount Wutai, also known as the Mount Qingliang, is one of the four Buddhist holy mountains, which is located on Northeastern Wutai County, Xinzhou, Shanxi province.



Buddhist Temple at Wutai Mountain, Shanxi, China

Definition

Mount Wutai can be explained in the broad and narrow sense. From the perspective of the narrow sense, Mount Wutai just means five plateaus ie east plateau, west plateau, south plateau, north plateau and middle plateau, each of which is flat on the top thus being literally named as Mount Wutai (the Five Plateau Mountain in Chinese). In terms of broad sense, Mount Wutai includes the five plateaus as well as the areas around them and the central zone is the Taihuai town which is encircled by five plateaus. The east plateau, also referred to as Wanghai Peak (sea viewing in Chinese) measuring 2,795 m above sea level, is a good place to view the sea in Autumn when the weather is fine. This is also why people give it this name. The south plateau is 2,458 m above sea level and during summer, there are lots of wild flowers and fine grass everywhere at the top just like its another name the Jinxiu Peak (prosperity and luxury in Chinese); the west plateau, which is 2,773 m above sea level, is called as Guayue Peak (which means moon hanging above the mountain in Chinese) because when the moon comes out in the west, it's just like a bright mirror hanging above the top of the peak; the north plateau, 3,061 m above sea level, is also named as Yedou Peak (since it rises directly into the sky as if it were able to touch the stars); the middle plateau which measures 2,894 m above sea level features huge rocks and green grass and tresses and therefore, is called as Cuiyan Peak (the prosperity of green plants in Chinese).

History

According to legend, Indian eminent monks Kāśyapamātanga and Dharmaratna who are among the first group of Indian monks coming to China, once arrived at the Mount Wutai and believed it as the residence of Manjusri and therefore, suggested Emperor Ming of Han to build a temple here. There are three kinds of views about the connection between Manjusri and Wutai Mountain. The first one is that Manjusri lived in Himalayas but later, the snow-capped mountain was changed into the Mount Qingliang just like what the Avatamsaka Sutra · Bodhisattva Dwellings says: In the north-

east, there is a *Bodhisattva* dwelling named as the Mount Qingliang. In the past, *Bodhisattvas* always chose this place to live and Manjusri was just one of them who had 10,000 retinues. This also has nothing to do with Mount Wutai. Therefore, Mount Wutai is not famous during the eastern and western Jin Dynasty and Northern and Southern dynasties. In the 7th century, due to the decay of Buddhism in India and prosperity in China and also due to China's geological position which is in the north east of India and Mount Wutai's climatic features of being icy cold in winter and snowing in summer, the Mount Wutai was called as Mount Qingliang so that Dharani Sutra says: Buddha told Vajra Secret –Traces Spirits that after he passed away, there was a country named Dazhendan in the northeastern Jambu-dvipa. A mountain named Wuding was just located there which was also the dwelling of Manjusri and a place for him to disseminate the *dharma*".

During Northern Wei and Northern Qi Dynasty, Mount Wutai was gaining attention from the emperor. In Sui Dynasty, Yang Jian, the Emperor Wen of Sui (581-604) once ordered to establish a temple in each plateau of the Mount Wutai to enshrine and worship Manjusri but none of them is reserve up to now. Present-day Wanghai Temple in the east plateau, Falei Temple in the west plateau, Puji Temple in the south plateau, Lingying Temple in the north plateau and Yanjiao Temple in the middle plateau were all established after the Tang Dynasty and it was just in this Dynasty that Mount Wutai was ushered into its prime, especially after Buddhist tantra was formed in China and Manjusri, as the God of tantra, was specially worshipped and respected. Not merely did the Chinese Buddhism circle think of the Mount Wutai as the *ashram* of Manjusri, but foreign Buddhists also had such kind of thoughts and paid a visit to this place. Through incessant exploration and expansion of later generations, especially after Tibetan Buddhism made this place a Buddhist holy land, Mount Wutai became even more famous with a large number of grand Buddhist events launched



Xiantong Temple at Wutai Mountain, Shanxi, China



Main hall of the Nan Chan Temple, Wutai Mountain, Shanxi, China

here. Gradually, this mountain, along with the areas around it, developed into the greatest centre of Buddhist culture in Northern China. Today, it has a total of 95 temples in various sizes, recognised as the biggest Buddhism temple complex in China and listed into the Directory of World Cultural Heritage by the United Nations Educational Scientific and Cultural Organisation in 2009.

Mount Wutai is not only a place collecting the essence of Buddhism culture but a historical witness of culture exchange between China and India. There are a large number of names of places which have a close link with the Buddhist holy lands of India and Buddhism celebrities such as Griddhraj Parvat, Narayana, Guanyinping, Samantabhadra Pagoda, Rahu Temple, Luohantai, Jingangku, Dishigong etc. After Tang Dynasty, Mount Wutai cultivated a large group of eminent monks thus making a significant contribution to the prosperity of Buddhism culture in China. In addition, some Indian monks also came to this place to worship Manjusri, disseminate the *dharma* and translate Buddhism scriptures such as Buddhapala from Kawmira (present-day Kashmir) on northern India who, after hearing of Manjusri living in Mount Wutai, crossed the desert, travelled thousands of miles and eventually arrived at Mount Wutai in 676 CE, it is said that he came to Mount Wutai with a tin staff (Khakkhara) in his hand, worshipping and weeping piously. Later, he came to Changan (present-day Xi'an) to translate Buddhism scriptures and it is said that he lived in seclusion at Jingangku of Mount Wutai in his later years. Amoghavajra, an Esoteric Buddhism monk in Tang Dynasty who came from north India, was praised highly by the emperor since he admired Manjusri very much and then sent to Mount Wutai in the summer of 770 CE to preside over a *dharma* event and perform meritorious works for the emperor for three months. During the Southern Song Dynasty, Sudhasri, a monk of the Nalanda Monastery, highly admired the *Avatamsaka Sutra* and Mount Qingliang and he, at the age of 85, led seven of his disciples to come to China by sea. During a journey full of hardships and dangers, only one of his disciples

survived and eventually accompanied him to Mount Qingliang. Three of his disciples returned and the rest all died. Sudhasri passed away in the Lingjiu Peak, east plateau and his *sarira* was taken back to India by his disciples. Master Sahajasri, another Indian monk who arrived at the Mount Wutai in 1369 to pay respect to this world renowned Buddhism holy land. Later, he went to Nanjing to do missionary work and returned to Mount Wutai again before death. Sha-kya ye-shes, an Indian monk, descendant of Sakyamuni, paid a pilgrimage visit to Manjusri at Mount Wutai in 1414. He lived in Xiantong Temple and returned to his own country in 1431. There were also thousands of unknown pilgrims who once visited the Mountain.

Major Temples

Currently, there are six State Protected Historic Sites and 15 Shanxi Province Protected Historical Sites at Mount Wutai.

Xiantong Temple

According to legend, during Yongping Period of the Later Han Dynasty (58-75 CE), Dafulingjiu Temple, one of the earliest temples in China was built at Mount Wutai whose name can be originated from the Griddhraj Parvat of India since the west of the mountain was just like the Griddhraj Parvat. It is located in north of Taihuai town ie the original foundation of present-day Xiantong Temple. In the Yuanhong period of Emperor Xiaowen of Northern Wei (471-499 CE), the Dafulingjiu Temple was expanded and renamed as the Garden Temple. Later, Emperor Taizong of Tang (627-649 CE) rebuilt the Xiantong Temple. During the period of Empress Wu Zetian (684-704), the Garden Temple was expanded and as a result of the newly translated *Avatamsaka Sutra* in which Mount Wutai was mentioned, the temple was renamed as *Avatamsaka Temple*. From then on all the way to the Hongwu Period of the Ming Dynasty (1368-1398 CE), a large-scaled overhaul was conducted and the temple was renamed as Xiantong Temple. As the time rolled into the Qing Dynasty, the temple was repaired several times and gradually formed into the size we see today. It totals more than 400 rooms and occupies an area of more than 80,000 sq m thus well-known as the biggest temple at Mount Wutai.

Foguang Temple

Foguang Temple is located at Mount Foguang, 25 km away from the north east of Wutai County. It was originally built in the Yuanhong period of Emperor Xiaowen of Northern Wei and then became very famous. In the temple, a hexagonal pagoda named as Zushi Pagoda (Master Founding Pagoda) is a relic of the Northern Wei Dynasty. The Maitreya Pavilion, rebuilt in the Tang Dynasty, seems huge, majestic

and impressive. It was damaged in a fire during the Huichang fifth year (845 CE), and rebuilt until the Dazhong 11th year (875 CE). Now, the temple still treasures some precious cultural relics and artworks such as frescos, statues and stone Dhanari column of Tang. What's more, the Manjusri Hall built during the Jin Dynasty is maintained and treasures six statues including Manjusri's statue which can be dated back to the Jin Dynasty.

Rahu Temple

Rahu Temple is located on the east of the Xiantong Temple in Taihuai town which is named after Rahula, son of Sakyamuni. Manjusri is enshrined here. It was originally built during the Tang Dynasty and then became the monastery of Tibetan Buddhism. During the first stage of the Qing Dynasty, several emperors once paid a pilgrimage visit to the temple and granted funds to repair and expand the temple so its scale was increasing gradually. Now there are more than 500 halls and monk room. It was said that Rahula looked up to Manjusri so he celebrated the birthday of Manjusri on June 14 in lunar calendar every year. Up to now, lamas in the temple also follow this custom. They dance in strange clothes and masks on this day.

Jinge Temple

Jinge Temple is situated on the Northwest of the south plateau, 15 km far away from Taihuai town. It was built in the Dali fifth year of the Emperor Daizong of Tang (770 CE). At that time, Amoghavajra, an eminent monk from India, was ordered by the emperor to make merit and build the temple at Mount Wutai. It was named as Jinge Temple (Golden Pavillion in Chinese) because its tiles were made out of copper and painted with gold. Avalokitesvara, the Goddess of Mercy, is enshrined as the main Buddha. In the temple, there are more than 2,000 statues of a variety of Buddhism figures.

Shuxiang Temple

Shuxiang Temple is built to pay respect to Manjusri. There is a huge Manjusri statue in it which is why the temple was named Shuxiang Temple. It was located in the southwest of Yanglin Street, Taihuai town. It was built during the Tang Dynasty and rebuilt in the Yanyou period of Yuan Dynasty (1314-1320). Later, it was completely damaged in the fire. In Chenghua 23rd year of Ming Dynasty (1487), the temple was built again and in the Hongzhi ninth year (1496), a gigantic statue of Manjusri riding on a lion, which is nine metre high, was erected in the temple.

Nanzen-ji Temple

Nanzen-ji Temple is situated on the west of Lijia town, southwest of Wutai County. The time of its

original establishment is unclear. The temple is rebuilt on the Jianzhong, third year of Emperor Dezong of Tang (782 CE) and the Great Buddha's Hall (Mahavira Hall) built at that time has successfully survived from numerous natural and manmade disasters and has been preserved up to now as the only one wood structure architecture established during the Tang Dynasty, we can see today. The statue of Sakyamuni, the founder of Buddhism, along with the colourful statues of its disciples, Bodhisattvas and heavenly king are all the relics of the Tang Dynasty, a perfect embodiment of sculpture style of that time.

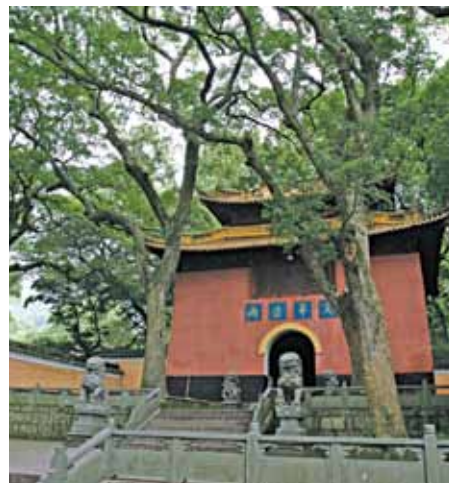
(Xue Keqiao)

MOUNT PUTUO

Mount Putuo is among the four Buddhist holy mountains in China, located in the sea, east of Zhejiang province, which is one of the islands of the Zhoushan Islands measuring 12.7 sq km. It is governed by the Putuo County and widely known as the generic terms of Buddhism architectural complex in the island built to worship and enshrine the Goddess of Mercy.

Historical Background

Mount Putuo has a close link with the belief in Avalokitesvara (Guanyin). In a Buddhism scripture, *The Sutra on the Completion of Brightness*, translated by Zhiyao, a foreign eminent monk in the Later Han Dynasty, the name of Guanyin was mentioned. The book was translated in the Zhongping second year of Emperor Ling of Han (185 CE). After that, in *Infinite Life Sutra* translated by Kang Sengkai in 252 CE, Guanyin was the retinue of Amitabha. In 406 CE, Kumarajiva successfully translated *Saddharmapundarika Sutra* in which, not merely did Guanyin have magic power but was able to change into 33 different shapes and save ordinary people out of disasters and suffering with different



Fayu Temple, Mount Putuo, Zhejiang, China

identities. From then on, the influence of Guanyin was drastically enhanced. Around 420 CE, the earliest clay sculptures of Guanyin were built in the 169 caves in the Bingling Temple of Gangsu province. In the meantime, people along the regions south of the Yangtze River also began to establish its statues which showed the Chinese people had begun to worship Guanyin. Among the mythical stories created during the Northern and Southern Dynasties, there were some stories about Guanyin helping people in distress. In 663 CE, Master Heun Sang finished the translation of *Mahā-prajñāpāramitā-sūtra* which further propelled the Chinese people's belief in Guanyin. Since the mid-6th century CE, under the influence of Esoteric Buddhism, the images and statues of Guanyin with multiple arms and heads showed up. During this period, Yaogupta translated the *11th-side Avalokitesvara Mantra Sutra* and *Avalokitesvara Amoghavajra Mantra*. Later, from the Tang Dynasty to Song Dynasty, a large number of similar Buddhism classics were translated by Master Xuanzang, Vajrabodhi, Amoghavajra, Bodhiruci, Fatian, Tianximie and Dharmabhadra thus ushering the Chinese Esoteric Buddhism into its prime and endowing the image of Guanyin with so many changes.

Development

According to records, during the Dazhong period of the Tang Dynasty (847-860 CE), an Indian monk came to an overseas island around Zhejiang province, who burnt his 10 fingers to express his strong desire to see Avalokitesvara (Guanyin) and Guanyin eventually showed up. And therefore, this island was closely connected with Guanyin. In 858 CE, Huie, a Japanese monk got a Guanyin statue from Mount Wutai. On its way home, he stopped on the island to rest. However, he encountered a huge storm so he had to live on this island and later built the Not-willing-leave Guanyin Temple. From then on, the belief of Guanyin began to become very popular on the island. In the Jiading seventh year of the Southern Song Dynasty (1214),



Memorial Archway at Mount Putuo, Zhejiang, China

Mount Putuo was appointed as the *ashram* of Guanyin to mainly pay homage to Avalokitesvara (Guanyin). According to the records of Buddhist scriptures, the island was also widely thought of as similar as Potalaka (Putuo in short), the residence of Avalokitesvara in south India. Then Potalaka was divided into two parts: Mount Pota and Mount Laka. Mount Laka is also on this island.

Status quo

Mount Putuo owned more than 200 temples, Buddhist nunneries and thatched tents accommodating more than 4,000 monks during the era of Republic of China. Later due to major historical changes, there are now just more than 20 temples and Buddhist nunneries with more than 20 sight spots. Puji Temple, Fayu Temple and Huiji Temple are the three greatest temples on Mount Putuo. Puji Temple is located south of Baihuangding, Mount Putuo. Originally built in the Yuanfeng third year of the Northern Song Dynasty (1080) and expanded in the Wanli 33rd year of the Ming Dynasty (1605), Puji Temple was destroyed by the armed forces of Netherlands on the fourth year of the reign of Emperor Kangxi of Qing Dynasty (1665) and was rebuilt on the 38th year of the reign of Kangxi (1699). At present, there are more than 200 palace halls and rooms covering an area of 11,400 sq m. The main palace hall was rebuilt on the ninth year of the reign of emperor Yongzheng (1731) and could accommodate more than 1,000 people for religious services. The sitting statue of Avaloktesvara and statue of Thousand-Hand Guan-yin are both modern works. Fayu Temple is located east of Baihuangding at the foot of the Guangxi Peak. It was built in the eighth year of the reign of Emperor Wanli, Ming Dynasty (1580) and originally named as Haichao Nunnery and later renamed Huguo Zhenhai Temple. The temple was once damaged by fire but in the 28th year of the reign of Emperor Kangxi, Qing Dynasty (1689), it was rebuilt and renamed Fayu Temple on the 38th year of the reign of Emperor Kangxi, with an area of about 8,800 sq m. In the Hall of Avalokitesvara Buddhisatva, a huge statue of Avalokitesvara was consecrated with the statues of 18 Arhats on both sides. Huiji Temple is located at the top of Mount Putuo. At first, there was just a stone pavillion with a Buddhist statue for people to worship on its original location but later it was built into Huiji Nunnery. In the 58th year of the reign of Emperor Qianlong, Qing Dynasty (1793), the Nunnery was rebuilt and expanded into Huiji Temple. As they rolled into the 33rd year of the reign of Emperor Guangxu, Qing Dynasty (1907), another large-scaled expansion for the temple was completed.

(Xue Keqiao)

MOUNT E'MEI

Mount E'mei is among one of the four holiest Buddhist mountains in China. It is located in E'mei, Leshan City of Sichuan province. According to legend, the mountain was the *ashram* for Samantabhadra to make its presence and power felt and disseminate *dharma*.

Introduction

Today, the scenic region of the Mount E'mei covers 154 sq km, including four great mountains, ie Da-E, Er-E, San-E and Si-E. Mount E'mei, generally speaking, refers to Mount Da-E, also known as the main peak of Mount E'mei. The top of the peak is called Wanfo Peak (Thousands of Buddha Peak in Chinese) which is 3,099 m above sea level and wriggles more than 50 km from the top to bottom. As of now, there are about 26 temples in the mountain which mainly include Baoguo Temple, Fuhu Temple, Qingyin Pavilion, Wannian Temple, Xianfeng Temple, Huazang Temple etc. accommodating around 300 monks and nuns. In 1982, Mount E'mei was approved by the State Council to be in the first category of national scenic areas. In 1996, it was listed by the United Nations Educational, Scientific and Cultural Organization into the World Heritage List. In 2007, Mount E'mei was officially approved by the National Tourism Administration to be a five star A Tourist Scenic Area.

History

According to legend, Buddhism was introduced into Mount E'mei during 1st century CE and at the end of Han Dynasty, the Buddhists began to build temples here. But this does not appear to be reliable



The hilltop of Mount E'mei, Sichuan, China



The main hall of the Huazang Temple on Mount E'mei, Sichuan, China

enough. Originally, Daoism was very popular here and during the period of Eastern Jin Dynasty, there were Daoists who came to Mount E'mei to practice Daoism. In Tang and Song Dynasty, Daoism and Buddhism began to co-exist in the mountain and from then on, Buddhism began to prevail over Daoism and became well-accepted. During Ming Dynasty, Buddhism was ever-popular and Daoism became gradually weaker and weaker and at this period, the number of Buddhists on Mount E'mei became more than 1,700 persons with nearly 100 temples of different sizes scattered all over from top to bottom. By the end of Qing Dynasty, the number of temples had increased to more than 150.

The history of Mount E'mei as the *ashram* of Samantabhadra can be traced back to the Eastern Jin Dynasty. According to legend, Puxian Temple was already built at that time which was the predecessor of present-day Wannian Temple. The temple was renamed Baishui Temple during Tang Dynasty. People during the period of Northern Song Dynasty had already enacted a huge copper statue of Samantabhadra in Mount E'mei and this was the reason for renaming the Baishui Temple as Baishui Samantabhadra Temple and from then on, the belief in Samantabhadra dramatically enhanced.

Major Temples

Baoguo Temple, sitting at the foot of Mount E'mei was originally named Huizong Temple. It was built during the reign of Emperor Wanli, Ming Dynasty (1573-1620 CE), and rebuilt during the reign of Emperor Kangxi (1662-1722 CE). It treasures a huge number of cultural relics, the most important of which include (1) the 14-floor red copper Avatamsaka Sutra pagoda is 7 m high, made in Ming Dynasty and carved with 4,700 small Buddhism statues and entire Avatamsaka Sutra (2) the Buddha statue was made out of colour ceramic glaze and was built in the 13th year of the reign of Emperor Yongle, Ming Dynasty (1415) which is 2.47 m high with glittering and translucent colour. The Wannian Temple, originally named Puxian Temple, was built during the Eastern Jin Dynasty (4th century CE). It was renamed as

Baishui Temple in the Tang Dynasty and as Baishui Samantabhadra Temple in the Northern Song Dynasty. During the period of the reign of emperor Wanli, Ming Dynasty, a palace hall made out of bricks was built there so emperor Wanli named it as Shengshou Wannian Temple and the name of Wannian Temple still exists. The brick palace hall was also named Wuliang Hall which boasts of significant research value from the perspective of architecture. Inside the hall, there is a huge copper statue of Samantabhadra riding a six-tooth white elephant measuring 7.35 m high and weighing 62 tonnes. This was built in Taipingxingguo 5th year of the reign of Emperor Taizong, northern Song Dynasty. Until now, it has stood there for more than 1,000 years.

(Xue Keqiao)

MOUNT JIUHUA

Mount Jiuhua is one of the four Buddhist holy mountains in China in Qingyang County, Chizhou of Anhui province. It was called Lingyang Mountain or Jiuzi Mountain in ancient China. During Tang Dynasty, Li Bai, the famous poet, and his friends made a trip to this mountain and noticed its nine peaks which look like a lotus and thus renamed it as Mount Jiuhua.

Mount Jiuhua, as a nation-level scenic spot, occupies an area of 334 sq km, whose highest peak is the Shiwang Peak, 1,342 m above sea level. Within 100 km around the mountain, there are 99 peaks, all boasting beautiful views. On a horizontal inscribed board, Emperor Qianlong (1736-1795) entitled Mount Jiuhua as The First Mountain in southeast China. As one of the Buddhist holy lands in China, Mount Jiuhua has 99 temples in total, nine of which are listed as nation-level key temples and 30 of which are province-level key temples. The famous temples include Ganlu Temple, Huacheng Temple, Zhiyuan Temple, Zhantanlin Huiju Temple etc. At present, Mount Jiuhua has about 600 monks, treasures 6,300 Buddhism statues and more than 2,000 precious historical relics.

According to legend, Kim Gyo-gak (696-794 CE), an eminent monk from ancient Silla came to China



Tiantai Temple at Mount Jiuhua Anhui, China

to learn Buddha Dharma during Kaiyuan period of Tang (713-741 CE) and lived in Mount Jiuhua to practice Buddhism. Some local rich men built temple for him. In the Zhide second year of Tang Dynasty (757 CE), the temple was completed. From then on, Kim Gyo-gak began to accept disciples to promote Buddhism and gradually became more and more famous. He even attracted many monks from Silla to learn Buddhism from him. He lived at Mount Jiuhua for more than 10 years and passed away in the Zhenguan 10th year of the Tang Dynasty (794 CE) at the age of 99. His body still seemed alive even after three years. People, in accordance with so many magic events that took place before and after his death, believed he was the reincarnation of Ksitigarbha and with reverence called him golden Ksitigarbha. Therefore, Mount Jiuhua became the *ashram* of Ksitigarbha. Later, with some major changes in the Tang, Song and Yuan Dynasties, Mount Jiuhua Buddhism was greatly developed until the early Ming Dynasty and reached its peak in the Qing Dynasty. At that time, there were around 300 temples accommodating more than 4,000 monks in the mountain. Since 1978, a grand Ksitigarbha *Dharma* assembly would be held by the Mount Jiuhua Buddhist Association each year to pray for world peace. In 2013, the consecration ceremony for the 99 m high outdoor bronze statue of Ksitigarbha was grandly launched at the Dayuan Cultural Park of Mount Jiuhua. The statue was made of more than 3,000 bronze plates which consumed over 1,100 tonnes of bronze with three elevators inside it to carry visitors to the top.

Roushen Palace (Flesh Body Palace)

Since Tang Dynasty till now, there have been many Buddhists following golden Ksitigarbha's lead, thus establishing the tradition of flesh body Nirvana in Mount Jiuhua. There were 15 monks and nuns who underwent flesh body nirvana and now there are flesh bodies of five eminent monks available for believers to worship. The Flesh Body Palace is where the body of golden Ksitigarbha is saved and there was a flesh body pagoda in the palace. During the reign of Emperor Wanli, Ming Dynasty, the government granted heavy funds to rebuild the flesh body pagoda of golden Ksitigarbha and great hall outside the pagoda. The palace was rebuilt again in the 22nd year of the reign of emperor Kangxi, Qing Dynasty (1683) and was later repeatedly rebuilt in 1886, 1914, 1955 and 1981. Currently, it covers an area of 705 sq m. Each year, on July 15th of the lunar calendar, when Ksitigarbha was born and on July 30th of the lunar calendar when he became immortal, his believers and followers surge to Mount Jiuhua to burn incense, chant *sutras* and even keep watch at night.



Statue of Bodhisattva Ksitigarbha at Mount Jiuhua Anhui, China

Huacheng Temple

Huacheng Temple is located in the middle of Jiuhua Street, on a small town in the mountain 600 m above sea level. It is the most time-honoured temple and also the main temple in Mount Jiuhua, built on the Longan fifth year of Eastern Jin Dynasty (401 CE) and in which the golden Ksitigarbha once practised Buddhism for a very long time. The temple was officially named Huacheng Temple on the Jianzhong first year of the reign of Emperor Dezong, Tang dynasty (780 CE) and a year later, it was determined as the *ashram* of Ksitigarbha. The temple reached its peak in the Ming and Qing Dynasty.

Zhiyuan Temple

Zhiyuan Temple is well-known as the most majestic temple in Mount Jiuhua which is named after Jetavana, a holy land of Indian Buddhism. Originally built during the reign of Emperor Jiajing, Ming Dynasty (1522-1566), the temple gained great fame since the Jiaqing period of Qing Dynasty (1796-1820) when it was expanded.

(Xue Keqiao)

WHITE HORSE TEMPLE

White Horse Temple is China's first government-run temple. It is located in Luoyang City, Henan Province which is known as the birthplace of "Chinese Buddhism".

According to historical records, in 67 CE, Emperor Han Mingdi dreamt of a golden person. He then sent messengers towards the West in search. In 68 CE, Indian Monks, Kāśyapamātanga and Dharmaratnawas, on invitation arrived in Luoyang on a white horseback carrying Buddhist scriptures and statues. The following year emperor Hanmingdi ordered the construction of a Buddhist Monastery in the northern part of Royal Road, three miles outside the Xiyong Gate and named it - "White Horse Temple." From the date of completion of construction, the White Horse Temple has

witnessed several vicissitudes, repeated damages due to wars and was rebuilt several times. Its size was the highest during the rule of Wu Zetian in the Tang Dynasty and it received a maximum of 3,000 monks at a time. In 1555 CE, when Huang Jin held the position eunuch and the Governor, he renovated the White Horse Temple. To a large extent, the present scale and layout of the White Horse temple is from that time. After the establishment of the People's Republic of China, the government has rebuilt the temple several times - in 1952, 1954 and 1959. In 1961, the White Horse Temple was declared as a national cultural relic protection unit by the State Council.



The main gate of the White Horse Temple at Luoyang, Henan, China



Indian-style Buddhist Hall at the White Horse Temple, Luoyang, Henan, China

In 1997, the Religious Affairs Bureau of Luoyang made an overall planning for the White Horse Temple. It was decided to build a "International Buddhist Monastery Hall" in the western side of the temple building. In April 2005, Chinese Premier Wen Jiabao and Indian Prime Minister Dr Manmohan Singh signed the memorandum of "India's Indian-style Buddhist Hall in the White Horse Temple in Luoyang, China." In April 26, 2006, the groundbreaking ceremony of the construction was held at the White Horse Temple. On May 29, 2010, the hall was officially inaugurated with the

then President of India, Pratibha Patil, attending the inauguration ceremony. The hall is located in the western side facing the east, it is around 100 m long from east to west and stretches around 60 m in width from north to south. It occupies a construction area of about 3,450 sq m, the main building is about 30 m high, inside is enshrined a Buddha statue up to 4.5 m high. This resembles India's World Heritage Site of Sanchi Stupa in its design and construction. The Indian Government sponsored a fund of Rs 50 million for the completion of the Hall, it is the first overseas Buddhist hall construction funded by the Indian Government.

(Zhang Ran & Qiao Anquan)

FAMEN TEMPLE

Famen Temple (Famen Vihar) is one of the most renowned Buddhist temples in China situated at Fufeng County, Baoji, Shaanxi Province. It is famous for treasuring the finger sarira (relics) of Sakyamuni.

Famen Temple was built during the late Eastern Han Dynasty (second half of the 2nd century CE) and was originally referred to as Asoka Temple. At first, it was just a pagoda built over the relics of Buddha. Later a temple was constructed next to the pagoda. According to legend, after unifying the India, Asoka the Great divided the Buddhist relics into 84,000 shares and sent spirits to deliver them to various countries for the purpose of promoting Buddhism. Pagodas were built by people to worship those relics. It's said that these relics reached 19 places in China and the Famen Temple, also known as the Asoka Temple was just the fifth. In 494 CE and 602 CE, the pagoda was opened twice for believers to worship the relics. In the Wude seventh year of Tang Dynasty, the temple was officially renamed as "Famen Temple" by the emperor and during Zhenguan period of Tang Dynasty (627-649 CE), the pagoda was opened three times. The pagoda was originally named as Grave of Saints and then it was turned into a four-level wooden building with a new name as Huguo Zhenshen Pagoda (Buddha Pagoda for the protection of country) in Tang Dynasty.

Inviting and welcoming the Buddha's relics was the grandest Buddhist event during Tang Dynasty, which was launched every 30 years. There were eight emperors of Tang inviting Buddha bones six times into the imperial palace for worship and sent them back twice to the Famen Temple to show respect. Each time the event was marked by a grand campaign with the involvement of a large majority of people. The most impressive one took place in the Xiantong 14th year (873 CE) with two years of careful preparations before the official launch of the event. When the relics were welcomed, endless stream of horses and carriages was seen day and night along the road more than 100 km

away from the capital city all the way down to the Famen Temple and free food and drinks were available on the way for anyone who participated in the event. A guard of honour for the Buddha's relics was performed under the guidance of imperial palace guards with the escort of ministers, famous monks and other dignitaries. During the whole process, banners and flags covered the sky, great music filled the air and ordinary people lined on both sides of the road for a good look at this grand ceremony. Decorated archways stood up on each street in the capital city of Chang'an, Tang Dynasty. The Emperor himself waited with reverence for the arrival of the Buddha bones standing on the city gate tower while the ministers and citizens stood on both sides of the street. The relics, after arrival, would be worshipped for three days in the imperial palace and then sent to various temples in the capital city for people to worship them. On this occasion, ministers and rich people rushed to donate money, ordinary people from all over the country took their sons and old parents to receive blessings and some of the believers even indulged in self sacrifice by breaking their arms or fingers or burning their hair or arms to display their loyalty and devotion. In January next year, the bones were sent back to the Famen Temple, which called for another event of ostentation and extravagance. This was the last known public event to worship Buddha relics according to the ritual in Buddhism. The *finger sarira* (relics) of Sakyamuni and thousands of rare treasures would remain buried in the underground palace beneath the pagoda during the subsequent period of 1.113 years. The underground palace



Pagoda at the Famen Temple, Fufeng County, Baoji, Shaanxi, China



*The Relic of the Buddha's Finger at
Famen Temple, Shaanxi, China*

continued to remain closed even at the time of establishing the dagoba.

However, in August 1981, the dagoba built during the Ming Dynasty collapsed by half and then finally in the spring of 1987, an archaeological team discovered and opened the underground palace and thus uncovered the *finger sarira* (relics) of Sakyamuni and a large number of other precious ancient cultural artifacts.

(Xue Keqiao)

JIANCHU TEMPLE

Jianchu Temple (Jianchu Vihar) is one of the most time-honoured temples in China. Dabao'en Temple is just its predecessor. In 247 CE, Kangsenghui, a monk from the Western Regions (a Han Dynasty term for the area west of Yumenguan including what is now Xinjiang and parts of Central Asia) came to Jianye (now Nanjing) to promote Buddhism and disseminate *dharma*. He successfully convinced Sun Quan, the King of Wu kingdom of the Three Kingdoms period, to believe in Buddhism and then the King issued an order to establish a temple for him. Since it was the first Buddhist temple built in Jianye, it was originally called Jianchu Temple. The location of the temple is called Fotuoli where Kangsenghui once lived. Later, Jianchu Temple was renamed several times, changing from Changgan Temple in the Southern Dynasty, Tianxi Temple in Song Dynasty to Dabao'en Temple in Ming Dynasty.

(Xue Keqiao)

DAXINGSHAN TEMPLE

Daxingshan Temple (Daxingshan Vihar) is a well-known Chinese Buddhist temple located at Nan Xiaozhai, Xi'an City, Shaanxi Province. It was built between the Taishi and Taikang years of the reign of Emperor Wu, Jin Dynasty (265-289 CE) and as one of the oldest temples in Xi'an has lasted for more than 1,700 years. The temple was originally named Zunshan Temple and then renamed as Daxingshan Temple during the Kaihuang period of the Sui Dynasty (581-604 CE), when Xi'an was expanded.

Daxingshan Temple can be referred to as a memorable place in the history of cultural

exchanges between India and China. In the seventh year of Kaihuang period Sui Dynasty (587 CE), a Buddhist scriptures Translation Institute was built in the temple and many famous translators of Buddhist scriptures from India such as Narendrayasas, Jnanagupta, Dharmagupta etc. resided and worked there. In the third year of Zhenguan Period, Tang Dynasty (629 CE), Master Prabhmitra from Nalanda Monastery of India presided over this institution. Between the fourth and eighth year of the Kaiyuan period (716-720 CE), Esoteric Buddhist monks, the so-called Three Great Beings in the Kaiyuan period of Tang Dynasty, known as Subhakarasingha, Vajrabodhi and Amoghavajra translated more than 500 historical classics of Esoteric Buddhism here. In the 15th year of the Tianbao period (756 CE), Tang Dynasty, Daxingshan Temple was presided over by Amoghavajra, an eminent monk who was the royal preceptor for three emperors of Tang Dynasty, Xuanzong, Suzong and Daizong. He had once launched Esoteric Buddhism rites for the dissemination of *dharma*. Moreover, there was the Amoghavajra Tripitaka Stone Tablet in the temple built during the first year of Jianzhong period of Tang Dynasty (780 CE).

后世, 大型善寺多次被毁, 也多次被重建。1945年, 太虚法师等于寺内创设世界佛学苑巴利学院。1955年, 政府拨款全面大修。1983年被国务院列为全国重点开放寺院之一。Famous Chan master Yi Xing also lived in the temple to study and research in astronomy, mathematics and shastras (classics), and made a tremendous contribution to the ancient astronomy of China. During his time, Daxingshan Temple was one of the three greatest translation institutes for Buddhist scriptures in Chang'an and also the birthplace of Chinese Buddhist Tantrism.

In the later period, Daxingshan Temple was damaged and rebuilt several times. In 1945, some people led by Master Taixu established the World Buddhist Center for Pali Studies here. In 1955, the Chinese government allocated funds for a thorough



The main hall of the Daxingshan Temple, Xi'an, Shaanxi, China

reconstruction of the temple and listed it in 1983 into the category of the “National Important Temples Opened for the Public”.

(Xue Keqiao)

ASOKA TEMPLE

Asoka Temple (Asoka Vihar) is one of the time-honoured temples in the history of China, located on Mount Asoka in Yinzhou district of Ningbo, Zhejiang Province.

According to legend, during the period of King Asoka (3rd century BCE), the legendary emperor who created the Maurya Dynasty in India, held the third Samgiti, also the greatest in size in the history of Buddhism in Pataliputra (present-day Patna) during which the *Tipitaka* was compiled and organised. His children and some monks were sent to the different places in the world to disseminate and promote Buddhism. By the records of Buddhism scriptures, King Asoka also took out Buddha Sarira from Linnophila Aquatica (Grand Pagoda) in Rajgir and divided it into 84,000 parts. Then he ordered a spirit which could fly to establish a total of 84,000 pagodas all over the world in one night. It was rumoured that he built 19 dagobas in China, one of them located in Yin County, Zhejiang province. Now, the only history relic saved till today is the dagoba of King Asoka.

According to historical records, in the Taikang third year of the Western Jin Dynasty (282 CE), an eminent monk, Huida, looked for the dagoba at the foot of Mount Mao and then built a cottage room there to live and protect the dagoba. This is the original location of Asoka Temple. The temple was originally built on the Yuanjia, second year of the Southern Dynasties (425 CE) and expanded twice in the Yuanjia 12th year (435 CE), thus laying the solid foundation for the development of the Temple. In the Putong third year of the Liang Dynasty (522 CE), the emperor bestowed a horizontal inscribed board with the words, Asoka Temple on it and then the name of the temple was officially established. Another saying goes like this - in the Yixi first year of the Jin Dynasty (405 CE), people established a pavilion on the dagoba in a



Asoka Temple at Yinzhou, Zhejiang, China



Archway at the Asoka Temple, Yinzhou, Zhejiang, China

bid to protect it and this was the origin of the Asoka Temple. In later dynasties, the temple was rebuilt and repaired repeatedly, thus forming into the size we see today. In 1983, the temple was selected by the State Council of the People's Republic of China as the National Key Temples of Buddhism in Han Nationality Regions. Asoka Temple is very famous since it is a remarkable dagoba. It covers an area of more than 60,000 sq m with more than 600 rooms and the area of structure is around more than 30,000 sq m. In 1987, there were over 70 monks living there. The temple treasures some very valuable historical relics such as the calligraphy by celebrities in various dynasties and in the Depository of Buddhist Sutras, there are the Qing Dynasty version of Longzang which totals 7,247 volumes and Qishaban Tibetan Tripitaka, both of which are rare collections. In 2006, Asoka Temple was listed by the State Council into the Sixth Group of the National Key Cultural Relics Protection Units.

(Xue Keqiao)

TANZHE TEMPLE

Tanzhe Temple (Tanzhe Vihar), known as the oldest temple in Beijing, is originally named as Jiafu Temple and later renamed Xiuyun Temple. There was a dragon pond behind the temple and cudrania tricuspidata in the mountain, therefore, it was named “Tanzhe” temple.

It is located in Mentougou district, Beijing, 40 km away from downtown Beijing. The temple is extremely huge. The inside area of the temple is 2.5 hectare with a total of 943 rooms among which 638 rooms belong to the ancient architecture, while the outside area is 11.2 hectare. The temple remains in the style of Ming and Qing Dynasty and is quiet famous for being the biggest architectural complex of ancient temples in Beijing.

Tanzhe Temple was originally built in the Yongjia first year of Jin (307 CE) or the Jianxing fourth year (316 CE). During Wansui Tongtian period of the reign of Queen Wu Zetian, Tang Dynasty (696-



Tanzhe Temple, Beijing, China

697 CE), Tanzhe Temple was enlarged and became very popular. Many believers would come to burn incense here, thus making it the most important temple in Youzhou. On the Huichang fifth year of Tang (845 CE), Li Yan, the Emperor Wuzong of Tang (841-846 CE) disapproved of Buddhism and as a result Tanzhe Temple was abandoned. Later, the temple was restored again but suffered with sluggish development. In the Jin Dynasty, several Zen masters in Tanzhe temple gained wide recognition from public and the temple restored reputation again. In the Huangtong first year of Jin Dynasty (1141), the emperor himself paid a pilgrimage visit to Tanzhe Temple. He issued an order to repair and expand the temple. As the time went into Yuan Dynasty, princess Miaoyan, daughter of Kublai Khan, became a nun at Tanzhe Temple and spent her entire life there. At the end of Yuan Dynasty, Emperor Shun (on the throne from 1333-1368), who was a firm believer of Buddhism, paid a special attention to Tanzhe Temple. He once invited Zen Master Xue Jian of Tanzhe Temple to enjoy dinner cooked by his younger sister with him. Such a special treatment is said to be unprecedented. Yao Guangxiao, an important minister during the early Ming Dynasty, was originally a monk with Dao Yan as his *dharma* name, who once helped Zhu Di (on the throne from 1403-1424) to usurp the throne. Afterwards, he resigned and returned to Tanzhe Temple to practice Buddhism and Emperor Zhu Di visited him over and over again. Most of the emperors of Ming Dynasty and their wives were all firm believers of Buddhism and the government granted funds repeatedly to overhaul and expand Tanzhe Temple. In the 25th year of the reign of Emperor Kangxi, Qing Dynasty (1686), the Emperor came to the temple to pilgrimage Buddha for several days and lavishly granted funds. In the 31st year of the reign of Emperor Kangxi, Emperor granted 10,000 taels of silver to rebuild the Tanzhe Temple. In the 36th year of the reign of Emperor Kangxi, Qing Dynasty, the Emperor made a trip to the Tanzhe Temple twice and gave it a name, thus

making it to be the biggest royal temple in Beijing. Later, several emperors paid a visit to the temple or granted funds to maintain it.

Tanzhe Temple is a witness for the cultural exchange between India and China. In Ming Dynasty, Diwadasi, an eminent monk from eastern India once practiced Buddhism in the temple and was buried there after he passed away.

(Xue Keqiao)

LINGYIN TEMPLE

Lingyin Temple (Lingyin Vihar) is one of the oldest temples in China which stands at the foot of the mountain on the west of the West Lake, Hangzhou. It was originally built in the Xianhe first year of Eastern Jin Dynasty (326 CE).

According to legend, Master Huili, an eminent monk from west India, once roamed in Zhejiang province. When he arrived at Wulin (present Hangzhou), he saw a peak and said: "This is just like the small mountain ridge located on the Griddhraj mountain of India. I have no idea when did it fly here? When Buddha lived in this world, they preferred to live in seclusion as immortal spirits. Therefore, he built a temple in front of the mountain and called it, Lingyin Temple (Temple of Soul's Retreat). When the temple was built, Buddha *dharma* had not been well recognised in China. During the reign of emperor Wudi of the Southern Liang Dynasty (502 to 548 CE), the temple was expanded and in the Dali sixth year of Tang (771 CE), a major restoration was carried out. After that, the temple became more and more popular attracting thousands of people to burn incense and long for the blessing of Bodhisattva. During the Huichang fifth of Tang (845 CE) the temple, however, was damaged once again and the monks were dismissed. Another two projects for rebuilding and expansion of the temple were launched during the Five Dynasties after which



Lingyin Temple at Hangzhou, Zhejiang, China

the temple regained its momentum and became very popular again, accommodating more than 3,000 monks. Hangzhou is the capital city of Song Dynasty and during this period, several emperors paid a pilgrimage visit to the temple thus allowing the Lingyin Temple to develop greatly. During the period of the reign of Emperor Shunzhi, Qing Dynasty (1644-1661), Master Jude, abbot of the Lingyin Temple, collected money for the repair and maintenance of the temple and spent 18 years to bring a completely new outlook for the temple. In the 28th year of the reign of Emperor Kangxi, Qing Dynasty (1689), the Emperor made an inspection trip in the south, and personally inscribed four words "Yun Lin Chan Temple" for Lingyin Temple. In 1936, the temple was damaged in fire, but after 1949, several large-scale repair and maintenance projects were carried out for the temple. Now, it has become prosperous and popular again with many people eager to burn incense and worship there.

(Xue Keqiao)

CAOTANG TEMPLE

Caotang Temple (Caotang Vihar) is one of the most time-honoured temples in China and also the earliest Translation Institute Buddhist Scriptures in the history of Chinese Buddhism. It is situated about 15 km from the south of the Qin town, Hu County, Shaanxi province.

The temple was originally known as Da Temple. In the Hongshi third year of the later Qin Dynasty (401 CE), Emperor Yaoxing invited Kumarajiva, an eminent monk from the Western Regions (Han Dynasty term for the area west of Yumenguan including what is now Xinjiang and parts of Central Asia) to Chang'an and arranged him to live in the temple to translate Buddhist scriptures. From then on, the temple was named Caotang Temple. Later, the temple experienced rise and fall with the change of dynasties and its name was also changed several times. After 1949 CE, the Chinese government, along with the Japanese Buddhist societies, frequently granted funds to restore it thus allowing the temple to gradually expand into the size it is seen today.

Caotang Temple had close ties with Kumarajiva, a prominent Buddhist master in the history of Chinese Buddhism and also an eminent and extraordinary translator of Buddhist scriptures. He was skilled in both Sanskrit and Chinese and translated 94 Buddhist scriptures in 425 volumes in his entire life. Ji Zang, an eminent monk in the early stage of Tang Dynasty, created the Three Treatise School on the principle of three shastras - *Madhyamaka Shastra*, *Sata-shastra* and *Dvadashamukha Shastra*, all translated by Kumarajiva and honoured him as the ancestor of Three Treatise School. Caotang Temple was a place where Kumarajiva once conducted

translation work and was, therefore, known as the ancestral Chamber of the Three Treatise School.

Portrait of Kumarajiva

The dagoba of Tripitaka Dharma Master Kumarajiva in the Yaoqin period is the most valuable historical relics in Caotang Temple. According to a legend, after Kumarajiva passed away and was cremated, his body was burned into ashes but his tongue was not damaged. His disciple collected his *Sarira* and established a dagoba in memory of him. However, the current dagoba was not the original one but built during Tang Dynasty.

(Xue Keqiao)

SHAOLIN TEMPLE

Shaolin Temple (Shaolin Vihar) is a well-known Buddhist temple in China, located in Mount Shaoshi, 13 km from the west-northern Dengfeng, Henan Province. It is one of the best embodiments of the India-China cultural exchange.

Shaolin Temple was built in the ninth year of Taihe period, Northern Wei Dynasty (495 CE). On the east of Mount Songshan, is Mount Taishi while Mount Shaoshi is on the west. Shaolin Temple gained its name because of its location in the bamboo forest of Wuru Peak (Five Breast Peak) in Mount Shaoshi. In the third year of Xiaochang period, Northern Wei Dynasty (527 CE), Bodhidharma, an Indian monk, came to Shaolin Temple of Mount Songshan. Since then, Shaolin Temple became well-known in the world.

According to historical records, *Bodhidharma* was the prince of a country in south India, who gave up the throne for Buddhism and later came to China by sea. First he went to Jinling (present-day Nanjing) to meet Xiao Yan, Emperor Wudi of the Liang Dynasty (on the throne from 502 to 547 CE) and then started a journey northward, during which he passed by Luoyang and eventually settled at the foot of Mount Songshan. In a rock cave of Shaolin Temple, he sat in meditation facing a wall for the entire nine years



Pagodas at the Shaolin Temple, Dengfeng county, Henan, China



Entrance to Shaolin Temple

and began to accept students and disseminate the *dharmā*. Today, Damo Cave in Shaolin Temple is just the place of Bodhidharma sitting in meditation. During Tang Dynasty, Zen Buddhism was officially established which recognised retroactively Bodhidharma as the Adiguru of Chinese Zen. Zen is a product of Indian Buddhism in China and has a certain relationship with Bodhidharma's thought and practice. Therefore, Shaolin Temple became the "ancestral Chamber" of Zen.

During the early stage of Tang Dynasty when Li Shimin, Emperor Taizong of Tang (599-649 CE) was still the prince of Qin, he fought against the local forces, during which he was greatly helped by 13 monks from Shaolin Temple. When he became the emperor, he set up a monument in the temple to commend the monks of Shaolin Temple who were all skilled at Kung Fu. The monument can still be found in Shaolin Temple today. With the permission of the Emperor, the monks of Shaolin Temple could practice martial arts, eat meats and drink wine. From then on, Shaolin Kung Fu gained more and more recognition around China. According to a legend, Shaolin Kung Fu has a very close link with Bodhidharma. It is said that Muscle-Bone Strengthening Exercise, widely known as the source of Shaolin Kung Fu, was created by Bodhidharma. In an iron box left by Bodhidharma when he passed away, there were two books ie *Muscle-Bone Strengthening Exercise* and *Marrow-*

cleared Scripture. In this sense, Shaolin Kung Fu can be traced back to Bodhidharma.

(Xue Keqiao)

YONGNING TEMPLE

Yongning Temple (Yongning Vihar) was the biggest temple in Luoyang during Northern Wei Dynasty. Today, only the historic site of the temple exists.

According to the Records of Qielan at Luoyang Volume I, Yongning Temple was originally built in the Xiping first year of the reign of Emperor Xiaoming, Northern Wei Dynasty (516 CE) and seemed very majestic and great with a huge nine-floor wooden pagoda rising directly into the sky. It could be seen even from a place 100 *li* away. On the north side of pagoda, there was a majestic palace hall, inside which a titanic golden Buddhism statue stood measuring about 6 m high. Moreover, there were also 10 golden statues as tall as an ordinary person and three Buddhism statues with real pearls dotted on it as well as five Buddhism statues knitted with gold wire and two Buddhism statues made out of jade, all boasting exquisite workmanship. Outside the palace hall, there were more than 1,000 rooms decorated with carved beams and painted rafters. All of Buddhism scriptures and statues introduced from foreign countries were preserved in this temple surrounded by tall walls and full of luxuriant. Well-spaced trees formed into an elegant and unforgettable landscape. On the top of the wall there was a jack rafter covered by tiles just as similar as the walls of the royal palace. The temple had four doors and among them the south gate was the front gate with a three-floor gate house. The gate houses for the east and west were both of two-floor buildings and north gate had no gate house. Between these four gates stood four human statues embodying the men of unusual strength and statues of four lions. At that



Fragment of a sculpted face, from Yongning Temple belonging to the period of Northern Wei Dynasty, preserved in the Luoyang Museum, Henan, China

time, Bodhidharma, an eminent monk from the Western Regions, came to China and when he saw the temple. He was deeply impressed by its majesty and exquisiteness and believed it the only one in the Jambu-dvīpa. In February of Yongxi third year of the Northern Wei Dynasty (534 CE) the pagoda was damaged in the fire which lasted for three months. The same year Northern Wei Dynasty was toppled.

In recent years, the Chinese archaeology world, after conducting a survey and excavation job on the Yongning Temple, discovered that the boundary walls of the temple were rectangular. It measured 305 m from north to south and 260 m from east to west. The base of the pagoda was located right in the middle of boundary walls which was square. On the north of the pagoda, there was a large relic of rammed earth, known as the base of the main palace hall measuring more than 60 m from east to west with a total area of over 1,300 sq m. The front gate, pagoda and main hall were all located on the verge of axle line and the pagoda was, of course, the most important building. The halls were behind the pagoda which was a typical layout for a Buddhist temple construction during early ancient China. There were a huge number of damaged Buddhist statues made out of clay and building materials such as stone statues, tiles and eaves tiles unearthed during the survey and excavation.

(Xue Keqiao)

JIMING TEMPLE

Jiming Temple (Jiming Vihar) is one of the oldest temples in Nanjing, located in Mount Jilong. It was originally built in the Datong first year of Southern Liang Dynasty (527 CE) and was named as Tongtai Temple. At that time, there was a seven-floor Buddha pavillion and a nine-floor pagoda in the temple, together with six large palaces and more than 10 small halls and Buddhist prayer rooms. Emperor Wu of Liang (502-548 CE) was a famous Buddhist in Chinese history who made great contribution to the development of Chinese Buddhism. According to historical records, he went to Tongtai Temple as a servant several times and then asked the imperial court to redeem him with a large sum of money. The fund so received would go directly and completely into Tongtai Temple. He did this successfully for three times and the temple therefore became extremely rich with luxurious buildings everywhere. However the fourth time, he encountered a rebellion and was besieged in the temple until death. Tongtai Temple was also destroyed in the rebellion. In later ages, the temple was rebuilt many times but became much smaller. It was renamed again and again as the Qianfo Yard, Jingju Temple, Yuanji Temple, Fabao Temple etc until the 20th year of the reign of Emperor Hongwu,



Jiming Temple, Nanjing, China

Ming Dynasty (1387), when it was restored and eventually renamed as the Jiming Temple. Later, it was once again rebuilt during the Tongzhi period of Qing Dynasty (1862-1874) and was scaled down in size. In 1966, Jiming Temple was seriously damaged and the Nanjing government finally granted funds in 1982 to rebuild it. From then on, the temple became a famous scenic place for visitors and worshippers in Nanjing.

(Xue Keqiao)

XIANGGUO TEMPLE

Xiangguo Temple (Xiangguo Vihar), a Chinese ancient Buddhist temple also known as Daxiangguo Temple, is located in the downtown of Kaifeng, Henan Province.

Xiangguo Temple was originally built in the Tianbao sixth year of Northern Qi Dynasty (555 CE) and named as Jianguo Temple at that time. In the Tang Dynasty, the temple was rebuilt and renamed as Daxiangguo Temple and became very famous since its name was given by the emperor himself. It was a huge temple with luxurious buildings everywhere. The temple in Tang Dynasty treasured lots of renowned fresco created by some masters such as Wu Tao-tzu. There are also many excellent sculpture works of Yang Huizhi, a sculptor in Tang Dynasty. In Song Dynasty, Xiangguo Temple was like a Royal Temple, many famous monk in the temple were granted title by the emperor. During the period of the reign of Emperor Taizu, Song Dynasty



Entrance to the Daxiangguo Temple in Kaifeng, Henan, China

(960-976 CE), the temple became a place to receive honourable guests. For example, in the Kaibao fourth year of Song Dynasty (971 CE), Manjushri, prince of central India came with Jiansheng, an eminent monk who was just on his way home from a journey to the West for Buddhist scriptures to go to Kaifeng. After they met the Emperor, they were arranged to live in Xiangguo Temple and there were many other Indian monks who once lived in Xiangguo Temple. Hereafter, the temple suffered many misfortunes and eventually in the 15th year of the reign of Emperor Chongzhen, Ming Dynasty (1642), was flooded by the Yellow River. It was rebuilt and repaired twice in Qing Dynasty but in 1841 it was flooded again. After 1949, Xiangguo Temple, after being repaired for several times, was officially restored and opened for Buddhism activities in 1992.

(Xue Keqiao)

FAYUAN TEMPLE

Fayuan Temple (Fayuan Vihar) is one of the most historically respected Buddhist temples located in Xuanwu district, Beijing.

In Zhenguan 19th year of Tang Dynasty (645 CE), the emperor issued an order to build a temple in the memory of the soldiers who sacrificed their lives in war. The temple was completed in the Wansui Tongtian first year of the reign of Queen Wu Zetian (696 CE) and named as Minzhong Temple. In 1057 CE, the temple was destroyed in a huge earthquake.



Fayuan Temple, Beijing, China

In 1070, it was rebuilt and renamed in Zhengtong second year of Ming Dynasty as Chongfu Temple. Another restoration of the building and its renaming was done during the reign period of Emperor Yongzheng of Qing Dynasty (1723-1735 CE). After 1949, the government frequently granted funds to repair and maintain the temple. In 1956, Buddhist Academy of China was established in Fayuan Temple. Later, Buddhist Books and Culture Relics Museum of China was officially founded here in 1980.

The major architectures in Fayuan Temple include the Hall of Heavenly Kings for enshrinement

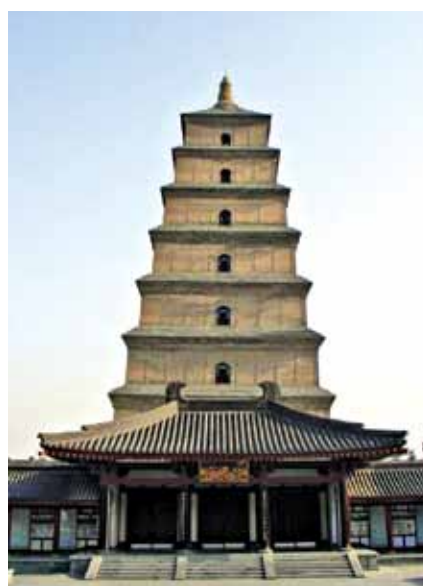
and worship of Bu Dai monk - the incarnation of Maitreya. On both sides of it stands four Heavenly Kings. Mahavira Hall, for people to pay respect to Sakyamuni, the founder of Buddhism, Manjusri and Samantabhadra; the Goddess of Mercy Pavillion which listed the historical relics of Fayuan Temple; Jingye Hall which accommodated the bronze statue of Samantabhadra; and, the Dabei Shrine which is now used as showroom to exhibit volumes of various versions of Buddhist scriptures in many languages from Tang Dynasty onwards. Besides this, there is Depository of Buddhist Sutras building which now exhibits a dozen of Buddhist statues built from Eastern Han Dynasty all the way down to Ming and Qing Dynasties.

(Xue Keqiao)

DACIEN TEMPLE

Dacien Temple (Dacien Vihar), is a Chinese temple rising straight up in the middle of Yanta District, Xi'an. It is very famous because of its association with Master Xuanzang who translated and stored the Buddhist scriptures he received from an extremely difficult pilgrimage journey to India.

Before Dacien Temple, there was another temple known as Jingjue Temple built during Northern Wei Dynasty. Emperor Wen of the Sui Dynasty (581-604 CE) once ordered to establish Wulou Temple in the old site of Jingjue Temple but the temple was abandoned later. During the 22nd year of the Zhenguan period of Tang Dynasty (648 CE), Prince Li Zhi (628-683 CE) was determined to rebuild the temple. Once restored, he renamed it as the Ci'en Temple in memory of his mother. Before the official establishment, it was decided that the site be designed following the style of Jetavana



*Dacien Temple (Giant Wild Goose Pagoda),
Xi'an, Shaanxi, China*

described in some Buddhist scriptures. Accordingly, 13 yards with 1,897 rooms in total were supposed to be built. After completion of work, another hall would be added specially for translation of Buddhist scriptures. At that time, a total of 50 eminent monks together with 300 common monks were stationed in the temple. Later Master Xuanzang was requested to move to Dacien Temple as the abbot with the responsibility to take up the translation work of Buddhist scriptures.

During the third year of Yonghui (652 CE) of Tang Dynasty, in order to better protect the Buddhist scriptures from India, Master Xuanzang submitted a written statement to Li Zhi, Emperor Gaozong of Tang and suggested building of Dacien Pagoda in front of Dacien Temple in the Indian architecture style. His suggestion was eventually accepted by the Emperor. During the course of its construction, Master Xuanzang fully devoted himself to monitor it and even participated in the delivery of bricks and stones. Soon, the pagoda was completed and named Pagoda of Dacien Temple, present-day Giant Wild Goose Pagoda.

Dacien Temple and Giant Wild Goose Pagoda have a close link with Master Xuanzang. It is a symbol of India-China cultural exchanges. On December 22, 1988, Rajiv Gandhi, Prime Minister of India visited the temple and was gifted two Buddhist scriptures translated by Master Xuanzang by the chief abbot of Dacien Temple.

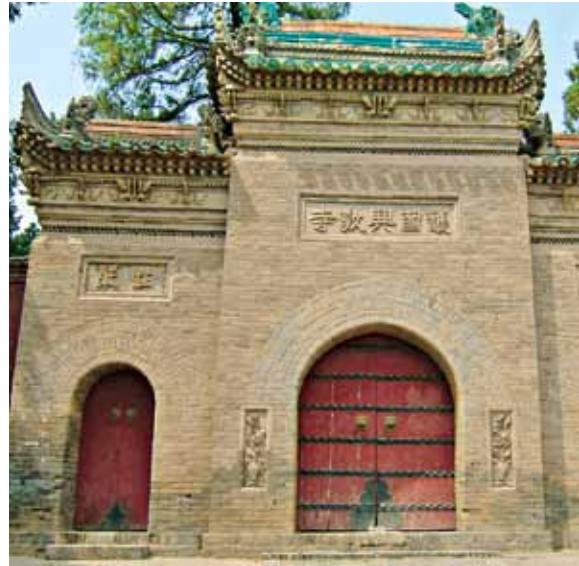
(Xue Keqiao)

XINGJIAO TEMPLE

Xingjiao Temple (Xingjiao Vihar) is one of the most famous Buddhist temples in China which is located at Changan County in southern suburb of Xi'an, Shaanxi Province. It was built in Zongzhang second year of Emperor Gaozong of Tang (669 CE) to accommodate the relics of Master Xuanzang.

In 664 CE, Buddhist Master Xuanzang passed away at Yuhua Palace (in Tongchuan City, Shaanxi Province) and his body was buried on the White Deer Plain in the east suburb of Chang'an. Several years later, a pagoda was built to keep his remains and then Xingjiao Temple was established. The most important building in the temple is dagobas built for Master Xuanzang and his disciples Kui Ji and Yuan Ce.

Xingjiao Temple, notwithstanding experiencing the rise and fall in later ages, was always respected and loved by people who continuously burnt incense in the temple longing for blessing of Buddha. However, as time rolled into the mid-19th century, Xingjiao Temple was completely damaged by war and only the dagobas of Master Xuanzang and his two disciples survived. In 1922, a large-scaled reconstruction was carried out and Kang You-wei even inscribed a



Gate of Xingjiao Temple

signboard for it. Another rebuilding work was done in 1939. After 1949, the Chinese Government granted funds twice for the repair and restoration of Xingjiao Temple, so it forms into the size that we see today. In Mahavira Hall, there is a bronze Buddha built during Ming Dynasty and a Maitreya Buddha made out of white jade given by Burma as a gift. The Depository of Buddhist *Sutras* is located on the east yard, a grand two-floor building, the first floor of which is used to treasure the portrait of Master Xuanzang and some calligraphies and paintings by historical celebrities, together with valuable historical photos of some politicians like Chou En-Lai and Jawaharlal Nehru paying tribute to the graveyard of Master Xuanzang. The second floor treasures thousands of Buddhist scriptures and relics of palm leaf manuscript in Pali. The west yard is also known as the Ci'en Ta yard ie the location of dagobas for Master Xuanzang and his two disciples Kui Ji and Yuan Ce.

(Xue Keqiao)

KAIYUAN TEMPLE

Kaiyuan Temple (Kaiyuan Vihar), Buddhism temple in Quanzhou, Fujian Province is located on the West Street of Quanzhou city. Kaiyuan Temple was first established in Chuigong second year of Tang (686 CE). It was originally named Lotus Temple but later renamed Xingjiao Temple and Longxing Temple. In the 26th year of Tang (738 CE), the emperor send out an imperial decree to establish a temple in each region he reigned and named it as his reign title. Therefore, there are many other temples named as Kaiyuan in China as of now and Quanzhou Kaiyuan Temple is just one of them. However, the Quanzhou temple plays a special role in the history of cultural exchange between India and China. First, there is another legend about the establishment of Kaiyuan

Temple. When Empress Wu Zetian of Tang Dynasty (684-704 CE) first took the office, a monk named Kuanghu asked Huang Shougong, a local rich man, to give him a small piece of land which just could be covered by a cassock so that he could build a temple on it. Huang agreed. Monk Kuanghu then threw his cassock into the sky and the cassock suddenly changed into a mass of purple cloud covering the entire mulberry field of Huang. Later, Kaiyuan Temple stood up in this vast piece of land. Similar legends can also be found on the origin of



Pagodas at the Kaiyuan Temple, Quanzhou, Fujian, China



Relief of a Hindu deity on the corridor pillar of the Kaiyuan Temple, Quanzhou

other temples in China such as in Yunnan province, and the source of such a story can be traced back to a legend about Lord Vishnu, a major Hindu god, changing into a dwarf. Second, Quanzhou was a very important port which played an essential role in the connection of India and China by sea in the history. During the Tang and Song Dynasty, a large number of Indian businessmen were living and doing business here and several Hindu temples were established at

that time. Mahavira Hall (Great Buddha's Hall) in Kaiyuan Temple was also referred 'Baizhu Hall' (100 Pillars Hall in Chinese) and as time rolled by into the end of Ming Dynasty, the pillars in the Mahavira Hall were all changed into stone pillars with a variety of incised patterns including 24 pieces of carved stones telling the story of Lord Vishnu changing into dark sky and lion-man. According to textual researches, these are all the relics of Hindu temples of Tang and Song Dynasty. Third is Buddhist Tantrism. Since its development in India, it was rapidly introduced into China. Since Tang and Song Dynasty, Chinese Buddhism was greatly influenced by it and in Song Dynasty there were so many Esoteric Buddhism monks who once arrived at Quanzhou or lived here doing missionary work. This is why lots of elements of Esoteric Buddhism can be found in Quanzhou Kaiyuan Temple such as Five Dhyani Buddhas.

(Xue Keqiao)

GTSUG LAG KHANG

Jokhang Temple (gtsug lag khang) is located in the centre of Lhasa, Tibet Autonomous Region. It is the oldest Buddhist Temple in Tibet and the holiest site of Tibetan Buddhism in China. It was first constructed in the middle period of 7th century CE by Princess Bhrikuti of Nepal, who was bride of King Songtsän Gampo, the 33rd ruler (King) of Tibetan Empire. According to a legend, Buddha Hall was built on the former site of a lake which was filled and levelled up with soil carried by goats to house the Shakyamuni Statue (Akshobya Vajra), a life-size statue of the Buddha brought from Nepal by Princess Bhrikuti. Therefore, Jokhang Temple is named "ra sa vphrul snang" in Tibetan ("ra" means goat and "sa" means earth) and also known as "jo khang" meaning "House of Shakyamuni".

The exterior architectural form of Jokhang Temple features architectural styles and techniques from India, Nepal and Tibet. According to the *Biography of Kings in Tibet*, mandalas are carved and painted on four gates to satisfy the wish of the Buddhist Guru, vajry (rock) pestles are carved and painted on pillars to meet the desire of sngags-mang, swastika (Srivatsa) are carved and painted on four corners to meet aspirations of Bonismo believers and grillworks are painted to satisfy the hopes of people in Tibet. At that time Jokhang Temple was a three-layer temple facing the west which represented that the Princess missed her hometown, Nepal, west of Lhasa city. On both sides of main shrine, there are side halls and such layout reflects the model of the universe in Buddhism. Many statues of Buddhas and Bodhisattvas are enshrined and worshiped inside the temple including Ekādaśa mukhānām Avalokiteśvara (likeness of King Songtsem Gampo), statues of Akshobya Vajra, Maitreya dharma and



Buddha hall at Jokhang Temple Monastery, Lhasa, Tibet, China

Arya Tara brought by Princess Bhrikuti from Nepal.

Besides, there are statues made in Tibet by Nepal craftsmen such as King of Great Freedom, Wrath Tara, Arya Tara, Sarasvati, Auspicious Horse Head King, Dragon King, Demon, Yaksha, Krishna and Pelden Lhamo. On beams, pillars and walls in all halls, Buddhist scriptures and figures of Buddha are carved and painted as well as biography of kings of Tibet, other biographies, cryptology or prophesy and ritual of Bonismo. The carvings and paintings fully reflect the concept of cultural coexistence of foreign Buddhist culture and local Bonismo which has epoch-making significance in the history of Tibetan Buddhism.

Jokhang Temple gradually formed a grand architectural complex after expansion and renovation several times since 7th century CE. The most sacred Buddha statue enshrined inside the temple has changed into a statue of Shakyamuni, a life-size statue of Buddha at age of 12 which was brought by Princess Wencheng in Tang Dynasty. In the 11th century CE, Pa Ba Xi Rao (vphaks-pa-she-rab), a master from Ngari Sanai and Dui Qiong Kuo Ben expanded Jokhang Temple, building a Buddha Hall and moulding Buddha statues on the east. At the same time monk groups were established and Jokhang Temple formed the rudiment of monastery. In Yuan Dynasty, several Khri Dpon (local officials responsible for the administration in Tibet) undertook maintenance and reconstruction work and built many Buddha statues. In the Ming Dynasty, Master Tsongkhapa requested Zha Ba Jiang Qu, the third Dharmaraja of Phagmodrupa Dynasty, to renovate Jokhang Temple on a large scale. In 1409, Master Tsongkhapa decorated the Statue of Shakyamuni with five-dhyani Buddha Crown. Since 1642, the fifth Dalai Lama and Sangye Gyatso expanded and decorated the temple on a larger scale which made the complex splendid and magnificent with a completely new outlook.

In 1961, Jokhang Temple was listed as one of the first batch of important cultural relic sites under state-level protection by the State Council of China. In November 2000, Jokhang Temple was included in UNESCO's World Heritage List as an extension of

the Potala Palace thus also becoming a part of the world's cultural heritage.

(Kalsang gyal)

POTALA PALACE

Potala Palace (po ta la) is one of the world famous ancient buildings in Tibet, China and a unique building combined with old palace with religious temples and a representation of union of politics and religion.

The palace is located on the summit of Red Mountain in old city, Lhasa and the foot of mountain is at an altitude of 3,700 m. The palace facing the south was built on the mountain winding up to the summit and is made of soil, wood and stone. Its walls are built with triple materials with thickness of 3 m. The whole building consists of White Palace and Red Palace. The former named after its colour is the main living quarter and office for generations of Dalai Lama and is comprised of halls of deyangfu, deyangnu, cuoqin, ganzhulakang and langjizhacang all of which constitute the main cluster of buildings of Potala Palace. The latter named after its crimson colour is located at the centre of the Potala Palace and is the *stupa* for each generation of Dalai Lama and the place where important Buddhist activities are held. Red Palace is built in the shape of a Buddhist flower, Mandala, and made up of Sixipingcuo hall, Xiaodenglakang Hall and Chongrelakang Hall, all of which constitute the most brilliant buildings of Potala. For example, the *stupa* of the fifth Dalai Lama which is built in Xiaodenglakang Hall is not only the earliest and largest one with the most brilliant decoration among the *stupas* of all generations of Dalai Lama but also a world-famous valuable and glorious pagoda. So it is called as the world's top one solemnity of building and the world's best decoration of building. It is in the form of Bodhi pagoda with a square base and round body and wrapped in a coat of gold. Its total height is 14.85 m consisting of three parts ie base, bottle part and spike on the crest. The body is engraved with all kinds of Tibetan patterns and decorated with tens of thousands of jades, pearls, diamonds and glazes. The coloured light shines brilliant. The valuable pearls just used on it are up to 3,812 and the weight of gold amounts to 119082.37 *Liang* (Chinese unit of weight).

The main building of the Potala Palace has 13 floors, 117 m high, 400 m long from east to west and 350 m wide north-south. The gross floor area is up to 1,38,052 sq m. The exterior façade is painted red, white and yellow which represent, respectively, the solemnity, gentleness and completeness. Its colour and form is of obvious Tibetan Buddhism. Seen from the plane the palace is joined by many rectangle chapels in a complicated structure, while

in the vertical direction these chapels are at various levels between different distances. That is clear what is major and what minor. Within the palace, clusters of buildings erecting high, chapels standing towering and brilliance shining, all represent the uniqueness of Tibetan architectures. The imposing force and grand spectacular of the entire palace reflects great wisdom and creativity of the Tibetan people. In the palace there are numerous paintings, carvings, thangka, statues, china and scrolls which make it a treasure store of Tibetan culture and a pearl in Chinese culture, also an important legacy in human history.

Historical evolutions Potala The variant of Sanskrit pronunciation of Potalaka means Chizhou Mountain, the rite or land for Avalokiteśvara. Tibetan Buddhists believe that Red Mountain in Lhasa is the second land of Avalokiteśvara. In 7th century CE, the 33rd king of Tubo Srongtsen Gampo started the construction of the palace on Red Mountain and named it the Potala Palace. The building at that time was of a huge scale with three layers of walls outside, 999 rooms inside and a chapel on the top floor with 1,000 rooms. Onto the crest a spike was penetrated and on it hanged a flag. Surrounded the palace were four gates and arch. The peripheral walls cover the whole Red Mountain, Yaowang Mountain and Pamari Mountain. The king used to dwell on Red Mountain while the queen on Yaowang Mountain. There was a bridge of silver and copper built between the two mountains for walking.

Potala Palace, due to natural and man-made disasters, was severely damaged and failed to be repaired immediately which gradually evolved into the sacred place of Tibetan Buddhism where the eminent monks retreated and many palaces were transformed into temples for Tibetan Buddhism activities. At the beginning of the 11th century CE, Kadam sent eminent monks to teach tsema here. Later, Karma Kagyu despatched eminent monks and the founder of Dge-lugs-pa - Tsongkhapa as well as his disciples to preach the view of Buddhism and engage in religious activities.

In 17th century CE, the fifth Dalai Lama established Chapter Kagyu Dan's regime in Drepung Monastery and began a large-scale renovation of Potala Palace after he was in charge of Tibet's political and religious power. Since 1645, it took three years to build the White Palace part of the Potala Palace. In 1682, the fifth Dalai Lama died. In 1690, Desi Sangye Gyats aroused tens of thousands of artisans and workers to build the Red Palace part of Potala Palace and spent four years to finish this project. And so far Potala Palace's overall architectural pattern was basically formed. In order to build the Red Palace in addition to local craftsmen, the Qing

government and the government of Nepal have also sent craftsmen to take part in the construction and the number of constructors was more than 7,700 people every day. The project totally cost about 2.13 million *liang* of silver.

Later, Potala Palace has been expanded for many times to reach the scale of present-day. Its appearance combines the characteristics of a palace and Buddhist temple and basically uses the layout of Buddhist Mandala. In the expansion, the original St Guanyin Hall, Dharma Cave and other buildings built in 7th century CE were incorporated in Red Palace. Only some buildings at both ends of White Palace were removed and on the basis of original buildings, White Palace was extended in the direction of west, south and east. Dalai Lama's resting places are located on the top floor of Red Palace. Below these resting palaces are the Pharmacist Hall, Guru Hall, Mara Hall, Kalachakra Hall and other halls. Below that there are West Palace, Gradual Path Hall in the east, Vidyadhara Hall in the south, fifth Dalai Lama's Stupa Hall in the west and Bunsen Biography Hall in the north. After the expansion, Potala Palace was more majestic and magnificent and both the external construction and internal decoration showcased Tibetan people's superb skills and rich artistic creativity.

In 1961, the State Council listed Potala Palace the first batch of key cultural relic units under national protection and appropriated funds for its maintenance every year and especially in 1988, State Council decided to conduct a comprehensive repair of Potala Palace, the project started in 1989, lasted five years, completed in 1994 at a total cost of RMB 53 million. In the same year, Potala Palace was listed in the World Heritage List by UNESCO and became one of the world's famous sacred places for domestic, foreign tourists and believers to visit and worship.

Collection of Books and Records According to preliminary statistics, the Tibetan Buddhist literatures and classics that Potala Palace collected



Potala Palace, Lhasa, Tibet, China

are more than 60,000 and are stored in each Buddha Hall. Literatures and classics collected in this way mostly serve as one of the three Buddhist treasures, a magic weapon for people to worship rather than as general ones of the modern sense for public reading.

Vkhrungs Rabs Lha Khang namely the Guanyin Hall is located on the north of West Hall of Red Palace and in the north and west side of this Hall. There are some bookshelves with more than 1,000 books and most of these books are rare ones and related to religion, culture, technology, medicine, language and other traditional ten subjects. These books include the woodcut version of Tengyur which is the first one to be carved in Tibetan language and Beijing version of Tengyur that the Emperor Yongzheng of Qing Dynasty in 1725 gave as a present to the seventh Dalai Lama. These two sets of Tengyur have high historical literature values in the history of Tibetan Tripitaka.

The fifth Dalai Lama's Stupa Hall is located on the west of the West Hall of Red Palace. It has four layers and only one hall and is one of the most famous Buddha-halls of Potala Palace. In this Hall in addition to gold *Stupas* of fifth, 10th and 12th Dalai Lama and silver Sugata *stupa* seat, there is also a large bookshelf with 11 interlayers arranged in the west of this Hall providing more than 1,640 Tibetan literatures and books including *Kangyur*, *Tengyur*, *Mahaprajna-paramita-sutra*, *Paramita Sutra* and other precious Buddhist literature and books.

Rig Vdzin Lha Khang, namely the Vidyadhara Hall, means Tantric Smriti Hall and is located on the south side of West Hall of Red Palace and there are bookshelves in the east, west and north side of this Hall with a total of more than 2,500 books. This include the six sets of *Kangyur* (totally 600 books) written with gold ink, silver ink, cinnabar and other precious materials in the period of fifth Dalai Lama. This edition was the earlier one in the history of book collection in Potala Palace.

Thub Dbang Lha Khang, namely Sakya Buddhist Hall, is located in the southeast corner of the corridor on sixth floor of Red Palace. It was originally the resting hall of the seventh Dalai Lama and was changed into a Buddha Hall in the period of eighth Dalai Lama. In the east of this Hall, there is a bookshelf on which there is a *Tibetan Kangyur* written with gold ink which is really a set of exquisite precious rare book. According to relevant information, it was transcribed in the middle of 17th century CE based on Lhasa woodblock, with a total of 115 books with gold ink writing. The paper it used was the special black blue thick one which is generally called indigo paper. Every cover of the book was embossed with words written in gold paste.



A mural at the Potala Palace, Lhasa, Tibet

Dus Vkhor Lha Khang, namely Kalacakra Hall, is located in the east of corridor on sixth floor of Red Palace. The bookshelf set in this hall was stocked with mint-marked and transcribed *sutras* in the period of fifth Dalai Lama including a Prajna Paramita Putra (woodcut), Ronnie Set (woodcut), Mani Bao Xun Set (woodcut), Kalachakra Tantra (woodcut), Moksha (manuscript with gold ink) and so on which are very precious.

Stupa Hall of the eighth Dalai Lama Jampal Gyatso is located in the north side of top floor of Red Palace and mainly used to enshrine and worship *Stupa* of the eighth Dalai Lama. The bookshelf is set up around the Stupa on which there is a precious *Kangyur* manuscript (115 books) written in gold ink.

Stupa Hall of the ninth Dalai Lama Londo Gyatso is located in the northeast side of top floor of Red Palace and mainly used to enshrine and worship the *Stupa* of the ninth Dalai Lama. Some literature books, Buddhist relics and other precious cultural relics are stored here. There is one *Kangyur* (114 volumes) on the bookshelf around the Stupa which is the precious hand-copied rare book.

Bla MaLha Khang, namely the Guru Hall, is located in the west side of top floor of Red Palace and was originally the Stupa Hall of 10th Dalai

Lama. Later, Stupa Hall was moved down to the lower floor and used to enshrine and worship the statues of Tsongkhapa and of other gurus of Dge-lugs-pa and its name was changed into Lama Lacan. The bookshelf was set up in the west of this Hall and there is one set of Kangyur (111 books) written with gold ink in the period of Desi Sangye Gyats on it.

Sa Gsum Rnam Lha Khang, namely the Shusheng Triloka Hall, is located in the south side of top floor of Red Palace. The Kangyur written in cinnabar Manchu is put on bookshelf arranged in the north of Hall which was gifted to the eighth Dalai Lama by Emperor Qianlong. This is the only Manchu Kangyur in Tibetan areas and has very high cultural relic and literature value.

Blos bssslangs khang, ie Tancheng Hall, situated at the south of top stories of Red Palace, is originally one of the living rooms for seventh Dalai Lama and was later changed to Tancheng Hall. There are three big “dkyil-vkhor” displayed. Besides, a number of documents and records were collected in the hall which were mainly works of the seventh Dalai Lama like *Astrophytum Ornatum 1,00,000 Songs* (handwritten copy by gold ink, total 12), *Astrophytum Ornatum 8,000 Songs* (handwritten copy by gold ink, one), *Astrophytum ornatum 20,000 Songs* (handwritten copy by gold ink, 3) and *Tuoluoni* (handwritten copy by gold ink, 1), *Doom*



A fresco from the western wall of the 2nd floor corridor of the Red Palace in the Potala Palace, Lhasa, Tibet

(handwritten copy by gold ink, 1) all these were transcribed at the time of seventh Dalai Lama.

Byams khang, that is Maitreya Hall, situated in the east of the highest floor in Red Palace, is originally the bedroom for eighth Dalai Lama and later is changed to Maitreya Hall named Byams khang. Within the hall, apart from lots of statues and figures, there are a great amount of records of total 270 pieces, all of which are wrapped with yellow silk the clamp-plates of which were made of top-classed wood and decorated with silver ornaments

and the binding is extremely luxurious. The bookshelf displayed a book, *Tengyur* (225 books), written with a special ink made from eight treasures ie gold, silver, copper, iron, topus, cinnabar, lapis lazuli and sea snail its price is beyond estimation. It is written not only in old Natang version but with a special material which is so rare in Tibetan books so it is called "Eight-treasure Tengyur". Apart from it, there are respectively the volumes of fifth Dalai Lama and sixth Panchen Erdeni and master Tsongkhapa, the version or texture of which is similar to that of Tengyur and can be regarded valued edition or rare edition.

Gzum Chung Nyi Vod Shar, namely East Sunshine Chapel, at the east of top floor of the palace, is located in the north and faces the south. It used to be the quarter of living up and dealing with political and religious matters for 13th Dalai Lama of late years and 14th Dalai Lama of early years. Lying in the west of the chapel is the document room for Dalai Lama to put away documents. There is an appropriately collection of 200 to 300, most of which is related to *Prajna*, *Vinaya*, *Hetuvidya* and Tibetan Medicine.

Lam Rim Lha khang, also Bodhi Chapel, is situated in the west of Red palace, within which the statue of master Tsongkhapa is enshrined and a few shelves are arranged with *Bodhi Doctrines* and *Vajrayana Doctrines* placed as well as *Tripitaka Kangyur* (partial, 60 books now) written in gold ink. This book is of smaller dimension and can only be middle-classed Tibetan edition, while it is rare and special among ordinary editions.

The collection chapel of Potala was not built to be a library in history but a few chapels where temporarily books are stored. Until today, no actual library for storing and deploying books comes into being. Books are mainly and successively collected and stored in Palace when they were confronted with damage and would be lost at the times of Democratic Revolution and Cultural Revolution. The quantity of these books is large and the content comprehensive. There are four collection chapels in Palace, one of which holds a collection of 3,000 books of a comprehensive content, classified into 10 kinds by Tibetan Buddhist sects. The second has a collection of more than 7,000 books, mainly the complete volumes of generations of eminent monks. The third has a collection of more than 5,000 books most of which are partly scattered volumes of generations of eminent monks. The fourth now holds a collection of 10,000 books totally *Tripitaka Kangyur* and *Tengyur* of different editions, no valued edition or rare edition, and the remaining are *Gzungs* and kinds of *Prajnā*, among which there are many repetition editions. Just in *Prajnā 8,000 Songs* there are over 400 books. The collection of all these

chapels reached to more than 25,000 books, the quantity of which exceeds one third of the whole collection of Potala Palace.

The biggest feature of Tibetan Buddhist books lies in its complete classification and rich content including the 10 subjects of Tibetan Buddhism from philosophy, religion, doctrine, ritual, biography and literature, astronomy, architecture to Tibetan medicine. What is most worthy of speaking are various eminent monks' volumes which cover all the classics of eminent monks from various Tibetan Buddhist sects such as Gadang, Gelu, Ningma, Gaju, Sajia, Juenang, Bulu, Pudong and Xijie. Especially *gsang ba rgya can*, *yang zab dag snang* by the fifth Dalai Lama and *rgyud sde spyi rnam gzhag* by Budun Renqinzhu and *rgyud sde bzhivi rnam gzhag* by Pudong Qiaoliunanjie are of great academic values and practical meanings among the books of Vajrayana. (Kal Sang Gyal)

Jokhang Temple (gtsug lag khang) Located in the centre of Lhasa, Tibet Autonomous Region, Jokhang Temple is the oldest Buddhist Temple in Tibet and the holiest site of Tibetan Buddhism in China. It was first constructed in the middle period of 7th century CE by Princess Bhrikuti of Nepal who was the bride of King Songtsän Gampo, 33rd ruler (King) of Tibetan Empire. According to a legend, Buddha Hall was built on the former site of a lake which was filled and levelled up with soil carried by goats to house the Shakyamuni Statue (Akshobya Vajra), a life-size statue of the Buddha at age of eight from Nepal brought by Princess Bhrikuti. Therefore, Jokhang Temple is named "ra sa vphrul snang" in Tibetan ("ra" means goat and "sa" means earth) to commemorate those goats and also known as "jo khang", meaning "House of Shakyamuni".

The exterior architectural form of Jokhang Temple features architectural styles and techniques from India, Nepal and Tibet. According to the Biography of Kings in Tibet, mandalas are carved and painted on four gates to satisfy the wish of the Buddhist Guru, vajry pestles are carved and painted on pillars to meet the desire of "sngags-mang", swastika (Srivatsa) are carved and painted on four corners to meet aspirations of Bonismo believers and grill works are painted to satisfy the hope of people in Tibet. At that time Jokhang Temple was a three-layer temple facing the west which represented that the Princess missed her hometown Nepal, west of Lhasa city. On both sides of the main shrine, there are side halls and such layout reflects the model of the universe in Buddhism. Many statues of Buddhas and Bodhisattvas are enshrined and worshiped inside the Temple, including "Ekādaśa mukhānām Avalokiteśvara" (likeness of King Songtsem Gampo), Statues



An illustration of the fresco at the Potala Palace, Lhasa, Tibet

of Akshobya Vajra, Maitreya dharma and Arya Tara brought by Princess Bhrikuti from Nepal. Besides, there are statues made in Tibet by Nepal craftsmen such as King of Great Freedom, Wrath Tara, Arya Tara, Sarasvati, Auspicious Horsehead King, Dragon King, Demon, Yaksha, Krishna and Pelden Lhamo. On beams, pillars and walls in all Halls, Buddhist scriptures and figures of Buddha are carved and painted as well as Biography of Kings in Tibet, all kinds of biography, cryptology or prophesy and ritual of Bonismo. The carvings and paintings fully reflect the concept of cultural coexistence of foreign Buddhist culture and local Bonismo, which has epoch-making significance in the history of Tibetan Buddhism.

Jokhang Temple gradually formed a grand architectural complex after expansion and renovation several times since 7th century CE. The most sacred Buddha statue enshrined inside the temple has changed into the statue of Shakyamuni, a life-size statue of the Buddha at age of 12, which was brought by Princess Wencheng in Tang Dynasty. In the 11th century CE, Pa Ba Xi Rao (vphaks-pa-shes-rab), a master from Ngari Sanai and Dui Qiong Kuo Ben, expanded Jokhang Temple building a Buddha Hall and moulding Buddha statues on the east. At the same time, monk groups were established and Jokhang Temple formed the rudiment of monastery. In Yuan Dynasty, several

khri dpon (local officials responsible for the administration in Tibet) made maintenance and reconstruction and built many Buddha statues. In Ming Dynasty, Master Tsongkhapa requested Zha Ba Jiang Qu, the third Dharmaraja of Phagmodrupa Dynasty to renovate Jokhang Temple on large scale. In 1409, Master Tsongkhapa decorated the Statue of Sakyamuni with five-dhyani Buddha Crown. Since 1642, fifth Dalai Lama and Sangye Gyatso expanded and decorated the temple on a larger scale which made the complex splendid and magnificent with a completely new outlook.

In 1961, Jokhang Temple was listed as one of the first batches of important cultural relic sites under state-level protection by the State Council of China. In November 2000, Jokhang Temple was included in UNESCO's World Heritage List as part of Potala Palace, thus becoming the world's cultural heritage.

(Kalsang gyal)

BSAM YAS DGON

Samye Monastery (bsam yas dgon) was built in the 8th century CE. It is an old temple of Tibetan Buddhism in China and the first standard Buddhist monastery in the history of Tibetan Buddhism. It is located in the north bank of Yarlung Tsangpo River within Zhanang County, Shannan Prefecture, Tibet Autonomous Region.

In 8th century CE, Trisong Detsen (reigned 742-798 CE), the 38th ruler (King) of Tibetan Empire invited eminent Indian Buddhist master Santaraksita to Tibet for the second time to build standard Buddhist monastery, conduct the tonsure for monks and nuns and spread the Dharma and ritual. Without extensive mass base of Buddhism believers, it was not easy to build a Buddhist monastery in Tibet at that time. Under such circumstances, Trisong Detsen took all kinds of measures and eventually Buddhism was accepted by Tibetan people. Under the direction of Santaraksita and Padmasambhava, the ground-breaking ceremony was held in 774 CE and the construction of the monastery began. After five years of concerted efforts of Tibetan people



The main entrance of the Samye Monastery, Shannan Prefecture, Tibet, China

and investment of a large number of manpower and material the construction was completed in 778 CE. Santaraksita and Padmasambhava held a grand consecration ceremony for the monastery.

Designed by Santaraksita and Padmasambhava, Samye Monastery is a grand monastery with complete construction and unique style. There are three versions about the reference model based on Ou Danda Pu Li Temple in Magadha built by King Gopala of ancient Indian Pala Dynasty, consulting the world prospect described in Abhidharma-kosa and imitating the Mandala in the Esoteric Buddhism. In fact, the construction of Samye Monastery combines different features of the mentioned three. For example, the main temple in centre is a grand three-storey building and represents Mt Meru, the Buddhist universe centre. The four continents (Purva Videha, Jambudvipa, Aparā Godaniya and Vttara Kuru) in the ocean around Mt Meru are represented by four temples at the cardinal points, each flanked by two smaller temples to symbolise eight islands in the ocean. The Sun and Moon chapels stand in two flanks of the main temple. In the four corners of the main temple lie four Pagodas with different colour representing different meanings. For example, the White one is Bodhi pagoda, Red for Dharma pagoda, Black for Dagoba and Green for Heaven pagoda. All these Pagodas symbol the Buddhism idea of conquering all demons and curbing all disasters.

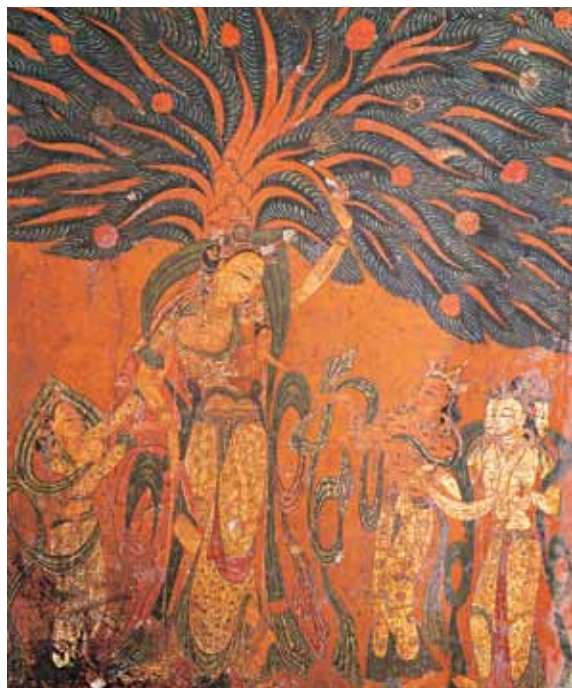
The whole complex of Samye Monastery is surrounded by a circular wall symbolising the periphery of the world in Buddhism. The gates at the four cardinal points and the eastern gate leads to the front entrance of the hall. All of the layers of the three-storey main temple follow different architectural styles, the bottom Tibetan, the middle Han and the top Indian. Statues of Buddhas and Bodhisattvas in three layers reflect different cultural features in three regions. For example, statues in the first layer imitates the image of Tibetan, the second layer Han people of Tang Dynasty and in the third layer, Indian. It is actually a grand multi-cultural Buddhist monastery.

Today, Samye Monastery has developed into a comprehensive monastery of Tibetan Buddhism integrating Nyingma, Sakya and Gelug. In 1996, Samye Monastery was listed as one of the fourth batch of important cultural relic sites under state-level protection by the State Council of China. In 2005, Samye Monastery was rated as one of national 4A-level scenic spots in China.

(Kalsang gyal)

MTHO LDINGS DGON

Tuolinsi (Tholing Monastery) is a monastery of Tibetan Buddhism located in the territory of Zada County, Ngari Prefecture of the present-day Tibet.



The fresco "Birth" at Tholing Monastery, A Li region, Tibet, China

In 996 CE, the King Guger of Ngari built Tuoding Beijilakang (mtho ldings dpal gyi lha khang) in Ngari Prefecture modelling on Samye Monastery in Shannan Prefecture of Tibet which later was called Tholing Monastery and became the first monastery built for Tibetan Buddhism renaissance. Thanks for the vigorous support of the imperial court of King Guger, the monastery has become the centre of Buddhism in Ngari Prefecture.

The layout of Tholing Monastery looks like a strip and it has such three parts as the hall, monks' domicile and tower cluster. The main building is the Gaza Hall which is divided into inner and outer parts. The inner part comprises a central hall and four small halls. The square central hall is used to consecrate the body Mandala and the statue of Buddha. The central hall is surrounded by corridors that links with the four small halls. The outer part comprises 16 halls and the circumambulation is in the middle hall. There are four 13 m-high red-brick towers in the four corners of the outer part. The White Hall is located on the northeast of Rally Hall and the walls of White Hall are painted many beautiful paintings. In addition, there are also Arhat Hall, Maitreya Hall, Dharmapala Hall, Atisha Hall, Rinchen Zangpo Lotsawa Hall and so on and the figures and animal on the murals of these halls are true to life. Tower cluster is divided into two groups, each group has three long towers. Each long tower consists of dozens or hundreds of the same connected small towers which looks very spectacular. The style of tower cluster's construction and mural are obviously influenced by the art of Nepal and India.

From the 10th-11th centuries CE, the great lotsawa, Rinchen Zangpo (lo chen rin chen bzang po) (958 ~ 1055 CE), Atisha (Aa ti sha) (982 ~ 1054 CE) and other eminent monks and bhadant monks ever lived in Tholing Monastery where they have translated and preached sutras, written books and left a profound influence on us. In 1076, King Guger, Zander, held a huge Tibetan Dharma-cakra Assembly in Tholing Monastery and up to 1,00,000 number of eminent monks, bhadants and Buddhist believers attended this Assembly from everywhere. The success of this Assembly has been recorded into the history and is historically called "Bing Chen Dharma Assembly" or "The Dragon-year Dharma Assembly".

(Kalsang gyal)

MIAOYING TEMPLE

Miaoying Temple (Miaoying Vihar) is located on the Fuchengmen Inner Street of Xicheng district, Beijing, and is also called as Baita Temple (White Pagoda Temple) as a result of a white pagoda established in Yuan Dynasty.

There was once a pagoda on the original location of Miaoying Temple built in Changshou second year of Liao (1096) which was damaged by war. Kublai Khan, on the Zhiyuan eighth year of Yuan Dynasty (1271) issued an order to rebuild a pagoda on the basis of old one. The work was presided over by Anika, a Nepalese architect, and went through the entire period of eight years and eventually in 1279, a white pagoda in Indian style was constructed. In the same year, Kublai Khan gave another order to build a temple centering on the white pagoda and covering an area of 160,000 sq m and named it Dasheng Shouwanan Temple. This temple was finished in the Zhiyuan 25th year of Yuan (1288) and became a royal temple and also a place where officials learnt rituals and translated Sanskrit and Mongolian Buddhist scriptures. A national Dharma assembly held in the Yuanzhen first year of Yuan (1295) presided over by the emperor attracted the attention of more than 70,000 persons. This was the period when the glory of White Pagoda Temple was at its peak. However, the temple was completely ruined by a fire caused by lightning in Yuanzheng 28th year (1368). As a result all of its palaces were destroyed except the White Pagoda. In the eighth year of the reign of Emperor Xuande, Ming Dynasty (1433), he ordered to rebuild the White Pagoda and in the Tianshun first year of Ming (1457), the temple was rebuilt and renamed as "Miaoying Temple" with its area reduced to 13,000 sq m. The temple was repaired several times during the Ming and Qing Dynasty and in the era of the People's Republic of China. In 1900, when the Eight-Power Allied Forces attacked and occupied Beijing, Miaoying Temple

was looted. During the later Qing Dynasty, monks rented the side halls and open spaces and from then on, the temple was gradually turned into a temple fair. Miaoying Temple was destroyed in 1966 again and rebuilt and opened to the public in 1998.

The white pagoda at the Miaoying Temple can be divided into three parts: stylobate, body and spire. The stylobate is 9 m high, the pagoda measures 50.9 m in height while the base covers an area of 1422 sq m. The shape and structure can be traced back to the



The white pagoda at the Miaoying Temple, Beijing, China

stupa of ancient India and the design and process are both the wise results of Anika, a Nepalese architect. In 1978, in the course of consolidating the White Pagoda, some precious historical relics such as *Tripitaka*, the wooden statue of the goddess of mercy, Five-Buddha crown, *Prajna Paramita Sutra* transcribed by Emperor Qianlong of Qing Dynasty, *Usnisa Vijaya Dharani Sutra* and gold-and bronze-made Buddhism statues stored at the top of the pagoda in the 18th year of the reign of Emperor Qianlong were discovered.

(Xue Keqiao)

BYA KHYUNG DGON

Xiaqiong Monastery (bya khyung dgon) is a famous monastery of the Gelug sect of Tibetan Buddhism and its full name is “dpal ldan bya khyung theg chen yon tan dar rgyas gling”. Located at Chafu Town, Hualong Hui Nationality Autonomous County, Qinghai Province, it was first constructed in 1349. At first it belonged to Kadam and later was converted into Gelug. Because Master Tsongkhapa became a monk in Xiaqiong Monastery during his early years, acknowledging Chos rje don grub rin chen as his master, Xiaqiong Monastery got a reputation as ‘the ancestor temple’ of the Gelug sect.

In 1623 (third year of Emperor Tianqi of Ming Dynasty), the ninth abbot of Xiaqiong Monastery Chos rje bstan pa rin chen set up the Tantra

Institute (mtshan nyid grwa tshang) beginning the systematical spread of five regions in Exoteric Buddhism. The monastery became a famous one systematically preaching Exoteric Buddhism in Amdo area. Later, the preaching was interrupted due to some reason and did not continue again.

In 1747 (12th year of Emperor Qianlong of Qing Dynasty), under the encourage of Ganden Tripa, Sngags rams pa ngag dbang bkra shes, Buddha master of Esoteric Buddhism in Lhasa began to prepare for the construction of the Tantra Institute (sngags pa grwa tshang). The Institute was officially built and put into operation. In the second year, it systematically spread Tantric four chapters and *dharma* and rites. In 1775 (20th year of Emperor Qianlong of Qing Dynasty), the Tantra Institute expanded to a larger scale.

In 1772 (37th year of Emperor Qianlong of Qing Dynasty), the third ChuzangAwang Tu Dan WanCho (1725~1796) acted as the 39th abbot of the monastery. He expanded the Sutra Hall with huge sum of money (adding 128 columns) and built Chuzang Buddha Palace. Later on, all Chuzang Buddha became the head of the monastery. Although there are stories about the Xiaqiong Monastery as the affiliated temple of Guo Long temple, these stories have not been generally accepted. In 1788 (53th year of Emperor Qianlong of Qing Dynasty), Emperor Qianlong in person conferred Xiaqiong Monastery an inscribed board with “Fajing Si” written in Han, Tibetan, Mongolian and Man Language.

In 1797 (second year of Emperor Jiaqing of Qing Dynasty), the third living Buddha of Ta'er Lamasery Zi na tshul khriims dar rgyas (1734~1802) acted as the 46th abbot of Xiaqiong Monastery. He created Medicine Institute (sman ba grwa tshang) which had subjects like astronomy and medicine. In 1802 (seventh year of Emperor Jiaqing of Qing Dynasty), Rka phug blo bzang don grub acted as the abbot of the Medicine Institute and he adopted the advice of Ngag dbang bspn nams, Guru of Esoteric Buddhism and changed the Medicine Institute to Kalachakra



Xia Qiong Temple, Hualong county, Qinghai

Institute (dus vkhor grwa tshang) in which Kalachakra method was mainly learned as well as *Panca-vidya* (rig gnas lnga) subjects like astronomy, but contents like medicine was retained.

Until the last phase of Qing Dynasty, Xiaqiong Monastery had become a monastery with over 1,000 monks owning the Tantra Institute, Kalachakra Institute and 25 Buddha palaces and 25 affiliated temples. Abiding by the disciplines of Lhasa Esoteric Buddhism and the lessons of Chogyi Gyamtsen, eminent monk of Sera Monastery, the monks mainly learning Esoteric Buddhism as the principal thing, and Exoteric Buddhism as a supplementary.

Xiaqiong Monastery is famous for long history, precise discipline and eminent monks such as 54th Ganden Tripa ngag dbang mchog ldan (1677~1752), 58th Ganden Tripa ngag dbang chos grags (1707~1778), 66th Ganden Tripa ngag dbang snyan grags (1746~1824), all of them had high reputation. With the same fame with Guolong Temple (Youning Temple), Saiké Temple (Guanghui Temple) and Chuzang Temple (Guangjiao Temple), the monastery is one of the north big four temples in Ando (now Tibetan areas in Qinghai and Gansu).

(Kalsang gyal)

DABAOEN TEMPLE

Dabaoen Temple (Dabao'en Vihar) is one of the most important ancient Buddhist temples in China. Its predecessor is Jianchu Temple located outside Zhonghua Gate in Nanjing. During Jin and Southern Dynasties, it was called Chang'an Temple. In Duangong first year of the Northern Song Dynasty (988 CE), monk Kezheng got the parietal bone sarira (relics) of Master Xuanzang and built a pagoda in Chang'an Temple to store it. As time rolled into Tianxi first year (1071), the Chang'an



A picture of the gilded pagoda of the Dabaoen Temple (also known as the Nanjing porcelain pagoda), Nanjing, China, painted by Dutchman John Nieuhoff during the mid-17th century CE



A Complete Picture of the Gilded Pagoda of the Dabaoen Temple, preserved at the Nanjing City Archives

Temple was rebuilt and renamed as Tianxi Temple. The name remained unchanged until the Zhiyuan 25th year of Yuan Dynasty (1288) when the temple was renamed again by the emperor as the Yuanxing Ci'en Jingzhongjiao Temple and the pagoda was referred to as Ci'en Pagoda. In the early years of Ming Dynasty, the temple was damaged in a fire but it was restored during the period of the reign of Emperor Yongle, Ming Dynasty (1403-1424) and named as the Dabaoen Temple.

The coloured glaze pagoda of the Dabaoen Temple was built by Emperor Yongle in memory of his mother. This was 80 m in height and nearly 100 m in perimeter with nine floors and eight sides. The cost of the entire work was 2.485 million taels of silver in 20 years with 1,00,000 workers involved in it. From the beginning of Ming Dynasty all the way down to the early Qing Dynasty, the coloured glaze pagoda of Dabao'en Temple, in westerner's minds, was the most unique landmark in Nanjing and called it the Porcelain Tower of Nanjing. Unfortunately in 1856, the temple was bombed out by Taiping Heavenly Kingdom and laid in ruins until 2004 when the Nanjing government began to make preparations for the restoration of the temple. In 2007, the preliminary work of the Dabaoen Temple Relics Park officially kicked off and around 2008, a long-term archaeological excavation job was carried out by some departments including the Nanjing Museum, during which, a stone box made in Song Dynasty was discovered which had a record of Dānapāla (an Indian translator of Buddhist Sutras) handing out Buddha relics, together with an iron box containing the gilded Asokan pillar made of seven treasures (precious metals). In 2010, this

precious Asokan pillar was opened, thus bringing the Buddha's parietal (usnisa) sarira to light again.

(Xue Keqiao)

VBRAS SPUNGS DGON

vbras spungs dgon, a well-known temple of dge lugs pa of Tibetan Buddhism, one of three major temples in Lhasa. The full name "dpal ldan vbras spungs dgon" is derived from a place name in south India where a pagoda of dpal ldan vbras spungs stood and Buddha preached dus vkhor there. It is actually a Buddhist shrine.

In 1416, vjam dbyangs chos rgyal (1379-1449), disciple of Tsong kha pa, built a large temple "vbras sung dgon" at suburb of Lhasa (present-day western suburb of Lhasa, Tibet) and served as abbot until he passed away. At vbras spungs dgon, he preached the doctrine of the compatibility of Tantric Buddhism and Exoteric Buddhism advocated by Tsong kha pa and attached much importance to studying and practicing the teaching of Exoterric Buddhism.

Vbras sung dgon founded seven grwa tshangs (academy) namely blo gsal gling grwa tshang, sgo mang grwa tshang, bde yangs grwa tshang, sngags pa grwa tshangm, shag skor grwa tshang, rgyas pa grwa tshang and vdul ba grwa tshang. Subsequently, shag skor grwa tshang and rgyas pa grwa tshang merged with blo gsal gling grwa tshang and vdul ba grwa tshang integrated into sgo mang grwa tshang, forming an academy layout of four grwa tshangs (academy). Except that monks from sngags pa grwa tshang specialised in practicing *Tantra* and performing *Tantric* ritual, other grwa tshangs were renowned as the Exoteric Academies for study into gzhung-po-ti lnga.

The majority of erudite monks of dge lugs pa came from sgo mang grwa tshang and blo gsal gling grwa tshang and the teaching and ritual of vbras sung dgon spread across mdo khams and thereby many



Catalogue of the book collection at the Drepung Monastery, Tibet, China



Drepung Monastery, Tibet, China

well-known branch temples such as sku vbum, dgon lung, chu bzang, gser khog, bla brang bkra shes vkhyil and la mo bde chen were built.

In history, vbras sung dgon was renowned as the largest and the highest-ranking temple, housing the most monks (quota: 7,700 monks. actual number: over 10,000 monks) and top ranked among three major temples in Lhasa and among temples of dge lugs pa. After the second Dalai Lama was designated as the living Buddha of vbras sung dgon, the second, third, fourth and fifth Dalai Lamas all came from vbras sung dgon. Meanwhile, Tibetan Karma Phodrang regime was set up at vbras sung dgon in the Qing Dynasty and vbras sung dgon enjoyed a high status in the history of Tibetan theocracy.

Vbras sung dgon trained a good number of Buddhist scholars and translators who are well versed in Tibetan and Sanskrit and houses an array of Buddhist *sutras* and few Sanskrit Pattra sutras, becoming a cultural centre for India-China cultural exchange. In modern times, dge lugs pa spread to India and built many large temples. For instance, vbras sung dgon in south India (present-day Mango region of Karnataka) which houses over 4,500 monks now.

(Kalsang gyal)

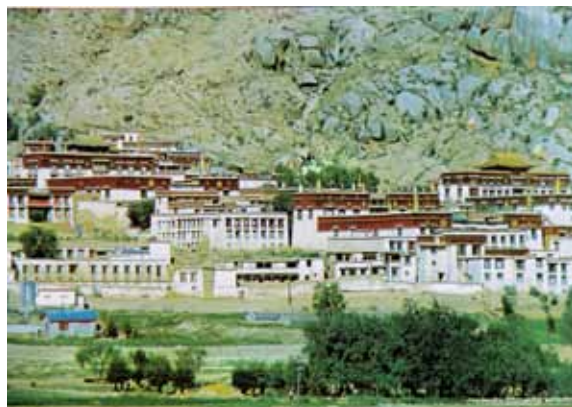
SE RA THEG DGON

Se Ra Theg Dgon is a well-known temple of dge lugs pa of Tibetan Buddhism, and one of three major temples in Lhasa.

In 1418, byams chen chos rgyal (1354-1435), a disciple of Tsong kha pa, built se ra theg chen gling (se ra theg dgon for short) in the suburb of Lhasa (present-day northern suburb of Lhasa, Tibetan Autonomous Region).

Se ra theg dgon founded four grwa tshangs namely rgya grwa tshang, vbrom steng grwa tshang, tod pa grwa tshang and smad pa grwa tshang.

In 1466, gnyal ston dpal vbyor lhun grub (1427-1514), a disciple of eminent monk kun mkhyen blo



Sera Monastery, Lhasa, Tibet, China

gros rin chen seng ge from vbras suns dgon founded an academy of byes grwa tshang and established high reputation among monks. Hence, monks from rgya grwa tshang and vbrom steng grwa tshang were attracted to study and practice at byes grwa tshang and promote its development. Till 1705, se ra theg dgon formed the temple layout consisting of three academies namely smad pa, yes and stod pa.

In 1712, Langzang Khan (1671~1717) founded sngags pa grwa tshang (*Tantric Academy*) at se theg dgon and imposed religious ritual practices in accordance with the canons of Gyudmed in Lhasa, making it a large temple renowned for compatibility of *Tantric Buddhism* and Exoteric Buddhism.

In the middle and late Qing Dynasty, the monk quota of se ra theg dgon was set as 5,500 monks and the number of monks increased to over 10,000 in the heyday, making se ra theg dgon one of three major temples in Lhasa and one of six well-known temples of dge lugs pa. In particular, byes grwa tshang, smad pa grwa tshang and sngags pa grwa tshang made a great contribution to train heir monks and promote Buddhist *dharma* lineage and they built many branch temples in remote areas such as Amdo and mDo Khams.

The debate sutra of se theg dgon is a kind of debate method for thinking training that applies Hetuvidya mathematical formulaes devised by phyogs gling (480-540 CE) and chos grags (630-700 CE). In modern times, dge lugs pa spread to India and built a large temple named “se ra theg dgon” in south India.

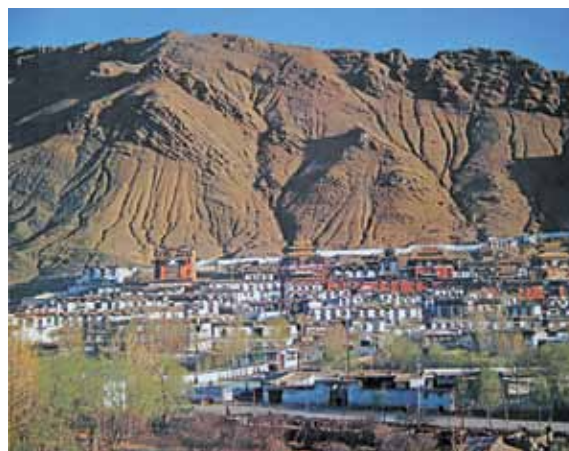
(Kalsang gyal)

BKRA SHIS LHUN PO DGON

Tashilhunpo Monastery (bkra shis lhun po dgon), located at the western suburb of Shigatse city, Tibet Autonomous Region, is a renowned monastery of Tibetan Buddhism in China and one of the Big Six Monasteries of the Gelug sect of Buddhism. It was first constructed in 1447 in the Shigatse Region by Dge vdun grub pa (dge vdun grub pa, 1391~1474),

a disciple of Master Tsongkhapa. And it was fully constructed by 1459, with numbers of large and small halls including Vajrayana Temple, Sutra Hall, Gyeni Chanting Hall and three Dratsang (college) like Ngang College. There were about 1,600 monks in the monastery from Tsang, Ngari Sanai, Nepal and Kashmir. As the abbot of the monastery for 38 years, Dge vdun grub pa promoted the canon that Buddhist learners must abide by Lam Rim and emphasised the practice of the Three Precepts. He demanded the monks to abide by the religious discipline. Tashilhunpo monastery later became the central Monastery of the Gelug sect in Tsang region of Tibet.

In 1601, the Fourth Panchen Lama Blo bzang chos kyi rgyal mtshan (1567~1662) was invited to hold the post of the 16th abbot of Tashilhunpo Monastery. He introduced the Winsa ear preach Tantric method of Gelug into the monastery from Winsa chakra in Tsang (dben sa sgrub gnas) or dben dgon and firstly established Ngang College (sngags pa grwa tshang) which had complete educational



Tashilhunpo Monastery, Shigatse, Tibet, China

system compatible to both Exoteric and Esoteric Buddhism. The convention of monks going to Lhasa Esoteric Buddhism Temple (lha sa rgyud stod smad grwa tshang) for further study was cancelled. All Panchen Lama acted as the abbot of the monastery after the Fourth Panchen Lama and the monastery became the preaching place of Living Buddha of Panchen Lama. Historically, with the quota of 4,400 monks, the monastery was the largest one in Tsang Region and took the same important place as the three major temples in Lhasa. Today, the monastery is still magnificent and splendid with a number of palaces. With the largest copper statue of Maitreya in the world and coffin towers of past Panchen Lama, the monastery is actually a large-scale monastery of Tibetan Buddhism in Shigatse region, Tibet and even the whole Tibetan area.

(Kalsang gyal)

SKU VBUM DGON

sku vbum dgon, a well-known temple of dge lugs pa of Tibetan Buddhism and one of six major temples of dge lugs pa. sku vbum dgon is located in present-day Huangzhong County, Qinghai Province and was built during Ming Dynasty and entered a period of prosperity in Qing Dynasty. At first, believers built a pagoda in the birthplace of Tsong kha pa to commemorate the founder of dge lugs pa. In 1560, a local eminent monk rin chen brston vgrus rgyan mtshan built a mediation abode. In 1577, he built a Maitreya Hall, sku vbum dgon taking shape.

In 1612, vod zer rgya mtsho founded mtshan nyi grwa tshang under the order of the fourth Dalai Lama and served as an abbot. By embracing the canon of vbras sungts dgon, he taught gzhung-po-ti lnga of Exoteric Buddhism and named the temple, skv vbum byams pa gling with the meaning of Maitreya Island. Sku vbum dgon is derived from original temple name.

In 1649, zi na legs pa rgyamtsho founded sngags pa grwa tshang and emulated the teachings and ritual practices of Gyudmed in Lhasa. In 1711, chu bzang blo bzang bstan pavi rgyan mtshan founded sman pa grwa tshang. In 1718, rgya mkhan po blo bzang don grub founded vcham pa under the order of the Seventh Dalai Lama. In 1757, chu bzang ngag dbang thub bstan dbang phyug extended sman pa grwa tshang. In 1817, che shos blo bzang bstan pavi nyi ma (1787-1859) founded dus vkhor grwa tshang. Till then, sku vbum dgon has developed into a large temple that consisted of Tantric Buddhism and Exoteric Buddhism and *Panca-vidya*.

In 1776, under the auspices of sangs rgyas hlun grub, head of Lake Village, Xinachuan (present-day Huangzhong County, Qinghai), tuvuu bkwan blo bzang chos kyi nyi ma and Aa kywa blo bzang vjam dbyangs rgya mtsho presided over the construction of bde gshigs mchod rten rnam brgyad as landmark building of Sku vbum dgon according to the legend of pad-spungs-mchod-rten. It is worth mentioning that the butter scripture, barbola (embroidery) and



The public square at the Kumbum Monastery, Qinghai, China



Eight Pagodas at the Kumbum Monastery, Qinghai, China

paintings (mural) with exquisite craftsmanship are hailed as three artistic treasures and win great fame at home and abroad.

In the heyday, sku vbum dgon housed 3,600 monks with 1,000 monks from mtshan nyid grwa tshang and consisted of five academies namely mtshan nyid grwa tshang, sngags pa grwa tshang, dus vkhor grwa tshang, sman pa grwa tshang and vcham pa. By adopting the courses offered by sgo mang grwa tshang of vbras sungts dgon and designed by rje btsun chos kyi rgyal mtshan (1459-1544) from se ra theg dgon, monks there studied gzhung-po-ti lnga of Exoteric Buddhism and 300 monks studied at mtshan nyid grwa tshang who practiced Kriya Tantra, Carya Tantra, Yoga Tantra and Mahanuttara Yoga Tantra including gsang vdus kyi bskyed rdzongs and used to go to sgo mang grwa tshang of vbras sungts dgon to further study the doctrine of Buddhism.

There were nearly 80 living Buddha mansions in sku vbum dgon including Aa kywa, gser khri, bla kho, chu bzang, gser tog, shing bzav, zi na and che shos who were conferred the title of Hutuketu or rwa-sgreng. Among them, Aa kywa, gser khri and bla kho were Hutuketu in Beijing and served as pe-cingyi-tham-ka-bla-ma of Lama Temple in Beijing and Wutai Mountain in Shanxi and Aa kywa served as the chief abbot of sku vbum dgon from generations to generations.

In history, Ming and Qing emperors valued and supported sku vbum dgon and eminent monks and living Buddha such as the third, fourth, fifth, seventh and 13th Dalai Lama and the sixth and ninth Panchen Lama made pilgrimage, stayed and taught at sku vbum dgon, building up its reputation, status, influence and scale and making it one of six major temples of dge lugs pa in Qing Dynasty. Sku vbum dgon had a profound religion influence on Tibet and Mongolia.

Sku vbum dgon played a vital role in India-China Buddhist cultural exchange history. Bde gshigs mchod rten rnam brgyad was built to commemorate eight achievements of Buddha Sakyamuni.

Specifically speaking, Bde gshegs was built to commemorate the birth of Buddha Sakyamuni in Lumbini; Byang Chub was built to commemorate Buddha Sakyamuni attaining enlightenment and Buddhahood under the Bodhi tree; hos vkhor was built to commemorate Buddha Sakyamuni turning the wheel of *dharma* at Sarnath; Cho Vphrul was built to commemorate Buddha Sakyamuni using magic power to subdue *tirthika*; Lha Babs was built to commemorate Buddha Sakyamuni ascending to the heaven to preach Buddhist doctrines and descending to the earth; Dbyed zlum was built to commemorate Buddha Sakyamuni appeasing internal strife between monk groups; Rnam Rgyal was built to commemorate Buddha Sakyamuni breaking through the shackle of birth and death; Myang Vdas was built to commemorate Buddha Sakyamuni moving into the realm of *nirvana* in Kushinagar.

Sku vbum dgon performed four Monlams every year. Specifically speaking, Monlam in January was performed to commemorate Buddha Sakyamuni; Monlam in April was performed to commemorate Buddha Sakyamuni birth, converting to Buddhism and attaining enlightenment and Buddhahood; Monlam in June was performed to commemorate Buddha Sakyamuni turning wheel of *dharma* and Monlam in September was performed to commemorate Buddha Sakyamuni descending to the earth (lha babs).

(Kalsang gyal)

DGON LUNG DGON

dgon lung dgon is a well-known temple of dge lugs pa of Tibetan Buddhism and one of four major temples of Huangbei, Qinghai. Dgon lung dgon is located in present-day Wushi Village, Huzhu County, Qinghai Province and it is named as dgon lung byams pa gling in full. Qing Emperor renamed it “Youning Temple”.

In 1604, the fourth Dalai Lama Yoindain Gyaco despatched rgyal sras don yod chos kyi rgya mtsho (birth and death unknown) to build dgon lung dgon in Amdo and serve as an abbot. He taught gzhung-po-ti lnga to monks and preached the teachings and ritual practices of Vbras spungs dgon across Amdo.

In 1710, the second Akiyoshi Buddha lchang skyang ngag dbang blo bzang chos ldan (1642-1714) invited the first Vjam-dbyings-bzhad-pa vjam dbyang sngag dbang brtson vgrus (1648-1721) to found sngags pa grwa tshang and impose religious ritual practices in accordance with the canons of Gyudmed in Lhasa, making dgon lung dgon a large temple renowned for the compatibility of Tantric Buddhism and Exoteric Buddhism.

In the heyday, dgon lung dgon housed 7,700 monks, outnumbering Sku vbum dgon. It founded tshan nyid grwa tshang, rgyud pa grwa tshang, dus vkhor grwa tshang and sman pa grwa tshang, built over 20 mansions for eminent monks and living



The Main Assembly Hall at the Guolong Temple, Qinghai, China

Buddha including five large nang chen (lchang sky, thuvu bkwan, sum pa, chu bzang and rgyal sras) and nine small nang chen and had 49 branch temples across Qinghai (Huzhu, Datong and Ledou) and Gansu (Tianzhu, Sunan and Zhangye) as well as some branch temples in Xinjiang and northeast China.

Many celebrated Buddhist historians came from dgon lung dgon and gave a historical portrayal of Brahmanism and Buddhism in India. The third Songba Buddha sum pa ye shes dpal vbyor (1704-1788) compiled chos vbyung dpag bsam ljon bsang which elaborated the evolution of Indian Buddhism. The third Tuguan Buddha thuvu bkwan blo bzang chos kyi nyi ma (1737-1802) wrote grub mthav thams cad kyi vbyung khungs dang vdod tshul ston pa legs bshad shel gyi me lung, also known as thuvu bkwangrub mthav, which classified the philosophical schools of different religions (including Brahmanism in India) and expound on the evolution and doctrines of different Buddhist sects in a concise way.

(Kalsang gyal)

CHU BZANG DGON

chu bzang dgon is a well-known temple of dge lugs pa of Tibetan Buddhism and one of four major temples of Huangbei, Qinghai. chu bzang dgon sits in present-day Huzhu County, Qinghai Province, and it is named as dgav ldan mi vgyur gling in full and Chu bzang dgon in short.

In 1469, eminent monk chu bzang rnam rgyal dpal vbyor (1578-1651) from vbras spungs dgon built dgav ldan mi vgyur gling in vbum lung bkra shes thang, where monks studied the courses offered by sgo mang grwa tshang of vbras spungs dgon and founded chu bzang dgon Buddhist *dharma* lineage. Before long, chu bzang rnam rgyal dpal vbyor passed away and his heir disciple searched for his reincarnation, founding the chu bzang Buddha lineage.

In 1724, Chu bzang dgon was burnt down by Manchu troops. In 1733, Qing Emperor issued an edict of rebuilding the temple and naming it as Guangji Temple. In 1765, Qing government bestowed it with a plaque with the words of “Guangjiao Temple” and allowed it to build a nine dragon wall in



Quezang Temple, Qinghai, China

it. Subsequently, Qing court awarded a plaque with words of “Permanent Protection”.

In 1866, Chu bzang dgon was burnt down by troops again. In 1887, chu bzang blo bzang thub bstan zhabs sgrub nyi ma (1859-1913) raised funds to rebuild chu bzang dgon and founded mtshan nyid grwa tshang and dua vkhor grwa tshang, resuming lineage. In its heyday, it housed more than 300 monks. Chu bzang dgon made a great contribution to study into Indian astronomy and calendar.

(Kalsang gyal)

GSAR KHOG DGON

gsar khog dgon is a well-known temple of dge lugs pa of Tibetan Buddhism and one of four major temples of Huangbei, Qinghai. gsar khog dgon, located in present-day Datong County, Qinghai, is named as dgav ldan dam chos gling in full, gsar khog dgon for short and also known as bstan po dgon, sgo mang dgon and Guanghui Temple.

In 1650, bstan po don grub rgya mtsho (1613-1665) resigned from the grwa-tshang-khri-ba of dgon lung dgon and built dgav ldan dam chos gling in gser khog under the auspices of se chen hung thvi ji and Aerti nit vi ching where he served as an abbot and taught the course offered by sgo mang grwa tshang of vbras spungs dgon.

After bstan po don grub rgya mtsho passed away, smin grol vphrin las lhun grub (1622-1699) succeeded



The exterior of the Saikhe Temple, Qinghai, China

as an abbot and founded mtshan nyid grwa tshang, attaching importance to temple education and monk precepts.

In 1724, Nian Gengyao troop destroyed gsar khog dgon into ruin and monks fled everywhere. In 1729, Qing court bestowed the second Smin Grol Buddha with a large amount of silver and gold and ordered him to rebuild gsar khog dgon. Meanwhile, Emperor Yongzheng awarded the temple a plaque with the words of “Guanghui Temple”. Gsar khog dgon was restored to its former glory.

Monks studied the course offered by sgo mang grwa tshang of vbras spungs dgon and gzhung-po-ti Inga of Exoteric Buddhism. Besides, they studied rig gnas bcu and achieved accomplishments in humanism and science fields. In particular, they specialised in study of ancient Indian medicine and developed unique Indian-Tibetan medicine.

(Kalsang gyal)

DPAL YUL DGON

Dpal Yul Dgon is a well-known temple of rnying ma pa of Tibetan Buddhism and is located in present day Baiyu County in Ganzi Tibetan Autonomous Prefecture, Sichuan Province.

In 1675, chieftain Dege built a Buddhist monastery to house local monks at his territory of dpal yul rnam rgyal rtse. This was named as Bai yu nan jie chiang qu lin shi (dpal yul rnam rtyal byang chub gling) and was also known as dpal yul byang chub gling or dpal yul dog in short. After the monastery began to take shape, a quota of about 500 monks was fixed for it. Further, rig vzin kun bzang shes rab (1636-1698 CE) was engaged as the chief abbot to improve teaching of complete precepts from getsul to gelong, and impose canon of abstaining from meat and drink.

The Buddhist lineage originated from Kah thog and converted to mkhav vgro yang tig afterwards. Meanwhile, it learned from the teaching of dusgsummkhyen-pa chos-kyi grags-pa and founded its own teaching and ritual practices and became renowned as two Buddhist lineage of Kah thog in Kham and dpal yul dog. Additionally, rig vdzin mi vgyur rdo rje attained enlightenment as to gnam chos thugs kyi gter kha of zab mo dag snang gi brgyud pa lineage during meditation. Founding a Buddhist *dharma* lineage inherited and preached by dpal yul dog, he taught thereafter. Therefore, dpal yul dog had an influence on numerous temples of rnying ma pa. In the heyday, it housed 3,000 monks and had hundreds of branch temples across Kham, Amdo and dBus.

Dpal yul dog worships pad ma vbyung gnas as patriarch and yi dam of Tantra in Tantric teachings and ritual practice field and erected a large pad ma vbyung gnas statue in each hall. Additionally, monks are committed to preaching and practising rdzogs pa



The exterior of the main hall of the Baiyu Monastery at Ganzi (Garze/Kandze), Qinghai, China

chen po, showing dpal yul dog forging a close-knit link with Indian Buddhist culture.

(Kalsang gyal)

YONGHEGONG TEMPLE

dgav ldan byin chgs gling is a well-known temple of dge lugs pa of Tibetan Buddhism, the first imperial temple in Beijing, located in present-day Dongcheng District, Beijing.

Reputed as the first imperial temple of Tibetan Buddhism, Dgav Ldan Byin Chgs Gling enjoys a high religious status and has a profound influence on politics, economy and culture in Tibet and Mongolia.

In 1744, Qing Emperor Qianlong issued an edict of rebuilding dgav ldan byin chgs gling into a Buddhism Temple and named it as dgav ldan byin chgs gling with the meaning of magnificent island. The tablets bearing his inscription were put up in west and east pavilions in front of the Hall of Heavenly Kings, with the tablet carrying Manchu and Chinese erected in east pavillion and the tablet carrying Mongolian and Tibetan stood in the west pavillion.

dgav ldan byin chgs gling founded mtshan nyid grwa tshang, sngags pa grwa tshang, sman pa grwa tshang and dus vkhor grwa tshang and eminent Tibetan monks served as mkhan po. From the entire layout of the temple, dgav ldan byin chgs gling placed emphasis on *Tantra*. Apart from mtshan nyid grwa tshang, other grwa tshangs all closely linked to *Tantra*. Specifically speaking, sngags pa grwa tshang specialised in studying into *Tantric* doctrine, teaching *tantric* initiation and ritual practices and enlightening virtuous disciples; sman pa grwa tshang, *Tantric* lineage, studied into astronomy and calendar and preached Kalachakra lineage; dus vkhor grwa tshang studied into rgyud-bzhi and Somaratsa and performed *Tantric* rituals.

Monks were selected from young intelligent people from 49 Mongolian banners, seven Khalkha clans and Chinese and Tibetan Regions and edified into eminent monks who respected for national policies, behaved in good manner and excelled in Buddhist

doctrines and precepts. After they completed study, they were assigned to administer religious affairs in Beijing or went to Tibet or Mongolia to attend to local religious affairs.

Dgav ldan byin chgs gling established quota of 500 monks, ranking topmost among Tibetan Buddhist temples in the mainland. In old days, in addition to studying and practicing teaching and ritual practices, monks were required to take on religious tasks assigned by court and other palaces as well as undertake religious activities in need when emperor did tour of inspection outside Beijing. Qing court viewed dgav ldan byin chgs gling as imperial ancestral temple and designated imperial clan members and princes to administer religious affairs. Additionally, it set up the Lama office to administer Tibetan Buddhist temples in capital, Eastern Mausoleum, Western Mausoleum, Rehe and Wutai Mountain.

The rituals followed the canon of major temples of dge lugs pa of Tibetan Buddhism and dgav ldan byin chgs gling served a temple for common monks to convert to Buddhism and practice *dharma* as well as an important religious site favored by Qing emperors. In 1780, the sixth Panchen Lama preached *dharma*



Yonghegong Temple, Beijing, China

and precepts for Emperor Qianlong in a hall at dgav ldan byin chgs gling and posterity named the hall as "Ordained Platform" which was opened to the public for admiration and worship.

Dgav ldan byin chgs gling played a vital role in India-China Buddhist cultural exchange and it is renowned as a unique temple that integrates Chinese palace architectural layout with Indian Buddhist cultural elements.

(Kalsang gyal)

EIGHT TEMPLES OF CHENGDE

Eight Outer Temples is an imperial temple group of Qing Dynasty and also the collective name of eight temples to the northeast of Chengde Mountain Resort. Because Chengde sits outside Beijing and the Great Wall, the temples are collectively called Eight Outer Temples.



Putuo Zongcheng Temple, Chengde, Hebei, China

In the reign of Emperor Kangxi and Emperor Qianlong in Qing Dynasty, 12 Tibetan Buddhist temples namely Furen Temple, Fushan Temple, Puning Temple, Puyou Temple, Anyuan Temple, Pule Temple, Putuozongcheng Temple, Guang'an Temple, Suxiang Temple, The Hall of Arhan, Xumi Fushou Temple and Guangyuan Temple, were built.

In 1713, Mongolian princes sought permission for building Furen Temple and Fushan Temple in Rehe to celebrate the 60th birthday of Emperor Kangxi.

In 1755, Qing Court quelled Dzungar Dawats separatist force. Following the teachings of a temple outstripping 1,00,000 soldiers and governing Oirat by virtue of Tibetan Buddhism taught by forefathers, Emperor Qianlong issued an edict of emulating bSam yas gtsug lag khang to build Puning Temple in Rehe (Chengde) and personally inscribed on Puning Temple Tablet, Gedeng Mountain Battle Tablet and Quelling Dzungar Leming Yili Tablet in Chinese, Manchu, Mongolian and Tibetan to commemorate quelling Oirat Dzungar Tribe and express the good wishes of living and working in peace for ever. Puning Temple served as a political and religious link between Tibet, Mongolia and Qing central government and developed into topmost Tibetan Buddhist Temple in Rehe.

In 1760, the birthday of Emperor Qianlong and Empress Dowager happened to coincide with the quelling of Northwest Frontier Rebellion by Manchu troops and thus Emperor Qianlong issued an edict of building Puyou Temple beside Puning Temple to have celebration. Puyou Temple was renowned as *sutra* academy for studying Buddhism and cultural knowledge and it founded mtshan nyid grwa tshang, sngags pa grwa tshang, dus vkhor grwa tshang, and sman pa grwa tshang. Monks participated in statutory Buddhist activities and they studied and practiced the doctrines of *Tantra*, Exoteric Buddhism and rig gnas che chung bcu including Tibetan medicine, astronomy and calendar.

In 1764, Qing Court emulated Gu'erzha Temple, a Tibetan Buddhist centre by the Yili River in Xinjiang Province, to build Anyuan Temple, commonly known as "Yili Temple" as the place for believers to worship Buddha to appease surrendered Oirat

Dashidawa Tribe. It alluded to stabilising afar and consolidating frontier.

In 1766, Qing Court built Pule Temple to mark the surrender of Torgut, Kazakh, Bulut and other tribes with the meaning of intimate unity of all ethnic groups and universal rejoicing and offer a place to aristocracy of all ethnic groups in northwest China (Kazakh, Uygur and Kirgiz) who had audience with Qing emperors for worshipping Buddha.

In 1767, Qing Court issued an edict of emulating Potala Palace to build Putuozongcheng Temple, commonly known as the Mini-Potala Palace. In 1771, the construction was completed and magnificent Putuo Zongcheng Temple was ranked at the top in size in Rehe. In the same year, Emperor Qianlong met with Ubashi, head of Torghut in the Hall of Unification of All Dharma, and held grand religious activities for preaching *sutra* and celebrating birthday at Putuozongcheng Temple.

In 1774, Qing Court issued an edict of emulating Shuxiang Temple on Wutai Mountain to build another Shuxiang Temple in Rehe (Chengde) as an imperial temple. Manchu monk served as an abbot and it established the quota of 50 lamas who were selected from Manchu monks from Miaoying Temple in the capital and specialised in study into *sutras* in Manchu. As Emperor Qianlong pointed out, *sutras* in Sanskrit sourced from India and were translated into Tangut language, Chinese and then Mongolian during the reign of Emperor Kangxi and Qianlong. In the heyday, Qing Court should not have no *sutras* in Manchu and thus set up a *sutra* academy to do translation. In 1772, Qing Court set up the *sutra* academy in the capital and it took nearly 20 years to complete the compilation and translation of Tripitaka in Manchu. There were a total of 12 sets of block-printed Tripitaka in Manchu and one set was stored in Shuxiang Temple for Manchu monks there to recite and practice.

In 1780, the sixth Panchen Lama went to Rehe (Chengde) to celebrate Emperor Qianlong's 70th birthday and Emperor Qianlong deemed that it showed the symbol of the golden era of the Qing



Gilded archway of the Putuo Zongcheng Temple, Chengde, Hebei, China

Dynasty. Therefore, he issued an edict of emulating Tsang Tashilhunpo Monastery to build Xumi Fushou Temple as the palace for the sixth Panchen Lama in Rehe. The luxurious and magnificent temple built Jixiangfazi Hall as bedroom and Miaogaozhuangyan Hall for preaching *sutras*. Before the sixth Panchen Lama had audience, Emperor Qianlong studied Tibetan in advance. When Emperor Qianlong met him, they greeted each other warmly in Tibetan and the Emperor listened to the sixth Panchen Lama preaching *Longevity Sutra* in the Miaogaozhuangyan Hall.

The rest of temples such as Guang'an Temple, The Hall of Arhan and Guangyuan Temple were all built for Mongolian and Tibetan aristocrats to have audience with the emperor in Rehe.

Out of 12 Tibetan Buddhist temples, the Hall of Arhan, Guang'an Temple and Pule Temple were administered by Imperial Clan Court and other nine temples (Puyou Temple affiliated to Puning Temple) set up eight administrative agencies and Qing Court sent monks. Tulergi golo be dasara jurgan was responsible for paying salary every month and a Lama office was set up to administer these monks. The Eight Outer Temples is a representative Buddhist temple complex as a fusion of India-China culture and architectural arts which should be learned from each other by India and China.

(Kalsang gyal)

PERSONALITIES

INDIAN PERSONALITIES

SAKYAMUNI

Sakyamuni (Śākyamuni) is the founder of Buddhism. Buddha's own name is Siddhartha (Siddhārtha), meaning "righteousness achiever". His surname is Gautama. Since his father was a member of the Sakya clan, after he got enlightened, he was respectfully referred to as Sakyamuni, meaning the sage of the Shakya clan. Siddhartha was also known as the Buddha (Enlightened) or Bhagawan (*Bhagavāna*) and so on.

Early life

By tradition, he is said to be the prince of Kapilavastu, a descendant of Ikshvaku, famous imperial kinsmen of the Vedic Period in ancient India. And he belonged to the Kshatriya caste. Annexed to the Kingdom of Kosala (Kośala), Kapilavastu was a small town with settlements of the Sakya clan in the Himalayan foothills, now the vicinity of Tilaukot in the south of Nepal, adjacent to India. When Faxian visited India in 4th century CE, Kapilavastu was declining with each passing day. At the end of the 19th century

CE, archaeologists excavated a stone pot with osseous remains. On the pot was engraved Brahmi which was popular for several centuries before Christ and meaning that Buddhist relics worshipped by the Sakya clan. Besides, carved stones which were built when Asoka made an inspection tour were discovered in Kapilavastu. These discoveries verified its probable geographical location, where the Nepal government has continuously carried out archaeological excavation afterwards.

The father of Sakyamuni was the king of Kapilavastu with the name of Śuddhodana (*śuddhodana*), (King Śuddhodana in Chinese translation). The mother of Sakyamuni was named Maha Maya (*Mahāmāyā*), the eldest daughter of Suprabuddh, the castellan of Devadaha which was just across the river from Kapilavastu. As was the Shakya tradition when his mother Queen Maya became pregnant, she left Kapilavastu for her father's kingdom to give birth. However, her son was said to have been born on the way at Lumbini Park which is now the Luo Meide monastery in a village in south Nepal.

There was no specific record on the year of birth of Sakyamuni from ancient books and records in ancient India and the legends of countries and research of scholars generally tried to prove from historical records of Buddhism and calculation from



Śākyamuni Buddha

the year of death. So there have been as much as 60 different versions. And there is a difference of several hundreds of years between the earliest version and the latest one. In Theravada Buddhism countries as Sri Lanka, India, Burma (Myanmar), Thailand, Laos, Cambodia and so on, it is generally acknowledged

Sakyamuni was born in 624 BCE and died in 544 BCE, the anniversary of nirvana of Sakyamuni. Unlikely, Western scholars have different theories on the death year which varies from 489 BCE, 487 BCE, 486 BCE, 484 BCE, 483 BCE, 482 BCE, 478 BCE to 477 BCE. According to Samantapa translated by Sanghabhadra, a translator in Chinese Southern Qi Dynasty (479-502 CE), Upali collected Vinaya rules at the same year of Parinirvana and marked a point on the back of the book on July 15 that year and from that year on, a point was added each year. And there were 975 points altogether until the seventh year of Yongming in Southern Qi Dynasty (489 CE). Scholars of modern China concluded that Sakyamuni was born in 565 BCE and died in 486 BCE, almost the same as Confucius, his contemporary in the spring-autumn and Warring States Period of China but died seven years earlier. This theory has also been accepted by Buddhist scholars in Japan, India and so on.

Buddha's mother, Queen Maya, died seven days later after his birth. In his childhood, Siddhartha was brought up by his mother's younger sister, Maha Pajapati (Mahàprajāpatā). He learned all knowledge and skills (ie five branches of knowledge) that should be equipped by imperial kinsmen at that time. When he reached the age of 16 (other versions mention 17 or 18), he married his cousin named Yaśodharā (Yaśodharā) and had a son named Rahula (Rāhula).

Ascetic Life

Buddha's noble life was very affluent and comfortable. Volume 29 in *Madh Yamagama-sutra* recorded his memories about royal life. He owned three palaces for comfortable living in different seasons, one for cold winter, one for hot summer and one for humid rainy season. With expensive clothes and delicious food, he appreciated singing and dancing in the court and enjoyed the joy of all. His father, King Suddhodana, also placed great hopes on him. He hoped his son inherit the throne and become Chakravartin unifying the entire country. However, Sakyamuni left home to practice at the age of 29 (19 in another version). The causes included both social and personal factors.

On the era of Buddha, countries of Ancient India sent armed forces to suppress and annex each other, and there were very sharp class and ethnic tensions. His Shakya clan was threatened by neighbouring countries and at a precarious situation. He forecast the country would end up in destruction, so he believed the world was "changeable". In addition, he witnessed people grew old, sick and dead after one's birth, and thought he could not get away from the same fate. Therefore, he was vexed by hard suffering. The thoughts and acts of Brahman at the time could



Ruins of Lumbini, Nepal

not bring him the way of spiritual liberation, so he finally gave up the throne and left home to practice.

After becoming a monk, he initially went to Uruvela of Bhaàrgava where he met many other practitioners who tormented their bodies through ascetic practices to ensure spiritual liberation. Unsatisfied by such kinds of behaviours Sakyamuni left after staying just one night. His father was very sad on the news of his becoming a monk and since it was in vain to persuade him to give up, he sent five people from the same clan to accompany him.

Sakyamuni went to the south and crossed over the Ganges River to Rajgir, capital of Magadha, where King Bimbisara (Bimbisàra) met him. Later, he visited two Samkhya embracers recluse in wooded mountains near Rajgir and learned meditation from them. However, from Sakyamuni's opinion, their doctrine was still not the truth to real freedom of life. So he came to the riverside of Nairanjana to take meditation thinking and asceticism. Six years later, he did not attain his goals and decided to abandon apastia and austerity and seated under a Pippinga where he sat with lotus position, for tranquil contemplation and meditation until he finally found the truth at the age of 35.

Travels and Teaching

After attaining Enlightenment, Sakyamuni formed his unique ideas on observation and analysis. He began to travel and teach for 45 years in order to make his thoughts understood and accepted. He travelled to the Deer Park near Benares (now Varanasi) where he set in motion what Buddhists call the Wheel of Dharma by delivering his first sermon including Four Noble Truths, 12 *Nidanas*, *bodhipakṣa dharma*, five accumulations, four meditations and triple brightness and so on to the five companions, all of whom become the first batch of disciples of Buddha called *arahants*. At the same time, he persuaded Yasa, son of Banares superior and his relatives and friends to practice religion as well as Sariputta and Maudgalyayana. Hereafter, he persuaded many of his relatives like his younger male cousin, Devadatta, his son, Rahula and so on to turn to Buddhism.

The main area of Sakyamuni's teaching was Majjhimdesa in the Ganges River basin, covering approximately Kapilavastu to the north, Rajgir to the south, Campa to the east and Kosambi to the west. The influenced areas of his direct disciples included downstream regions of the Ganges River basin to the east, the Godavari riverside to the south, the Arabian Sea coastwise to the west and Takxila to the northwest (now Takxila is in Pakistan). The places where the Buddha stayed longest were Sravasti in Kosala and Rajgir in Magadha. In Sravasti, there was Jetavana (also named as Jetavana Vihara) donated by a rich merchant Sudatta and Prince Jeta. While in Rajgir, there was Kalandaka Venuvana, an important place for Sakyamuni to deliver his



A sculpture depicting the birth of the prince, Lumbini

sermon. It was also said he once stayed in Vrji, Anga, Malla, Kāṣā and other countries.

Sakyamuni delivered his sermon to all castes and stratum at that time including Brahman, Sramana (holy man), kings, ministers, merchants, handicraftsman, fishermen and even prostitutes and robbers and so on. Many persons of royal lineage and rich and powerful people offered strong political and economic supports.

Sakyamuni delivered his sermon in different ways, not to stick to one pattern. On different occasions, he utilised various forms like *gatha*, prose, tales, metaphors, statements, questions and answers and so on... to deliver different contents to different objects. He taught monks about understanding life and death to attain supreme enlightenment while he discussed with layman about morality and doing good works. He allowed his disciples to deliver sermon with local dialects instead of normalised Sanskrit. All these made his thoughts widely spread in the society.

Formation of the Sangha

During his teaching, Buddha established a Buddhist organisation -- *sangha* (*Samgha*). It is generally believed that Sangha begins from his first sermon at Deer Park and five *arahants* turned to Buddhism. This *Samgha* expanded gradually in the process of preaching. At the beginning, the *Samgha* only recruited male disciples (Buddhist monk), later after the recruitment of his mother's younger sister, Pajapati, female disciples (Buddhist nuns) were also adopted.

At an early stage, there was no strict system in *Samgha*. Everyone, noble or cheap, whatever his caste was, he could join *Samgha* as long as with beliefs in the ideas of Buddha. And they led equal life inside *Samgha*. Later on, in order to prevent the *Samgha* in disorder and avoid discording with the legal orders and moral principles of secular society and promote a better implementation of activities in *Samgha*, specific rules were made to restrict slaves, debtors, murderers, robbers (except penitential ones), disabled, patients and people under 20 years old to join the *Samgha*.

At first, *Sangha* travelled to beg for food, without settled dwelling. Later, Buddhist temples began to be built at places where monks locate to adapt living and assembly needs in rainy season. During monks' group living, detailed rules and regulations were formulated on dressing, diet, utensils, rites, residence and medicine, serving as common commandment abided by all members of *Sangha*.

At the same time of establishing *Sangha*, Buddha granted corresponding status to believers at home. Any layman abided by the five commandments including ahimsa could become a disciple of Buddha and reach the same nirvana through practice. By tradition, Yasa's father and mother were the earliest Buddhism followers - Upasaka and Upasika. Later on, the number of believers grew constantly, and became a side-by-side social power advocating Buddhism with *Sangha*.

Nirvana

Sakyamuni resided in Rajgir in his old age. It was said that he once convened monks there for many times. He told them about principles of keeping *Sangha* unfading, and required them to "act in accordance with *dharma*, not anything else". Then he left Rajgir for the north, beginning his last travelling and teaching. He led his disciples travelling across Nalanda and Patna, crossing the Ganges River and arriving at Vaishali where he got consecrated by Amrapali, a local rich prostitute. Later they got to Venuvana, neighbouring Vaishali. It was the rainy season and Sakyamuni decided to settle down there, only with Ananda accompanying him and other disciples dispersed to live in other places. During



Statue depicting nirvāna of Śākyamuṇi

the rainy season, he got serious disease. After that, he continued his journey to northwest to deliver his sermon. In the mango park of whitesmith Cunda in a village in South Malla, Sakyamuni ate food consecrated by him and got poisoned and diarrhoea and in turn, his state of illness became serious. When he reached the Hain Salavana nearby Kushinagara, he lied at the right side and got nirvana between two *itsuki sara*. Before nirvana, he warned his disciples to perform diligent practice and delivered his sermon to Subhaadra, a Brahman who begged for an audience, making him his last disciple. He died at the age of 80.

After his death, his remains were cremated. His osseous remains (Buddhist relics) were divided up by eight kings including Ajatshatru who built dagoba to enshrine so. That is the legendary of “eight kings dividing Buddhist relics”.

Historical Materials

There is no specialised record in Agama and Tripitaka, both of which are early Buddhist classics about the deeds in the entire life of Sakyamuni. The collector of Tripitaka mainly recorded the words of Sakyamuni. But in the words in collections of *Sutras* and *Vinaya*, every teaching and the reason to formulate the first commandment were recorded and narrated in detail. Although these records are fragments, they contained memories of people directly contacted by the Buddha on his thoughts and acts (it is impossible to verify its reliability). In addition, the collections of *Sutras* and *Vinaya*, recorded his experience in early life through Shakyamuni’s own voice. Among early collections of *Sutras* and *Vinaya*, *Dirghagama-sutra* recorded the family of Sakyamuni and how he became a monk; *Dhammacakkappavattana Sutra* and others in *Samyuktagama-sutra*, recorded the first turning of the Wheel of the Dharma; *Mahasangha-vinaya*, *dharmagupta-vinava*, Rule of fifth and *sutras* in Agama recorded some teaching activities; Travelling Sutra (also named as Sacred Books of the East, *Mahaparinirvana-sutra*) in *Dirghagama-sutra*

and *Mulasarvastivada Vinaya* miscellaneous and so on recorded his life in the old age.

Afterwards

With the development of Buddhism in the Indian subcontinent, the unified Buddhism was divided into many factions. At the same time, with influences from idolatry in Hinduism and Jainism and from Greek cultures, in sectarian Buddhism, there appeared worships to Sakyamuni, describing the Buddha to have far-reaching supernatural powers and formidable forces and own great wisdom with physical characteristics of the Buddha and 80 kinds of good virtues such as arms over knees, cheeks like full moon, sound far-reaching and chests with swastika etc. As a result, special scriptures went to earth to record the life of Sakyamun, Buddha’s life, enlightenment and deeds such as *Cāryānidāna* (also named Life of Buddha, Cause and Effect in Past and Now, Deeds of Buddha) and *Lalitavistara sutra* and so on. Their characteristics are to integrate materials scattered in collections of *Sutras* and *Vinaya*, join together all deeds to form into the biography of Buddha. However, in content, they are merely rendering the deification of Buddha, making him an idealised worship sage. The longest one simply describes the first few years’ life of the Buddha after his enlightenment. Later, Ma Ming wrote *Buddhacarita*, the first complete biography based on legends and materials, describing all life experience of Buddha.



A Thangka painting depicting the Jātaka stories from the life of Śākyamuṇi Buddha

Many monks in ancient China wrote biography of Sakyamuni, like Buddha, composing of five volumes by Sengyou in Liang Dynasty and Pedigree of Buddha, composing of one volume by DaoXuan in Liang Dynasty. In addition, there was Hierarch Biographic Sketches of Sakyamuni Buddha in annalistic style in The Chronicle of the Buddha by Zhipan in Song Dynasty in ancient China.

Historical materials about Buddha's life include not only classic records in Buddhist scriptures but also cultural relics. In modern times, archaeologists and Buddhist masters from India and other countries have excavated in succession a batch historical sites and cultural relics at Buddha's birthplace and places of Enlightenment, the Wheel of Dharma, nirvana and so on, according to records in *Travelling Around India by Faxian* and *Records of the Western Regions of the Great Tang* by Xuanzang and incomplete historical materials conserved in India and on this account proved that Buddha was a real person in history.

(Bian Bu)

MAHAMAUDGALYAYANA

Muqianlian (Maudgalyayana or Mahāmaudgalyāyana) was one of the 10 closest disciples of Gautam Buddha. His full name was Mahāmaudgalyāyana but in translation is also referred to as Maudgalyayana. The abbreviation name of Maudgalyayana is, however, popular among the Chinese folks. According to "Fobenxingjijing", Maudgalyayana was born in a Brahman family in the suburbs of Rajgir, Magadha (near Nalanda, Bihar). He led the followers to convert to Buddhism together with his townsman, Sāriputta. According to legends, he had obtained supernatural power so he can ascend to the heaven or descend to earth and was known as "the one with largest magical power" among the 10 disciples. According to *Ullambana*



Mahāmaudgalyāyana

Sutra, Maudgalyāyana's mother went to hell due to sins and he was very sad and determined to save his mother. Afterwards with the help of Buddha, his mother was saved. The *Sutra* was popular in China for over 1,500 years and the story was deduced into various novels and plays scripts and became popular in the folk with large influence. Maudgalyāyana has also been regarded as the model of Chinese filial piety and got respect and praise.

(Xue Keqiao)

ASOKA

Asoka (273¹-232 BCE), as one of the early empire builders of pre-Christian ancient India who made himself well-known simultaneously as a great conqueror, a builder, an administrator, a statesman and a patron of Buddhism with unparalleled devotion and dedication. Historical documents reveal that he was exceedingly violent and cruel in the early phase of his life while being engaged in power struggle with his brothers in a bid to occupy the throne. But later on embraced Buddhism by renouncing violence and hatred altogether. A careful study of this ancient emperor, therefore, may be divided into two phases based on the turning point in his life brought about by the devastating effect of the Kalinga War that he waged in the ninth year of his formal coronation. The empire that he built with Pataliputra as its capital was wide indeed, being comprised of the vast areas extending from the Himalayas in the north to Karnataka in the south and from Bengal and Kalinga in the east to Afghanistan in the west.

A wealth of information about Asoka's life and exploits is available from literary traditions, foreign accounts as well as his own sayings engraved on rocks and stone pillars. The Gujjarra, Nittur, Udegolam and the Maski versions of the Minor Rock Edict 1 are the only four inscriptions which refer to him by the name "Ashok" which implies the meaning of "painless or without sorrow" in Sanskrit. Elsewhere in other inscriptions he is generally mentioned as Devanampriya (beloved of the gods), Priyadarshi (one who glances graciously upon all²) Raja. Most probably Asoka adopted such titles only after his initiation into Buddhism.

Asoka was the third in the line of succession among the Maurya emperors after his great grandfather Chandragupta, the founder of the dynasty and his father, Bindusara. According to tradition, Asoka was solemnly enthroned at Pataliputra in 273 BCE and died after a glorious reign of about 36 or 37 years, in or about 232 BCE.

The Kalinga war marks a watershed in the life of Asoka; it was the harbinger of the second phase of his career, by changing him into a *Dharma-soka* (the pious Asoka) from the earlier alleged title of Chanda-Asoka (the fierce Asoka). What brought about the



Lion Capital from the Ashokan Pillar at Sarnath, India

change in him may be enumerated here? The first cause is that the sight of misery and bloodshed caused by the war he fought struck the emperor's conscience and awakened a sense of sincere feelings of repentance and sorrow. Secondly, Buddhism that strongly focussed on non-violence and toleration in all forms of human thought, conduct and behaviour served as a spiritual resort for the great emperor to preach and propagate the values of humanitarianism to win human hearts and maintain durable peace and prosperity in the society.

Asoka, having come in contact with the *Sangha* (Order of the Buddhist Monks), made a deep study of the Buddhist scriptures and undertook many "tours of morality" (*Dhamma yatra*) instead of the "pleasure tours" (*Vihar yatra*) of his ancestors. Thereafter, Asoka totally abjured coercion and violence even in matters of the political administration of his state but he assumed the role of a moral and ethical administrator of society and people so that a harmonious society could be built up based on the virtues of truth, non-violence and toleration to give a lingering life to his empire. In pursuit of this goal, he established a department of religious affairs which was conducted by a class of special officers called *Dhamma Mahamatras* who had to set out on tours of inspection in all the parts of the empire at least once in five years to supervise the cultural works being carried out by the local officers. Wherever Asoka went on *Dhamma yatra* (tour of *Dhamma* or *Dharma*), he used to enjoin that all his instructions were to be engraved on rocks and stone pillars so that the pious messages that he wanted to convey could be read by all concerned and put into practice in their practical life in all possible ways and manners. Large numbers of "Pillars of morality" (*Dharma-stambha*) were thus constructed throughout his empire.

The notable features of Asoka's reign are marked by three-fold characteristics mentioned below. First, he represented the theology of peace and brotherhood after he became a Buddhist, adopted a policy of tolerance towards all other religious sects and thus espoused the cause of secularism as the core value of his overall religious and spiritual administration. In recognition of his great contribution towards building a secular state by the government of modern India, the emblem of Republic of India, is marked with the Lion Capital of Asoka. Secondly, he was the first emperor in India to record his own ideas and activities (the first time in written language known as Brahmi script) in the annals of Indian history. Thirdly, Asoka sought to convert Buddhism into a world religion. To attain this objective, he despatched many emissaries to foreign lands for the propagation of the Buddhist faith. He sent his son, Mahendra and daughter, Sanghamitra to spread it in Sri Lanka and many other famous Buddhist monks (*Bhikshus*) to other countries like Cambodia, Laos, Myanmar, Thailand, Vietnam, Iran, Egypt and Turkey. It is through such emissaries that Asoka wanted to impress upon the turbulent tribesmen and hostile neighbours that the true mission of life lies in the "conquest of men by morality" rather than the "conquest by force of arms". "The reverberation of laws (*Dhamma-ghosha*) should be accepted as superior to "the reverberation of war-drums" (*Bheri-ghosha*). It



Asokan Stone Pillar at Lingshan Shengjing at Wuxi, Jiangsu, China

is claimed that Asoka's policy of *Dhamma-vijaya* (*Dharma-vijaya*) met with phenomenal success in Western Asia but it was not favourably accepted by the Greeks. However, it is alleged that his policy of pacifism later on proved to be disastrous for the survival and continuity of the Maurya empire and as the historical evidences show, the Greek forces poured into the Kabul Valley, Punjab and even the Gangetic region, bringing about the gradual disintegration and collapse of the great empire of the Maurya kings.

Asoka became well-known to the enlightened Chinese society and the people as A-Yu-Wang (阿育王) in Chinese through the translation of Buddhist text "Divyavadana" which gives, besides many religious tales, a graphic account of him as a great patron of Buddhism, a philanthropist, a saint, a religious and a social reformer of superb ability and talent. Asoka's reputation as the brightest luminary in the political firmament of India remains undiminished till this day.

- 1 The formal coronation of Asoka seems to have occurred in 269 BCE.
- 2 The term also means "one who looks after the welfare of all and one who is handsome".

(*Arttatrana Nayak*)

ASOKAN INSCRIPTIONS

The edicts of Aśoka, the great Mauryan king (268-231 CE), are found as inscriptions in various parts of his empire and speak of his concerns both as a king and as a Buddhist and above all, as a human being. The inscriptions are written in three different languages — Prakrit, Indo-Aramaic and Greek and in four scripts viz Brahmi, Kharosthi, Aramaic and Greek. Ever since the inscriptions were fully deciphered by James Prinsep in 1839 CE, they have added significantly to the legends of Aśoka and introduced many new perspectives in early Indian history.

Asoka made a distinction between his personal belief and support for Buddhism and his obligation as a king and a statesman. His edicts are, therefore, of two kinds. The smaller group consists of declaration of Aśoka addressed to the Buddhist *Samgha* as a lay Buddhist. Far more important is the larger group of inscriptions on rock surfaces known as the Major and Minor Rock Edicts and the Pillar Edicts. All these edicts are located in places where people were likely to gather and accept these as exhortations. These exhortations primarily relate to administration, public welfare and the formulation of *Dhamma*.

Aśoka, in his edicts, provides enough evidence of his belief in Buddhism. He repeats the established Buddhist formula of faith in the Buddha, *Dhamma* and *Samgha* (Bairāt Rock Edict) and if he does not

directly refer to the Four Noble Truths, he does use the word *majhan* (middle) in the Separate Rock Edict I. The *Samgha* or Buddhist monastic order, is mentioned in Minor Rock Edict I, Bairāt Edict, Pillar Edict VII and Schism Edict. On the actual extent of his patronage to Buddhism, the edicts are silent, but Buddhist traditions both of the Theravāda and Mahāyāna greatly appreciate his patronage. Dipavamsa and the Aśokavādāna both assert that Aśoka after his conversion to Buddhism, built 84,000 Buddhist stūpas. He repaired or enlarged the *stūpa* of Buddha Konākamma in the Nepalese Terai and visited Lumbini, the birthplace of Lord Buddha (Rummindei Pillar edict). It was during Aśoka's reign that Buddhist *Samgha* underwent further re-organisation with the meeting of the Third Buddhist Council at Patliputra in 250 CE. This re-organisation initiated the process of schism in Buddhism and is reflected in the Schism Edict. In this, Aśoka expressed his anxiety to maintain the unity of the *Samgha* and to secure the expulsion from it of all such monks and nuns if indulged in schism.

The decision to send missionaries to various parts of the subcontinent and even further, and to make Buddhism an actively proselytising religion, appears to have been taken at the Third Buddhist Council, leading eventually to the propagation of Buddhism all over Asia by the turn of the Common Era. Aśoka mentions various contemporaries in the world to the west with whom he exchanged diplomatic missions, such as Antiochus II of Syria (260-246 BCE), Ptolemy II Philadelphus of Egypt (285-247 BCE) and others in Major RE XIII. He also informs us about Mauryan relations with Sri Lanka (Tambapamni).

The ideology of Buddhism guided Aśoka's state policy at home and abroad. His obligation as a king and statesman, however, insisted that all religions must be respected. Divergent forces such as multiple cultural and social systems, rapid urbanisation and complexities of a vast empire further added to the situation. All these played a role in Aśoka's formulation of his *Dhamma*, the universal law or



Stone inscription of Ashoka (replica), preserved at the National Museum, New Delhi, India

righteousness which was based on the principles of tolerance, non-violence and welfare of people. By tolerance, Aśoka meant tolerance towards people and towards their belief and ideas (Major RE XII). The principle of non-violence included the renunciation of war and conquest by *Dhamma* (Major RE XIII), as well as a restraint on the killing of animals (Major RE XI). Under the policy of public welfare, banyan trees were planted on highways, wells dug, rest-houses built and arrangements made for medical treatment for human beings and cattle (PE VII; Major RE II). To implement the policy of *Dhamma* and publicise it, Aśoka instituted a special category of officers — the *dhamma-mahāmattas* (Major RE V; PE VII).

The principle of *Dhamma* thus set a very high ideal not only for the people but also for the king. Aśoka's theory of paternal kingship clearly reflects this high ideal. It is, therefore, not surprising when we find that in Buddhist tradition he is depicted as 'Chakkavatti' — the universal monarch who ensures that the turning of the wheel of law is the essence of his rule.

(R K Sinha & Kamal Sheel)

KASYAPAMATANGA

Kāśyapamātanga [Shemoteng] (Chinese: 摄摩腾; pinyin: Shemoteng, 1st century CE), was also known as Kasyapa Matanga and in short as Matanga. According to legends, he was the first Indian Buddhist monk to translate the Sutra and introduce Buddhism in China.

According to the Biographies of Eminent Monks, Kāśyapamātanga originally resided in Majjhimdesa (central India) and later went to various places for travel and teaching, explaining the Mahayana and Theravada classics he was expert in. In Yongping period of Han Dynasty (58-75 CE), Emperor Ming had a dream one night that a golden man flew in front of the palace. An official, Fu Yi, practiced divination for him and said it should be the Buddha. Emperor Ming then sent Qin Jing et al to India to look for the Buddhist doctrine. The people met Kāśyapamātanga and Dharamarakūa (or Dharamaratna) at Greater Yuezhi (ie Indo-Scyths) and invited them to return to the central mainland, accompanied by white horses carrying the sutra scrolls. In 10th Yongping year (67 CE), they returned to Luoyang. Emperor Ming showed them high respects especially built fine houses for their residence outside the west gate of Luoyang (another saying is that they were settled at Honglu Temple) which made them the earliest of Shramana on the Han land. Later, the two people took great endeavours to translate and write and came out with *Sutra of 42 Chapters*. The fine house they lived in was called White Horse Temple or was originally



Kāśyapa Mātāṅga

named Zhaoti Temple but then renamed White Horse Temple. Kāśyapamātanga died in the 16th Yongping year (73 CE) and was buried in the temple.

The *Sutra of 42 Chapters* briefly explained the basic doctrines of Theravada Buddhism. It was extracted and compiled with its key points from Āgama, rather than an independent classic. Whether it was translated by Kāśyapamātanga has always been controversial. Someone proved that it was a pseudo graph by later generations based on the fact that the *Comprehensive Catalogue of Scriptures* by Dao'an, an eminent monk in Eastern Jin (314-385 CE) did not record this *sutra*. And as for the name of *Kāśyapamātanga*, it did not appear until as late as South Qi (479-502 CE) in the *Miracles in the Ghostdom* by Wang Yan so the real existence of this person is in doubt. There are various opinions about this and the truth still needs to be checked.

(Guo Tong)

DHARAMARATNA

According to a legend, Dharamaratna or Dharamarakṣa [Zhufalan] (c. 1st century CE) was one of the first Indian Buddhist monks to translate the *Sutra* and introduce Buddhism in China.

According to the *Biographies of Eminent Monks*, Dharamarakṣa originally lived in Majjhimdesa (central India) and he claimed that he could chant tens of thousands of *sutras* and tutored over a thousand apprentices. He travelled and taught together with Kāśyapamātanga at Greater Yuezhi and was willing to accept the invitation of Qin Jing and other envoys of Emperor Ming of Han to go together with them to the central mainland for the spread of Buddhism. However, he was hindered by the local king and his apprentices and had to wait for a chance to leave stealthily. Soon after he arrived at Luoyang, he learned Chinese, translated the *Sutra of 42 Chapters* together with Kāśyapamātanga. After Kāśyapamātanga died, he alone translated *Sutra of Terminating Knots in the Ten Holy Terras*, *Jātaka*, *Buddhacarita* and *Sutra of Dharmic-Sea Repertory* etc.



Dharmaratna

which were lost in disasters of later generations. A legend says that during the Emperor Wu of Han period (156-87 BCE) the Kunming Pool was repaired and dug to bottom and black ashes were found. People asked Dongfang Shuo but he answered that he did not know what it was, and the people from the Western Regions could be consulted. Dharmarakṣa, after arriving at the central plains, was asked about it and answered that when the world approached the end of each kalpa, it would be burned by kalpa fire and black ashes were the result of the burning. There have always been different opinions about the real existence of Dharmarakṣa and the classics he translated. (for details also refer to the entry on Kāśyapamātanga).

(Ge Weijun)

NAGARJUNA

Nāgārjuna (about 2-3 CE) was the founder of Madhyamaka School of ancient Indian Mahayana Buddhism. He carried forward Mahayana Buddhism and delivered a broad range of teaching, his doctrines were later inherited by a number of sectarians of Buddhism in China. He was hailed as “Father of Eight Sectarians”. His name was also translated as Longmeng or Longsheng or transliterated as Najiayulashuna.

Life of Nāgārjuna

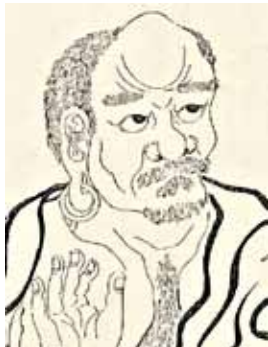
According to *Nāgārjuna Bodhisattva* biography, Nāgārjuna was born into a Brahmin family in Dakṣiṇapatha. Even in his infancy, he had showed his extraordinary gift. Legend has it that he could follow and recite the four Vedic classics that adults read aloud only by hearing them and could understand its meaning. He had an outstanding memory and everything needed to be told to him only once. Due to his extraordinary talent and quick comprehension, he could not only understand Brahminical classics but knew everything of the world’s knowledge and skills such as astronomy

and geography, prophetic remarks and mysterious divinations as well as a variety of religious methods and ways. Thus, when he was a teenager, he was well-known among many countries for his broad and profound knowledge. The self-reliance on his rare smartness, however, had made him entrapped in absurdity. He learned stealth with several bosom friends and sneaked into the palace to encroach on the palace maids. Although he nearly died for this, he came to realise the principle that “desire is the base of suffering, the root of all evils; the fall of moral and the misleading of life both result from it”. Thus, he swore to follow Śramana and became a monk to learn the doctrines. Later, he went deep into the mountains and found a temple. He was initiated into monkhood there and learnt Theravada first. He finished reciting Tripitaka within 90 days. Then he went further to the snow mountain in the north and got the chance to read the Mahayana classics given by an old monk as a gift. Though he understood the fundamental principles and felt quite enlightened, he still felt he could not be thoroughly acquainted with everything and travelled to many countries to seek more classics and at the same time, he had debates with the believers of external religions and Theravada, and was invincible for a time. Seeing that the dissidents “were all subdued” and the Buddhist doctrines he had learned failed to be perfect, he wanted to expand and carry forward the doctrines himself to enlighten future studies. And thus he felt proud in heart and initiated the idea of establishing a sect. He intended to set up the admonitions, design monk robes and enlist the apostles. Myth has it that a Bodhisattva named Dalong (“big dragon”) was quite regretful for this and invited him to the palace under the sea, showing him with more esoteric classics. After reading and studying for 90 days, his former problems were generally solved. After leaving Dragon Palace, he returned to Dakṣiṇapatha. There, he established the doctrines and preached and waged a struggle against the Brahmins with strong power. There were some fairytales that told how he visited all the imperial courts to persuade the royal to give up external religions to believe in Buddhism. As for the end of Nāgārjuna, there are different stories, but quite a few suggest that he committed suicide. One legend goes like this: a Theravada master was very jealous of him. Before Nāgārjuna died, he asked the master whether he would like him to stay long in the world. The master admitted, “I really would not.” Then he withdrew into an idle house, and remained inside for many days. Later the disciple broke in to watch, and he left like a cicada sloughing off its skin. Another legend comes from Xuanzang. It says that Nāgārjuna was good at making the medicine of immortality. Emperor Satavahana of South Kosala

got his miraculous medicine and lived a life for a few hundred years. The prince could not inherit the throne, so he was very anxious and resorted to his mother. His mother said that Nāgārjuna was compassionate and had nothing that could not be handed out so he might as well beg him for his head to cut off the source of his father king's medicine. The prince went to the temple where Nāgārjuna lived and told some Jakata stories about the Buddha who gave up his life first. And then he said he needed a head which could not be recruited and nor be obtained by killing the innocent. Therefore, he came to beg. Nāgārjuna cut his throat with dry grass leaves and presented his head. After hearing the news, the king died as expected. The two stories both showed that Nāgārjuna died of suicide and Dakshinapatha at that time was in the era of very intense religious and political struggles. After Nāgārjuna died, countries in Dakshinapatha built temples for him and worshipped him as a Buddha.

Important works and his Chinese translations

By the active carrying forward of the *Svabhāva ūnya* theory of Mahayana Prajna, Nāgārjuna became a landmark character in the history of thought of Mahayana Buddhism. He had plentiful work, and was nicknamed "Lord of Thousand Theories". About 20 books of these works have been retained in Chinese translations, and 118 in Tibetan translations. The most important Chinese translations are as follows: *100 volumes of Great Treatise on the Perfection of Wisdom (Mahāprajñāpāramitāsāstra)*, translated by Kumārajīva, was written for the interpretation of *Mahāprajñāpāramitāsātra*, the classic with the greatest length at that time and had a great influence on the later development of Mahayana Buddhism, so it is called the "Treatise of the Treatises". The treatise is widely involved in doctrines, canons, cases, history, geography and legends and refers to numerous classical sutras, such as the classics and treatises of primitive Buddhism and Sectarian Buddhism, among which there were *Saddharmapuṣṭakāsātra* of early Mahayana Buddhism classics and *Avatamsaka*



Nāgārjuna

Sutra (Buddhavatausakamahavaipulyasatra). It even touched upon the thoughts of Hindu *Vaisheshika*. It is nothing short of the then encyclopaedia of Buddhism and provides important information for present-day study on Mahayana Buddhism and ancient Indian culture. The treatise is long. Considering the fact that the Chinese language advocated concision, Kumārajīva cut the length and made it brief and did not translate all of the originals. But according to a recent study, the Chinese translation contains most of the content of the original sutra.

Daśabhūmika-vibhāṣā-śāstra, also known as *Ten Abidings Sutra*, 17 volumes, was recited by Buddhayasas in late Qin Buddha and translated by Kumārajīva. The sutra was the annotation of *The Ten Grounds of Avatamsaka Sutra* (Kumārajīva called "ten grounds" as "ten abidings"), but did not give the explanatory note on the whole article, but only on the first ground ("joy ground") and half of the second ground ("immaculate ground"). It's said that the rest of text was left out as it was not recited by Buddhayasas. The structure of the book was chequered with verse and prose, briefly introducing the scripture meaning first, and extended and commented on it later. The content of this sutra is of some importance in understanding the thoughts of Nāgārjuna.

Bodhi Sambhara Treatise (Pu Ti Zi Liang Lun, six volumes) was translated by Dharmagupta in Sui Dynasty. The book was originally written by Nāgārjuna in verse with his own notes. But the notes have been lost and now there are only brief notes written by monk Ishvara. *Sambhara* means qualifications, or in particular, the qualifications required for believers to achieve Bodhi. Nāgārjuna took Prajnaparamita as the initial qualification, followed in order by *Sila, Ksanti, Virya, Dhyana, Upaya, Vow, Bala, Prajna*, as well as *Metta, Karuna, Joy and Renunciation* etc. The book is very helpful in studying *Bodhicitta* and *Bodhi Sambhara*.

Mūlamadhyamakakārikā, also known as *The Treatise on the Middle Way*, 4 volumes and 27 sections, were translated by Kumārajīva. The translated version included the Nāgārjuna's 446 original verses and the brief notes by Aoki. This is a work on debate, aimed to refute Theravada Buddhism and other schools and to propose his own assertion. The thoughts expressed in *Mūlamadhyamakakārikā* had great influence on the later Mahayana Buddhism. It was old that after the Treatise was published more than 70 people wrote brief notes about it which showed the heat of the study then. Among these people the more renowned were Bhavaviveka, author of *Prajñāpradāpa-āstrakarika*, 15 volumes (translated by Prabhāmītra in Tang Dynasty); Sthiramati, author of *Māla-madhyamaka-sandhi-nirmocana-vyākhyā*, 18



Mādhyamika Śāstra

volumes (translated by Wei Jing and Dharmakṣa in Song Dynasty); Asāṅga, author of *Shun Zhong Lun* (translated by Prajñaruci in North Wei Dynasty), etc. After the inheritance of several generations of the Middle Way philosophy, a sectarian of Buddhism was formed in India - *Madhyamika*. The theory also had far-reaching influence in China. Sengzhao, a disciple of Kumārajīva, wrote *Bu Zhen Kong Lun* and other thesis. After that, Ji Zang wrote *Zhong Guan Lun Shu* to further extend the theory and on the basis of the works of *Śataśāstra* and *Dvādashanikāya-śāstra*, established the Sanlun school. The theory is also popular in the Tibetan region. Gen Ben Zhong Lun Zhu written by Buddhapālita has a Tibetan translated version. Tsongkhapa also wrote *Zhong Lun Guang Shi* and systematically elaborated the fundamental insights of the Middle Way philosophy.

Dvādashanikāya-śāstra with a total of 26 verses in the book was translated into Chinese by Kumārajīva. The book provided an outline for *Mūlamadhyamakakārikā*, setting up 12 doors to explain the fundamental truth of it, refuted Theravada prejudices and expressed the Mahayana emptiness theory which can be regarded as an introductory book to *Mūlamadhyamakakārikā*. The important comments written by Han monks for it were Notes for *Dvādashanikāya-śāstra*, three volumes (or six volumes), by Ji Zang of Sui Dynasty, keynotes of and comments on *Dvādashanikāya-śāstra*, two volumes, by Fa Zang in Tang Dynasty, etc.

Vigraha-vyāvartanā, one volume and 72 verses with the author's notes were translated into Chinese by Vimokṣasena and Prajñānaruci in the Late Wei Dynasty. The book on the debate aimed to criticise Hindu Nyāya theory. The content comprises two parts: the questioning by Nyāya of the Mahayana doctrine of "everything is empty and non-self"

and the corresponding refutation by Nāgārjuna. In the process of disproving the other's point of view, Nāgārjuna illustrated the basis on which the aforementioned theory was established and effectively promoted and spread the Mahayana viewpoints. Nyāya was an expert in epistemology and logic and the analysing and enquiring methods used by Nāgārjuna here to refute the opponent in the debate also provided valuable information for the study of the primitive logic study in India. This book also has the Tibetan translation.

Ratnāvalī, one volume and five sections, was translated into Chinese by Paramārtha in Chen Dynasty. This book focussed on the sermon for the rulers which can be seen as a political writing. The book described the Buddhist world view, emphasised on the theory of *samsāra* and *karma* and the doctrine of *pratitya-samutpāda* and listed good and evil deeds to advice the good and give commandment to the evil. It pointed out that the king wanted to create a great career with his own good deeds and at the same time he built temple towers and Buddha statues to contribute to society. The book has a detailed explanation on the king's way and the path of dharma practice. Most of the aforementioned Chinese translations have no Sanskrit versions any more.

Religious Philosophy and Theory

Nāgārjuna believed that the ultimate reality of the universe was *śūnyatā* ("emptiness"), ie "not being, not non-being, not being and non-being, not no being or non-being". Everything in the world, including the Buddha, was in a kind of a relative, interdependent relationship ie *hetupratyaya*. The seeming existence was but a borrowed concept, ie *prajñapti*. It had no independent entity in itself, ie *anātman* ("no-self"). He summed up this thought in the 18th verse of the 24th section *catvāri āryasatyāni of Mūlamadhyamaka-kārikā: yaḥ pratītyasamutpādaḥ ÷ ānyatāū tāū pracakūmahe, sà prajñaptirupādāya pratipatsaiva madhyamā*. For this verse, Kumārajīva translated it: "For all the



Mahāprajñāpāramitā Śāstra

hetupratyaya, I say it is empty (or non-existent); it is also prajñapti and it is middle way.” This is the famous “three is verse”. It suggests that the key to understand “dependent origination” (*pratityasamutpada*), the fundamental principle of Buddhism, is to know the empty nature and false existence at the same time in order to get rid of the “side opinion” (*antaparigrahadçūñi*) persisting to the either side. This is the so-called “middle way philosophy”. To illustrate the theory of *śūnyatā* (“emptiness”), he proposed the two-truths doctrine and believed that there were two levels of truth or reality in Buddhist teaching for people with different foundations: to teach the conventional or common reality (*saivṛtisatya*) for ignorant ordinary people, saying “everything (including the world and the living beings, etc.) exists”; to teach the ultimate or real reality (*paramārthasatya*) for the saints who could understand the truth, saying “everything doesn’t exist”. This is a “common existence” and “ultimate non-existence”. In order to discuss the non-authenticity of the world, he put forward the theory of “eight no’s”, ie the no birth and no vanishing in terms of entity; no continuity and no interruption in terms of time; no uniformity and no difference in terms of space; and no coming and no going in terms of movement. He thought that by denying the eight categories, he could prove the relative reality of the objective world and subjective understanding, which showed the truth of the absolute reality or emptiness. As in the meaning of “emptiness”, the wide gap between the real world and the world on the other side no longer existed, the world and nirvana has no difference in between. Thus, as long as people eliminated ignorance, and denied the just relatively existing world, people entered nirvana. This nirvana concept is clearly different from the nirvana signaled by vanishing and death in early Buddhism. In terms of inheritance, Nāgārjuna was the second generation disciple of Aśvaghōṣa (Maming), the ancient Indian Mahayana Buddhism theorist and poet. Among his own disciples, Deva was the most famous. The writings of Nāgārjuna and Deva, after being introduced and translated by Kumārajīva in the 5th century, had a great influence on Chinese Buddhism and were commonly praised and worshipped by Sanlun, Tiantai, Huayan, Chan, and other schools.

(Ge Weijun)

DEVA

Deva [Tijo] (c. 3 CE) was a disciple of Nāgārjuna. Also known as Āryadeva, he was an important representative of Mahayana Madhyamika. He was also named Kāḍadeva (meaning one-eyed *devas*) due to his loss of an eye.



Deva

Life Story

According to the biography of Bodhisattva Deva, Deva was born in a Brahmin family in Dakshinapatha. However, Xuanzang’s Great Tang Records on the Western Regions claimed that Deva was from Simhala (present-day Sri Lanka). Legend has it that he was knowledgeable, eloquent and often regretted that people in the world were not able to believe and make use of his words. As for his loss of an eye, the story says that he once took out the glass eyeball of a Siva statue in a temple because he thought that the Siva God was flashing his glass eyes to confuse people. However, one day when he prepared exquisite dishes and went to the temple to worship, the statue demanded him to make his own eye as an offering instead. Deva immediately plucked out the left eyeball and as a reward Siva promised to make all his words come true and that he was to be worshiped by people. As expected, his wishes were fulfilled. He met Nāgārjuna, became a monk and then traveled around various places to publicise the doctrine of Madhyamaka. According to Xuanzang’s record, Hinduism was prosperous then in Pātliputra of Uttarapatha (present-day Patna, Bihar) while Buddhism was in the decline and the Buddhist monks would be defeated whenever there was a debate, resulting in a ruling to their insult that for 12 years Buddhists were not allowed to knock the *ghanṭā* (the likes of bell, inverted bell) to convene the followers. After hearing this, Deva voluntarily went to restore the reputation. Worried about his lack of scholastic ability, Nāgārjuna himself acted as a heretic monk and debated with Deva who exhausted Nāgārjuna’s arguments seven days later and thus was able to go. He disguised himself and sneaked into the city, spent the night near the *ghaḍḍā* stage. He slammed the *ghanṭā* the next morning and carried on a heated debate with the heretics in front of the King. He finally won with his eloquence. Xuanzang saw the stupas set up for the commemoration of this debate when he visited the city.

Deva later went to Dakshinapatha to preach, alleging that Buddha was the holist in all the saints, Buddhism in all *dharmas* and Buddhist monk in all saviours. Deva also established an altar to debate with heretics from all over. It is said that among the Brahmans who came to debate with him, those who were shallow would be defeated by one word of him and those who were intelligent would also be defeated in two days at the most. As a result, they converted to Buddhism one after another and there were so many of them that the 10 cars of mantle and alms bowl sent by the royal house were not enough. However, a heretic disciple was ashamed of the defeat and vowed to kill Deva. One day when Deva was taking a walk after his meditation, the heretic disciple came to him and said, "You have broken my master with your mouth, now I will break your belly with a knife!" Deva was fearless while facing the assassin and even instructed the latter to escape before his own death. He told the grief-stricken followers that what the assailant killed was not his flesh but his sin.

Important works and their Chinese translations

Deva inherited Nāgārjuna's Mahayana view and had written a lot of books but only very few of them have been handed down. They are:

Śata ÷ àstra was of two volumes. There have been two translations both of which were translated by Kumarajiva, firstly in 402 CE and prefaced by Monk Rui. At that time, Kumarajiva had not been in China for long and did not know Chinese very well, so the translation was far from fair. Two years later, he re-translated it and Monk Zhao prefaced it. Originally, the book had 20 sections and each section contained five *gathas* but the translator considered the last 10 sections not practical locally and left them untranslated. The translated version includes Vasubandhu's notes and used *sūtra* to indicate the original scripture. The meaning of the very brief scripture must depend on the notes. Monk Zhao claimed that "heretics was flourishing and messing up the right way" at that time of India. Therefore the purpose of the book was to denounce the then so-called heretics, Hindu philosophy such as the ideas of Sāṅkhya and Vaiśeṣika, so as to maintain the religious status of Buddhism. Deva's argumentation was based on Nāgārjuna's theory of "emptiness" and "self-less". He first presented the heretics' views and then put forward his own views to refute the former's ideas. In the preface, Monk Zhao highly praised the book, claiming that "It makes access to sacred heart and inspires paramatha" and it had played an important role in the development of Buddhism in India. Kumarajiva's translation was evaluated as "refined and accurate, paying due

regard to the form as well as to the content". After the Chinese translation came out, there have been much exegesis done by Chinese monks and the most well-known is *Notes on Śata-śāstra* by Jizang.

Catuṣ ÷ ataka ÷ àstrakārikā contained 400 odes, divided into 16 sections. There is a complete Tibetan translation of it while Chinese language version Guang Bai Lun Ben is of 200 odes of the last eight sections, translated by Xuanzang. The book was also aimed at denouncing the doctrine of heretics. There are claims that it was roughly based on *Śataśāstra* (to the contrary to that *Śataśāstra* is the synopsis of the book).

Originally, the first eight sections were statements which were the major theory of *Mahayana Madhyamika*, asserting the necessity of withdrawing from the earthly delusion of *Nitya-Sukha-Atma-Subha*; the other eight sections were the thesis, aiming at denouncing the heretics theories and promoting Mahayana Nāgārjuna "emptiness" of all phenomena and "self-less". As for the *attakatha* of the book, there is Dharmapāla's Interpretation of Guang Bai Lun Shi Lun, which contains 10 volumes and was translated by Xuanzang. In the early 20th century, the Sanskrit fragments of the *Catuṣ ÷ ataka* were unearthed and various researches and scholars from different countries have been publishing their researches since.

Akūara ÷ ataka was short, containing only one volume. It was translated by Bodhiruci of Northern Wei Dynasty. The book consisted of long verses and *gatha*, with the latter as the thesis and the former as the comments. Again, it was to refute the Hinduist philosophical theories such as *Sāṅkhya* and *Vaiśeṣika*. It first presented the heretics' views and then put forward its own views to refute the former's ideas and stated such doctrines as not-the-same and not-the-different, not-being and not-no-being and emptiness of all phenomena. In the Chinese translation, "Sengqu" and "Pishe" are respectively the transliteration of *Sāṅkhya* and *Vaiśeṣika*. *Akṣaraśataka* might be a brief book, yet it touched upon all the important theories of *Mahayana Madhyamika* and thus can be used as an introduction to the theory. The book also has a Tibetan translation.

(Ge Weijun)

DHARMAKĀLA

Dharmakāla [Tankejjialuo] (Tanmojjialuo in Chinese or Fashi in free translation) (c. 3rd century) was a Buddhist monk and translator who came to China during Three Kingdoms Period.

According to Biographies of Eminent Monks, Dharmakāla was born in a rich family in Central India. He was extremely bright since his childhood and was nimble savvy. He could understand the

general meaning of a passage only after reading it once. He once devoted himself to studying four Vedas, aiming at obtaining the wisdom of Brahmanism. In addition, he was proficient in astrology, prophecy and other Taoist magic arts. He once said he had filled himself with all the knowledge of the world. When he was 25, he saw the *Abhidharmahçdaya-àstra* written by Dharmottara in a Buddhist temple by chance, only to find that he could not understand it at all after browsing. After thinking repeatedly, he got more confused. With the help of a Buddhist monk, he got to know that Buddhism is more profound than he thought so he determined to abandon the wealth in the world and become a monk to learn Buddhism. He recited *Mahayana* and *Hinayana* scriptures, as well as all kinds of *vinayapitaka*. During the year of Jiaping (249-253), he travelled to Luoyang and discovered that Buddhism was popular there but without strict rules and pure atmosphere. In the second year of Jiaping (250), he was invited by other monks to translate the disciplines. He thought that the dharma and the *Vinaya* was very complicated, which cannot be applied where Buddhism is not mature. Therefore, he only translated an abstract edition, "Wariness of Monks", at White Horse Temple which is extracted from the general disciplines for general use. What's more, he also called in some Indian Buddhists to tonsure for Chinese Buddhists. Afterwards, the Buddhist disciplines were brought to China.

(Ge Weijun)

DHARMAMITRA

Dharmamitra [Tanmomiduo] (356 ~ 442 CE), paraphrased as Elegant Buddhist Doctrine, was a Buddhist translator and came to China during the Northern and Southern Dynasty.

According to Biographies of Eminent Monks and other records, Dharmamitra was born in Kashmir and had shown a religious tendency even in his childhood. Whenever there were ceremonies, he would be exulted. His parents felt it unusual and sent him to be a monk when he was seven years old. In Kashmir, there were many sages and masters. Under the guidance of Bhadanta, the famous monk, Dharmamitra extensively read all scriptures but his mastery was in Chan. After gaining adulthood, he appeared to be more profound, calm and strictly kept precepts. Because of his two eyebrows joined together, he was also called "Jointed eye-brown Chan master". He naturally preferred to travel from place to place and took to spreading Buddha dharma as his mission. After travelling to several of countries, he arrived in Kucha (now Kuqa in Xinjiang). There was a legend saying that the King of Kucha had a prophetic dream that there would be a blessed and virtuous man coming, then on Dharmamitra's



A mural depicting the disciples of the Buddha at the Kizil Grottoes, Baicheng County, Xinjiang, China

arrival date. The King of Kucha went out the suburbs to welcome him personally, invited him to the palace and graciously supported him. However, Dharmamitra did not have lots of demands for treatment. A few years later, Dharmamitra thought of leaving and the king and his monarchs tried to persuade him to stay but could not change his mind. Then he travelled through the desert and reached Dunhuang. There, he established the monastery in the open area, planted 1,000 of *malus spectabilis*, reclaimed 100 acres of garden, the house, attic and pond which were clean and tidy. Soon, he moved further to east and arrived in Liang Zhou (present-day the area west of the Yellow River in Gansu, the local government was located in Guzang, ie present-day Wuwei) where he repaired the old temples and preached Chan. In the first year of Yuanjia (424 CE) of Song Dynasty, he tumbled and moved into Sichuan and then got out from the three gorges and arrived in Jingzhou, lived in Changsha Temple. It was said that he got the Buddha relic in this temple. He then continued to travel along the Yangtze River down to the East and reached the capital city of Jiankang (present-day Nanjing). At first he lived in Zhongxing Temple, later moved to Zhi Huan Temple. Both the Queen and the Prince followed him and requested for "disciplines" (vinaya). The monk and the public often greeted with each other. In the temple, Dharmamitra taught the deep meditation, many learners came to listen after travelling long distances. People called him "Great Chan Master." He translated one volume of each of *Five Temptation Methods*, *Samantabhadra Bodhisattva Behavior Sutra*, *Observing Ākāśagarbha Sutra*, etc. Meng Yi, the prefecture chief of Kuaiji (present-day Shaoxing, Zhejiang) deeply believed in Dharma and invited him to travel south to Mao County (belonged to Kuaiji). Since his arrival the local sorcery reduced and Buddhist followers increased. Dharmamitra returned to Jiankang in the 10th year of Yuanjia, lived in the Zhongshan Dinglin Lower Temple. In the 12th year, he chose a place in the location of lofty mountains and built another temple, named Dinglin Upper Temple. The scholars and common people near or far generously donated for this

temple building. After completing the temple there were flocks of people coming to pay respect. In July of the 19th year (442 CE) of Yuanjia, Dharmamitra died at the age of 87 in the monastery. He was buried in front of Songxi Temple in Zhong Shan. His entire life was devoted to promoting Buddhism meditation and had many disciples. The scriptures he translated also include one volume of each of *Ākāśagarbha-bodhisattva-sūtra*, *Changing the Female Body Sutra*, *Buddha Elephant Auxiliary Sutra*, *Buddha Dharma Brave King Sutra*, etc. According to statistics, there were a total of 12 books and 17 volumes.

(Ge Weijun)

BUDDHABHADRA

Monk Buddhahadra (359-429 CE) came to China during the East Jin Dynasty. He was a famous Buddhist translator. His name was also transliterated as Fotuobatuoluo and in short was called Fotuobatu which could be paraphrased as Virtue Consciousness or Buddha Consciousness.

According to *Biographies of Eminent Monks, Catalogue of Buddhist Scriptures Published in Successive Dynasties* and other documents, Buddhahadra was the descendant of Amṛtodana of øākya in Kapilavastu (in Nepal) in Uttarpatha. His grandfather Fatian was engaged in business in northern India and the whole family moved out along with him. He lost his father at the age of three



Buddhahadra

and mother at five. He was then brought up by his grandmother. Buddhahadra's grandfather was aware of his loneliness and intelligence so he brought him back and trained him to become a monk. By the time he was 17-years-old, Buddhahadra had become focussed on studies. He could finish it in one day what his classmates learned in one month. After receiving commandments, Buddhahadra worked harder and soon he had a deep knowledge of a variety of classics especially in meditation and precepts. He often travelled to Kashmir with his

classmate Sangha Daduo. The Chinese monk Zhi Yan was then also in Kasmira, extensively soliciting those having the ability to preach in the east. The locals unanimously recommended Buddhahadra to him. Buddhahadra generously accepted Zhi Yan's earnest invitation. They first travelled by land and then continued by sea to finally arrive onshore in Donglai District of Qingzhou (present-day Laizhou, Shandong) after a three-year trip. At that time, Kumārajiva was in Chang'an. They immediately went off on a journey to pay him a visit. Reaching there in the 10th year (408 CE) of Hongshi of the later Qin Dynasty, he lived in Zhugong Temple (also called Qi Gong Temple). The prince Yao Hong invited him to give a public speech on *dharma* in his palace. He also frequently visited Kumārajiva to discuss the doctrines of formless, vain etc. If Kumārajiva had any doubts, he also consulted with him to resolve them. But their happy meetings did not last for very long. Due to their different study styles and learning from different teachers, estrangement gradually developed between them. Buddhahadra was a person without desire and enjoyed quiet surroundings. He abhorred pompous and prosperous show. When he preached the Chan philosophy in Chang'an, many people came to listen him after getting the news. But the crowd of listeners did not behave according to what had been taught. Buddhahadra also failed to check carefully, resulting in damages to his reputation by sly people who spread rumours about an impending disaster. The audience then scattered like stars in the sky. Buddhahadra himself did not mind it but in the 13th year of Hongshi, there were still monks like Dao Heng, etc. who following Kumārajiva argued that Buddhahadra had made predictions which broke the rule of precept and drove him out of Chang'an. Buddhahadra then claimed that "body is like the floating duckweed, it is easy to stay or leave." The only regret was that he did not finish his preaching. When Buddhahadra with a calm mind and quiet demeanor left with his 40 or so disciples, more than a thousand monks came to see off. Finding this, Yao Xing, the King of Later Qin Dynasty, issued an emergency writ and sent messengers to persuade him to stay. Buddhahadra had, however, firmly decided to leave and moved directly to the Lushan Mountain.

Huiyuan, the eminent monk residing in Lushan Mountain, had admired Buddhahadra for a long time. He entertained Buddhahadra hospitably and regarded him as an old friend. He also sent a letter to Yao Xing and monks in Chang'an defending Buddhahadra and explaining the misunderstandings. Here, Buddhahadra translated two volumes of *Dharmatara-dhyāna-sātra* which were the monograph for meditation for Hui Yuan

which greatly helped his practice. Buddhahadra had ambition of travelling to preach without seeking any kind of protection. After staying in Lushan Mountains nearly for a year he went to Jiangling. The local scholars and common people welcomed him out of the city, and competed to offer him precious gifts. He however, did not accept anything, but only walked along the street holding the alms-bowl and receiving alms from everyone whether wealthy or poor. Everywhere, he ate the food received by begging. The supreme government official, Liu Yu, respected him much. The following year, under the invitation of Liu Yu, he went to Jingdu (present-day Nanjing) lived in Daochang Temple and continued to preach mediation practices. With a simple, elegant bearing and manner, he won the admiration from the local people. During the same year, Faxian also returned with Buddhist Scriptures in Sanskrit after his pilgrimage in India. He cooperated with Buddhahadra in translation work from the 12th year till 14th year (416-418 CE) of Yixi of Eastern Jin Dynasty. There, they successively published six volumes of *Mahāparinirvāṇa-sātra* and 40 volumes of *Mahāsaṅgha-vinaya*, one volume of *Mahāsaṅgha-vinaya Precepts for Monks*, one volume of *Mahāsaṅgha-vinaya Precepts for Nuns* and one volume of *Buddha's Miscellaneous Sutras* and so on. Before that, Śramana Zhi Faling had also found out in Khotan (present-day Hotan) the remaining 36,000 verses of *Avatamsaka Sutra* in Sanskrit version. In the 14th year of Yixi (418 CE) on the request of Meng Yi, the history officer of internal Wu District and Chu Shudu, the right sub-general, Śramana Buddhahadra with the assistance of Fa Ye, Hui Yan and about hundred people undertook the task of translation of the Sanskrit version. He opened a translation centre in the Daochang Temple and spent three years in completing the translation of this scripture. That is now the 60 volumes of *Buddhāvataṣaka-mahāvaiṣṭya-sātra* inside of which there is a translation of "Ten Grounds Goodness" and other translations completely followed the translation of *Daśa abhāmika-sātra* of Kumārajīva. This scripture played a vital role in the later development of Buddhism in China. Later generations praised the translation of this scripture as "Ingeniously Grasping the Soul Meaning of the Scripture". The place where the translation was done was also changed with a name as "Huayan Temple" to commemorate it. The other existing translation works done by Buddhahadra also include 10 volumes of *Buddhadhyāna-samādhisāgara-sātra* one volume of *Manjusri Vow Scripture*, one volume of *Tathāgatagarbha-sātra*, and two volumes of *Dharmatara-dhyāna-sātra*, one volume of *Anantamukhasādhakadhāraṇī(sūtra)*, and so on. According to statistics, during his entire life Buddhahadra translated 12 Buddhist scriptures

(some say 15) and 113 volumes in all. He died at the age of 71 years in the sixth year of Yuanjia of Song Dynasty.

(Ge Weijun)

GUNAVARMAN

Guṇavarman [Qiunabamo] (367-431 CE) paraphrased as merit armour was a Buddhist translator who came to China during the Southern and Northern Dynasty.

According to records in Biographies of Eminent Monks, Catalogue of Buddhist Scriptures Published in Successive Dynasties and other documents, Guṇavarman was born in Kashmir in Kshatriya caste whose previous generations were all kings. But his grandfather lost the position due to his inflexible personality and his father lived in seclusion inside the mountains. When Guṇavarman was only 14-years-old, he had already demonstrated the tendency of admiring virtues and loving all beings. His behaviour was clever and resourceful, also with profound insight. He once advised his mother not to kill. Guṇavarman became a monk at the age of 20, he soon came to have a clear knowledge about nine Buddhist Scriptures and four āgama and in addition to being able to chant more than a million words of scriptures, he also had a profound understanding of the discipline and deep meditation, people at that time called him Tripitaka Master. When Guṇavarman was 30, the King of Kasmira died with nobody to succeed to the throne. The nation unanimously expressed their expectation for inviting Guṇavarman, the man with virtue and talents to resume a secular life and be throned. However despite the ministers urging him again and again, Guṇavarman refused firmly. Instead, he travelled to wild areas and mountains, lived in the forest, drank from rivers and withdrew from society. Later, he went to Sīūhala present-day Sri Lanka, travelled and preached Buddhist scriptures. It was said that all those who had seen Guṇavarman respected him



Entrance of the Donglin Temple, Mount Lu, Jiangxi, China

deeply and their faith grew inside their hearts. Later, he arrived in Java Country (present-day Java Island of Indonesia), the queen mother of the country followed him and was ordained with the Five Precepts, and she requested the king to be ordained as well. Later, when the neighbouring country invaded, the king feared injuring creatures and also feared his country would be destroyed and then the king came to consult Guṇavarman. Guṇavarman suggested if the country was invaded and humiliated by a violent enemy, it should raise an army to defend itself, but compassion must be kept in mind. When the neighbouring enemy retreated, Guṇavarman gained national respect and admiration, and Buddhism became popular among the nationals. The neighbouring country also heard of Guṇavarman's fame and sent messengers many times to invite him. Bhadanta Hui Guang, Hui Cong and others in the capital of the Southern Song Dynasty also heard of his name, in the first year (424 CE) of Yuanjia of Song Dynasty, they interviewed Emperor Wen for inviting and welcoming Guṇavarman. Then Emperor Wen issued an imperial order to the provincial governor of Jiaozhou (present-day Guangdong, Guangxi and northern Vietnam) to invite him by ship. Hui Guan also sent Sramana Fa Zhang and Dao Chong to beseech him. However, before that, Guṇavarman had left Java and went to a small country along with a merchant ship. Unexpectedly, the force of winds changed and they arrived in Guangzhou. Emperor Wen got to know of this and issued an imperial order requiring all the states and counties to offer funds for a smooth trip for Guṇavarman to the capital (Jiankang, now Nanjing). On the way to the north, Guṇavarman stayed in Shixing (present-day Shaoguan, Guangdong) about one year. There was Hushi Mountain with a towering and isolated peak. According to the mountain's shape, Guṇavarman renamed it Lingjiu Mountain imitating the Indian Buddhist shrine places' name. Since then the former dangers caused by tigers immediately disappeared, the safety of transportation and travelling was guaranteed. In the first lunar month of the eighth year (431 CE) of Yuanjia, Guṇavarman reached the capital, Emperor Wen greeted him with open arms and consulted him about becoming a vegetarian, precept against killing and other issues. About this topic, Guṇavarman told the truth that "The principle is in mind not in something, following the principle is decided by one's self not by the other people". He also pointed out that if the king could governance so that the people could live in peace and work happily, which was also vegetarian and not killing rather than save a meal or set free captive creatures. Guṇavarman lived in Zhi Huan Temple and then the dukes and marquises

frequently came to consult him. Soon, he preached in the temple of the *Saddharmaṃuōārākasātra* and *Da-ābhāmika-sātra*. On the first day of the lecture, monks and the public came from all over. The temple was over-crowded. Later as invited by Hui Yi, Guṇavarman organised a translation field, and translated 28 items of Bodhisattva Kusala Sila Sutra; later his disciples added for him another two items, with 30 items in total. In the third year of Yuanjia, the provincial governor Wang Zhongde of Xuzhou once had asked Sramana Isvara from the Western Regions to translate *Saiiyuktābhidharma-ḥdaya-s āstra*, but the translation was stopped at the 10th item of "Choice" for some reason. Later, he invited Guṇavarman to translate the remainder and revise accordingly, and there were 13 volumes translated. Unfortunately, the book was later lost. Currently there are 11 volumes existing translated by Saighavarman and others in the 12th year of Yuanjia. In the afternoon of September 28th of the eighth year of Yuanjia, Guṇavarman returned to his residence before he finished lunch. His disciples arrived later but found him already dead with a calm expression on his face. It seemed he fell into a state of tranquility in meditation. He was 65 when he died. Later, he was cremated in front of Nanlin monks' altar in accordance with the rules of Buddhism and was buried in the White Tower built on the spot. His translated scriptures also include one volume of each of Longshu pusa wei chan tuo jia wang shuo fa yao ji (The Bodhisattava Nāgārjuna Preaches to King Chandaka), Dharmagupta Bhiksuni Karman, Upali Enquires the Buddhist Scriptures, The Dignity of a Novice, Buddhas Five Precepts for Upasaka, *Sutra* on the Internal Rules of a Bodhisattava, *Sutra* on the Dignity of the Five Rules of a Devotee and so on. There are statistics that show that there were 10 works and 18 volumes translated by Guṇavarman in all.

(Ge Weijun)

DHARMARAKSA

Dharmarakṣa or Dharmakṣama [Tanwuchen] (385 ~ 433 CE), Buddhist translator, came to China from India during the Northern Liang period and his name was also translated to Tanmochan, Tanwuchan, Tanwuluochen and so on.

According to the record of *Biographies of Eminent Monks, Catalogue of Buddhist Scriptures Published in Successive Dynasties* and other documents, Dharmarakṣa was born in Majjhimdesa and was a Brahmin by caste. When he was six years old, his father died. He followed his mother and woven cloth with her to make a living. His mother saw Śramana Bodhidharma Yasa was venerated. She then let her son join him as his disciples. Dharmarakṣa was smart and studious; he could read the scripture by the age of



Mahāparinirvāna-sūtra

10 and chant 10,000 words daily. At first, he studied Hinayāna, at the same time he also read *pañcavidyā*. Dharmarakṣa could speak eloquently and almost no one could win over him until later when he was confronted with the white hair meditation master and finally lost. Then from the meditation master he gained the *Nibbāna Sūtra* which was written on the bark. He was really scared of enlightenment and converted to believe in Mahayana. When he was 20, he had been able to recite two million words of the classics of *Māhāyāna* and *Hinayāna*. He was also specialised in spells, nine out of 10 times it was efficacious. He once served the king with this talent and was known as the Curse Master. Later the treatment from the king was gradually reduced, he resigned and went to Kashmir and carried a number of Buddhist scriptures such as 10 volumes (some said 12 volumes) of first half of *Mahāparinirvāḍā-sātra* and Bodhisattva Precepts ie *Bodhisattvabhāmi-sātra*, *Bodhisattva-ḍāla-sātra* and so on. However in Kashmir, most people were learning *Hinayāna* and did not believe the *Mahāparinirvāḍā-sātra*, then he had to go further east and reached Kucha (now Kuqa in Xinjiang). Later he travelled to Dunhuang (some said Guzang, that is present-day Wuwei in Gansu), where he stayed for several years and translated one volume of Bodhisattva Precepts. Around the 10th year (421 CE) of Xuanshi in Northern Liang, Juqu Mengxun, the Hexi King welcomed him into Guzang and treated him very well, and asked him to translate Buddhist scriptures. He did not promise immediately because he was unfamiliar with the local language and also there was no interpreter. Three years later when he got familiar with the language with the assistance of famous monks of Hui Song and Dao Lang, he started translating the first part of *Mahāparinirvāna Sūtra*. Inside the translation field, there were hundreds of monks and common people. Dharmarakṣa translated and taught at the same time. Descendants evaluated the translation as to be with wealthy decorative

embellishment and gorgeous, strict wording. He also translated 30 volumes *Mahāvaiḍyasaḍinipāḍā-sātra*, 10 volumes of *Karuḍāpuḍḍarāka-sātra*, four volumes of *Suvarḍaprabhāsottama-sātra*, seven volumes of *Upāsaka-ḍāla-sātra*, 10 volumes of *Bodhisattvabhāmi-sātra* and *Ocean Dragon King Sūtra* (now missing) and so on. As the *Mahāparinirvāna Sūtra* was insufficient, Dharmarakṣa went back to look for remaining scriptures. Unexpectedly, his mother died during this time so he stayed in his hometown for one year. Dharmarakṣa found the middle part of the scripture in Khotan (present-day Hotan in Xinjiang) and continued translation after returning to Guzang. There were 40 volumes of translated scriptures. Tuobaotao, the monarch of Northern Wei after knowing Dharmarakṣa as an expert of the scriptures, sent messengers to ask for him. There was some threatening in the message that if Dharmarakṣa would not be sent to him, they would start a war. Mengxun refused, Tuobaotao again sent a higher official, named Li Shun, to persuade. Mengxun expressed Dharmarakṣa was an indoor teacher and could not be forsaken. He would live or die together with Dharmarakṣa. The stalemate continued till the March of the third year (433 CE) of Yihe in Northern Liang, Dharmarakṣa proposed to look for *Mahāparinirvāna Sūtra* again and wished to go to west. Mengxun was very dissatisfied, then sent assassins to kill Dharmarakṣa on the way. That year he was 49 years old. In April same year, Juqu Mengxun died of illness. After *Mahāparinirvāna Sūtra* was translated there were Dao Lang, Zhi Song and others in Liangzhou who added intellectual commentaries and taught. When the scriptures were passed down to the south there were Hui Yan, Hui Guan, Xie Lingyun, etc making revisions and spreading. *Nibbāna* doctrine thus was spread and exerted a significant impact on Chinese Buddhism. The people at that time asked Dharmarakṣa to be cautious before translating and asked him to be beware of any hidden meaning and also instructed him to do detailed research of the original scriptures to keep the soul of the scriptures intact.” His translated scriptures according to nowadays statistics include 11 works and 112 volumes.

(Ge Weijun)

GUNABHADRA

Gunabhadra [Qiunabatuoluo] (394-468 CE) was a monk who came to China in the Southern and Northern Dynasty from India. He was a famous sutra translator whose name meant the Worthy One of Merit and Virtue, and was also called Mahāyāna.

According to the records of *Biographies of Eminent Monks* and *A Dictionary of Buddhist Technical Terms and Their Meaning*, etc Gunabhadra grew up in Majjhimesa (central India) and belonged to the

Brahmin caste. He learned *Panchavidya* (five sciences of ancient India ie Buddhism, logic, linguistic, handicrafts and medicine) and was proficient in astronomy, calendar, medical science, conjuring and so on. He admired *Saiyuktābhidharma-hṛdaya-āstra* and after reading it he converted to Buddhism. Because his family believed in Brahminism for generations and did not keep contact with Śramana, he had to leave his family and seek his masters and friends afar. After receiving complete ordination, he cultivated himself and quickly became proficient in Tripitaka and became more straightforward and kinder. Hereafter, he gave up Hinayana and converted to Mahayana, recited and explained sutras and was good at eloquence; meanwhile, he wandered and propagated principles of Buddhism and came to the Orient by ship after he arrived in Simhala (present-day Sri Lanka). In the 12th year of Yuanjia of Song of the Southern Dynasty (435 CE), he arrived in Guangzhou and Emperor Wen of Song assigned envoys to meet him after the local governor

translated two volumes of the *Sutra of the Great Dharma Drum* (*Mahābherā-hāraka-parivarta*), one volume of *Sauidhinirmocana-sātra* and one volume of *Sandhinir Mokchana Sutra* in Dong'an Temple. In the 13th year of Yuanjia, He Shangzhi, officer in Danyang Prefecture, became his benefactor and he translated *ṛāmālā-sātra*, which was interpreted by Bao Yun and written by Hui Guan. In the 23rd year of Yuanjia, he was invited to go with King Nanqiao Liu Yixuan who was the governor of Jingzhou and he lived in Xin Temple. He translated one volume of the *Sutra of the Epithets of the Eight Buddhas of the Eastern Quarters* (Samghapala was mistaken as the translator of the present text), four volumes of *Sutra of Past and Present Cause and Effect* and four volumes of *Angulimalya Sutra* (*Aṅgulimālīka*), etc there. After Emperor Xiaowu succeeded to the throne, Yixuan rebelled in the first year of Xiaojian (454 CE), and Gunabhadra was involved in the rebellion. The rebel was defeated on Liang Mountain consequently, and the winning governor Wang Xuanmo observed the previous instruction of Emperor Xiaowu, respected Gunabhadra as before, and guarded him to return to the capital in time. It is proved later that he was irreverent to the rebellion through his letters between him and Yixuan, so Emperor Xiaowu gave more special treatment to him. He was respected till Emperor Ming of Song (reigned from 466-472 CE). In the first lunar month of the fourth year of Taishi of Song (468 CE), he felt discomfort, bid farewell to Emperor Ming, dukes and ministers, and died at the age of 75. Gunabhadra made great contributions to internal and external affairs for four dynasties since Emperor Wen. He received ordination strictly, ate vegetables for life, and fed birds with leftover meal in his palms every day. According to the statistics of *Kaiyuan Catalogue of Buddhist Scriptures*, he had translated 134 volumes of 52 scriptures, and there exist about 30 scriptures at present. His translation style was rigorous and his words were straightforward and hit original points. *Collected Records Concerning the Tripitaka* and *Preface to ṛāmālā-sātra*, therefore, aptly mentioned that he liked "to translate rigorously after investigating tones and meanings in detail" and presented "subtle and profound truth in simple words and sentences". *Biographies of Eminent Monks* claimed that his translation "achieved the real meaning through repeated analysis" and he was highly appreciated on the whole.

(Ge Weijun)



Saiyuktāgama-sutra, translated by Gunabhadra

reported his arrival. When he came to the capital Jiankang (present-day Nanjing, Jiangsu) Emperor Wen of Song ordered the eminent monks including Hui Yan and Hui Guan to meet him in the New Pavillion. They pleasantly talked with one another like old friends with the help of translators. After he lived in Zhihuan Temple, Emperor Wen met him, and the erudite scholars, dukes and ministers such as Yan Yanzhi, Liu Yikang and Liu Yixuan etc came to visit him and respected him as master. Being invited by monks, he translated 50 volumes of *Miscellaneous Agama* (*Saṅyuktāgama*) in Zhihuan Temple and

PUNYATARA

Puōyatāra [Foruoduoluo] (Foruoduoluo or Buruoduoluo in Chinese or Gongdehua in free translation; unknown-404 CE) was an Indian Buddhist monk and a famous translator of Buddhist

scriptures who came to China during the Southern and Northern Dynasty (420-589 CE).

According to the *Biographies of Eminent Monks*, Puōyatàra was a civilian of Kashmira. He became a monk when he was very young. He was famous for his abstinence and strictness. He mastered *Tripitaka*, especially *Da ÷ a-bhàōavàra-vinaya* and was one of its founding master patriarchs. The people of that time all thought that he had reached the spiritual state of an immortal. During Hong Shi period (399-415 CE) of later Qin Dynasty, he came to central Shaanxi and Yao Xing treated him as a distinguished guest. Kumārajīva admired his strict abidance to *vinaya* and respected him very much. Because *vinaya* was unpopular in the territory of Han before, the people had much expectations from Puōyatàra. In October of the sixth year of Hong Shi, Puōyatàra accepted the invitation and recited the Sanskrit *Da ÷ a-bhàōavàra-vinaya* in Chang'an Central Temple in the presence of hundreds of Buddhist monks from all around and Kumārajīva translated it into Chinese. However, when translated just about two-third of the *vinaya*, Puōyatàra was down with an illness and died later. Everybody felt sad and regretful. Later, Dharmaruci, who mastered *vinaya*, came to Chang'an with the Sanskrit version in the seventh year of Hong Shi (405 CE) and finished the translation with Kumārajīva. However, before the *vinaya* was revised and finalised, Kumārajīva died. In the eighth year of Hong Shi, Vimalākūa came to central Shannxi of China. After Kumārajīva died, he supplemented the translation of *Vinaya* with a Foreword in Shijian Temple of Shouchun (present-day Shouxian County, Anhui Province) and attached it to the former translation which became the complete *Daśa-bhàōavàra-vinaya* that we see now.

(Ge Weijun)

SANGHADEVA

Sanghadeva [Sengjiatipo] (dates of birth and death not known) was a famous Indian monk and translator who came to China in the Eastern Jin Dynasty. He is also known as Ti He which can be freely translated into Zhong Tian.

According to the *Biographies of Eminent Monks*, the surname of Sengjiatipo was Gautama. He was from Kashmir, with an open and clear mind and modest and courteous behaviours. He was intelligent and clever and could see clearly the human feelings and affairs of human life. He became a monk in his early years and went afar to a famous teacher to thoroughly learn the Buddhist Canon. He had proficiency in and deeper comprehension of *Abhidharmahrdaya-sastra*. He also learnt and recited *Tridharmika- ÷ àstra* frequently, which is considered as a necessary reading material for understanding Taoism. During the Fujian Jianyuan years of former Qin Dynasty



Sanghadeva

(365~384 CE), he came to Chang'an to spread the Buddhist doctrine. He taught people patiently and tirelessly. In Jianyuan 15th year (379 CE), the eminent monk Dao An came to Chang'an and was much respected by Fujian. He lived in the Wuchong Temple to disseminate the dharma and gathered many monks who came to China like Sengjiatipo, Saighabāhti, Dharmapriya, Dharmanandi and so on to translate the Buddhist Scriptures. In Jianyuan 19th year (383 CE), Saighabāhti and Dharmanandi translated *Abhidharma-mahāvibhāṭā- ÷ àstra* and then Sengjiatipo helped them translate *Set Theory of Shiva Vasumitra Buddha* and other Buddhist Scriptures. But soon after, the rebellion of Murong Chong erupted and the world was in a mess. Therefore, the translations are not scrutinised in detail. Afterwards, when the society was slightly tranquil, he came to Luoyang with the monk, Fahe. Over the four or five years, he became more proficient in Chinese. He lectured and studied the former classics repeatedly and found that there were many mistakes and losses in the previous translations. Following the suggestions of Fahe, he again corrected the scriptures like *Abhidharma* and so on. Then, Yaoxing of Qin Dynasty held the power, and Buddhism became more and more prosperous. At that time, the eminent monk Huiyuan was collecting Buddhist classics in Mount Lu. Accidentally, he met with Tipo who travelled south and invited him to go to the mountain. In the platform of highest wisdom, he "held Sanskrit in his hand, announced in Jin Chinese, got rid of the splendid materials and saved the truth and shouldered the righteousness". In the 16th year of Taiyuan in the Eastern Jin Dynasty (391 CE), he translated *Abhidharmahçdaya- ÷ àstra*, *Tridharmika- ÷ àstra* and other scriptures. In the first year of Long'an in the Eastern Jin Dynasty (379 CE), Ti Po came to Jiankang, capital of Jin Dynasty (present-day Nanjing of Jiangsu Province) and all the nobilities and celebrities in the court came to listen to his lecture. Wang Xun, Dongting Marquis firmly believed in the Buddhist doctrines. In his vihara, he broadly recruits students and lectures on *Abhidharmahçdaya- ÷ àstra*. At that time, all famous monks came there to listen to his lectures. He was popular among the monks and the following

students because of his skilled decrees and clear interpretations. At that winter, Wang Xun gathered 40 free school Sramanas, with Hui Chi as its head to translate 60 volumes of *Madhyamàgama* again and correct 51 volumes of *Ekottaràgama*. According to the statistics of the descendants, he had translated six scriptures, altogether 148 volumes and more than million characters. Chu Fo-Nien also participated in his translation business. The *Zhong, Zeng I* and two *agamas* translated and revised by him are the complete versions of *Hinayana* which was introduced into China for the first time, playing an important role in the history of Buddhist scriptures translation. Sengjiatipo stayed in China for many years and had a deep understanding of the Chinese customs. Sengjiatipo was calm, sharp-witted and a good orator. He was very famous at that time in the south region of Yangtze River.

(Ge Weijun)

DHARMAYASAS

Dharmayasa [Tanmoyeshe] (4th - 5th century CE) was a Buddhist monk and translator who came to China during the period of East Jin Dynasty. His other names were Faming and Facheng according to free translation.

According to the *Biographies of Eminent Monks*, Dharmayasa was born in Kashmir. He was intelligent and fond of studying from a young age and became more earnest when he grew up. At the age of 14, he formally accepted Puōyatàra as his master. After gaining adulthood, he became more elegant, with a superior savvy temperament. Apart from reading *Vinaya-sutra* extensively, he always thought deeply and conducted self-examination by himself and he was often alone on his way without fearing danger. However, in spite of his long-term showing repentance, he failed to reach the spiritual state of an immortal when he was 30 which made him extremely distressed. It is said that at this moment, the guidance of Bocha King made him understand that he should not be content with some small skills, but should travel around to gain “knowledge”, and the Tao shall be attained by benefitting mankind and being kind to everyone. Afterwards, he travelled to various countries for knowledge, and reached Guangzhou at the age of 85, during the period of Long'an in East Jin Dynasty (397~401 CE). Since he was good at reciting *Vibhàùà*, local people called him as “Great Vibhàùà”. There, he explained the origin of Buddhism and translated *òamàsàtra* for Zhang Puming, a female believer. At the beginning of the year of Yixi in East Jin Dynasty (405~418 CE), he came to Chang'an. At that time, Yao Xing of later Qin Dynasty adored Buddhism very much and showed great respect for him. Indian Buddhist Tanmojueduo was also in central Shaanxi at that

moment. They had the same goal and determined to translate *òàriputràbhidharma- ÷ àstra* together, just like old friends. The translation work started from the ninth year of Hongshi (407 CE) and ended in the 16th year and the version is still existing. Soon he travelled south to Kangnung, and there he lived in Xinsi temple and promoted Buddhism. Both officials and common people, whether they have religious belief or not, would be pleased to listen to him with admiration and respect. He not only communicated with God but was also able to get along well with people, so it is generally accepted that he got holy retribution. However, people never heard of him after he left China for the Western Regions during the year of Yuanjia in Southern Dynasties (424 ~453 CE).

(Ge Weijun)

VIMALAKSA

Vimalakùà [Beimoluocha (4th~5th century CE)] was a Buddhist who came to China in the Southern and Northern Dynasties (420 – 589 CE). A famous translator of Buddhist scriptures and a representative of vinaya translators in early China, he was also called as Wugouyan in free translation as well as the “blue eye vinaya master” because of his blue eyes.

According to the *Biographies of Eminent Monks and Record Set of Tripitaka*, Vimalakùà was a Śramana from Kashmira. He had a calm personality and firm mind. He became a monk, cultivated himself according to religious doctrines and was famous for strict adherence to moral integrity. He once widely spread vinaya in Qiuci (present-day Kuqa of Xinjiang). Scholars, including Kumārajiva, all



Sarvastivada-vinaya

around competed to be his students. Later, a riot occurred in Qiuci, so he escaped to another area. Kumārajiva was invited to China by Yao Xing in the third year of Hong Shi (401 CE). He actively carried forward Buddhism and translated numerous Buddhist scriptures. Knowing this, Vimalakùà also crossed a broad area of quicksand in order to spread

vinaya in the eastern country, and arrived in central Shaanxi of China in the eighth year of Hong Shi (406 CE). Kumārajīva treated him as a master with respect. After Kumārajīva died, Vimalākṣa moved to Shijian Temple of Shouchun County (present-day Shou County in Anhui Province) and preached vinaya. Puṇyatārā and Dharmaruci once successively cooperated with Kumārajīva to translate *Da ÷ a-bhāḍāvāra-vinaya*. Vimalākṣa brought the scripture to Shouchun and supplemented the translation of Vinaya by adding a Foreword. Annexing it to all the former translations, a complete version of the *Daśa-bhāṇavāra-vinaya* was completed. Later, he went to Xinsi Temple in Jiangling and preached vinaya, so vinaya became popular. The monk Hui Yuan requested him to summarise the main ideas of vinaya and compile them, so two volumes of Miscellaneous Vinaya were completed. The book was sent to the capital Jiankang (now Nanjing of Jiangsu Province) and was widely held in esteem. Monks and nuns competed to make private copies, which made paper very expensive for a period of time. Vimalākṣa died in Shijian Temple of Shouchun County in the ninth year of Yixi (413 CE) during the Eastern Jin Dynasty (317-420 CE). He was 77.

(Ge Weijun)

BUDDHAYASAS

Buddhayasas (also known as Fotuoyeshe or Jueming in free translation) (4th–5th century CE) was an Indian Buddhist monk and translator who came to China during Southern and Northern Dynasties. He is famous as one of the early representative translators of Vinayapitaka .

According to books like volume II of *Biographies of Eminent Monks* and Volume XIV of *Compilation of Notes on the Translation of Tripitaka*, Buddhayasas was born in Kashmir. He was a Brahmin and his family followed Brahmanism for generations. According to a legend, his father suffered from spasms in his hands and feet when he ordered his servant to hit a Buddhist śramana, but recovered soon after whole-heartedly apologising to him. Thereupon, his father converted to Buddhism, and had Buddhayasas turned into a monk as his disciple. Since Buddhayasas was smarter than others, he could recite Mahayana and Hinayana scriptures at the age of 19. He was however proud and insolent with self-approbation, and considered no one competent enough to match as his master. No monk therefore showed respect to him and he remained a trainee or novice monk for many years. Later, he mastered the *Panchvidya* which included *Śabda-vidyā*, *Śilpasthāna-vidyā*, *Cikitsā-vidyā*, *Hetuvīdyā* and *Ādhyatma-vidyā* and other magic arts following his uncle, and accepted the Bhiksuni at the age of 27. Afterwards, without

wasting any time, he became a diligent reader, focussing on reciting and contemplating deeply about religious doctrine. Later, when he travelled to Schaller (present-day Kashgar), he was asked by the prince to live in his palace and was offered good treatment. Soon Kumārajīva passed by with his mother and learned the *Abhidharma Theory* and *Da ÷ a-bhāḍāvāra-vinaya* from him for a year. Several years later after Kumārajīva returned to his birthplace in Qiuci (present Kuqa in Xinjiang), he became famous in the Western Regions and Fu Jian, the Monarch of former Qin Dynasty also



Buddhayasas preaching Dharma

had the desire to invite him. In February of the 17th year of Jianyuan of former Qin (381 CE), the king of Shanshan and Qianbu requested Fu Jian to conduct a western war. Fu Jian then sent Lu Guang, General of Valiant Cavalry to fight with 70,000 soldiers in western countries, including Qiuci and Yanqi in the next September, and invited Kumārajīva to China before the war. In the 20th year of Jianyuan (384 CE), Lu Guang controlled Qiuci and got Kumārajīva. However, it was 20 years after staying outside since Kumārajīva was welcomed to Chang'an by Yao Xing, the Monarch of Later Qin. Yao Xing thought highly of him and treated him like a national hero. He also devoted himself to the translation of Buddhist scriptures.

When Kumārajīva entered China for the first time, he also invited Buddhayasas to be in the Central Plains in Gu Zang (now Wuwei of Gansu Province) to be together. At that time, Buddhayasas was in Qiuci. Asked to stay by the local people, he was able to leave with his disciples in disguise only after a year, but when he reached Gu Zang, Kumārajīva had already been to Chang'an. Kumārajīva then persuaded Yao Xing to invite Buddhayasas. He said while he could recite Buddhist text without knowing its meaning, Buddhayasas could ensure the translation of scriptures without mistakes and omissions, and only such scriptures could enjoy the trust of people for thousand years. Then, Yao Xing sent an ambassador to earnestly invite Buddhayasas, and when he reached (408 CE),

Yao Xing personally extended greetings to him. An arrangement was made for his stay in the courtyard specially built in the Leisurely Garden. Before that time, Kumārajīva was planning to translate *Da ÷ abhāmika-sātra*, but after thinking carefully, he did not dare start despite having the original manuscript in hand, because there was still difficulty in the translation. After Buddhayasas' participation in the translation work, the translated texts were written down only after gaining a perspicuous principle by repeated discussions, and every monk in the translation workshop praised their precision and appropriateness. Buddhayasas could recite *Dharmagupta-vinaya*, which he was asked to translate. But Yao Xing was worried that he could make mistakes, so he asked Buddhayasas to memorise a medical prescription text of approximately 50,000 words. Two days later, his excellent memory was recognised when he recited the text without any mistake. During the period from the 12th to 15th year of Hong Shi of Later Qin Dynasty (410-413 CE), he translated the *Dharmagupta-vinaya*, *Buddhist Monk Pratimoksa of Dharmagupta-vinaya* and *Dārghāgama* etc which are translated from Chu Fo-nien into Chinese, embodying the Buddhism in writing. Soon Buddhayasas returned to his own country and entrusted merchant-travellers to take a volume of *Akà ÷ agarbha-bodhisattva-sātra* to the Central Plains after he got it. Buddhayasas was good at interpreting *Vibhāṭṭa*, which is why he was called "the Master of *Vibhāṭṭa*". Since he was the master of Kumārajīva, he got another title of "Great Master of *Vibhāṭṭa*".

(Ge Weijun)

SANGHAVARMAN

Sanghavarman [Sengjiabamo] (c. 4th or 5th century CE) was an Indian monk and translator who came to China in the Southern and Northern Dynasties. His name meant massive armour and monastic armour.

According to the records of *Collected Records Concerning the Tripitaka* and *Biographies of Eminent Monks* etc. Sanghavarman was an Indian who became a monk when he was a teenager. He was simple and received ordination strictly and was proficient in *Tripitaka*. He had a good knowledge of *Saīyuktābhidharma-hṛdaya-sāstra*. In the 10th year of Yuanjia of Song Dynasty (433 CE), he crossed Liusha and arrived in Jiankang (Nanjing, Jiangsu at present). Jianye had Pinglu Temple which was built by Xu Sang, who was the officer of Pinglu and offered his houses. The Chinese monk Hui Guan thought that Sanghavarman had pure cultivation and was broad-minded and invited him to live in the temple. Sanghavarman recited sutras all day and night and was honoured as Tripitaka Master. More and more

monks followed him to receive ordination, and the way of Buddha became popular. Several hundred monks and nuns followed him successively. From the 10th year to 19th year of Yuanjia, he translated 11 volumes of *Saīyuktābhidharma-hṛdaya-sāstra*, one volume of *ārya-nāgārjuna-bodhisattva-suhṣlekhā*, one volume of *Sutra of Differentiating Consequences of Evil and Good* and 10 volumes of *Sarvastivada Vinayamatrka* and so on. According to the statistics, he translated 24 volumes of five Buddhist scriptures. Sanghavarman liked wandering and didn't want to dwell in a place so he insisted in returning to his country after the completion of scripture translation although his followers urged him to stay. He returned to his country with merchants from the Western Regions by ship in the 19th year of Yuanjia. His later whereabouts are unknown.

(Ge Weijun)

ASANGA

Asanga [Wuzhu] (c. 4th - 5th century CE) was one of the founders of Indian Mahayana Yogacara school. The Chinese transliteration for the name is A sengqie.

Life Story

According to the *Biography of Vasubandhu*, Wuzhu was born into Brahmin caste in Purusapura of northwest India (present-day Peshawar in Pakistan). His father, Kausika, who had three sons, was then the state preceptor. Asanga's brother Vasubandhu was also an important Mahayana Buddhist.



Asanga

Asanga was, at first, a Theravada Buddhism Sarvāstivādin monk and once almost committed suicide because he wanted to fathom the meaning of emptiness but could not. Later, from the east Videha came an eminent monk Bindusāra who explained Theravada concept of emptiness to him. He was enlightened to some extent but was still not satisfied for he believed that truth was more than that. So he

went to Tuśita with his extra-sensory ability to learn about the Mahayana concept of emptiness from Maitreya Bodhisattva there. Later, he returned and understood the theory finally after he thoroughly pondered on it. Some scholars thought Maitreya Bodhisattva was a real person while others thought he was probably a Yogācārya before Asanga's times.

It was said that he had been to consult Maitreya several times and brought back *Yogācārabhāmi ÷ āstra*, *Mahāyāna-sūtrālamkā-kārikā*, *Madhyāntavibhāgañāḱā*, etc. with which he preached and spread the Mahayana yoga method widely. Compared to Madhyamaka worshipped by Nāgārjuna and Tipo, the school founded by him is named Dharmalakṣana.

His brother Vasubandhu, a man of wide learning and a retentive memory, was also a Theravada Sarvāstivādin monk. He knew the doctrines of 18 schools of the Theravada well and was very good at explaining them. He denounced Mahayana as non-Buddhism and did not believe in it.

Knowing Vasubandhu's wisdom and that this brother had thorough understanding of both Buddhism and heretics, Asanga feared that he might write books to damage Mahayana so he called his brother back to Puruṣapura from Ayodhya, citing his own sickness. When Vasubandhu returned, Wuzhu warned his brother the retribution of slandering the Mahayana and explained to him the substance of Mahayana. It resulted in Vasubandhu's giving up on Theravada and began to learn about Mahayana instead. He regretted for his sin so much that he even intended to cut his own tongue to show his repentance for which Wuzhu responded that a better repentance would be to use his tongue to propagate Mahayana. Vasubandhu listened to his brother and began to preach on Mahayana.

During his later years, Asanga travelled through Kauśāmbī in Majjhimdesa (present-day northern Kosal, Uttar Pradesh) until he died at the age of over 100 (some say 75). After Asanga died, Vasubandhu actively continued his brother's teaching, making his theory widespread.

Important works and Chinese translations

Wuzhu's writings were many and those that were translated into Chinese and Tibetan are about 30. Chinese versions are mainly as follows:

Mahāyāna-saīparigraha- ÷ āstra: It was also known as Essential Theory because it included the essence of all the Mahayana Buddhism.

The Sanskrit original has been lost and all together there had been three Chinese translations of it, translated respectively by Buddhasanta of Northern Wei Dynasty (two volumes), Paramārtha of Chen Dynasty (three volumes) and Xuanzang of



Mahāyāna-saīparigraha-śāstra

Tang Dynasty (three volumes called She Da Cheng Lun Ben). Among the above, the last two versions are popular. The book was to explain the Indian Abhidharma Mahayana Sutra (had been lost and did not spread to China) but Xuanzang believed that it explained *Mahāyāna-saīparigraha-varga* of the Sutra.

It focussed on the theory of *Yogacara*, discussed in detail the validation of *vijñaptimātratā*, the *trīsvabhava* (*parikalpita-svabhāva*, *paratantra-svabhāva* and *pariniṣpanna-svabhāva*), *ālayavijñāna* and other issues, all of which laid the theoretical foundation of Mahayana Yogacara school.

Just after the coming into being of the book, there appeared many notations, such as *Mahāyāna-saīparigraha- ÷ āstra-bhāṭya* of Vasubandhu and Asvabhāva, developing the original thoughts. Vasubandhu's work had been translated by Paramārtha of Chen Dynasty, Jiduo and Hangju of Sui Dynasty, and Xuanzang of Tang Dynasty. Asvabhāva's work was translated only by Xuanzang.

There were also many notations of the Chinese version of Essential Theory done by Chinese monks, such as *Paramārtha* and Huikai's *Notes on Essential Theory*, Dao Ji's *Exegesis on Essential Theory*, Tan Qian's *Explaining the Essential Theory* and Kuei-chi's *On the Essential Theory* to name just a few. The book was very popular in the Southern and Northern Dynasties, becoming the fundamental texts of the She Lun School.

Prakaraōryavācā- ÷ āstra, also known as *Āryavācāprakarāṇa-śāstra* was of 20 volumes, translated by Xuanzang. It was one of the major scriptures of *Yogacara*, dedicated to explain and promote *Yogācāra-bhūmi-śāstra*. The book employed the various creeds of Mahayana and Hinayana to illustrate the basic doctrine of *vijñapti-mātratā* and had always been regarded as an important reference book of *Yogacara*. Since Xuanzang combined the eulogy of this book into one and named it *Ode to Prakaraōryavācā- ÷ āstra*, the academic world was not sure that the two books were of the same author. One theory was that the Ode was written by Asanga and the author of *Prakaraōryavācā- ÷ āstra* was Vasubandhu. It was said that Kuei-chit, Shen-tai of

Tang Dynasty and Jingxin of Xin Luo (present-day in Korea Peninsula) had made commentaries on the book, but all had been lost.

Shun-chung-lun, abbreviation of Primary Varga of *Mahāprajñāpāramitā-sūtra* of *Mūlamadhyamakakārikā*, two volumes was an early work of Asanga and was translated into Chinese by Gautamaprajñāruci, who was of Majjhimesa origin. The purpose of the book was to elaborate the “eight negations” (namely no cessation, no arising, no annihilation, no permanence, not the same, not the different, no coming and no going) and the idea of prapanca put forward by Nāgārjuna in *Madhyamikaśāstra* and to criticise the mistaken attachment to vainness and the extremities, so as to persuade people to hold to the “middle way”.

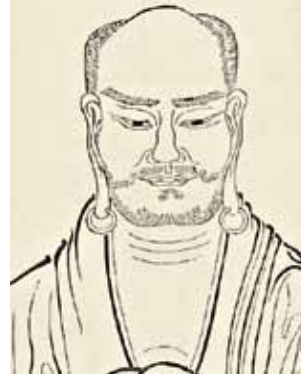
Mahāyānābhidharma-samuccaya, seven volumes, translated by Xuanzang, was one of the two books that Asanga had written based on *Abhidharma-kośa*, the other was *Mahāyāna-samparigraha-śāstra*. This was the only book that was purely of *Abhidharma Mahayana*. It contained altogether 1,500 odes and was divided into five sets. The contents are divided into two parts, namely *Itivṛtaka* and final translation part, with four chapters, respectively. The significance of the book was that one can have an overview of the *Abhidharma-kośa* from the content of it. Although *Mahāyānābhidharma-samuccaya* was an important book on which *Yogacara* was based, the original and the translation have all been lost.

(Ge Weijun)

VASUBANDHU

Vasubandhu (Shiqin 世親 5th century CE) was a prominent Buddhist scholar monk who together with his brother, Asaga, developed *Yogācāra* philosophy in India. His biography was written by Paramārtha, the eminent Indian scholar and translator. Available now only in Chinese, this is entitled *Po-sou-pan-dou fashijuan* (biography of dharma master Vasubandhu). It mentions that he was born at Puruapura (present-day Peshawar in Pakistan) in a Brāhma family of the Kausika gotra. He was the middle one of three brothers with Asaga being the elder one and Virincivatsa being the younger. Tibetan Historian Bu-tson, however, considers Asaga to be the half-brother of Vasubandhu.

Vasubandhu was the disciple of Buddhāmītra. It is noted that once during his absence, a Sāṅkhya teacher, Vindhyavāsi, defeated his teacher in a debate. That angered him so much that he himself wanted to have a debate with Vindhyavāsi. But, meanwhile, Vindhyavāsi died. To refute him, he finally composed a treatise name ‘Parmārthasaptati’. According to Tibetan historians Bu-tson and Lama Taranath, Vasubandhu was the disciple of Vaibhasika teacher Saghabhadra and was ordained



Vasubandhu

first in Nālandā. To acquire deeper knowledge of Abhidharma he went to Kaśmīra, and under the supervision of Saghabhadra studied Vibhāṣā, the treatises of 18 schools and six philosophies (śāddarśana) of the other philosophers of India. Xuanzang records Manoratha as teacher.

According to Paramārtha, Candragupta Vikramāditya, a Śāṅkhya follower, patronised Vasubandhu. Influenced by him, Candragupta, his wife, and son Bālāditya, became his disciples. Later, when Bālāditya ascended the throne, he invited Vasubandhu to live in Ayodhyā. Residing there, Vasubandhu wrote his most famous treatise *Abhidharmakośa*. On the request of Vaibhāṣika of Kaśmīra, he subsequently wrote its commentary entitled, *Abhidharmakośabhāṣya*. The commentary however turned out to be critical of Vaibhāṣikas as against Sautrāntikas. Unhappy by criticism, Vaibhāṣika teacher Saṅghabhadra wrote treatises *Satyānusāraśāstra* (*Nyāyanusāraśāstra*) and *Abhidharma-samaya-prāpika śāstra* to refute the *Abhidharmakośabhāṣya*. Saṅghabhadra also challenged Vasubandhu for a debate but the latter refused to take up the challenge.

According to Xuanzang, the original name of the treatise refuting *Abhidharmakośabhāṣya* was *kośakarakā śāstra* (Hail the *Abhidharmakośa*; disgracing the name of Abhidharma, *kośakarikāśāstra* as (*Abhidharma*)*kośakarakāśāstra*. After the death of Saṅghabhadra, Vasubandhu changed its name to *Satyānusāraśāstra* (*Nyāyanusāraśāstra*).

Paramārtha also informed that, influenced by his elder brother Asaga, Vasubandhu in his old age converted to Mahāyāna Buddhism, in spite, of being a strong critic of that school. But after his conversion, he felt so guilty that he wanted to cut his tongue. Asaga advised him to expound the Mahāyāna instead. Following him, he wrote many texts and commentaries on the sutras and texts of Mahāyāna. Lama Taranatha also refers to this incident.

Vasubandhu’s convincing victory over Vasurāta, an eminent grammarian, in an ideological debate is also

recorded. He died at the age of 80 in Ayodhya. He is known for his progressive thought which is reflected in his works which ranged from *Sarvāstivādin* to *Yogācāra* (*Mahāyāna*) texts. As a Sarvastivadin, he wrote a masterpieces like *Abhidharmakośa* and its commentary (*Abhidharmakośabhāṣya*). As a Yogācārin, he produced significant texts like *Vīṣatikāvijñaptimātratāsiddhi* (20 verses on consciousness only) and *Triṃśikāvijñaptimātratāsiddhi* (30 verses on consciousness only). So significant were these texts that after their translation in Chinese, two separate schools namely Kośa School and *Vijñaptimātra* or Dharmalakṣā (or Dharmākāra) School developed in China. These texts were also translated into Japanese and Tibetan.

Several of Vasubandhu's independent texts and commentaries are also noted by Pramarth.



Abhidharmakosa-sastra

Their original Sanskrit versions are extinct and only Chinese and Tibetan translations are available now. Among them, two texts namely, *Pañcaskandhaprakaraṇa* and *Karmasiddhiprakaraṇa* are famous because they not only act as a bridge between the *Abhidharmakośabhāṣya*, a *Sarvāstivāda* text and *Vijñaptimātratāsiddhi* (*Vīṣatikāvijñaptimātratāsiddhi* and *Triṃśikāvijñaptimātratāsiddhi*), a *Vijñānavāda* text but also demonstrate Vasubandhu's leanings towards Mahāyāna. His other writings include *Trisvabhāvanirdeśa*, *Vyākhyāyukti* (logic text), *Paddhatīkika* (commentary on *Abhisamayalankara*), *Vāda-vidhi* (logic text: 'A Method for Argumentation'), *Gāthāsaṃgrahabhāṣya*, *Saddharmapuṇḍarīkāsūtra*, *Madhyāntavibhāga - bhāṣya*.

(Lalji & Kamal Sheel)

BUDDHAJIVA

Buddhajiva [Fotuoshi] (5th century) was an Indian monk and translator who came to China during Southern and Northern Dynasties. He was also known as Fotuoshi and Fodashi which is paraphrased as life consciousness.

According to *Collected Records Concerning the Tripitaka*, and *Biographies of Eminent Monks*, etc. Buddhajiva was born in Kashmir and became a monk in Mahiśāsaka when he was young. He specialised in vinaya classics and also had deep studies on Chan. In July of the first year (423 CE) of Jingping of Song of Southern Dynasty, he travelled to the east and arrived in Yangzhou (others believe it was Jiankang) (present-day Nanjing of Jiangsu Province). Faxian, a monk of Jin Dynasty had brought back from Simhala (present-day Sri Lanka) the Mahiśāsaka discipline in Sanskrit version, but died before he could translate. Many Buddhist monks in the capital city, Jiankang of Song Dynasty learned that Buddhajiva was an expert in this discipline and hoped he could translate it. In November, as requested by Wang Lian of Langya, Dao Sheng and other monks, he set up a translation centre in Longguang Temple in Jiankang city. He translated the Sanskrit version held by him which was interpreted by Khotanese Śramana Zhisheng and written down by the monk Dao Sheng of Longguang Temple and Huiyan and other monks of Dong'an temple. The translation was completed in April of the next year. There were 34 volumes, known as *Vinaya of the Five Categories* (only 30 volumes are available at present, known as *Mahīśāsaka Vinaya*). In addition, he had also translated a volume of *Mahīśāsaka Five Precepts* and so on. These books however disappeared later without any trace.

(Ge Weijun)

GUNAVRIDDI

Guṇavridhi [Qiunapidi] (unknown-502 CE) was an Indian monk and translator who came to China in the Southern and Northern Dynasty. His name meant virtue progress and peace progress.

According to the records of *Biographies of Eminent Monks* and *Kaiyuan Catalogue of Buddhist Scriptures*, etc. Guṇavridhi grew up in Majjhimdesa (central India). He adopted monastic life in his childhood and his teacher was the Mahayana master Sanghasena. He was clever, wise, good at memorising, studious in *sūtra* recitation, and proficient in nearly 2,00,000 words of *Mahayana* and *Hinayana sūtras*. He also learned Brahminist scriptures. Moreover, he had a good knowledge of Yin-yang divination and most of his divinations would true. In the first year of Jianyuan of Emperor Gao of Qi in the Southern Dynasty (479-482 CE) he came to the capital Jiankang (present-day Nanjing, Jiangsu) and lived in Vaishali



Explanation of the Hundred
Parables Sutra

Temple, where many disciples often followed him when he stopped and wandered. He looked dignified and mighty and dukes and influential officials competed for offering him. Guṇavṛiddhi collected 100 significant metaphor stories from sutras into a book and instructed beginners. The contents were related to good and evil retribution and other profound parables, and he introduced life lessons and Buddhist doctrines from them. Guṇavṛiddhi knew the purpose of the sutra well, so he translated these stories in the autumn of the 10th year of Yongming of Qi (492 CE) and called them as four volumes of Sutra of 100 Parables (98 parables exist at present). In the second year of Jianwu of Emperor Ming of Qi (495 CE), he translated one volume of *Sudatta Sutra* (which exists at present) and *Sutra of the 12 Nidanas* respectively. After the Daming era of Song of the Southern Dynasty (457-464 CE), the sutra translation course had decayed, monks and Buddhist disciples were, therefore, pleased at the beginning of new activities for the translation of sutras. Guṇavṛiddhi was generous and kind. Many believers came from afar to devote themselves to him and merchants offered funds actively to operate Buddhist affairs. He made use of donated funds and materials to build magnificent Zhengguan Temple beside Qinhuai River and took disciples to propagate Buddhism constantly and it was very popular. He died in the temple in the winter of the second year of Zhongxin of Emperor He of Qi (502 CE) and his age at the time of death was unknown.

(Ge Weijun)

BHAVAVIVEKA

Bhāvaviveka [Qingbian], (490-570 CE) was the master of *Mahayana Madhyamaka* in south India of the 6th century CE. He was one of the actual founders of Madhyamaka, also known as Bhavya, Mingbian, Fenbieming and the transliteration was Bhavaviveka.

According to Volume X of *Records of the Western Regions of the Great Tang*, Volume IV of *Biography of Tripitaka Dharma Master from Da Ci'en Temple of Tang Dynasty* and other records, Qingbian was born in the royal family of Malyara in south India. He had been to central India to learn and practice *Saigharakūta*, which was also called *Sangharakshita* and learned *Mahayana sutras* and *Nāgārjuna's doctrines*. Then he returned to south India and presided over more than 50 temples in the south. Qingbian inherited the publicity of *Nāgārjuna's doctrines* as his own responsibility. He adopted critical attitudes toward the other factions out of Buddhism and even the other various factions of Mahayana and Hinayana. His work of *Prajñāpradāpa-māla-madhyamaka-vṛtti* (also called *Mūla-madhyamakasaṅgī-nirmocana-vyākhyā*, 15 volumes, translated into Chinese by Prabhākara-mitra in Tang Dynasty) for the



Bhavaviveka

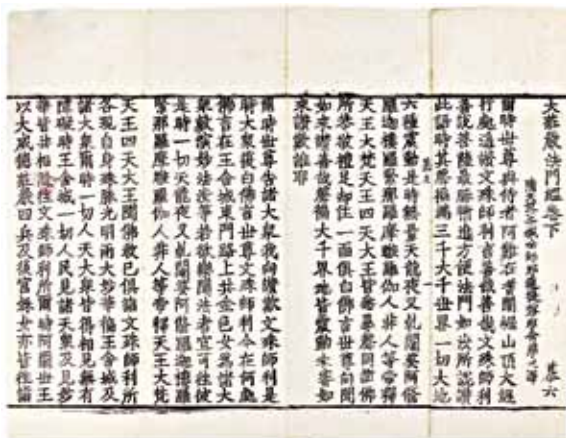
annotation of *Nāgārjuna's Madhyamikaśāstra* had added annotations to each chapter of the original sutra and strictly followed the inheritance of the Madhyamika Mula scholars since Nāgārjuna and criticised the *doctrines of Buddhapālita*, who was also an important master of madhyamaka. His criticisms were also very severe towards the doctrines proposed by Dharmapāla of Three Natures (*parikalpitaḥ-svabhava*, *paratantra-svabhava*, *pariṇipanna-svabhava*), the main idea of *Yogacara*. Another of his book *Madhyamakahaḍḍayakārikā* generally argued about *Madhyamika Mula* thoughts, advocated *Mahayana* and criticised *Hinayana* with his standpoints. The main purpose was to illuminate *twi-satyas*, *sunyata*, *anupāda* and other *doctrines of Madhyamika Mula*. This book also introduced the philosophy of *Sāṅkhya*, *vaiṣeṣika*, *Vedānta*, *Mīmāṃsā* and other factions, which belonged to *Tirthika*, thus it could help in understanding the Hindu philosophical development. His book *Karatala-ratna* (that is *Karatalaratna*, two volumes, with a version translated by Xuanzang) mainly argued about the doctrines of Madhyamika of Mahayana and proposed the belief that all is vanity and getting rid of the ideas of heretics, *Hinayana* and *Yogacara* of *Mahayana*.

(Ge Weijun)

NARENDRAYASAS

Narendrayasas [Naliantiliyeshe], (490-589 CE), was an Indian monk and translator who came to China in the late Northern and Southern Dynasty. He was also known as Narendrayasas or simply Yeshe paraphrasing as Respectful Name.

According to volume II of *Continuation of the Biographies of Eminent Monks*, Volume IX of *Three Treasures of Previous Dynasties*, Volume VI of *Catalogues of Kai Yuan Buddhist Books* and other records, Naliantiliyeshe was the man of Uddiyana (now in Pakistan Swat Valley) in north India. He was of the same clan as Buddha, his surname was also Buddha and belonged to the Kshatriya caste. When he was 17-years-old, Naliantiliyeshe was already determined to be a monk. Due to the teaching and guidance of a famous teacher, he was proficient in *Mahayana*, *Hinayana* and the three doctrines of *śāla*, *dhyāna* and *prajñā*. When he was 21-years-old, Naliantiliyeshe took complete precepts and wished to pay visit and show respect to all the places where there were holy traces of Buddha. Later, he toured far and traversed through many countries from the Snowy Mountains (Himalayas and Hindu Kush mountains) to the north and Simhaladvipa (present-day Sri Lanka) to the south among other places. During his tour period, he once lived 10 years in *Venuvan vihāra*. An honourable master got to learn that Naliantiliyeshe preferred far tours and pointed out to him that travelling all around would not enable him to make any achievements. It would be only through quietude that he could accomplish something. He accepted the master's advice and returned to his motherland. Later, the temple where Naliantiliyeshe lived was on fire and burned down, he left for the north across Congling (now Pamirs) and went towards the east to Ruirui States (the name for Rouran used in the historical records of Southern Dynasty), after passing through many places in Tianbao seventh year (556 CE) under the reign of Emperor Wenxuan in Northern Qi Dynasty.



Dazhuangyan famen jing

Naliantiliyeshe arrived in the capital city of Yedu (now in the east of Ye Town of Linzhang county of Hubei). Emperor Wenxuan welcomed him with a heartfelt and courteous reception and arranged for him to live in the Tianping temple. Later, he took more than 1,000 Buddhist sutras in Sanskrit, from the Tripitaka palace and entrusted him to translate. At the same time, Emperor Wenxuan made an imperial instruction to śramaṇa Fashang, the great master (commander-in-chief) of Zhaoxuan (the government office-in-charge of Buddhism affairs), and others, together more than 20 officers to monitor and master the translation affairs. He appointed the eldest son, Dharmajñāna, (paraphrasing as wisdom of Buddha *dharma*) of Gautamaprajñāruci, the commander of Zhaoxuan (little lower in grade) and Buddhist Wan Tianyi as messengers. Here, he translated 10 volumes of *Samādhirāja-sātra*, five volumes of *Mahā-karuṅā-puṭṭārāka*, one volume of *Buddha's Utterance of the Sutras of the Merit and Virtues for Offering Lights* and other works, totalling five classics and 49 volumes.

Besides the preaching and translation, Naliantiliyeshe also used magic to help people out of various difficult issues. His supplies and salaries were all used for helping the hungry and the poor, providing food for animals, digging wells and adopting diseased persons and for other philanthropies. Soon he was appointed as commander of Zhaoxuan, this was followed by a quick promotion to be commander-in-chief of Zhaoxuan (the rank was higher). In Jiande sixth year (577 CE), Northern Zhou Dynasty conquered Northern Qi Dynasty. Emperor Wu of Northern Zhou exerted policies of abolishing Buddhism. He instructed to burn down the images of Buddha and ordered *śramana* to resume a secular life. Yeshe wore common clothes on the outside and cloister cloth inside and hid himself away from being seen everywhere. He had been homeless and wandered from place to place for several years, while at the same time, he continued to help and support the diseased and the poor with his limited abilities. After the establishment of Sui Dynasty (581 CE), Buddhism revived. In July of Kaihuang second year (582 CE) under the reign of Emperor Wen in Sui dynasty, being accompanied by his disciples of Daomi and others, Yeshe went to the capital city of Chang'an under the invitation and lived in Daikouzenji Temple. He translated *sutras* since the winter, and Emperor Wen gave imperial instructions that Śramaṇa Tanyan, the commander-in-chief of Zhaoxuan and more than 30 other officers should participate in the translation project. Later, Yeshe moved to Guangji Temper and continued with the translation work. At this moment, Yeshe had aged but yet he worked ardently. One day in August of

Kaihuang ninth year, he said to his disciples that he was already old with limited energy and would soon die. He warned his disciples, "It's difficult to take any shortcut to be enlightened by Buddha *dharma*, the only way is to diligently practice and study on it; it's difficult to gain the lifetime, be cautious of it and don't waste it in emptiness". After finishing these words, he lay down on the pillow and passed away. The *sutras* translated by Yeshe also included 12 volumes of *Candragarbha-sātra*, one volume of *Buddha's Utterance of the Sutras of Hundreds of Buddha's Doctrines*, two volumes of *Buddha's Utterance of the Sutras of Merit's Protection for the Elder*, one volume of *Buddha's Utterance of The Sutras of Firm Girl*, three volumes of *Samādhi Sutra of Solemn Strength*, two volumes of *Solemn Grand Entrance of Buddha Dharma Sutra*, six volumes of *Abhidharma Heart sutra* and so on. It was said Yeshe's translation works were totalling 13 books and more than 70 volumes while it was also said that there were 15 books and more than 80 volumes. Among these translated works, *Candragarbha-sātra* (today's *Mahavaipulya-mahasanni-pata-sutra Candragarbha* part) had exerted great influences on the future generations, Jizang, Xinxing, Daochuo, etc, had narrated the thoughts about degeneration of *dharma* according to Yeshe's translation work.

(Ge Weijun)

PARAMARTHA

Paramārtha [Zhendi] (499~569) was also named Guṇarata or Guṇaratha and was a monk coming to China in the Southern and Northern Dynasties. He was also a famous *sutra* translator.



Paramārtha

According to the records of Catalogue of Buddhist Scriptures published in successive dynasties and *Continued Biographies of Eminent Monks* etc, Paramārtha was from Ujjayinī (ie Ujjayana or Ujjain, Madhya Pradesh, India) of Aparanta. His original family name was Bharata and belonged to a Brahmin family. He was clever and had good memory since his childhood, was eloquent and elegant, was a man

of remarkable presence, travelled many countries, visited famous masters, and was proficient in four *vedas* of Brahminism and *Tripitaka* scriptures of Buddhism and had particularly a profound knowledge of *Mahayana* theories. He aimed at propagating Buddhist principles without fear of dangers, and came to Funan (south of Cambodia, Laos and Vietnam at present) by ship. During the Datong Reign of Liang of the Southern Dynasty (535 CE~545 CE), Emperor Wu took the chance that Zhihou (an official post) Zhang Fan escorted returning Funan envoys and ordered him to visit famous monks and great masters and seek Mahayana classics. Although Paramārtha was in his 50s at that time, he was pleased to come to China. In the first year of Zhongdatong (546 CE), he carried 240 Sanskrit scriptures and arrived in Nanhai Prefecture (Guangzhou present-day). He went to the north and stopped in several places, and arrived in the capital Jiankang (Nanjing, Jiangsu at present) in August of the second year of Taiqing of Liang (548 CE). Emperor Wu bowed him in worship, arranged him to live in Baoyun Palace and made offerings to him sincerely. When he translated *sutras*, the country suffered from Houjing Riot, he had to go to the east with his tin-made-staff and arrived in Fuchun (Fuyang, Zhejiang present-day) in the fourth year of Taiqing. The county magistrate Lu Yuanzhe respected him very much, cleaned his private house for him, invited over 20 erudite monks, arranged a translation site and invited him to handle translation affairs. He translated the *sutras* such as *Treatise on the Stages of the Yogachara (Yogācārabhūmiśāstra)* and *Memorial Verses on the Middle Teaching (Madhyamikaśāstra)*, etc. In the third year of Dabao of Liang (552 CE), he accepted the invitation of Houjing and returned to Jiankang and lived in Taicheng. Houjing soldiers were defeated and escaped and Emperor Yuan of Liang succeeded the throne and changed the reign title into Yuan Chengsheng and moved to Zhengguan Temple and translated *Sutra of Golden Light (Svarṇaprabhāsottama-śāstra)* with over 20 former meditation masters. In the third year of Chengsheng of Emperor Yuan (554 CE), he went to Yuzhang (present-day Nanchang, Jiangxi) and lived in Baotian Temple. He lived in Meiye Temple of Xinwu (Fengxin, Jiangxi present-day), Jianxing Temple of Shixing (present-day Qujiang, Guangdong) and Nankang etc, till the third year of Shaotai of Emperor Jing (557 CE). He came to Yuzhang and lived in Xiyin Temple till the second year of Yongding of Emperor Wu of Chen (558 CE). Then he passed through Linchuan (present-day Fuzhou, Jiangxi) and Jin'an (present-day Jinjiang, Fujian). He wandered place to place in this period. He kept translating and instructing. In the second year of Tianjia of Emperor Wen of Chen (561

CE), he arrived in Liang'an Prefecture (present-day Huiyang, Guangdong) from Jin'an by boat and built a temple to translate and instruct sutras. After the completion of translation, he wanted to return to his country by ship. His students and disciples urged him to stay after knowing the news that prefecture chief, Wang Fangshe, invited him sincerely. So he had to stay temporarily. He went to the West finally by sea in September next year. Unexpectedly, wind direction changed and the ship floated back to Guangzhou in December. The prefectural governor, Ouyang Wei, invited him to be the Bodhisattva master and live in Zhizhi Temple. Being invited by Hui Kai, Seng Ren and Ouyang Wei, he translated and instructed the sutras including 20 verses on the *Mind-Only Doctrine* (*Vüü ÷ atikàvij ÷ aptimàtratàsiddh*), *Compendium of the Mahayana* (*Mahàyàna-saïparigraha- ÷ àstra*), *Ahbidharma-kasha-Shastra* (*Abhidharmako ÷ a- ÷ àstra*), *Treatise on Revelation* from the fourth year of Tianjia (563 CE) to the second year of Guangda (568 CE). During the reign of Guangda, his chief disciple, Hui Kai, can replace him to instruct Ahbidharma-kasha-Shastra to his other disciples. Paramārtha began to be weary of the world. In June of the second year of Guangda, he came to North Mountain of South Sea and wanted to commit suicide. After hearing the news, Hui Kai ran with monks and laymen to seek for him and urged him to live and the prefectural governor, Ouyang Wei, bowed to invite him. He promised to come back three days later and lived in Wangyuan Temple. In August the same year, Hui Kai died of an illness after instructing less than a half of *Ahbidharma-kośa-śāstra*. Paramārtha was very sad because he feared that no one can instruct *Ahbidharma-kośa-śāstra* and *Compendium of the Mahayana*. He convened 12 disciples including Dao Ni and Zhi Jiao and encouraged them to propagate the two sutras without discontinuity. He continued to instruct *Ahbidharma-kośa-śāstra* but he was ill when he instructed Chapter V, so he had to stop his instruction. In the first lunar month of the first year of Taijian of Emperor Xuan of Chen (569 CE), Paramārtha died at the age of 71. His remains were moved to Chao Pavilion and burnt and a pagoda was built for him according to the Indian conventions. Paramārtha propagated Buddhism all his life and took life seriously and thriftily. Under his influence, his disciples were simple and worked hard. After his death, they returned to different places, propagated what they learned and formed *Mahayana-samparigraha-śāstra* school gradually.

Paramārtha had lived in China for 23 years. He insisted in translating and instructing sutras in dwelling places although he lived in troubled times and was busy and his diligence was rare. He translated a huge number of sutras, *Continued*

Biographies of Eminent Monks and claimed that there were 278 volumes of 64 sutras, *Catalogue of Buddhist Scriptures* published in successive dynasties recorded that there were 232 volumes of 48 sutras and *Kaiyuan Catalogue of Buddhist Scriptures* confirmed that he translated 118 volumes of 38 sutras. There exist 32 sutras at present mainly including 22 volumes of *Treasure Chamber of the Abhidharma*, one volume of 20 verses on the *Mind-Only Doctrine*, three volumes of *Compendium of the Mahayana*, 15 volumes of *Commentary on Compendium of the Mahayana* (*Mahàyàna-saïgraha-bhàüya*), two volumes of *Treatise on Discrimination between the Middle and Extremes* (*Madhyàntavibhàgañkà*), four volumes of *Chatur Satya Shastra* (*Catùṣsatya-nirde ÷ a*), one volume of *Treatise on the Awakening of Faith in the Mahayana* (*Mahàyàna- ÷ raddhotpàda- ÷ àstra*), one volume of *Samayabhedo-parachana-chakra* and three volumes of *Hiraõyasaptati* and so on. Most of them are important scriptures for Buddhist studies. *Compendium of the Mahayana* and *Commentary on Compendium of the Mahayana* are the chief theoretical bases for Mahayana-samparigraha-śāstra school of the Southern Dynasty and Paramārtha was honoured as the founder of *Mahayana-samparigraha-śāstra* school. *Hiraõyasaptati* was the important scripture to study Samkhya of Hinduism. Paramārtha propagated doctrines of Yogachara school of Asanga and Vasubandhu. His translation differed from previous one by Bodhiruci as well as later one of Xuanzang. Many of his translation versions were often re-translated by Xuanzang. Xuanzang's disciples often criticised his translation too harshly, and even there was competition between new and old translated works. The differences between the two translators originated from their doctrines mainly. In terms of Paramārtha's translation most works were real contents of original scriptures, although his words were obscure or mixed with his personal interpretation and it was proper in terms of inheritance. His translation often matched with explanations. It can be seen that he was an excellent translator as well as erudite *prajñā* master.

(Ge Weijun)

BUDDHABHADRA

Buddhabhadra [Fotuobatuo] (5th century CE) was an Indian monk who came to China in Northern Wei Dynasty to preach Buddha *dharma*. He was also known as Bhadra.

According to Volume XVI of *Continuation of The Biographies of Eminent Monks* and *Pei Cui's Shaolin Temple Monument* in the Volume CCLXXIX of *Complete Prose Works of Tang Dynasty*, Fotuobatuo was an Indian with great intelligence since childhood. He worked very hard on learning and acquired great insights in Buddhism and had an

excellent reputation as its practitioner. He always had the ambition to travel for preaching. Some friends who practised Buddha dharma together with Fotuobatuo advised him to preach the dharma in China and enlighten disciples there. Then after travelling several countries, Fotuobatuo arrived in the capital city of Pingcheng (present-day Datong in the northeast of Shanxi) during the Taihe years (477-499 CE) of the Northern Wei Dynasty. Emperor Xiaowen of Wei Dynasty welcomed him with a warm-hearted courteous reception and specially set up a Buddhist Temple with carved stone shrine as a residence for him. Later, a well-off family in the city constructed a special house for him. In Taihe 17th year (493 CE), Emperor Xiaowen moved the capital to Luoyang and Fotuobatuo went along. As he preferred a quiet habitat in the forest and valleys, he had gone to Songshan Mountain repeatedly for solitude; Emperor Xiaowen then gave imperial instructions to set up a temple in Shaoshi Mountain for him to rest and live peacefully. The temple was located in the forests of Shaoshi Mountain, therefore, called as Shaolin. That was how Shaolin Temple was named. People within the country heard of this and came for advice in an endless stream. Later in this temple, he enlightened the two Śramanas, Hui Guang and Sen Chou, and enabled them to pursue Buddhist teachings.

(Ge Weijun)

DIGNAGA

Dignāga (Chenna or Yulong in Chinese) (about 440-520 CE) was an ancient Indian Buddhist logician-scholar. He was one of the founders of Buddhist Hetuvidya school of philosophy.

Dignāga or Chenna was born in Andhra of South India or Simhavakta near Kānchi (currently known as Kanchipuram in Tamil Nadu). Belonging to Brahmin caste, he originally learnt *Tirthika* (the doctrine of Brahminism) but later turned to



Dignaga



A Brief Explanation of Pramāṇa-samuccaya, Master Fazun

Hinayana and became a believer of Vatsiputriya. Finally, he became a student of Vasubandhu who was the founder of Yogācāra and learnt *Mahayana*. He was also once a student of an acharya and learnt mantras. He also went to Oóra (referring to present north Odisha region) for dhyāna. Many Tirthika vadins (followers) were impressed by his eloquence. He particularly gained fame after his successful debate with Nyāya, a Tirthika good at logical reasoning. Activities in Nālanda where he once stayed primarily focussed on preaching *Abhidharmakośa-śāstra*, *Vijñaptimātratā* and *Hetuvidyā*. His contributions to Buddhism during travels in south India mostly relates to the subduing Tirthika vadin and recovering so far uncultivated Buddhist Bodhimanda. Dignāga/Chenna deeply believed in morality and always followed *dvāda ÷ a-dhāta-guōa* such as only wearing tattered clothes, having a mean obtained from begging per day, living under the tree or near to abandoned graves etc. He finally passed away in a forest cave in Odra.

Dignāga/Chenna belonged to Vijñānavada (namely Yogācāra) school. He was, however, different from Nanda (about 450-530 CE) who advocated the consciousness-only philosophy without selflessness, and maintained the consciousness-only philosophy with selflessness. The former established two concepts representing significance of different consciousness – division of seeing and division of characteristics. He believed that human beings' consciousness would change under contemplation and show the division of seeing of cognitive subjects and the division of characteristics of the cognitive objects. The so-called cognition referred to learning from the latter by the former. The “division of seeing” related to conscious activities and was the real existence while the “division of characteristics” existed on the basis of cognition of the image of former. Thus, it was unreal. Dignāga/Chenna held the “division of seeing” was the AkAra with the “division of

characteristics". It was real. He also proposed the "self-witnessing aspect" to affirm the result due to interactions between the above two. Thus, his theory was referred to as the consciousness-only philosophy with selflessness. This has been one of important theoretical sources of Chinese *Dharma* character school.

The greatest contribution of Dignāga/Chenna lies in Hetuvidyā. He was the founder of a new hetuvidya school of philosophy and changed the original five-part syllogism into the three-part syllogism. The three-part syllogism, also known as moods of the syllogism, includes *pratijñā* (proposition), *hetu* (reason or premise) and *udāharaṇa* (example). He classified *upanaya* (application) and *nigamana* (conclusion) of the five-part syllogism in ancient Hetuvidya into *udāharaṇa* and *pratijñā*, respectively thus transforming the inductive reasoning of the five-part syllogism into the deductive reasoning of the three-part syllogism. This characterised a forward leap in the history of logic in ancient India. The transformation not only deeply influenced the way of reasoning in each Buddhist school but also transcended the earlier limit that was used for discussion (explain means and principles with repeated questions) and was further applied to acknowledge and demonstrate truth. Thus it became a Buddhist epistemology, namely "Pramana". His theory about pramana was dispersively embodied in his representative books on Hetuvidya Theory, while the Pramāḍasamuccaya was able to reflect the system more completely. This book, in form of *gāthā* text and with the addition of his annotations was written with scattered theories he collected in his late years. The original manuscript of the book is non-existent. In the second year of Jingyun (711 CE), Tang Yijing translated it. However, it was lost after a short time and there are now two translated versions in Tibetan.

There are also other existing works of Dignāga/Chenna translated into Chinese, such as Deconvolution Theory (the same version with *Hastavālaprakaraṇa* translated by Tang Yijing) translated by Paramārtha, the Theory of No Lovesickness (the same version with *ālaibānaparākūḍvṛtti* translated by Xuanzang), the *Nyāya-dvāra-tarka-ḍāstra* (the same version with the title *Nyayamukha* translated by Tang Yijing) translated by Xuanzang, *Upadayaprajñaptiprakarana* and *Samanyapariksa* translated by Tang Yijing, and *Prajñāpāramitāpiṇḍārthaḥ* translated by Song Shihu etc.

ḍaikara-svāmin and Dharmapāla inherited the Hetuvidya philosophy and the Consciousness-only Philosophy of Dignāga/Chenna respectively.

(Ge Weijun)

RATNAMATI

Ratnamati [Lenamoti] (between 5th and 6th centuries CE) was an Indian Buddhist monk and translator who came to China in Northern Wei Dynasty. He was also known as Baoyi in free translation.

According to volume I of *Sequel to Biography of Eminent Monks*, volume VI of *The Kai-yuan Record of Buddhist Books* and volume IX of *Records of Three Treasures in the Past Dynasties*, we know that Lenamoti was a native of Central India. He was knowledgeable, skilled in dhyana, various theories and dealing with daily routines. It is said that he could recite 100 million gatha scriptures. He came to Luoyang in the fifth year of Zhengshi of Emperor Xuanwu in the Northern Wei Dynasty (508 CE) and was ordered to translate 12 volumes of *Daśabhūmika-sūtra-śāstra* together with Bodhiruci, with Buddhasanta orally repeating the translation and the emperor dictating it into the target language personally. He also translated one volume of Lotus Sutra Upatissa together with Monk Seng Lang, and four volumes of *Ratnagotra-vibhāgo Mahāyānottaratantra-ḍāstra* in Zhaoxin residence. After he translated the *Daśabhūmika-sūtra-śāstra* together with Bodhiruci, they became alienated with each other due to some disagreement. Later, the disciple of Buddhasanta Huiguang promoted this theory in southern Xiangzhou (present-day Yedu, Anyang, Henan), forming southern Xiangzhou School, while the disciple of Bodhiruci, Daochong promoted this theory in northern Xiangzhou, forming northern Xiangzhou school. According to the record of volume nine of *Records of Three Treasures in the Past Dynasties*, Lenamoti's total translations are six books totalling 24 volumes. There is a myth about his death namely when he was delivering Avatamsaka Sutra, a man like a great lord arrived, holding a sceptre, saying that he was ordered by the Emperor of Heaven to invite him to preach the scriptures. Lenamoti told him that he would obey the order after finishing the preaching then he bid farewell to everyone with a smile and suddenly died, together with his four aides who were speaker, incense burner, caretaker and Sanskrit interpreter.

(Ge Weijun)

BODHIRUCI

Bodhiruci [Putiliuzhi] (unknown~277) was an eminent monk and translator from India during the Tang Dynasty. His name transliterated according to pronunciation was Jue'ai and paraphrased as Faxi. His original name was Dhammaruci (Damoliuzhi). But after he came to China, Empress Wu Zetian of the Tang Dynasty changed it to Putiliuzhi (Bodhiruci).

According to volume III of *Biographies of Eminent Monks in Song Dynasty*, Volume IX of *Directory for*



Bodhiruci

Buddhism in Kaiyuan Period, the preface of *Maha Ratnakana Sutra* and others, Putiliuzhi was an Indian whose last name was Kasyapa. Belonging to a Brahmin family, he was more brilliant and charming than others from an early age. He became a monk and practiced *Tirthika* when he was 12. Taught by Parasara, Putiliuzhi developed a good command over words, rhyme, grammar and samkhya philosophy very soon. He was also a master of Yin and Yang, calendar, geography, astronomy, conjuring, medical prescription etc. When he was 60, he was defeated by Mahayana Master Xuanzang in an argument. Putiliuzhi then learned the contradiction of *Tirthika* and the complexity of Buddhism. After that he secluded himself into mountains, walked through the forests, begged for food and learned all kinds of scriptures and treatises from Yeshequsha. Five years later, he had studied almost all Buddhism scriptures and travelled across India and listened to the *sutra* chants of masters. Emperor Gaozong of Tang Dynasty. He had heard of his good reputation and sent envoys to invite him to China in 683 CE, the second year of Yongchun Period. In the second year of Changshou Period (693 CE) during the reign of Empress Wu Zetian, Putiliuzhi arrived in Chang'an, the capital of Tang Dynasty (Xi'an in present Shaan'xi). Through an Imperial order, Empress Wu Zetian arranged for him to stay in the Fuxian Temple in Luoyang, the East Capital of Tang Dynasty. In the same year, at Foshouji Temple, Putiliuzhi translated two volumes of *Sutra of No Thinking and No Talking of Buddhism preached by Manjushri*, 10 volumes of *Sutra of Treasure and Rain Preached by Buddha*, the Sanskrit versions of which were read by the envoy of the Indian King and Śramana Damoxuan, translated by Śramana Zhantuo and other people and reviewed by Huizhi and written down by Chuyi and others, composed into an essay by Sixian and others, reviewed by Yuance, Shenying and others and supervised by the prime minister of the Sijin Temple, Sunbi. Putiliuzhi also translated one volume of *Vajracchedika Prajnaparamita Sutra*,

one volume of *Mahayana Dorje Bun Bodhisattva's Buddhism Practice* and one volume of *Mahayana Gaya Mountain Top Sutra* during his stay in East Temple of Dazhou Period. And then, he translated one volume of *Sutra of Life Protection Mantra*, one volume of *Sutra of Six Words Mantra*, one volume of *Amoghapaṭṭa ÷ akalpa-hṛdaya-dhāraṇā*, three volumes of *Secret Dharani Sutra* by Shanzhu in Guangdabao Mansion etc. in Foshouji Temple. In 706 CE, the second year of Shenlong Period during the reign of Emperor Zhongzong of Tang Dynasty, he lived in Chongfu Temple in Chang'an and was commanded to translate the *Maha Ratnakana Sutra*. Later, he moved to the Northern Pavilion of the White Lotus Pond to continue his translation. This was an important *sutra* which Xuanzang regretted for not being able to translate owing to the lack of energy. Putiliuzhi worked on its translation for seven years. In 713, the second year of Xiantian Period during the reign of Emperor Ruizong of Tang Dynasty, he finished the translation which included 120 volumes in total. He took the advantage of special types of collection in *sutra*, and tried his best to add into the old version. Only when the old version or the meaning lacked, did he translate by himself. As a result, near half of the whole *sutra* was added into the old version and a considerable part of the new translation was made according to the old version. In this translation work, Śramana Sizhong and the First Leader of east India, Yisheluo, and other people translated the Sanskrit, Śramana Borequduo from south India and Bodhidharma from north India reviewed the Sanskrit meaning, Śramana Lufang, Zongyi, Huijue wrote translation down, Shengzhuang, Fazang, Shenliang, Wuzhu, Huaidi and other people reviewed the translation, Xujian (mayor of Donghai Prefecture), Sujin (Secretary), Cuiqu (Supervisor), Guo Yuanzhen (minister), Zhangyue (head of the secretariat), He Zhizhang (Doctor of Chamberlain for Ceremonials) and other people embellished the article and Lu Xiangxian (deputy officials of Central Secretariat), Wei Zhigu (privy counsellor) and other people were the supervisors. Almost all the people



Daśabhūmi-vyākhyāna

involved into this translation progress were great masters of morality and all kinds of knowledge, and they were the best scholars of Buddhism and Confucianism. Upon finishing the translation of all of *sutra*, they completed the article and delivered it to the imperial ruler, the retired Emperor Ruizong who had abdicated his throne, written the preface and the title page of the *sutra*. Besides this, Putiliuzhi was also involved in the translation of Buddhavatamsaka Mahavaipulya Sutra of Shicha's at Dabiankong Temple in the imperial palace in 695, the first year of Zhengsheng Period. In this progress, he read the Sanskrit version with Śramana Yijing. The translation was completed at Foshouji Temple in the October of 699 CE, the second year of Shengli Period. The translation version was in a total of 80 volumes. After finishing the translation of Maha Ratnakana Satra, Putiliuzhi quit the translation work, relaxed himself by practicing Zen and Alchemy, and read the sutras and took a walk from dawn to dusk. In 724 CE, the 12th year of Kaiyuan Period, he moved to Luoyang following the order of Emperor Xuanzong of Tang Dynasty. He lived in Changshou Temple. In September of the 15th year of Kaiyuan Period, he said that his life was close to the end, his body was weaker day by day and he would be gone eventually so there was no need of delay. Since then he stopped feeding and medicine, but he still looked same for the next 50 days. On the third day of November, he bathed in perfumed water all by himself and changed into new clothes; on fourth day, he put Sanskrit *sutras* on the top of his head, admired them one by one; on fifth day, he dismissed all his disciples and stayed in the clean room alone, lay on his right hand side and stopped his breathing. It's said that he was 156 years old when he died. The Emperor was grieved for his death so much that he honoured him by the grant of title, "Great Man of Honglu" and the posthumous title of "Know-all Sanzang of Kaiyuan Period". The funeral did not follow the custom in Western Regions but adopted the honour guards, streamers and canopies. The visitors were so many that the road was blocked. Everybody was in the deepest sorrow. A pagoda was built over his tomb in the North-west of Longmen, Luoyang in December, and commemorated by inscriptions on the rocks. According to *Directory for Buddhism in Kaiyuan Period*, Putiliuzhi had translated 53 books and 111 volumes.

(Ge Weijun)

GAUTAMARUCI

Gautamaruci [Qutanliuzhi] (between 5th and 6th centuries CE) was an Indian Buddhist monk and translator who came to China in the Northern Wei Dynasty and one of the principal figures in the

translation of Yogacara classic. He is also known as Gautamaprajñāruci or Zhixi in free translation.

According to volume I of *Sequel to Biography of Eminent Monks* and volume VI of *The Kai-yuan Record of Buddhist Books*, we know that he was a native of Banares (present-day Varanasi), India, belonging to Brahmin caste. During his boyhood, he had begun to learn Buddhist doctrines, with a deep understanding of the essence. He also had a great comprehension of various dialects. He came to Luoyang in the first year of Xiping reign (516 CE) of Emperor Xiaoming in the Northern Wei Dynasty and then moved to Ye Cheng (now it is in southwest of Linzhang County, Hebei province) along with resettling of capital by the Eastern Wei Dynasty. From the first year of Yüan Hsiang reign (538 CE) to the first year of Wu-ting reign (543 CE) of Emperor Xiaojing in the Eastern Wei Dynasty, he finished the translation of 70 volumes of *Sutra of Stability in Contemplation of the True Law* (*Saddharma-smṛty-upasthāna-sātra*), one volume of *Nagarjuna's The Ekashloka Shastra*, one volume of *Discourse on the Perfection of Consciousness-only* (*vijñaptimātratāsiddhi-śāstra*) and two volumes of *Madhyamaka-karika in Chin-hua Monastery*, Ch'ang-ting Monastery and other places, and translated one volume of *Vigrahavyavartani* together with *Vimokṣaprajñā-rṣi*. In addition, he also translated one volume of *Golden King Doctrine*, one volume of *Amala Women Doctrine*, two volumes of *Vyasa Pariprccha* and one volume of *Amala Upasika Paripraccha*. The Sanskrit translators are Tan Lin, Seng Fang, Li Xiyi and others. According to volume six of *The Kai-yuan Record of Buddhist Books*, he had translated 18 books totalling 92 volumes successively but part of them were lost. Because there were other contemporary Buddhist scriptures translators who shared the name "Ruci" such as Bodhiruci, and when marking the translator, the abbreviated form 'Ruci' was often used. Therefore, when Tang Daoxuan wrote the *Sequel to Biography of Eminent Monks*, the name was confusing.

(Ge Weijun)

BODHIDHARMA

Bodhidharma [Putidamo] (unknown-528 or 536 CE) was a monk coming to China from India. He was traditionally credited as the transmitter of Chinese Chan and was called as Damo in short which means dharma.

According to *Continued Biographies of Eminent Monks* and *Ching-te Records of the Transmission of the Lamp* etc. Bodhidharma was a south Indian and belonged to Brahmin caste (Persian Hu people according to History of Buddhist Monasteries in Luoyang). He was clever and wise since his childhood and his understanding was deep. He believed in Mahayana Buddhism and had a profound



A rubbing of an image of
 Bodhidharma

knowledge of Chan. He came to Guangzhou by sea from India in the late Song of the Southern Dynasty (420-479 CE). Then he travelled to the north and crossed the border of the Northern Wei Dynasty. He disseminated the way of Chan in places where he wandered. It is said that he admired resplendent and magnificent buildings of Yongning Temple in Luoyang and claimed that he had never seen such a magnificent temple although he had travelled to many countries till the age of 150. Within a few days, he put his palms together and started continuously chanting “Namo”. He cultivated deep meditation for nine years in Shaolin Temple on Songshan Mountain and was called as “wall-gazing Brahmin”. Local people knew little about the way of Chan, slandered it inevitably but the two monks including Dao Yu and Hui Ke worshipped and served him carefully for four or five years. Damo was touched by their sincerity, imparted the true way and passed *A Lankāvātara Sūtra* to Hui Ke and claimed that it was suitable for the Chinese and people could go out of the world if they followed the *sūtra*. The stories about his old age were different. It is said that he was poisoned to death and was buried on Xionger Mountain (present-day Yiyang, He’nan). There was another saying that Song Yun, the Buddhist envoy of the Northern Wei Dynasty saw Damo on Cong Ridge when he returned to the Western Regions. Damo walked lonely with a shoe in his hand and the story of *Return to the West Carrying One Shoe* was passed down.

The Chan School of Chinese Buddhism worships Damo as the founder. With the development of Chan School, Damo has gradually become a legendary character. His inheritance cannot be investigated. There was a saying in later generations that his teacher was Gunabhadra. The initial six generations of inheritance in China were Damo, Hui Ke, Seng Can, Dao Xin, Hong Ren and Hui Neng, according to

the Chan monks in the Tang Dynasty. Damo’s way of Chan adopted the symbol of “a special transmission outside the scriptures and no dependence upon words and letters” and targetted at understanding the mind of Buddha as the ultimate objective of meditation. General Preface to the Collection of Discourses on Chan Tradition written by Zong Mi in the Tang Dynasty wrote: “Damo taught people to hold peaceful mind by wall-gazing, understating outside world stopped and internal world was peaceful, and mind can get the Way like a wall...” It can be seen that “wall-gazing” was the unique way of Chan instructed by Damo.

(Ge Weijun)

JNANAGUPTA

Jñānagupta [Shenajueduo] (523~600 CE or 527~604 CE) was an Indian monk and translator who came to China in the late Northern and Southern Dynasty. His name was paraphrased as Dezhi.

According to the volume II of *Continuation of the Biographies of Eminent Monks*, the volume VII of *Catalogues of Kai Yuan Buddhist Books* and other records, Shenajueduo was a man of Gandhara (present-day Peshawar and Rawalpindi area of Pakistan) in north India and belonged to Kshatriya caste. His father was the prime minister of the country and had brought up five sons, Shenajueduo was the youngest one. He had interest in Buddhism from an early age. His parents saw the unusual bearings on their son and allowed him to become a monk. Shenajueduo went to Dalin Temple in his country and followed *Jñānayaśas* who specially practiced *Dhyana*, *Jñānabhadra* who was proficient in Vinaya and other eminent monks as his guiders. At the age of 27, Shenajueduo was initiated into monkhood. Later he followed with his teachers in tours for developing and expanding Buddha *Dharma*. First they arrived in Kāpiśā which was located about 62



Mahāyāna Sūtra of Three Gatherings of Repentance, Jnanagupta

km to north of Kabul in present-day Afghanistan, then climbed over the Snowy Mountains (Hindu Kush mountains) and arrived in Yandan Country (established by Hephthalites, presently Faizabad in northern Afghanistan), Yutian Country (now Xinjiang Hotan), Tuguhun Country (now in the area of southern part of Gansu and Qinghai) then reached Shanzhou (district government was in Ledu of presents Qinghai). More than half of 10 monks who went together with Shenajueduo died, only four were left. In Wucheng years (559-560 CE) under the reign of Emperor Ming in Northern Zhou dynasty, Shenajueduo arrived in Chang'an and lived in Caotang Temple. Emperor Ming welcomed him with special courteous reception and often invited several monks to the palace backyard for discussing about Buddha *Dharma* together. He also built Shitennoji Temple for the convenient living of the monks and translating *sutras* there. Here Shenajueduo and others translated Avalokiteśvara-ekādaśamukha-dhāraṇī-sūtra and Golden rishi's questions of Buddha *Dharma* etc. Soon Jiao Emperor Yu Wenjian went to Sichuan to take charge there, Shenajueduo went together under invitation. He lived in Longyuan Temple there and presided over the temples in Yizhou for three years. During this period, he completed the translation of Guanyin's Ode of Buddha's Words Sutra. In Jiande years (572 ~577 CE) under the reign of Emperor Wu of Northern Zhou Dynasty, the emperor carried out the policies of abolishing Buddhism and destroyed the *sutras* and Buddha statues, forced *Śramanas* to resume secular life and also made imperial instruction to summon Shenajueduo back to the capital, lured him with important title and high salaries, forced him to salute according to Confucian ceremony.

Shenajueduo refused to abide by and dared to face death for disobeying. Emperor Wu was moved by his firm faith and let him go. Then Shenajueduo went to the north, by passing Ganzhou (district government was in Zhangye of present Gansu) he arrived in the Turkish territory. His two teachers who went together with him passed away in succession, in loneliness, he met the 10 monks like Baoxian, Daosui and others who had found and gained 260 *sutras* of Sanskrit version from the Western Regions, then they studied *Dhyana* and translated these *sutras* together. After the establishment of Sui Dynasty, Buddhism revived. Baoxian and the other monks returned to China first and reached the capital city of Chang'an in winter of Kaihuang first year (581 CE), they lived in Daikouzenji Temple. In Kaihuang fifth year, Tanyan and others, totally more than 30 *Śramanas* in Daikouzenji Temple faced difficulties in translating *sutras*. They reported to Emperor Wen of Sui Dynasty and requested to summon



Fragments of fourth roll of *Aggañña Sutta*, translated by *Jñānagupta*, Sui period

Shenajueduo back. When Shenajueduo returned to Luoyang with envoys he was met by Emperor Wen and welcomed with courteous reception. After he arrived in Chang'an he lived in Daikouzenji Temple and translated *sutras* there. The royal family attached great importance to the translation work and sent two Buddhist brothers, Gao Tiannu and Gao Heren, to interpret Sanskrit together, appointed 10 Bhadanta Sramanas including Sengxiu, Facan, Fajing and Huiyuan to select and determine the principles, monitor and manage the translation work and arranged *śramanas* Mingmu, Yanzong etc. to recheck the Sanskrit version, review the translation work and organise the literary contents. At this moment, Shenajueduo was already skilled in both Sanskrit and Chinese, his work of translating and writing the *sutras* down, was relatively easier. After Narendrayaśas passed away (589 CE), Shenajueduo became the sole authority. At that time, Dharmagupta, a Brahman monk, also participated in the translation work. Dharmagupta was well-learned, modest and gentle. He would suppress himself and praise others whenever there was anything. Shenajueduo's reputation was higher than Dharmagupta. However, whenever Shenajueduo was uncertain about the subtle meaning of the sutra, he would still modestly consult Dharmagupta. In the end of Renshou period (601~604 CE) reigned by Emperor Wen of Sui dynasty, Shenajueduo was busy with worldly affairs and could not stay in the capital city, he had to go east-bound for Oumin. There he continued to preach Buddha *Dharma* with sincerity and brought much benefits to the local. Gentries and commoners, believers and ordinary non-believers all respected and admired him. Later Shenajueduo died in Oumin at the age of 78. It was also said that he died in Kaihuang 20th year (600 CE) of Emperor Wen. The later generations had very high evaluation on him and praised him "with pure and profound Buddha spirit, upright consciousness, boundless love for merits and virtues and never stopped pursuit for Buddha *Dharma*. As Shenajueduo could develop and expand Buddha

Dharma himself as an admired model thus he was deeply respected by the people. The sutras translated by Shenajueduo also includes seven volumes of *Saddharmapuṣṭasāstra* (translated together with Dharmagupta), 60 volumes of *Abhiniṣkramaṣāstra*, 10 volumes of *Agganna Sutta*, 20 volumes of *Dharmoladhāraṣāstra*, two volumes of *Buddha's Precious Enlightenment in Buddha's Merit Wisdom Incredible Heights Sutra*, five volumes of *Mahavaipulya-mahasannipata-sutra Virtue Protection Division*, one volume of *Amoghapaṭha-ādhāraṣāstra*, 20 volumes of *Mahābala-dhāraṣāstra*, two volumes of *Realization of Pure Mind Sutra*, one volume of *Entrance of dharmadhatu Body and Nature Sutra* and so on. It was said there were a total number of 37 books and 176 volumes. Some say that his translation in total were 39 books and 192 volumes.. The later generations praised his translation works providing "complete comprehension of doctrines and teachings with fluent text and meaning".

(Ge Weijun)

PRABHAKARMITRA

Prabhākaramitra [Bopo] (565-633 CE) is an Indian Buddhist and translator who came to China in the Tang Dynasty. His other names in transliteration were Boluopojia Luomiduoluo and in free translation Mingyou, Mingzhishi etc.



Prabhākaramitra

According to volume III of *Continuation Biography of Eminent Monks*, Prabhākaramitra was from central India, belonging to Kshatriya caste. When he was 10-years-old, he became a Buddhist and learned Buddhism from teachers. Before long, he would recite 1,00,000 *gatha* of *Mahayana scriptures*. After receiving full ordination, he learned *Vinaya Pitaka* and *Viniscita-karman* and often took delight in meditation. Twelve years later, he went to Nalanda Monastery in Magadha to listen to the preachings of *Yogacārabhūmi-śāstra* by Śīlabhadra who was the abbot of the monastery. Since the theory contained Theravada, he recited 1,00,000 *gatha* of

Theravada scriptures. As a scholar with thorough understanding of Buddhism and thoughts outside Buddhism, mastering *Mahayana* and *Theravada*, Prabhākaramitra's contribution in teaching Buddha *dharma* was held in high esteem by his fellows and he was also given special treatment by kings and ministers of various countries. When he heard that barbarians in the north were foolhardy and had no etiquette, he and another 10 common people went northbound to Koka, receiving a warm welcome from the local Khan and Yabghu. In the ninth year of Wude of Emperor Tang Gaozu (626 CE), the king of Gaoping was sent there to meet him, who then reported about the meeting to the emperor. Later, Emperor Tang Gaozu gave the order to invite him. In December the same year, he followed the king of Gaoping to the capital Chang'an, and lived in Da Xing-shan Temple. Many talented persons came to visit him, and sought answers for the non- or mis-comprehension of Buddhism. For unclear sentences and meanings, he traced back their clues, described their similarities and differences, made a careful and detailed analysis and gave a clear explanation, making it very clear for the people. Later, Emperor Taizong of Tang heard of him and called him to talk about the theory of law. Prabhākaramitra answered correctly and the emperor presented him with more rewards. In March the third year of Zhenguan period in Tang Dynasty (629 CE), Emperor Taizong of Tang issued an imperial edict to ask him to translate scriptures in the translation workshop in Da Xing-shan Temple and ordered relevant governments to seek 19 knowledgeable and noble people who mastered three religions. Among them, Huicheng, Xuanmo, Huize, Huijing, Huiming and Falin held the position of checking whether Sanskrit Buddhist scriptures had made mistakes in translating into the target language and arranging sentence patterns, respectively. Minister Fang Xuanling and Du Zhenglun were responsible for checking the content and Xiao Jing for the over all monitoring. There are all kinds of scriptures. Prabhākaramitra translated 10 volumes of *Ratnaketu-dharani-sutra*, then he moved to Shengguang Temple and translated 15 volumes of *Prajñāpradāpa-āstrakarika* and 13 volumes of *Mahāyāna-sātrālaikāra*. After repeated consultation, copying and reading, he finished the translation in the winter of the sixth year of Zhenguan period in Tang Dynasty, and reported to the imperial court. Emperor Taizong of Tang ordered to write 10 copies of each new translation to circulate them at home and abroad. Because of Prabhākaramitra's high reputation, many people were jealous of him. Although there were sensible persons such as Śramana Lingjia defending him successfully yet his translation was still blocked by rumors. In the seventh year (633 CE) of Zhenguan

period in Tang Dynasty, he fell ill. He knew that he could not be cured and with his scattered clothes, he sat up to watch the Buddha. He died at the age of 69 in April in Shengguang Temple. His body was sent among the mountains for cremation. Śramana Xuanmo cleared up his skeleton and held the funeral in Shengguang Temple. Over the mountains, crossing the rivers, with many hardships, Prabhākaramitra came to China to promote Buddhism. However, the translation of all Sanskrit scriptures he brought was not finished, bringing much regret to later generations.

(Ge Weijun)

SILBHADRA

Śilbhadra [Jiexian] (6th and 7th centuries CE) was a master of Yogacara school of Mahayana. His name in Chinese transliteration was Śilabhadra.

According to volume VIII of *Records of the Western Regions of the Great Tang*, Volume III of *Biography of Tripitaka Dharma Master from Da Ci'en Temple* and other records, Jiexian was from the royal family of Samataña in eastern India and was a Brahmin by caste. He was studious since childhood and behaved and conducted himself excellently. He travelled around to find and follow a great teacher. Only when he arrived at Nālanda and met Dharmapāla, he came to believe and understand Buddha *Dharma*. He accepted his guidance and became a monk. Under the guidance of Dharmapāla, he deeply studied doctrines of *Yogācāra Vijñānavāda*. At the same time, he also devotedly studied *Hetuvidya*, *śabdavidya* and other doctrines and gradually became popular. Later, a heretic master in south India with profound knowledge who could thoroughly understand and see clearly through deep and subtle points became jealous of Dharmapāla for his good reputation. He took great trouble to come and challenge him for a debate by beating drums. When Dharmapāla was about to go for the debate, Jiexian asked to go on his behalf and Dharmapāla consented. People undervalued him for his young age. However, Dharmapāla was confident about him. On the day of the debate, the young and the old from all places gathered to watch. The heretic master vigorously illustrated his intelligent views with all deep and subtle points, while Jiexian followed his arguments and refuted one by one. As a result the heretic master could not find any words to respond and retreated in humiliation. The king then rewarded the winner with land grants. Jiexian could not decline and built Sangharama there. Later, he succeeded Dharmapāla and became the head monk of Nalanda. Then he developed and expanded *Cittamatra* doctrines. According to *Saūdhinirmocana-sūtra*, *Yogācāra-bhūmi-śāstra* and other *sutras*, Jiexian determined that Dharma consisted of three periods

namely existence, emptiness and the middle path and concluded that the *Dharmalaksana* of *Mahayana* was the true *nātārtha*. This had completely clarified the Buddhist doctrines. Besides, he also proposed the "Five Distinctive Nature Theory" which divided the roots of all living beings into five categories.

When Xuanzang toured the west, Jiexian was already 106-years-old who was the Maha thera of Nalanda and was regarded by the people as *Treasure of the Whole Dhamma*. Although Jiexian no longer gave lectures or taught disciples then, he specially lectured for Xuanzang regardless of his age on *Abhidharma-nyāyānusāra-śāstra*, *Āryavācāprakaraṇa-śāstra*, *Prakaraṅāryavācā-śāstra*, *Abhidharma-kosa* (that is *Mahāyānābhidharma-samuccaya-vyākhyā*), *Pramāṅ-samuccaya*, *Madhyamikaśāstra*, *ṅata-śāstra* and other *sutras*. *Yogācāra-bhūmi-śāstra* was taught three times in all and lasted for nine months. Jiexian was the successor of Dharmalaksana in Vasubandhu faction. His inspiration and influence in the Buddhist ideology toward Xuanzang was extremely deep. After Xuanzang returned to China in Yonghui third year (652 CE) under the reign of Emperor Gaozong, he received a letter from *Jñānaprabhā* and *Prajñānadeva* and got to learn that Jiexian had passed away. In his reply, Xuanzang expressed his deep condolences and praised Jiexian's contributions in inheritance of Buddhist doctrines, and expressed his heartfelt gratitude for his teachings and guidance once given to him.

(Ge Weijun)

GUNAPRABHA

Gunaprabha [Gongdeguang], *vinaya* preacher of Indian Buddhism, one of two saints of Indian Two Saints and Six Solemn Men.

He was born in a Brahman family in Mosoulou in India, and learnt Buddhism doctrine when he was young. Taking complete precepts, he became a monk. He learnt *Triptaka* from *Vasubandhu* (4th century CE). He mastered 18 *sutras* and could recite the whole of *Vinaya* scriptures. Holding *Vinaya Hundred Thousand Songs* as the reciting lessons, he diligently practiced Bodhi's moral order based on hearing, thinking and cultivating. He could hold thousands of Dharanis, and won honours for the excellent achievements in eloquence, theurgy and Samadhi. He was a top master of law of goodness and was ordained as a Great Priest Achary and he was honoured as one of two saints. His great reputation spread all over the land.

After Gunaprabha returned to his hometown, he built temples and recruited 5,000 students, kept the law, protected the doctrine and cleaned the monks. He had many works such as *Vinaya Miscellaneous* (ie Law Basic Scripture of Law or Scripture of Law), *Uposatha* Scripture, Law Collections

of Bhumi, Etiquette of Three Sacraments and Scripture of Law's Self-annotation. These works are translated into Tibetan and are in *Tripitaka*. His representative work Basic Scripture of Law has become the basic *sutra* for Tibetan Buddhism's precepts keeping and devotion.

(*Deji zhuoma*)

DHARMAGUPTA

Dharmagupta [Damojiduo] (unknown-619 CE) was an Indian monk and translator who came to China in Sui Dynasty. His name paraphrased in Chinese meant "the Secret of Buddha *Dharma*" and "Treasure of Buddha *Dharma*".

According to volume II of *Continuation of the Biographies of Eminent Monks*, volume VI of *Catalogue of Buddhist Works in the Great Tang Dynasty* and



Daxingshan Temple, Xi'an, Shaanxi, China. It was one of the three major translation centres of Buddhist scriptures at Chang'an.

volume VII of *Catalogue of Kaiyuan Buddhist Books*, Damojiduo was a man of Luoluo Country in south India and belonged to Kshatriya caste. His original surname was Vyàghra, meaning his last name was tiger. When Damojiduo was young, he was already away from the worldly life and loved Buddha dharma. Though prevented by his parents, he shaved his head and became a monk at the age of 23 in a temple named Kumuda in Karṇakubja (paraphrasing as Erchu) in central India and was renamed as Secret of Buddha *Dharma*. At the age of 25, Damojiduo took complete precepts and followed guidance of Buddhagupta, Na daduo, Puzhao and other masters to learn Dhyana and sutras of Mahayana and Hinayana. He had travelled far and wide to many places in various countries. He once met some merchants who dealt with business in north India and was told there was a big country named China in the east. At the beginning, Damojiduo did not pay much attention to it. Later when he toured Kapiśā, a business and tourist centre (more than 60 km to north of Kabul in Afghanistan and neighbouring Hindu Kush mountains in north), the rumours about China became more common. Damojiduo

had then the idea of observing Chinese culture and spreading Buddhism there. Therefore he came over the snow mountain (Hindu Kush mountain) and went through places of Schaller (present-day Xinjiang Shule), Kucha (present-day Xinjiang Kuqa), Wuqi (ie Yanqi), Gaochang (present-day Turpan in Xinjiang), Yiwu (present-day Xinjiang Hami area) and so on. All the way Damojiduo preached, he sometimes stayed in one place and then started the journey again. After many years of travelling, he finally arrived in Guazhou (near present-day Dunhuang). Some of the monks who accompanied him returned to where they came from, some died, only Damojiduo himself arrived in Chinese territory. Shortly, Damojiduo was invited by Emperor Wen of Sui Dynasty. He arrived in the capital city of Chang'an in October (Chinese calendar) of Kaihuang 10th year (590 CE) and lived in a famous temple with abundant supplies. Later, he moved to live in Daikouzenji Temple and participated in the translation work of Buddha *sutras*. Most of the classics he chanted were important ones and his interpretation of the subtle points about the *sutras* often could eliminate the believers' doubts which had puzzled them for many years. As Damojiduo strictly adhered to the precepts and principles, lived sedately with limited desires, was kind and charitable and treated everyone with the same amiable manner no matter noble or of lower grade, therefore, he was deeply respected and admired by people. Most of the *sutras* translated by him could start from the original meanings of the words, thus could be deeply studied for gaining their subtle meaning. And the translated Chinese versions were usually with proper and accurate philosophical connotations, keeping in context commonsense and fluency. In Renshou fourth year of Sui Emperor Wen (604 CE) Emperor Yang succeeded the throne. The following year, he moved the capital to Luoyang and in Daye second year (606 CE), Emperor Yang gave the imperial instructions to set up a *sutra* translation pavillion inside Shanglin Garden on the south bank of Luoshui. Damojiduo and another translator, Jñānagupta, were invited to participate in the translation work in the pavilion. Damojiduo's *sutra* translating career started from the middle of Kaihuang term of Emperor Wen (581-600 CE) until the end of Daye (605-617 CE) under the reign of Emperor Yang, a total of 28 years. He died in Wude second year of Tang Emperor Gaozu (619 CE). His translation sutras included 10 volumes of Agganna Sutta, one volume of Medicine Buddha Sutra, 10 volumes of *Mahāyāna-samparigraha-śāstra-bhāṣya* (translated together with Xingju), one volume of *Vajracchedikāprajñāpamitā-sūtra*, 10 volumes of *Mahāvaiṣṭya-mahāsamipāta-sūtra Bodhisattva chanting Samadhi*, three volumes of *Vajracchedik*

āprajñāpāramitopadeśa, one volume of *Nidānasūtra* and six volumes of *Increasing Merits of the Enlightened Bodhi Practices* etc. totalling nine books and 46 volumes.

(Ge Weijun)

DHARMAKIRTI

Dharmakirti [Facheng] (600-660 CE) was the theory teacher of Yogacara school of Indian Mahayana Buddhism and a scholar of Tibetan Buddhist Hetuvidya.

According to Taranatha's *The History of India Buddhism (rgya ar chos vbyung)*, he was born in Tri Ma La Ya in south India. When he was young, he learned all kinds of Brahminical knowledge as well as instructions in *Dharma*. He then he went to Nalanda Monastery (chos skyong) and became a monk there and studied the Buddhist "Consciousness-only" theory. Afterwards, he followed Dignaga's disciple, Dbang Phyug Sde, to specially learn *Pramanasamuccaya* and became an expert in it. He made commentaries on *Pramanasamuccaya* and wrote *tshad ma sde bdun (The Seven Theories of Hetuvidya)*, including *gtan tshigs thigs pa (Hetubindu)*, *Vbrel Ba Rtags Pa, Rtyud Gzhan Grub Pa, rtsod pvi rig pa (Arguing Dialectical Theory)*, *tshad ma rnam vgre (Pramanavarttika)*, *rang vgre (Self-interpretation)*, and *tshad ma rnam nges (Pramanaviniscaya)*. These have further contributed to the development of Dignaga's *tsema*. Dharmakirti and his works are therefore highly praised and respected in Tibetan Buddhism.

(Kalsang gyal)

CANDRAKIRTI

Chandrakirti [Yuecheng] (600-670 CE) was a master of *Prasangika madhyamaka*, Indian Buddhism, main representative of Mahayana.

With Tibetan name of Lzabagragspa, he was born in a Brahman family in Samandala, India, and learned the paganism doctrine when he was young. He was initiated into a acolyte by Lzabagonpo Archarya in Temple Nalanda and became a monk



Candrakirti

and got the dharma name, Chandrakirti. He took complete precepts when he was old enough and learned doctrine of *Sutranya* and *Tantrism* widely to win excellent achievement. Chandrakirti was a lazy and idle man according to others which made the other monks complain. They forced him to leave the temple. But only the Great Teacher Lzabagonpo Archarya realised that he was not an average monk and would get great achievement so he sent Nyima Grags Pa to accompany Chandrakirti to graze cows in the forest near the temple. Once Chandrakirti drew a cow and milked it on a stone tablet, demonstrated that he had the power of miracles and performed a legend of *Draw a Cow and Milk*. He also subdued a heathen, Guoma Rixia, and converted him to Buddhism. He prevailed against an Indian Turkey army and protected Temple Nalanda etc.

Chandrakirti then was invited by Lzabagonpo Archarya to serve as the First Lama in Temple Nalanda, interpreted and preached the scriptures for the disciples to develop and expand doctrines of *Prasangika madhyamaka*. He argued with the Great Pandita Candragomin about Rangtong and Shentong Yogacara for seven years and gained great reputation. He revealed the outcome of esoteric ideas of Nagarjuna, chose the second round *Prajna* methodology, understood the most profound doctrine, *Madhyamapratipad* in *No phase dharma*, and wrote *Annotation about Madhyamapratipad*, *Illustrious Theory*, *Annotation about Guhyasamaja*, *Lamp Theory* etc. His representative works *Madhyamakavatara* and *Madhyamakavatara Self-annotation* had great influence on the later generations and became one of the five important classics of temple education in Tibetan Buddhism. *Madhyamapratipad* 400 Interpretations, 60 Orthodox Interpretations, *Madhyamapratipad* Five Skandhas Theories and other eight books were translated into Tibetan by great Tibetan translators, Patshal and Gos Gorba Lha Tse and became proverbial among Tibetan Buddhists. Preacher Chandrakirti had built temples in southern India and promoted Buddhism. Finally he died in Mt. Manubhamga.

(Deji zhuoma)

DIVAKARA

Divākara (Dipoheluo, 613-687 CE) was an Indian Buddhist monk who came to China in the Tang Dynasty. He was a translator whose name was paraphrased as Rizhao.

According to the records such as volume II of *Biographies of Eminent Monks in Song Dynasty*, volume IX of *Directory for Buddhism in Kaiyuan Period* and volume I of *Maha-Vaipulya-Buddha-Avatamsaka-Sutra*, Dipoheluo/Divākara was from central India and belonged to a Brahmin family. He became a monk during his childhood and lived in

Mahabodhi and Nalanda Temples. He was not only gentle but also handsome. He observed peaceful and quiet precepts and was good in studies. He had an excellent command over eight kinds of canons inclusive of *sutras*, rules, discussions and incantations as well as a wide grasp of the five fields of knowledge inclusive of declaration, *bzo-rig-pa*, medicine, Indian classical logic and *dharma*. He was, however, specially good at incantations.

Dipoheluo/ Divākara came to Chang'an during the reign of Emperor Gaozong of Tang Dynasty (649-683 CE). He was requested to translate the scriptures brought by him in the May of the fourth year of Fengyi Period (679 CE). According to the routine for Xuanzang, Emperor Gaozong of Tang Dynasty sent out the imperial decree in which Dipoheluo/ Divākara was arranged to sit in the side yard of a grand temple and engaged in the translation in East Taiyuan Temple (in Loyang, later known as Dafuxian Temple), West Taiyuan Temple (located in Chang'an, later known as West Chongfu Temple) and the Guangfu Temple in Xijing. Many respectable intellectuals were also invited to take part in the translation. Scriptures such as two volumes of *Mahayana Sutra*, one volume of *Treatise on the Five Aggregates of Mahayana* and one volume of *Mahavaipulya Buddhavatamsaka Sutra in Dharmadhatu* were translated until the late Chuigong Period under the reign of Empress Wu Zetian in Tang Dynasty (685-688 CE). Śramana Zhantuo, Prajna Deva translated the original text, Huizhi reviewed Sanskrit, Daocheng, Bochen, Jiashang, Yuance, Lingbian, Mingxun and Huaidu reviewed the meanings and Sixuan and Fuli wrote down the dictated translation. Empress Wu Zetian wrote the preface and titled the scriptures initially. After completion of the work, Dipoheluo/ Divākara requested to resign in order to return home which was finally approved. Just before departure, he declared his death to his disciple and passed away without any illness on December 27th of the third year of Chuigong Period (687 CE) at the age of 75. Empress Wu Zetian mourned his death. According to imperial order, he was buried in the south side of Longmen Mountain in Luoyang, near Yishui River. Shortly after that a temple was established at the request of Prince Liang and named the Xiangshan Temple. Besides the above mentioned translated classical scriptures, there were some other classical scriptures which were translated by him. These included 12 volumes of *Lalitavistara*, two volumes of *Covenant Mahayana Sutra*, three volumes of *Ghana-vyūha-sūtra*, two volumes of *Indestructible Hypothesis of Vajracchedikā-prājñā-pāramitā Sutra*, one volume each of *Mahayana 100 Auspicious Marks Sutra*, the *Buddhist Sermon on Merits of Building Tower*, *Mahayana Four-dhamma*

Sutra, Buddhist Sermon on Bodhisattva Practice for Four-dhamma Sutra, Mahayana Sutra of Universal Brightness, Mahayana Sutra of Universal Brightness Wordless Dharma-mukha, Sutra of Simhanada, Usnisa Vijaya Dharani Sutra, Usnisa Vijaya Dharani Sutra on Purifying Karma, Dharani of Buddhist Sermon on Seven Boundless Buddhas and Three Sorcery Sutra.

(Ge Weijun)

CUNDA

Cunda [Chuntuo] (about 621-767 CE) was an Indian monk who was at Nalanda Monastery before coming to China in about 760 or 761 CE in his 80s. He conducted activities in Chang'an, assisted in building Jinge Temple on Wutai Mountain and lived in Zhengguo Temple of Chang'an hereafter. He "looked as a child", "talked loudly and behaved strongly" and was praised by people at that time. Li Yu, Emperor Daizong (reigned from 762-779 CE), respectfully summoned him and asked him about longevity and beatifying. He proposed the preservation of calmness and simplicity for health. and observed "tranquil mind led to longevity and desirelessness made body healthy". He was greatly honoured by Emperor Daizong, which could be evidenced in entries in volume 29 of the *Song-Dynasty Collection of Biographies of Eminent Monks* and volume 21 of *Records of Morality and Justice*.

(Xue Keqiao)

SUBHAKARASIMHA

Śubhākarasimha [Shanwuwei] (637-735 CE) was an Indian Buddhist monk and translator who came to China in Tang Dynasty. He was one of the founders of Chinese Esoteric Buddhism. Together with Vajrabodhi and Amoghavajra, he was known as one of the "Three Major Buddhists of Kaiyuan". His name in another Chinese translation was Jingshizi and in transliteration Shupojieluosenghe or Shubojialuo.

According to volume II of *Buddhist Biography in Song Dynasty*, volume nine of *The Kai-yuan Record*



Subhakarasiṃha

of *Buddhist Books and Shanwuwei Biography Recorded in Emperor Xuanzong of Tang*, Shanwuwei was the descendant of Amitodana who was the uncle of Sakyamuni, belonging to Kshatriya caste. His ancestors had moved to India, then to Oóra (now in the north of Orissa) due to a natural calamity. Because of his supernatural temperament, good virtues and skills, at the age of 10, his father asked him to command armies. At the age of 13, his father died and he succeeded the throne under the posthumous edict. His brothers refused to accept so fought a battle for getting the throne. After putting down the riot, he became world-weary so gave way to the elder brother and determined to become a monk. He first came to South India to learn *Lotus Sutra Samadhi* and then travelled around various countries by merchant ships, cultivating himself in meditation and chanting *sutras*. Because he was very clever, he soon mastered five *yana* (*Manusya-yana, Deva-yana, Shravaka-yana, Pratyeka-buddha-yana, Bodhisattva-yana*) and three studies (*silā, samadhi, prajna*). He could make a thorough inquiry into the meditation and *dharani*. In addition, he was also good at artistic creation and well-versed in utensil-making. He came to Nalanda Monastery to learn from *Samadhi* master, Dharmagupta. His master taught him *Dharani Yoga Three Tantra*, presided over *Abhisheka* for him and gave him the title of Tripitaka Dharma Master. During the period of living in Nalanda Monastery, he also travelled around to seek for the holy relic such as *Kukkuṇapādagiri, Gṛdhraakāṇa* etc. Dharmagupta said he had predestined relationship with China, so he was ordered by his master to go to China for disseminating *dharma*. He first passed Kashmira, Udyana (Swat basin now in northern Pakistan) to arrive in the territory of Western Turks. Under the request of khan, he preached *Mahāvairocana-abhisambodhi-vikurvita adhisthana-vaipulya-sutra*. Then he continued to travel to the east with camels carrying Buddhist *sutras*, reached Luxizhou (governance seat is located in Gaochang now. Gaochang is an ancient city in the southeast of Turpan) and Yumen, at that time, Tang envoy awaited the arrival of him. In the fourth year of Kaiyuan Period in Tang Dynasty (716 CE), he arrived in Chang'an, received the courtesy and respect of Emperor Xuanzong of Tang. He was ordered to live in the south courtyard of Xingfu Temple and later moved to Ximing Temple. In the fourth year of Kaiyuan Period, he was ordered to translate the scriptures in Bodhi courtyard of Ximing Temple. Shanwuwei invited the monks to participate in translation. He first translated *Akasagarbha Asking for Promoting Buddhadharma* with Śramana Xida interpreting, Asanga writing and organising sentences. The emperor spoke highly of the translation and then ordered to put



Chinese Esoteric Buddhism

Sanskrit scriptures he brought in the imperial palace. Previously, Śramana Wuxing had come to India for the scriptures, but unfortunately, he died in northern India. Palm-leaf scriptures he obtained were brought back by his fellow travellers and were stored in Huayan Temple of the capital. Shanwuwei and Chan master Yixing headed for the temple and chose many important scriptures without translation. In the 12th year of Kaiyuan Period, he followed Emperor Xuanzong of Tang to Luoyang and was ordered to translate *Vairocana Sutra* in Fuxian Temple with Śramana Baoyue interpreting, Yixing writing, simplifying and sorting. Because the scriptures had 100,000 *gatha*, only the important points were translated, getting seven volumes of *Mahāvairocana-abhisambodhi-vikurvita adhisthana-vaipulya-sutra*. Later generations gave the evaluation of 'literary grace and essence account for a half, harmonic and interesting'. Then he translated three volumes of *Suvāhu-paripṛcchā* and three volumes of *usiddhikara-mahātantrasādhanopāyika-pāñāla*. In addition to the translation of Buddhist scriptures, he also wrote one volume of *Tripitaka Abstract of Shanwuwei* - records of discussing Buddha *dhamma* between him and Dadejingxian master from Huishan Temple in Songshan Mountain which told about the precepts, repentance and *tantra*. And he wrote 20 volumes of *Vairocana Abhisambuddha Sutra Commentaries*. It was the records of explanation for *Mahāvairocana-abhisambodhi-vikurvita adhisthana-vaipulya-sutra* made by Shanwuwei under people's requests and written by Yixing with a wide range of content, fluent writing style and complete explanation of original scriptures. Shanwuwei liked quietness and contemplation. He would advise and encourage beginners patiently. His disciples said that his figure was like a lotus flower and his words were like dew. In 20th year of Kaiyuan Period (732 CE), he wanted to return home but the Emperor Xuanzong of Tang gave him awards and urged him to stay. On October 7 in 23rd year, he died at the age of 99 with feet together and lying on the right side. It was said that his body would not decay due to the nurture of *samadhi* and *prajna*. In October of the

28th year of Kaiyuan Period, he was buried inside Guanghua Temple in Xishan Mountain of Longmen. In the first year of Qianyuan Period of Emperor Suzong of Tang (758 CE), the monument was built for him beside the temple with his disciple, Li Hua, compiling the Inscription Preface of Shanwuwei, with Sramana Jiecheng lettering, and Hengxiu writing the inscription. LI Hua also compiled one volume of Shanwuwei Biography Recorded in Emperor Xuanzong of Tang.

(Ge Weijun)

ATIGUPTA

Atigupta [Wujigao] (c. 7th century) was an Indian Buddhist monk and translator who came to China in Tang Dynasty. His transliterated name was Adiquduo.

According to volume VIII of *The Kai-yuan Record of Buddhist Books*, volume two of *Buddhist Biography in Song Dynasty*, and *Dharani Sutra Translation Prologue*, Wujigao was from Central India, with unknown family background. When he was young, being super intelligent, he yearned for Buddhism. He had travelled across India to seek masters and was willing to take advice from them. In learning, he made a thorough investigation into *Mahayana* and in behaviour, he reached the highest state in practicing Buddhism. He also knew five classes of knowledge (science of language, science of logic, science of medicine, science of fine arts and crafts and science of spirituality), and best understood *Tripitaka* (*Sutras, Vinaya and Abhidharma*). He devoted himself to promoting Buddhism and extricating all living creatures and he travelled around, without returning to homeland. In January of the third year of Yonghui of Emperor Gaozong of Tang (652 CE), he came to Chang'an from Western India carrying Buddhist scriptures and the emperor granted to live in Ci'en Temple. In March, 16 Śramana including Dachengcong and 12 government dignitaries including Duke Li Shiji and Duke Yuchi Jingde invited him to build *Dharani* preaching altar in Buddha courtyard of Hui Temple. It was said that there were strange events happening repeatedly on the day of finishing the building of altar which surprised everyone. Under the request of Śramana Xuankai to translate the scriptures, in March of the fourth year of Yonghui, he began to translate the important contents in Dorje Bodhimanda Sutra with Xuankai writing. The translation was finished in April of the fifth year of Yonghui, with one category of 12 volumes, named *Sutra of the Great Assembly of Dharani*. Because Wujigao was often called into the palace for conducting *dharma* events, being very busy, the translation was not rechecked. At that time, masters Ananda-mokkha and Kasyapa from Mahabodhi Temple in Central India translated

Natural Law of Virtues so it was incorporated into Volume X of Sutra of Assembly of Dharani without other versions.

(Ge Weijun)

JNANAPRABHA

Jñānaprabhā [Zhiguang] (c. 7th century CE), was an eminent monk in central India who once studied together with Xuanzang in Nalanda. There was also exchange of letters between the two.

According to the volume VII of *Biography of Tripitaka Dharma Master* from Da Ci'en Temple of Tang Dynasty and other records, Zhiguang was a man from Magadha in central India. He was very learned and well-informed and had comprehensive training and knowledge of *Mahayana, Hinayana, Four Vedas* and *pañcavidyā*. He was deeply respected and admired by scholars across India. When Xuanzang toured in India, Zhiguang was in Nalanda. They became close friends as classmates. At that time Zhiguang was the most important disciple of Śilabhadra, head monk of the temple. After Xuanzang returned to China, Zhiguang and Master Prajñānadeva of the same temple could not forget their deep old friendship. Later, when Master Fazhang planned to visit China in Yonghui third year under the reign of Emperor Gaozong, they took this opportunity to write a letter together and entrusted it to Master Fazhang to deliver to Xuanzang. They also sent two duans (the unit used in Tang Dynasty, one duan equalled to around 1,800 cm) of fine cloth as gift. In the letter they saluted Xuanzang as Mokṣācārya (meaning the master of relief/ liberation) with all admiring and praising words, expressed deep heartfelt feelings and wished Xuanzang great health and peace with their best regards. At the same time, they also promised to send through monks any original *sutras* required by Xuanzang. When master Fazhang took his leave for returning to India, Xuanzang replied Zhiguang and Prajñānadeva in separate letters and reported to the emperor by copying the contents of the letters. In his letter of reply to Zhiguang, besides expressing his deep thoughts toward their friends after a long separation, Xuanzang also expressed deep condolences on the death of Master Śilabhadra. He fully praised Śilabhadra's significant contribution for the inheritance of the profound principles of *Buddha-dharma* and expressed his heartfelt gratitude for his teaching and guiding. Xuanzang knew Zhiguang had been the successor of head monk in Nalanda so he also raised expectations for his friend and hoped Zhiguang would continue to carry forward Śilabhadra's Buddhist enterprise. In addition, he also reported in details about the progress of his own translation of Buddhist scriptures and praised the present emperor's merit was like Dharmaāja

who supported with prefaces to the newly translated Buddhist scriptures. The translated scriptures could, therefore, not only be spread within the country but also be followed and learned by the neighboring countries. Xuanzang also added several *sutras*' names as suggested by Zhiguang and Prajñānadeva. These Sanskrit classics had lost when he crossed the Xindu River (now Indian River) on the way back to China. He hoped to get these classics one day in the future so as to perfect his translation enterprise.

(Ge Weijun)

PRAJNANADEVA

Prajñānadeva [Huitian] (7th century) was an Indian Buddhist monk from Central India. He had studied together with Tang Xuanzang in Nalanda Monastery and exchanged letters later.

According to the seventh volume of *Datang Da Ci'en Temple Tripitaka Master Biography*, Huitian is Buddhist from Mahabodhi Temple in Central India. When Xuanzang visited India, he stayed at Nalanda Monastery and was one of the most important disciples of monastery abbot, Śīlabhadra. Huitian has a good knowledge of various theories of 18 schools of Theravada Buddhism and was good at teaching and education which was favoured by people at that time. Xuanzang often exchanged notes with him. But because of his failure to carefully read *vaipulya*, or *Mahayana* Scriptures, he was criticised for his prejudice. In Kanyakubja Buddhist Assembly called by Śīlāditya, he also lost to Xuanzang in the argument. Feeling ashamed, he showed his admiration to Xuanzang. After Xuanzang returned home, he and Jīānaprabhā in the same monastery could not forget their old friendship. Later, when Fachang Buddhist visited China in the third year of Yonghui of Emperor Gaozong of Tang Dynasty (652), they jointly wrote a letter and entrusted him to deliver it to Xuanzang, together with fine cloth of 12 Zhang. They praised Xuanzang as *Mokshacarya* (meaning Moksha master) and conveyed their full admiration and compliments. The letter showed their heartfelt feelings and wishes for the health of Xuanzang. The letter also said that if Xuanzang needed any original scriptures, he could tell them the name and they would copy and send the scriptures to him. In the fifth year of Yonghui, when Fachang Buddhist left for home, Xuanzang replied a letter to them. He also copied the contents of the letter and presented it to the emperor. In the reply, he gave his sincere greetings, praised Huitian for his profound knowledge and strong will showed his admiration and the feeling of missing them and sincerely wished them good health. He also advised them for his preference for *Theravada* instead of *Mahayana* and hoped that he could find the right view so as to avoid regret on his deathbed. Because some Sanskrit

scriptures were lost in Indus when he returned home, he attached the name of the scriptures in the letter and hoped that he could regain them someday to perfect the translation.

(Ge Weijun)

BHAGAVADDHARMA

Bhagavaddharma [Zunfa] (c. 7th century CE) was an Indian Buddhist monk and translator who came to China in Tang Dynasty. His name in transliteration was Qiefandamo.

According to volume II of *Buddhist Biography in Song Dynasty*, Zunfa was from west India. His wish was to preach Buddhism to all living creatures during his life. So he travelled a long distance to China and devoted himself to the translation of Buddhist scriptures. During Yonghui Period of the Emperor Gaozong of Tang, 650-655, he translated one volume of *Thousand-hand and Thousand-eye Guan-yin Bodhisattva Maha Karuna Dharani Mantra and Contemplative Secret Dharani*. But the title of the *sutra* was only "translated by Indian Śramana Zunfa in Tang Dynasty" without mentioning any specific time of production. It is speculated that the translation might be finished during Yonghui period and Xianqing period (656-660 CE). Since then, there was not any record about Zunfa. It is said that by reciting a mantra could gain 15 kinds of wholesome birth and avoid suffering 15 kinds of wicked death.

(Ge Weijun)

NATI

Nati Sanzang [Punaudaya](c. 7th century CE) was an Indian Buddhist and translator who came to China in Tang Dynasty and whose full name was Puōyodaya in free translation rendered as Fusheng.

According to volume IV of *Continuation Biography of Eminent Monks*, volume IX of *The Kai-yuan Record of Buddhist Books* etc. Nati was from central India (northern India in other records). When he was young, he received guidance from a famous teacher and became enlightened and, hence he was engaged in the promotion of Buddhism with great zeal. He was curious in nature, had extensive interests and travelled around many countries to increase his knowledge. He once went to the Lanka Mountain in southeast area of Simhaladvipa (present-day Sri Lanka). Because he had a good knowledge of phonology, morphology and exegetics, he did not face a language barrier anywhere. He begged for alms and promoted the doctrine. Also, he was once summoned by Bactria (Tukhara in general, now in northern Afghanistan, local government is located in Balkh, the west of Mazer-e-Sharif) to serve as a scribe, working in the imperial library. Later, he knew that *Mahayana* scriptures prevailed over China hence, he carried more than 500 palm-leaf

scriptures of Mahayana, Theravada and Tripitaka, with more than 1,500 works in total and went east. He arrived in the capital, Chang'an, in the sixth year of Yonghui of Emperor Gaozong of Tang (655 CE) and lived in Da Ci'en Temple. At that time, Xuanzang, who was highly reputed, was responsible for the translation of Buddhist scriptures who was highly reputed, so Nati was only in an auxiliary role and his ability could not be put to good use. Later, Emperor Gaozong of Tang fell ill in the first year of Xianqing (656 CE) and because Nati knew different medicines, he was ordered to search for them in Kunlun countries (present-day Con Dao Islands in South China Sea). The kings in South China Sea worshipped him, built a temple for him and invited him to preach with an offer for widespread promotion. In the third year of Longshuo (663 CE), he returned to Chang'an and wanted to study and translate the Sanskrit scriptures he brought, but they had been taken by Xuanzang. Without them, he only translated one volume of *Shizi Zhuang yan Wang pusa qing wen jing*, one volume of *Vimalabhūmi Sumedha Buddhadharmasūtra*, and one volume of *Azhanazhi Mantra Sutra*, with interpretation by Śramana Huize from Chanlin Temple, sentence patterns arrangement and preface writing by Śramana Daoxuan from Fengde Temple. In the same year, Chenla (present-day Cambodia) that had once accepted his enlightenment hoped that he could come to his country and then sent the domestic masters to Chang'an. They lied that they found good medicine in their country and Nati who was the only one who knew about medicines had to go there personally. So the imperial court let him go and he never returned. There were people coming to China from Balkh with words what Nati learned was from Nagarjuna School which was different from Xuanzang's theory. Nati mastered the five categories of codes of *Theravada* and *veda* and had written more than 40 volumes of *Mahayana Moral Behaviour Theory*, but for lack of time, they could not be translated, and have now been lost. The description of Nati's life and career recorded in Buddhist biography has always been controversial. His original name is Puōyodaya but what is known to us is Nati which is one example. But the arguments made them more doubtful and more information are need to correct his profile.

(Ge Weijun)

BUDDHATRATA

Buddhatrata [Fotuoduolu] was an Indian monk and translator who came to China in Tang Dynasty. His name, Buddhatrata, was paraphrased as "Juejiu".

According to volume II of *Biographies of Eminent Monks in Song Dynasty* and volume IX of *Directory*

for *Buddhism in Kaiyuan Period*, and volume XXXIX of *General Record of Buddhas* etc, Buddhatrata was born in Kashmir, Uttarapatha, and came a long way to China with *pattra* [palm] leaves scriptures for his aspiration to spread Buddhism in China. He lived in Baima Temple and engaged himself in translation. He once translated one volume of *Mahāvaiṣṭya pūrṇabuddhasūtra prassanārtha sūtra*. No date of translation was mentioned. But, according to *General Record of Buddhas*, this sutra was translated in 655 CE, the sixth year of Yonghui Period during the reign of Emperor Gaozong of Tang Dynasty. The later generations commented that the annotation of time was not necessarily a must, it was enough to sincerely respect the Buddha, work to spread Buddhism and indoctrinate people with its main principles, strictly distinguishing between true and false and pass the essence of scriptures. No one has yet any knowledge of other traces and places of his destinations. The *sutra* he translated was a common classic of Chan/ Zen Buddhism with a large amount of exegesis by later generations such as the four volumes of *Brief Exegesis for Mahāvaiṣṭya pūrṇabuddhasūtra prassanārtha sūtra* compiled by Zongmi, Chan/ Zen master in Caotang Temple during Dahe Period (827-835 CE) under the reign of Emperor Wenzong of Tang Dynasty.

(Ge Weijun)

VAJRABODHI

Vajrabodhi [Jingangzhi] (671–741 CE) was an Indian Buddhist monk and translator who came to China in Tang Dynasty. He was one of the founders of Chinese Esoteric Buddhism together with Subhakarasiṃha and Amoghavajra and all were called "Three Major Buddhists of Kaiyuan". His name in transliteration was Bariluoputi and is regarded as Dorje Tripitaka. According to volume I of *Buddhist Biography in Song Dynasty*, volume nine of *The Kai-yuan Record of Buddhist Books*, volume XIV of *New Buddhism List in Zhenyuan Period* and volume seven of *Immortal Buddhist Biography*, Jingangzhi was from Ma-la-ya in southern India and was Brahmin by caste (in some other records, he is referred to as the prince from central India belonging to Kshatriya caste). His father was proficient in *panca-vidya* and was the state Buddhist monk of Kanci (present-day Kanchipuram in Tamil Nadu). When Jingangzhi was very young, he could recite 10,000 sentences every day and he would never forget what he saw and said. When he was 10, he became a monk of Nālanda Monastery (in other record: when he was 16, he was enlightened with Buddhism and followed the teacher to Nālanda Monastery in central India). He was engaged in the statement theory of meditation and wisdom study. At the age of 20, he received full ordination. He had even gone



Vajrabodhi

to west India to learn Dharmakārti's Hetuvidya theory (in other record: Theravada theory, yoga of body, mouth and heart, Dharani). Later, he returned to Nalanda Monastery and learned *Mahayana*, *Theravada* law as well as *Prajñāpradīpaśāstrakarika*, *Śataśāstra*, *Dvādaśamukhaśāstra* and others. At the age of 28, he went to Kapilavastu (present-day south border of Nepal) to learn *Yogācārabhūmisāstra*, *Vijñaptimātratāsiddhi-śāstra* and *Madhyāntavibhāgañikā* from talented masters. At the age of 31, he came to southern India again and learned *Dorje Yoga Sutra*, *Vairocana Dharani* means and *Mahayana sutras*, *Panca-vidya* theory, and accepted *abhisheka* of five regions. Finally seven years later, he mastered the knowledge of all kinds of Esoteric Buddhism. According to one legend, he followed Guanyin Bodhisattva's instructions to lead his eight common disciples to Simhaladvipa (present-day Sri Lanka). He went to the Fearless King Temple to make obeisance to Buddha's tooth. And half-a-year later, he went to the Lankā Mountain in the southeast of the country to worship Buddha relics. Soon after returning to Ma-la-ya in southern India, he planned to promote Buddhism in China. The king asked him to bring the local products, treasures and a large number of *patra*-leaf scriptures of *Mahāprajñāpāramitāsūtra*. He first came to Simhaldvipa and stayed there for a month at the request of King Shilishiluo. He then followed Persian merchants to sail across the sea and reached Śrīvijaya (present-day Sumatra) within one month. But due to wind direction, which was unfavourable for travel, he stayed there for five months. The subsequent travel was also more dangerous. He finally reached Guangzhou in about three years. In the eighth year of Kaiyuan of Emperor Xuanzong of Tang Dynasty (720 CE), he came to Luoyang, got a reception from the emperor and was ordered to live in Da Ci'en Temple in Chang'an. He soon moved to Zisheng Temple (in other record: Jianfu Temple). From then on, he often followed the emperor to Luoyang and Chang'an. Wherever he arrived, he conducted a *Abhisheka* to help people remove their

troubles or prayed for rain and warded off various calamities for local people. He built Maha Mandala Abhisheka Altar in the temple where he lived and accepted the four-fold assembly conversion. Buddhists Dazhi, Dahui, Amoghavajra and Śramana Yixing became his disciples. In the 11th year of Kaiyuan, he started the translation of scriptures. In Zisheng Temple, he translated four volumes of *Essentials of Vajrasekhara Yoga Sutra*, one volume of *Buddha Speaks the Sutra of Maha Cundi Dharani*, *The Heart of the Mother of Seven Koti Buddhas*, with Yisheluo, a Brahmin from East India, interpreting and Śramana Wengu from Songshan writing. In the 18th year of Kaiyuan, he translated one volume of *Vajrasekhara Sutra Manjushri Bodhisattva Five-Syllable Dharani*, and one volume of *Avalokitesvara Nyo-i-rin Bodhisattva Yoga Method* at Jianfu Temple, with Śramana Zhizang interpreting and Yixing writing. In the 19th year, he translated Vajrasekhara Yoga Asevana *Vairocana Samadhi Sutra*, *Thousand-hand and Thousand-eye Guan-yin Bodhisattva Body Mantra*, *Thousand-hand and Thousand-eye Guan-yin Bodhisattva Maha Karuna Dharani Mantra* and *Contemplator Dharani Secret Sutra*, each having one volume, with Śramana Zhizang (Amoghavajra) writing. In his later years, Jingangzhi intended to return home, and in July of the 29th year of Kaiyuan (741 CE), Emperor Xuanzong of Tang gave his consent. In August, Jingangzhi arrived at Guangfu Temple in Luoyang and said that he would be gone during the full moon. Exactly on the 15th day of the month, he died at the age of 71. He was buried to the right of Yichuan of southern Longmen in November. The emperor conferred on him the title of "Abhisheka Buddhist" and built a pagoda in Xigang of Fengxian Temple in Longmen in February of the second year of Tianbao of Emperor Xuanzong of Tang (743 CE) in his memory. In the first year of Yongtai of Emperor Xuanzong of Tang (765 CE), under the submission of Amoghavajra, the emperor gave Jingangzhi another title of "Kaifu Yitong Sansi Sanzang". And in the third year of Dali (768 CE), Emperor Daizong of Tang personally wrote the inscription for the pagoda plaque on the request of Amoghavajra. Most translations of Jingangzhi were related to Esoteric Buddhist scriptures and *sadhana* with existing translations spanning up to 23 categories and 29 volumes in total.

(Ge Weijun)

BUDDHAPALA

Buddhapāla [Fotuoboli] (7th century CE) was an Indian Buddhist monk and translator who came to China during Tang Dynasty. His name in free translation was Juehu.

According to volume II of *Buddhist Biography in Song Dynasty*, volume II of *Guangqingliang-Zhuan*,

volume IX of *The Kai-yuan Record of Buddhist Books*, Fotuoboli was from Kashmir in Central India. He devoted himself to Buddhism and travelled all over India to seek holy relics. When he heard that Manjusri Bodhisattva lived in Qingliang Mountain, (ie Wutai Mountain in Shanxi Province), he travelled long distance to visit him. He reached Wutai Mountain in the first year of Yifeng of Emperor Gaozong of Tang (676 CE). It is said that he reached the top of Siyang Mountain and looked at the magnificent scenery and made obeisance to the mountain. An old man then suddenly turned up and greeted him in an Indian language. Knowing that Fotuoboli had come here to learn rituals, the old man told him that all living creatures here were grievously sinful, even homeless people violated the commandments, and they all needed *Shurangama Mantra* to help them remove their sins. Only making a journey to the west for the scriptures and handing it down to generations could benefit all living creatures. So Fotuoboli followed the old man's direction and returned to India for the scriptures. He then returned to Chang'an in the first year of Hongdao (683 CE) and related his intention to Emperor Gaozong of Tang. So the emperor ordered the official, Du Xingyi, and Indian monk Divakara to translate the scriptures. Fotuoboli was awarded 3,000 rolls of silk after the translation was finished and the scriptures were stored in the palace. Fotuoboli expressed that he brought the scriptures from a long distance to circulate it and help people. Regardless of treasures and fame, he made a request to the emperor to circulate the scriptures among the people. The emperor was moved by his sincerity and gave the scriptures back to him. Then he translated the Sanskrit again with monk Shunzhen (in Ximing Temple) who was familiar with Sanskrit. The translation was called *Usnisa Vijaya Dharani Sutra*. After his wish came true, he carried the original Sanskrit version to Wutai Mountain again and was not heard of after that. The *sutra* was practised by believers in Tantrism from morning to night and people could pass their virtues to the dead by reciting it, which was efficacious. The scriptures were translated nine times but the translation of Fotuoboli was the most popular.

(Ge Weijun)

JNANACANDRA

Jñānacandra [Zhiyue] (c. 7th century CE) is one of the 10 masters of consciousness-only school of ancient India. His name in Chinese transliteration is Ruonazhandaluo.

According to volume IX of Xuanzang's *Great Tang Records on the Western Regions*, and volume one of Kuiji's *Records of Cittamatra*, Jñānacandra,

Jinamitra (transliteration is Pishishamiduoluo) and Jinaputra (transliteration is Chennafoduoluo) are the three major disciples of Dharmapala Bodhisattva who is the abbot of Nalanda Monastery. Dharmapala is the major master of consciousness-only school. Jnanacandra has high reputation and is famous for his "elegant manner, transcendental knowledge, extraordinary wisdom and agile style". He has even written comments for Vasubandhu's *Vijñānamātrasiddhi-triūati-śāstra-kārikā* which unfortunately is extinct now.

(Ge Weijun)

SIMHARASHMI

Simharaśmi [Shiziguang] (c. 7th century CE), a scholar monk at Nālandā in central India, once debated with Xuanzang on Buddhist doctrines.

According to the fourth volume of *Continuation of the Biographies of Eminent Monks*, the fourth volume of *Biography of Tripitaka Dharma Master from Da Ci'en Temple of Tang Dynasty* and other records, after Xuanzang arrived at Nālandā, he offered lectures on *Mahāyāna-saīparigraha-śāstra* and *On Consciousness-only Choice* on the orders of Master Śilabhadra. At that time, eminent monk, Shiziguang, had already offered lectures on *Mādhyamikaśāstra* of Nāgārjuna and *Śataśāstra* of Deva and refuted *Yogācāra* theory with the viewpoints of *Mādhyamika Mula* of Nāgārjuna. Xuanzang was proficient with the two theories of *Madhāyamikaśāstra* and *Śataśāstra*, and knew very well about *Yogācāra* theory as well. He believed that the ancient saints set up doctrines at their own will. Thus, different theories would not violate and hinder each other. If the descendents could not digest the meaning, it was because of the existence of errors in the process of inheritance, other than problems with the theories themselves. Believing Simharaśmi's viewpoints were biased, Xuanzang went to discuss and debate with him for several times. Most of the time, the latter could not answer. The result was Simharaśmi's disciples gradually left him and turned to follow Xuanzang. To illustrate the two theories were originally not violating and hindering each other; Xuanzang compiled 3,000 odes in the book of *On Combination of Doctrines* and offered these books to Silabhadra and the public, which won good reputation. From then on, this book became a teaching material for the learners inside the temple. Simharaśmi felt ashamed and left for Bodhi Temple as a refuge. To revenge for the former's humiliation, he sent a classmate from eastern India to debate with Xuanzang. However when the classmate arrived, he was scared and did not launch any debate. Thus, Xuanzang's prestige was further improved.

(Ge Weijun)

MANICINTA

Mañicinta [Baosiwei] (c. 7th-8th century CE) was an Indian Buddhist and translator who came to China in Tang Dynasty. His name in Chinese transliteration was Anizhenna.

According to volume III of *Buddhist Biography in Song Dynasty*, volume IX of *The Kai-yuan Record of Buddhist Books*, Mañicinta was from Kashmir in northern India, belonging to Kshatriya caste. He became a monk when he was a child and became



Mañicinta

engaged in meditation and chanting *sutras*, and specialised in precepts of Buddhist scriptures after receiving full ordination. He had remarkable comprehension ability. He not only learned two truths doctrine of true meaning and common meaning but was also good at astrology, *mantra* etc. He took up moralising all living creatures as his own duty, without attachment to his homeland. In the second year of Changshou of Wuzhou period (693 CE), he came to Luoyang and lived in Tiangong Temple under the order of Empress Wu Zetian. At first, he translated the scriptures at Foshouji Temple, Tiangong Temple and Fuxian Temple and by the second year of Shenlong of the Emperor Zhongzong of Tang (706 CE), he successively finished the translation of seven scriptures including *Sutra of Realizing People's Wishes with Bodhisattva's Benevolence*. In April of the first year of Taiji of the Tang Emperor Ruizong (712 CE), Zhang Qixian, the attendant of the prince presented the finished copy of the translation to the imperial court.

In June the same year, the Emperor ordered Minister of Rituals Duke Jinguo, Xue Ji and Right Attendant Seigneur Gaoping, Xu Yanbo to make detailed examination and then incorporate it into the scriptures list. Since then, Mañicinta was no longer engaged in translation but devoted himself to the worship of Buddha and *sutras* chanting and did more good deeds by giving all his belongings to others. Later, he built a temple imitating the

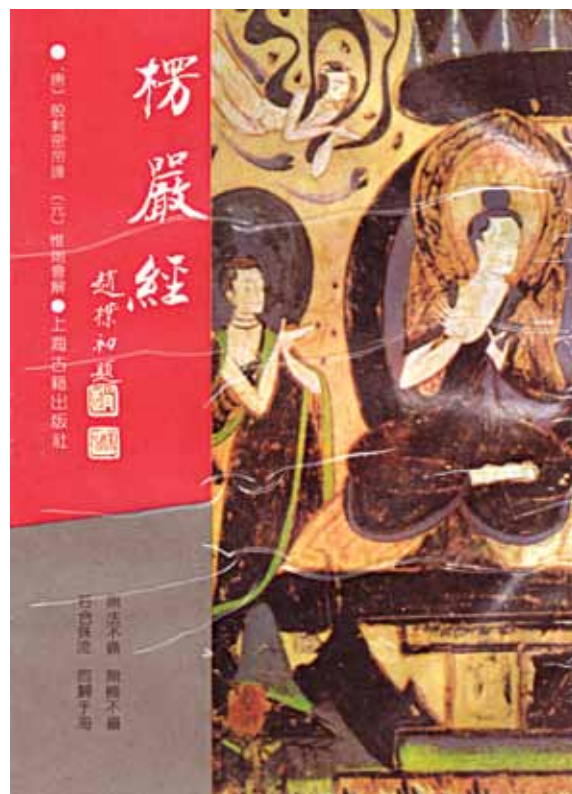
shape of a temple in India and named it Tianzhu Temple where he and his disciples lived together. In the ninth year of Kaiyuan of the Tang Emperor Xuanzong (721 CE), he died in this temple, at the age of more than a 100 years. In addition to three volumes of the above *Sutra of Realizing People's Wishes with Bodhisattva's Benevolence*, his presently existing translations include: *Buddha Speaks the Sutra on the Merits of Bathing the Buddha*, *Buddha Speaks the Sutra on the Merits of Prayer Beads*, *The Sutra of the Great One Syllable Dharani in Dharma Ending Age*, *Avalokiteshvara Aniruddha Mani Dharani Sutra*, *Avalokiteshvara Aniruddha Mani Wheel Dharani Chanting Methods*, *Buddha Speaks Dharani Incantation of the Protectress Who Grants Great Freedom*, *Manjusri's Fundamental One-Syllable Dharani from the Mahāvaiṣṭya-bodhisattvapitaka* and *Fighting between Narayana and Asurindaka*, with each having one volume.

(Ge Weijun)

PRAMITI

Pramiti [Jiliang] (7th-8th century CE), was an Indian monk and translator of Buddhist *sutras* who came to China in Tang Dynasty. His name in Chinese was transliterated as Banlamidi as it is pronounced.

According to volume II of *Biographies of Eminent Monks in Song Dynasty* and volume XIV of *New Directory for Buddhism in Zhenyuan Period*, Jiliang was a native of central India and had good



Shurangama Sutra, translated by Pramiti

knowledge of Buddhism. His lifelong dream was to travel and beg for alms, follow destiny and help all living creatures. Later, he headed to Guangzhou and lived in Zhizhi Bodhimanda. In May 705 CE, the first year of Shenlong reign of Tang Emperor Zhongzong, he recited from the *abhiseka* classic *sutras* a volume named *Shurangama Sutra of Samantabhadra Revising the Behaviours of All Bodhisattva* which was translated into 10 volumes.

Śramana Mijiashuoqu from Udyana (Swat River basin in the north of present-day Pakistan), was the interpreter, the disciple of Bodhisattva precepts, Fangrong was the translator and Śramana Huaidi from Nanlou Temple in Luofu Mountain (present-day Huizhou) reviewed it. The king of his country got angry because of his distribution of *sutras* without authorisation and sent envoys to catch him. As a result, Jiliang went back by boat.

(Ge Weijun)

AMOGHAVAJRA

Amoghavajra [Bukongjingang] (705-774 CE), was an Indian Buddhist monk and famous translator who came to China in Tang Dynasty. He was also one of the founders of Chinese Esoteric Buddhism.



Amoghavajra

He was called 'Three Major Kaiyuan Buddhists' together with Subhakarasiṃha and Vajrabodhi. He was called Amogha for short with transliteration of name as Amuqubazheluo.

According to volume I of *Buddhist Biography in Song Dynasty*, volume 40 and 41 of *Buddhist Historiography*, volume eight of *New Buddhism List in Zhenyuan Period* and *Biography of Bukongjingang Sanzang*, Bukongjingang was from northern Indian [in other record: from Simhaldvipa, present-day Sri Lanka], belonging to Brahmin caste. When he was young, he yearned to adopt Buddhism. After his father died, he followed his uncle to Luoyang and became a disciple of Vajrabodhi at the age of

15. [in another record: in the sixth year of Kaiyuan of Emperor Xuanzong of Tang (718 CE), he became a Buddhist monk and travelled to Yavadvipa, ie Java and Sumatra in Indonesia or only the Java island, learned from Vajrabodhi then followed him to Luoyang]. Due to his great intelligence, he could master the *Sanskrit Siddham* and statement theory in not more than 10 days. Vajrabodhi was surprised and made him learn Bodhisattva Precepts. In the 12th year of Kaiyuan (724 CE) he received full ordination in Guangfu Temple in Luoyang, learning precepts, many Sanskrit and Chinese scriptures. Finally, he attended his teacher and often accompanied him to the emperor to Chang'an and Luoyang. Because he could understand all scriptures and was familiar with foreign languages, Vajrabodhi often involved him in translation. He requested to learn five *sutras* of Esoteric Buddhism (*Mahavairocana-sutra*, *Vajrasekhara Sutra*, *Susiddhikara-mahāntra-sādhanopāyika-patala*, *Vajrasekhara-vimāna-sarva-yogayogi-śāstra* and *Sutra abridged for Recitation or Budhi Sutra*) and three *guhya* (*kāya-guhya*, *vāg-guhya* and *mano-guhya*). Three years later, Vajrabodhi still did not teach him so he intended to return to India to study them. Reportedly, Vajrabodhi dreamed that Buddharupa in Buddhist temple travelled to the east, so he talked to Bukongjingang, and knew that he wanted to return to India for Buddhist learning which was related to what he dreamed. Finally, Vajrabodhi passed on both five *sutras* and three *guhya* to him. In Vajrabodhi's later years, he intended to return home and in July of the 29th year of Kaiyuan (741 CE) with the consent of Emperor Xuanzong of Tang, Bukongjingang followed Vajrabodhi to home. In August, Vajrabodhi died of a disease in Guangfu Temple of Luoyang. After the burial of his teacher, he left for Guangzhou. With 37 monks including his disciples, Hanguang and Huibian, attending upon, Bukongjingang carried the state credentials to continue his return trip by sea. In less than a year, he reached Simhaldvipa where the king greeted him with courtesy and during the seven days of Bukongjingang's living in the palace, the king served him with fragrant water in golden pot for his bath. Later, Bukongjingang moved to Asgiri Mahanayake and learned the 18 *Acquisition Vajrasekhara Yoga Sutra* and *Vairocana Great Mercy Garbha* means from *Samantabhadra* and *Acharya* (mentor), and made Hanguang and Huibian accept the *abhiseka* of five *sutras*. Since then, Bukongjingang had no fixed teachers and widely sought for the treasures and various scriptures and theories, with more than 500 categories. After travelling across India, he returned to Chang'an in the fifth year of Tianbao of Emperor Xuanzong of Tang (746 CE). He gave the *abhiseka* rite for Emperor Xuanzong of Tang, and lived in Jingying Temple to be engaged in the translation. Because his



Kaiyuan Temple, Quanzhou, Fujian, China

praying for the rain and stopping the wind by magic were efficacious, the emperor conferred him the title of *Jñānagarbha*. In the eighth year of Tianbao, he returned home again but stopped in Namhae because of his illness. Before long, Hexi-Khrom Ge Shuhan submitted statement to the emperor for asking him to go to Helong (Hexi and Longyou) and received permission. Bukongjingang was ordered by the emperor to head for Wuwei. He reached there in the 13th year of Tianbao and lived in Kaiyuan Temple for the translation of scriptures. Ge Shuhan and his subordinates all accepted *abhiseca*. In the 15th year of Tianbao (756 CE), he was ordered to return to the capital, living in Da Xing-shan Temple. He built the altar and conducted the *abhiseca*. Soon Anshi's rebellion took place; Bukongjingang was trapped in Chang'an but still secretly sent people to greet the new successor, Emperor Suzong of Tang, in exile to show his allegiance. After recovering Chang'an and Luoyang, Emperor Suzong of Tang returned to the capital. During Qianyuan Period (758-759 CE), Bukongjingang was called into the palace. He built Bodhimanda and conducted *homa* (*Agnicayana*) and called the emperor as Cakravartiraja. After Emperor Daizong of Tang succeeded the throne, Bukongjingang received better treatment and translated three volumes of *Mahayana Secret Sublime Sutra*, one volume of *The Sutra of Prajñā-pāramitā for the Benevolent King Spoken by Dharani* with preface written personally by the Emperor. In November of the first year of Yongtai of Tang Emperor Zhongzong (765 CE), the emperor conferred him another title of 'Master of Tripitaka'. As early as Tianbao Period of the Tang Emperor Xuanzong (742-756 CE), Bukongjingang requested the emperor to widely search for Sanskrit scriptures saved in ancient times to conduct the amendment, bookbinding and collation and to translate still untranslated scriptures. Up to the sixth year of Dali of Tang Emperor Daizong (771 CE), he collected 77 categories and 120 volumes above. By the time of the Emperor's birthday in October, he offered them to the Emperor and received congratulations. The Emperor ordered to list them all. In Bukongjingang's

later years, he also sent his disciple, Hanguang, to build Jinge Temple and Yuhua Temple in Wutai Mountain and made the request to arrange 21 monks in every temple for five temples including Jinge Temple. He made them the centre of focus for development of Esoteric Buddhism in future. In June of the ninth year of Dali, Bukongjingang fell ill. He knew he would die soon so he wrote a statement to the Emperor for departure. Emperor Daizong of Tang gave the medicine as his condolence and added the title of Kaifeng Yitong Sansi named Duke of Suguo. On 15th, he bathed with fragrant water, sat quietly for meditation and soon died, at the age of 70 years. On July 6th, he was cremated and hundreds of Sarira [relics] were collected. They were put in Da Xing-shan Temple. According to another legend, his parietal bone was non-ignitable with *sarira* in it. The imperial court conferred him the honour of Sikong, and posthumous title of Da Bian Zheng Guang Zhi (in other record: Da Bian Guang Zheng Zhi) Sanzang. In the second year of Jianzhong (781 CE), Emperor Dezong of Tang allowed Huilang, the disciple of Bukongjingang, to set up a monument in Da Xing-shan Temple for him.

Bukongjingang's translations were in wide ranges, covering both Ordinary and Esoteric Buddhism such as three volumes of *Manjusri Bodhisattva Buddha Land's Solemn Merits And Virtues Sutra*, one volume of *Maitreya Saying Mahayana pratitya-samutpanna*, one volume of *Tathagatagarbha-sutra*, one volume of *Buddha Telling Law and Political Comment to Youtian King* and three volumes of *Sarva-Tthagata-Tattva-Samgraha-Sutra*. The total number of his translations was different in different literatures such as 77 categories and 101 volumes, 77 categories and 120 volumes, 77 categories and 130 volumes, 110 categories and 143 volumes etc. During 17 years after the return of Tang Emperor Suzong to the capital, Bukongjingang received the worship of all. He widely translated the Buddhist scriptures, disseminated *dharma* and conducted moralisation. According to Zhao Qian's *Biography of Amoghavajra Sanzang*, during more than 40 years of *abhisheka*, Bukongjingang made tens of thousands of people become Buddhist believers and about 2,000 people were ordained to *bhikshu* precepts. So he was a precept master of a generation. In Chinese Esoteric Buddhism, Bukongjingang is the second progenitor after the original progenitor, Vajrabodhi, and the third progenitor was Huilang.

(Ge Weijun)

SANTIRAKSITA

Śāntirakṣita [Jihu] (about 725~788 CE)

He was a great Buddhist monk of ancient India and the founder of discipline transmission and inheritance



Śāntirakṣita

of Tibetan Buddhism and Mādhyamika thoughts. He was also named Zhi ba vtsho and Bodhisattva.

Śāntirakṣita was born in Bengal region, was the son of the local famous King Trisong Deutsen, received excellent education in his childhood, was largely interested in Buddhism in his youth and entrusted himself to Master Jnanagarbha in Nalanda after adopting monastic life. Soon he became an enlightened Buddhist monk. He pursued Madhyamika thoughts in Mahayana Buddhism, became an *abhidhammika* of *Svatantrika Madhyamika* through instruction of great masters and his hard work and won great reputation in the Indian Buddhism circle at that time.

He was an abbot of Nalanda, made great achievements in *Madhyamika* thoughts, and was honoured as “three oriental *Madhyamika* masters” with Ye shes snying po and Kamalasila. They wrote books on *Madhyamika* thoughts, for example, Ye shes snying po’s *Differentiation of the Two Truths*, Śāntirakṣita’s *Adornment of the Middle Way* and Kamalasila’s *Madhyamaka-aaloka*. Śāntirakṣita’s *Buddhist Thoughts* inherited from *Bhavaviveka*, was based on *Svabhavata* thought of the ultimate reality, adopted some concepts of Yogacara school and established a school named Yogacara Madhyamika. Its methodology of Madhyamika and interpretation on two truths differ from Chandrakirti and it is similar to the thoughts of *Bhavaviveka* and is subject to *Svatantrika* rather than *Prasangika*. In fact, Śāntirakṣita was the founder of Yogachara

Madhyamika and secured a place in the history Indian Buddhism.

Khri srong ldevu btsan (742~797 CE), the king of Tubo, invited Śāntirakṣita to spread *dharmā* and hold ordination ceremony, establish monk organisations and promote *Mahayana* thoughts in *Madhyamika* Buddhism in the 8th century CE. At first, Śāntirakṣita preached fundamental doctrines including 10 virtues, 18 realms and 12 *nidanas*, persuaded Tubo people to believe in Buddhism with the doctrine proving “impermanence” of life and “non-self” of all *dharmas*, but he didn’t obtain expected effects and even was resisted by many Tubo people strongly. He left Tubo and returned to the country four months later. When he came to Tubo the second time, he drew lessons from the failure of preaching *dharmā* at the first time, he didn’t preach Buddhist doctrines but established *Bsam yas dgon* with Master Padmasambhava, cut off hair of seven Tubo people and received them as monks who were called as “the seven enlightened monks” and set up Tubo monk organisation.

“The seven enlightened monks” were fully-ordained monk who received their ordination according to *Sarvastivada* doctrines of Indian Buddhism and monk delegation which was composed of 20 *Sarvastivada* monks were invited from India to present the ordination ceremony and the specification and process conformed to requirements of orthodox Buddhist rules.

Śāntirakṣita attached importance to translation works of Buddhist Vinayak such as *Mula-sarvastivada-vinaya*, *Vinaya-vibhanga*, *Part One of Vinaya*, *Events from the Mula-Sar-vastivada-Vinaya*, *Four Vinayas*, *Part One of Four Vinayas*, *the Fundamentals of Pravrajana*, *Fundamental Vinaya of Vinaya Sutra*, *Four Vinayas*, *the Fundamentals of Fast Affairs*, *Vinayas for Monks and Nuns* etc. He personally convened translators to translate main Tibetan Buddhist codes in person.

Śāntirakṣita paid great attention to translation of exoteric cults and dogmas of entire Buddhism, and 10,000 *Gathas*, *Maitreya Sutra*, *Sada Prarudita Sutra*, *Lankavatara Sutra*, *Treasure Source Sutra*, *Flower Adornment Sutra* and *Parinirvana Sutra* were translated under his leadership.

He organised Sutra Translation Institution of *Bsam yas dgon* to translate *sutras*, instructed pratimoksa vows in *Rnam Dag Khrima Khang Gling* and Bodhisattva vows in Vow Institution of Tushita and preached his work named *Adornment of the Middle Way* (*dbu mavi rgyan*) and Kamalasila’s *Madhyamaka-aaloka* and established the authority of Madhyamika thoughts in exoteric Buddhism in Tubo. Hereafter, *Svatantrika Madhyamika* in *Mahayana* Buddhism of Master and his disciple *Abhidhammika* Kamalasila, were promoted mainly in Tubo’s Buddhism.

Śāntirakṣita was the founder of discipline transmission and inheritance of Tibetan Buddhism and *Madhyamika* thoughts and was honoured as “three Buddhas” with King Trisong Deutsen and Master Padmasambhava in Tubo and secured a high position in Tibetan Buddhism, especially in Ningmapa sect.

(Kalsang gyal)

PRAJNA

Ban Ruo or Prajnā (Bore, 734~?) was an Indian monk and sutra translator who came to China during Tang Dynasty. The name, Ban Ruo, can otherwise be called Ban Le Ruo which is a transliteration of *prajñā*, meaning wisdom.

According to volume III of *Song Gao seng zhuan* (*Biographies of Eminent Song Monks*), volume I of *Da Tang zhen yuan xu kai yi jiao lu* (*Continued Book in Zhenyuan Period of Tang Dynasty for Buddhism Directory in Kaiyuan Period*), volume XVII of *Zhen yuan xin ding yi jiao mu lu* (*New Directory for Buddhism in Zhenyuan Period*), and the preface of *Dacheng li qu liu pi lu mi duo jing* (*The Mahāyāna Sutra on the Way to Six Pāramitās*) etc, Ban Ruo (Prajñā) was born in Kapiśa (present-day Begram, 60 km north of Kabul, Afghanistan or in present-day Kashmir) in Uttarapatha and named Gautama. Clever and bright since childhood, he became a Buddhist at the age of seven and an adherent of the Great Virtuous Master Tiao Fuzun. He was able to soon memorise four 100,000 *Nikaya sutras* and 20,000 *Abhidharma sutras*. At the age of 14, he went to Kashmir with his master to study *Ju She Lun* (*Sarvastivādan*) and *A pi da mo da pi po sha lun* (*Abhidharmakosa Sastra and Abhidharma Mahavibhāsa*) for seven years and completed study of all the percepts by the age of 20. Then he came to Nalanda Monastery in Central India at the age of 23. Becoming a disciple of the three great masters - namely Zhihu, Jinyou and Zhiyou - he studied *Mahayana* texts, *Cheng wei zhi lun* (*Cittamatra*), *pu jia shi di lun* (*Discourse on the Stages of Yogic Practice (Yogācārabhūmi Śāstra)*), *Bian Zhong bian lun* (*Treatise on Discriminating the Middle and the Extremes (Madhyantavibhāga Bhāṣya)*) and *Jin Gang jin* (*Diamond Sutra*) as well as linguistics,

logic, medical science etc. After that, he toured holy lands like “two groves and eight pagodas” for about 18 years, before he came to the Wuchuang (or Wutuwang) Temple in south India to learn yoga from Dharmakīrti and accept the five *mantras* on top of the *abhisheka* altar. Later, on his way to China by sea in hope of spreading Buddhism, just when Guangzhou was in sight, his ship was blown back by fierce wind to the state of Shizi (present-day Sri Lanka). He had to set out again after arranging for finances and food and repairing the ship. Upon approaching China, the ship was, however, caught up in a storm another time, leading to the loss of materials carried and Sanskrit *sutras*. It is said that the lost *sutras* were found magically in the bamboo tubes buried under the white sand after landing in Guangzhou half-a-month later. In 782 CE, the third year of Jianzhong Period during the reign of Emperor Dezong of Tang (782 CE), they arrived in Chang’an. In 786 CE, the second year of Zhenyuan Period during the reign of Emperor Dezong, Ban Ruo completed the translation of seven volumes of *Dacheng li qu liu bo lu mi duo jing* (*The Mahāyāna Sutra on the Way to Six Pāramitās*) together with Jingjing, a Persian monk in Daqin (in Roman Empire) Temple. While Ban Ruo was not adept in Chinese language and Jingjing did not have a good understanding of Sanskrit and principles of Buddhism, there were therefore many errors in the translated text. The translated version was finally not circulated. In the fourth year of Zhenyuan Period, an official, Wang Xiqian, was requested to retranslate the sutra with expert monks in Ximing Temple. During the process, Ban Ruo read Sanskrit text, Śramaṇa Liyan of Guangzhai Temple translated from Sanskrit, Śramaṇa Yuanzhao of Ximing Temple wrote the translated text, Śramaṇa Daoye of Zisheng Temple and Śramaṇa Liangxiu in Ximing Temple embellished the translated text, and Śramaṇa Yingzhen of Cien Temple, Śramaṇa Chaowu of Liquan Temple, Śramaṇa Daoan of Guangzhai Temple and Śramaṇa Biankong of Ximing Temple reviewed the meaning. The translation of 10 volumes was completed in mid-October of the year and submitted after correction in November. The emperor repeatedly expressed his appreciation for their work and rewarded them with 100 rolls of silk and winter clothes. In February of the fifth year of Zhenyuan Period, *Da hua yan zhang zhe wen fo na lu yan li jing* (*Hua-yen Senior Asking Buddha Nryana on Power Sutra*) was translated. In July of the sixth year, Ban Ruo was awarded by Emperor Dezong the title of “Tripiṭaka Ban Ruo” as well as a purple cassock at the age of 57; later at the request of Great Master Zhirou of the Qianfu Temple, he translated one volume of *Ban ruo bo lu mi duo xin jing* (*Prajna Paramita Heart Sutra*). He was sent as an envoy to Kashmira by an imperial order before a detailed



Xi Ming Temple at Mount Wutai, Shanxi, China

review of the translation. In April of the eighth year, he returned to Chang'an and went on a pilgrimage to Mount Wutai in the 10th year of Zhenyuan. In June of the 12th year, he was requested to interpret *Da fang kuang fo hua yan jing* (*Buddhavatamsaka Mahavaipulya Sutra*) in Chongfu Temple and completed 40 volumes of translated *sutra* ie the so-called *Forty Avatamsaka Sutra*, in February of the 14th year. Later, eight volumes of *Da cheng ben sheng xin di guan jing* (*Mahayana Sutra of Mind Ground Contemplation*), three volumes of *Zhu fo jing jie she zhen shi jing* (*Sutra on the Fact of Buddha Realm*) and one volume of *Fo shuo zao ta yan ming gong de jing* (*Sermon on Life Extension Merits by Building Tower*) as well as 10 volumes of *Shou hu guo jie zhu tuo luo ni jing* (*Dharani Sutra of Guarding Country Land Lord*) together with Munishili. Ban Ruo died at an unknown age in Luoyang and was buried in west Longmen Mountain.

(Ge Weijun)

BODHIRUCI

Bodhiruci [Putiliuzhi] (5th and 6th centuries CE) was an Indian Buddhist monk and translator who came to China in Northern Wei Dynasty. He was also one of the earliest translators of Yogacara classic. He is also known as Daoxi or Juexi in free translation.

According to volume one of sequel to *Biography of Eminent Monks*, volume six of *The Kai-yuan Record of Buddhist Books*, and volume nine of *Records of Three Treasures in the Past Dynasties*, we know that Putiliuzhi was a native of northern India. He mastered incantation and Buddhism *Tripitaka*, and devoted himself to promoting Buddhism. He came



Bodhiruci

to Luoyang over Congling (known Pamirs in modern times) in the early years of Yongping (508-511) in Northern Wei Dynasty. Emperor Xuanwu hosted a courteous reception for him and arranged for him to live in Yongning Monastery Pagoda, provided him with food and drink, clothes, bedding and medicine, and invited him to take charge of the translation of Buddhist Scriptures. Later, he moved to Yecheng

(now it is in the southwest of Linzhang County, Hebei province) along with the resettling of the capital by Eastern Wei Dynasty. In nearly 30 years from the first year of Yongping (538 CE) to Tianping Period of Emperor Xiaojing reign (534-537 CE) in Eastern Wei Dynasty, he translated one volume of *Vajracchedikāprajñāpāramitā-sātra*, 10 volumes of *Bodhisattva-gocaropāya-viūaya-vikurvaōa-nirdeḥa*, 12 volumes of *Study of Buddha's Name Preached by Buddha Sutra*, 10 volumes of *Laikāvātāra-sātra*, five volumes of *Sāūdhinirmocana-sātra*, six volumes of *Dharmasaigiti-sātra*, three volumes of *Vajracchedikā prajñāpāramitopadeśa*, 12 volumes of *Daśabhūmikā-sūtra-śāstra*, four volumes of *Mahāratnakūa sūtra*, nine volumes of *Maitreya Paripraccha sūtra*, one volume of *Akūaraḥ ataka*, one volume of *Dvadasa-anga-pratitya-samutpada* and others. Among them, *Daśabhūmi vyākhyāna* was translated together with Buddhist Ratnamati (known as Baoyi in free translation) from Central India and interpreted by Buddhist Buddhāśānta (known as Jueding in free translation from southern India for four years. Emperor Xuanwu asked the believer Li Kuo to write All Buddhist Scriptures List. Li Kuo said there were tens of thousands of Buddhist scriptures in Sanskrit version in Putiliuzhi's room, with translation papers spreading everywhere. The total translations under Li Kuo's statistics are 39 books totalling 127 volumes while the records in the Kai-yuan Record of Buddhist Books are 30 books totalling 101 volumes.

(Ge Weijun)

KAMALASILA

Kamalaśīla [Lianhua jie] (740~795 CE) was a great Buddhist monk of ancient India and the founder in the first propagation of doctrines of Tibetan Buddhism.

He was the favourite disciple of Master Śāntirakshita and a very bright student-monk of Nalanda. He followed the concepts of Yogacara *Madhyamika* and made remarks on Compendium of Reality for Śāntirakshita's Compendium of Reality, make *Dbu ma snang ba* for Adornment of the Middle Way and remarks on *Nyāyabindu* for Dharmakirti's *Nyāyabindu*, and notes for *Salistamba Sutra* and *Heart Sutra*. He wrote Practice Order. His works were passed down in Sanskrit version and Tibetan translation version.

Tubo King Trisong Deutsen invited Kamalaśīla to propagate Buddhism in Tubo in the 8th century CE, and he participated in grand debate contest held in Bsam yas dgon ie controversy of immediate enlightenment versus gradual enlightenment between Chinese and Indian monks, which was called as *Lhasa Dharma Dispute*. The debate had large-scale and high specifications. It was presided by King of Tubo in person and over 100 monks from the two parties



Kamalaśīla

participated in it. Mahayana, the Chinese monk of Great Vehicle, promoted immediate enlightenment on the debate and believed that Buddhists can become Buddhas without long-term practice if they can get rid of all misleading thoughts (false ideas). Kamalaśīla, the representative of Indian monk, supported gradual enlightenment and thought that Buddhists can reach the realm of correct wisdom or non-discriminating wisdom. Kamalaśīla won the debate and he was respected by Tubo King Trisong Deutsen and Buddhist circle. They supported Buddhist concepts of Master Śāntirakṣita and Abhidhammika Kamalaśīla as the main thoughts of Tubo Buddhism which had profound influences on development of *Madhyamika* thoughts in exoteric Buddhism in the later period.

(Kalsang gyal)

SARIVARMA

Sarivarma [Sheliyuemo] (c. 8th century CE) was a member of Indian diplomatic corps in Tang Dynasty, a monk and the provider of original Sanskrit version of significant *sūtras*.

According to the volume III of *Biographies of Eminent Monks in Song Dynasty* and volume XVII of *New Directory for Buddhism in Zhenyuan Period* etc, Tripitaka Sarivarma was born in Kashmir. He came to

Chang'an under the leadership of Master Sa-po-yuan-gan in 750 the ninth year of Tianbao Period during the reign of Emperor Xuanzong of Tang Dynasty with an application for diplomatic exchange. Next year, Zhang Taoguang, the official envoy, was sent by the government to lead a diplomatic corps of 40 people to Kashmir. Wukong, who had not become a monk at that time, was among them. They passed through Anxi (northwest of present-day Gansu Province) and states of Western Regions and arrived in Gandhara, the eastern capital of Kashmira in the 12th year of Tianbao Period. Wukong, however, fell sick and had to be detained locally upon accomplishing the mission. He swore to become a monk in case of recovery. Later, he kept his promise and became a disciple of Sarivarma. In 757 CE, the second year of Zhide Period during the reign of Emperor Suzong of Tang Dynasty, he took complete precepts and made years of tour thereafter in India. When he decided to return to Chinesia, Sarivarma made his consent after several requests and awarded him in person the *Daśabhumūka-sūtra*, *Sūtra of Buddhist Sermon on Dedication* and *Sūtra of Buddhist Sermon on Ten Powers* as well as a Buddha's tooth relic. On his way back to Chinesia, Wukong passed through Qiuci (present-day Kuqa of Sinkiang) and lived in Lianhua Temple. It was when Tripitaka Master Wutitixiyu (otherwise translated as Wutitichanyu), who was adept at interpretation was requested by Wukong to translate one volume of the *Sūtra of Buddhist Sermon on 10 Powers*; later when Wukong arrived in Beiting (the reined location being present-day Pochengzi in north of Jimusar of Sinkiang), he cooperated with Tripitaka Saladharma (name being paraphrased as Śīla-dhamma) in Khotan (present-day Khotan of Sinkiang) to translate one volume of *Sūtra of Buddhist Sermon on Dedication* and nine volumes of *Daśabhumūka-sūtra* at the invitation of Yang Xigu (a military governor) and Dazhen (Śramana of Longxing Temple), during which Saladharma was the interpreter and Wukong reviewed Sanskrit text and language. The translated *sūtras* were compiled into the *New Directory for Buddhism in Zhenyuan Period* according to the imperial order in 799 CE, the 15th year of Zhenyuan Period.

(Ge Weijun)

PADMA

Padma [Lianhua] (c. 8th century CE) was an Indian Buddhist monk who came to China in Tang Dynasty. He made a great contribution to the introduction of *Buddhavatamsaka-mahavai pul yasūtra* into China.

According to volume III of *Buddhist Biography in Song Dynasty*, volume 17 of *New Buddhism List in Zhenyuan Period*, Lianhua was from central India, and came to China in the first year of Xingyuan in Tang Dynasty (784 CE). He called on Emperor

Dezong of Tang to ask for casting a bell for India. Emperor Dezong of Tang ordered Governor of Guangzhou Dushi Khrom Li Fu to cast a metal bell and then sent it to Jindui Temple in southern India. Lianhua installed that in a location at Vairocana Tower. Later, he requested others to send the Sanskrit original of *Buddhāvataīśaka-mahā-vaipulya-sātra* to China by sea, and also enclosed a letter saying stories such as Sudhana visiting 55 saints which were contained in the *sutra* and were handwritten by King of Udra (now in north Odisha) in the southern India for presentation to the Chinese emperor. These scriptures reached China in November of the 11th year of Zhenyuan Period of Tang Dynasty (795 CE). In June the next year, Emperor Dezong of Tang ordered to set up a translation workshop in Chongfu Temple in Chang'an for the translation of scriptures, with monk Prajna from Kashmir reading Sanskrit, Guangji from Tiangong Temple in Luoyang interpreting, Yuanzhao from Ximing Temple writing, Zhirou and Zhitong conducting the sentence patterns arrangement, Daoheng and Jianxu from Zhengjue Temple in Chengdu refining, Datong from Qianfu Temple checking the meaning, Chengguan and Lingsui finalising, officials Huo Xianming and Dou Wenchang elaborately copying, finally being presented to the emperor, 40 volumes in total. After completing the work, the translation workshop was dissolved in February of the 14th year of Zhenyuan Period (798 CE). Later generations gave the evaluation of “creating the ingenious truth and promoting the essence of the Buddhism” to the translation.

(Ge Weijun)

PADMASAMBHAVA

Padmasambhava [Lianhuasheng] (about 8th century CE) was a great Buddhist monk in ancient India and the *Tantric* master as well as the main founder of Tantrism of Tubo Buddhism.

Padmasambhava was called as Ao rgyang pad ma vbyung gnas in Tibetan and meant Uddiyana Padmasambhava which was a special name ie the lotus-born rather than the womb-born. Later generations added a lot of legendary colours to his life and wrote many biographies about him. Actually, Padmasambhava was born in Uddiyana Kingdom in northwest of India (presently located in west Pakistan or in Afghanistan) during the period of Heavenly Guarding King of Magadha Kingdom. He was of royal descent, travelled around India, visited *Tantric* masters widely, learned various kinds of *Tantric* Dharmas, inherited great perfection from Auspicious Lion and became a disciple of Buddha Auspicious Wisdom.

On the recommendation of Master Śāntirakṣita, Padmasambhava was invited by King Trisong



Padmasambhava

Deutsen to come to Tubo to propagate Buddhism in the 8th century CE. He adopted *Tantric* magic arts to subdue local Tubo spirits, transformed many Bonpo gods as Buddhist guardian gods, and eliminated various kinds of barriers to transmit Buddhism in Tubo successfully. He helped Master Śāntrashita to establish Bsam yas dgon and set up local Tubo monk organisation.

Moreover, Padmasambhava developed lay Buddhists in Tubo and established the first batch of lay team which was composed of 25 Buddhists, and were “25 emperors and minister monks”, including King Trisong Deutsen, nobles, eminent monks and translators etc. He propagated *Tantric* Buddhist doctrines and ritual procedures, instructed *vajrakilaka* and *andro Nyingtig* in great perfection and *Tantric Bodhimandala*. His disciples made great achievements and his *Tantric dharmas* were inherited constantly. He was honoured as the founder of old esoteric sect of *Tantric* Buddhism. Ningmapa laymen honoured Padmasambhava as King Layman or King Enlightenment, endowed him supreme religious leadership place and called him as “the second Buddha” respectfully.

In the period of Tubo, Padmasambhava supported its *sutra* translation career greatly. He participated in translation of *Tantric* classics, including *Universal King Sutra*, *Eight Sadhana Teachings of Illusion* and *Sutra of Condensed Meaning* were translated from Sanskrit into Tibetan.

The main works of Padmasambhava included *Arya-nilambaradharavajrapanisadhana-tika-nama*, *Vajravidarana-nama-dharanivyakhyana-vajraloka-nama*, *Sri-khasarpanalokanathasadhana-nama*, *Them-yig gsan-ba shes-bya-ba*, *Samayapanca*, *Alimanmathasadhana*, *Muktakena arapacanasadhana* and *Vimanaprakasabhisamayatomharapradipa*, etc. Padmasambhava played an irreplaceable role in

propagating *Tantric* Buddhism in Tubo which was accepted by people and so that Buddhism can secure a place in Tubo. Tibetan Buddhism, especially the Ningmapa sect respected and worshiped Padmasambhava more greatly than any foreign monks in the later period.

(Kalsang gyal)

VIMALAMITRA

Vimalamitra [Wugouyou] (about 8th century CE) was a great Buddhist monk, translator, *Tantric* master and one of founder of *Tantric* Buddhism in Tubo.

Life: The transliteration of Vimalamitra was Bi ma la mi tra and the liberal translation was Dri med bshes gnyen, meaning Vimalamitra, and was from Kashmir. He went to school at seven and was recommended to adopt monastic life because of uncommon intelligence. During studying Buddhist knowledge, 15 teachers were employed to teach him because of his too strong enthusiasm for learning. He was selected in to the team of Pandita when he was 21, was proficient in knowledge of different disciplines, could explain various affairs and truths in four kinds of voices and animal languages, understand *sutras* and *shastras* of *Tipitaka* including *Mahayana* and *Hinayana* and was familiar with *Prajnaparamita Sutra*. In the aspect of *Tantra*, he entrusted himself to 160 masters who were good at instruction and practice inheritance, he learned all *Tantras* of Bdud rtsi yon tan rgyud from Guru Bungnga gu hya and obtained extraordinary achievements of great hand seal. He was proficient in Sgyu vphrul and made remarks on Snying po ie *Tantric sutras* and *shastras* including Khong gzung gsal sgron and Vgrel chung.

In 8th century CE, Nyang ting vdzin bzang pu, the famous monk of Tubo, recommended Vimalamitra

to the king of Tubo Khri srong ldevu btsan who sent the Tubo translator including Ska ba dpal brtsegs and Cog ro kluvi rgyal mtshan to come to India and invite him to propagate Buddhist doctrines in Tibet.

Vimalamitra had propagated *Tantric* doctrines and translated *sutras* for 13 years in Tubo then came to Wutai Mountain to go on a pilgrimage and passed away there. Mode *sutras* translated by Vimalamitra were *Tantric* classics. He translated *Vajrasattva Gyutrudrawa Tantra*, *Reality Tantra*, *Vajrakila Tantra*, *Yamantaka Tantra*, Sems sde, Klong sde, Man ngag sde with Gnyags chen dznya ku ma ra. He also cultivated many local *Tantric* disciples in Tubo.

Sect Inheritance *Tantric* doctrines propagated by Vimalamitra in Tubo were inherited by the Ningmapa sect later, were promoted in Tibet which became one of the important sects inheriting *Tantric* doctrines in Tibetan Buddhism. The Ningmapa sect propagated three codes ie Sgyu vphrul, *Collected Sutra* (including *Tantra* and *Commentary on Tantra*) as well as chapter on Great Perfection Heart and its braches including Longsal Nyingthig and Khandro Nyingtik originated from Vimalamitra.

Vimalamitra instructed Sgyu vphrul to Rma rin chen mchog and Gnyags chen dznya ku ma ra and Rma rin chen mchog translated Sgyu vphrul into Tibetan which was named Sgyu vphrul gsang ba snying po. Many disciples inherited *Tantric Dharma* which was spread in the regions such as Mang-kar in the posterior Tibet, the south and north of Ladoi, Jinsha River Basin and Bubogang etc.

Master Gnyags dzny na ku ma ra or Gnyags gzhon nu shes rab who was the famous character inheriting *Tantric* doctrines of the Ningmapa sect was the brilliant disciple of Vimalamitra and was honoured as the initial founder of the inheritance of *Tantric* doctrines of the Ningmapa sect. He instructed *Tantric* doctrines of Sgyu vphrul to his disciple Sog po dpal gyi ye shes who passed them to Gnubs chen sangs rgyas ye shes. However, Gnubs chen sangs rgyas ye shes played a transitional role in transmitting and inheriting *Tantric Dharma* and became the founder of the inheritance history of *Tantric* doctrines in the middle period. He cultivated many famous disciples, and they all made achievements, so ye shes dbang phyug adopted the way of combination to instruct right views, Blon chen vphags pa used the meaning explanation form to preach doctrines. Dan gyi yon tan mchog propagated Buddhist doctrines in the way of disaster elimination. Legs pvi sgron me talked about Buddhism from the perspective of poems and proverbs. Khu lung pa yon tan rgya mtsho combined correct views, displayed profound truths and explained wonderful truths and secrets as well as proved profound esoteric doctrines internally and even adopted the form of disaster elimination to expound Buddhism smoothly.



Vimalamitra

Vimalamitra instructed Sgyu vphrul in Tubo and he instructed Chapter on Great Perfection Heart to massive Buddhists and even instructed Rdzogs pa chen po snying thig to the Tubo King Trisong Deutsen and Nyang ting vdzin bzang pu. *Tantric Dharma* was inherited and promoted by Rabjamba, and Klong chen snying was formed for inheritance. Chapter on Great Perfection Heart was a complex and profound *Tantric Dharma* system, and it had three branches of *Tantric Dharma* inheritance ie Sems sde inheritance, Klong sde inheritance and Man ngag sde inheritance. *Tantric Dharma* became the great *Tantric Dharma* of the Ningmapa sect of Tibetan Buddhism.

(Kalsang gyal)

MUNISRI

Munishri [Mounishili] (?-806 CE) was an Indian monk and translator who came to China in Tang Dynasty. He was also named Jimo.

According to volume III of *Biographies of Eminent Monks in Song Dynasty* etc Mounishili was born in Uttarapatha. He was dignified and forthright in nature and once lived in Nalanda Temple to be initiated into monkhood and learn *dharma*. He came to China in 793 CE, the ninth year of Zhenyuan Period during the reign of Emperor Dezong of Tang Dynasty and arrived in Chang'an in 16th year, and lived in the Xingshan Temple. In 19th year, he moved to Chongfu Temple and Liquan Temple successively. Later, he moved to Daci'en Temple and translated 10 volumes of *Dharani Sutra of Guarding Country Land Lord* which were selected from the scriptures of the Indian version brought back by Xuanzang from India, together with Prajñā. He died in Daci'en Temple in June 806, the first year of Yuanhe Period during the reign of Emperor Xianzong of Tang Dynasty. His age is unknown.

(Ge Weijun)

CANDRAGUPTA

Candrakupta [Zantuojueduo] (c. 9th century CE) was an Indian monk. He was also named Magadha which was his native place and was one of the



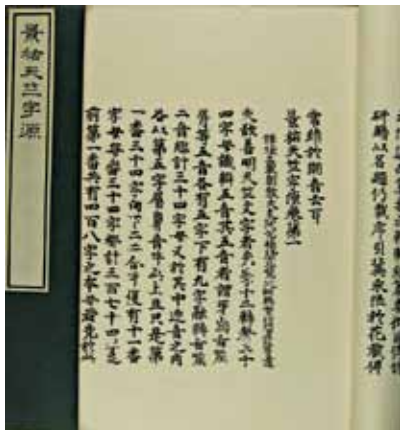
Shizhongshan grottoes at Jianchuan, Yunnan

earlier founders of Yunnan Acarya. Most of the works about his activities were recorded in Ming Dynasty, and there were many different legends. According to volume 12 of Li Yuanyang's *Annals of Yunnan*, Candragupta came to China in the 16th year of Baohe of Mengshi (839 CE) from Magadha in the Western Regions, "and he meditated in a thatched cottage of Fengding Mountain in the east of Heqing, and became an enlightened God", some said that he established altar to propagate *Tantric* doctrines in Changdong Mountain of Tengchong and it could be seen that he was a *tantric* monk. Quan Fengyou, the king of Nanzhao (824-859 CE) honoured him as the national master and married Princess Yueying who was his younger sister. Candragupta not only propagated *tantric* doctrines and translated the *tantric* scripture *The Rites of the Great Consecration*, but also launched water conservancy projects. He returned to his mother country in his later years and his whereabouts then became unknown. However, Li Hao's *Sanyi Essays of the Ming Dynasty* informs that Candragupta came to Tubo to propagate doctrines before the reign of Ge Luofeng, the king of Nanzhao (748-779 CE), then he came to Nanzhao to preach doctrines and was honoured as the "protective national master". He later returned to his country for eight years. He again came back to Nanzhao and built Wuwei Temple and was respected by Yi Mouxun (779-808 CE) and Xun Gequan (808-809 CE). He was a recluse for meditation when he was 84 and died in a sitting posture when he was 99. If it is true, Candragupta might have lived from sometimes between the 8th century to the beginning of the 9th century. As for the two sayings, the former appears to be closer to the facts and is evidenced by the works such as *Supplemented Unofficial of Nanzhao and Brief Introduction to Bogu Annals*.

(Xue Keqiao)

DHARMAPALA

Dharmapala [Fahu] (963-1058 CE) was a monk and translator who came to China from Central India. He arrived in China in 1004 and settled himself in Sutra Translation Institute. After Devasanti and Dharmadeva (Fa Tian) died in succession, great masters were needed to take charge of translation. He and Wei Jing helped Danapala to handle activities of Sutra Translation Institute. In 1007, he was granted the title of "Great Master of Transmitting Sutra". When in 1024, Chola king from India presented through his envoys scriptures written on *pattra* [palm] leaves and the emperor sent out an imperial edict to let Dharmapala translate it. In 1035, Dharmapala and Wei Jing edited seven volumes of Indian Sources, and the emperor wrote the preface for it. The emperor also composed *Song of Sutra Translation*, and bestowed it upon



Origin of the Indian script

Dharmapala in 1047. In 1054, he was honoured by the emperor with another title, *Great Enlightened Master of Transmitting Sutra* and he was popularly known as 'Six-word Master'. Dharmapala translated *sutras* with Danapala and Wei Jing jointly in the early period, but later he did all the translation work alone. His main works include five volumes of *Hevajra Tantra*, 30 volumes of *Vajrashekhara Sutra* with Danapala, and 20 volumes of *Ratnamegha Sutra* with monks including Wei Jing. His life and works are recorded in volumes 44 and 45 of *General Record of the Buddhist Patriarchs*, volume 1 of *Supplemented Biographies of Eminent Monks*, and volume 1 of *New Biographies of Eminent Monks* and other similar compilations.

(Xue Keqiao)

DANAGUPTA

Dānagupta [Shihu] (?~around 998 CE) was a monk and translator who came to China from Udyana of ancient India (present-day Swat Valley, Pakistan). In February of the fifth year of Taiping Xingguo (980), he arrived in Bianjing (Kaifeng), the capital city of Northern Song Dynasty and they presented Sanskrit *sutras* and were summoned by Emperor Taizong of Song Dynasty (977-997 CE). Several Indian monks including Dharmadeva came to China to offer Buddhist scriptures previously, Emperor Taizong intended to develop the course of *sutra translation*, and he ordered to build Sutra Translation Institute in Taiping Xingguo Temple after the arrival of the two monks. Sutra Translation Institute was established in June two years later (982 CE), Devasanti, Dharmadeva and Danapala resided there and were honoured as “Great Master Comprehending Sutras”, “Great Master Propagating Sutras” and “Great Master Promoting Sutras” respectively. The three monks including Danapala accepted the order of the emperor and began to translate *sutras* immediately. Meanwhile, Sutra Translation Institute formed a complete set of

translation processes and Danapala participated in it. They translated one volume of *sutras* respectively in July and Devasanti translated *Dhavadja-grakeyura Dharani*. Emperor Taizong visited Sutra Translation Institute to show his concern in person, provided manpower and material resources and ordered to take out all *sutras* in Sanskrit collected in the palace and translate them. Hereafter, new translated *sutras* were offered to the emperor on his birthday, he granted awards when summoning them so new *sutras* were printed and became popular. The emperor changed Sutra Translation Institute into Sutra Propagation Institute in 983 CE, and ordered to build Sutra Printing Institute beside it, so that new *sutras* can be printed and spread quickly. At that time, the monks including Devasanti and Danapala proposed to select children to learn Sanskrit in order to develop the course of *sutra translation*. Emperor Taizong accepted the proposal and ordered to assign 10 young Chinese monks to learn Sanskrit, and their learning effects were significant. In 985 CE, Emperor Taizong praised that “translation styles of the monks including Devasanti were delicate”, and summoned these three monks, promoted their positions and daily offering standards. Hereafter, the monks including Devasanti and Danapala proposed to seek many Sanskrit *sutras* collected by monks and common people in Shaanxi for translation. Emperor Taizong agreed with them. In 986 CE, Emperor Taizong presented preface to



Entrance of Taipingxingguo Temple, Xun County, Henan, China

Monk Tripitaka's *Translations of Buddhist Scriptures* made imperially to the monks including Devasanti and Danapala and ordered them to add it before new *sutras*. Volume 1 of *Supplemented Biographies of Eminent Monks* claimed that Danapala died earlier than Dharmadeva and Devasanti which was a wrong record. Because around 2008, archaeologists of the departments including Nanjing Municipal Museum had conducted archaeological excavation in Grand Gratitude Temple outside Nanjing Xinhua Gate for several years and found that its underground palace was the one in of Jinling Changgan Temple in Song Dynasty, and unearthed rock inscription

with written records that Danapala gave Buddhist relics generously. It is proven that Danapala was still living and an active participant when Sharira Stupa was built in the fourth year of Dazhong Xiangfu (1011 CE) of Emperor Zhenzong (998-1021 CE). It can be seen from Record of Dazhong Xiangfu Dharma Treasures and Record of Jingyou Newly-built Dharma Treasures that Danapala was the executive translator of Sutra Translation Institute after Devasanti and Dharmadeva died in succession and led new translators such as Dharmapala and Wei Jing to translate *sutras* till his death.

Danapala translated over 200 volumes of *sutras* in his life and most of them belonged to *tantric* classics mainly including four volumes of *Guhyasamayagarbha Raja Sutra*, seven volumes of *Guhyasamayagarbha Raja Sutra*, three volumes of *Mahasahasra Pramardana*, three volumes of Complete Tathagat's *Diamond Guhyagarbharaja Sutra*, six volumes of *Advayasamatdvi jayamahakalparaja*, and he translated 30 volumes of *Vajrashekhara Sutra* with Dharmapala and Wei Jing. His activities can be seen in volume 43 of *General Record of the Buddhist Patriarchs*, volume 490 of *History of the Song Dynasty*, volume 18 of *A Comprehensive Record of the History of the Buddhas and Patriarchs*, volume 1 of *Supplemented Biographies of Eminent Monks*, volume 1 of *New Biographies of Eminent Monks* etc.

(Xue Keqiao)

DEVASANTI

Devasānti [Tianxizai] (1000 CE) was a monk coming to China from Kashmir of ancient India and a *sutra* translator. He lived in Milin Temple of Jalandhara before coming to China. In February of the fifth year of Taiping Xingguo (980 CE), he came to Bianjing, the capital of Northern Song Dynasty (Kaifeng at present) with Danapala and they offered Buddhist *sutras* and were summoned by Emperor Taizong of the Song Zhao Jiong (reigned from 977-997 CE). Several Indian monks including Dharmadeva came to China to offer Buddhist scriptures previously, Emperor Taizong

intended to develop the course of *sutra* translation, and he ordered to build Sutra Translation Institute in Taiping Xingguo Temple after the arrival of the two monks. Sutra Translation Institute was established in June two years later (982), Devasanti, Dharmadeva and Danapala resided there and were honoured as “Great Master Comprehending *Sutras*”, “Great Master Propagating *Sutras*” and “Great Master Promoting *Sutras*” respectively. The three monks including Devasanti accepted the order of the emperor and began to translate *sutras* immediately. Meanwhile, Sutra Translation Institute formed a complete set of translation processes. They translated one volume of *sutras* respectively, and Devasanti translated *Perfection of Wisdom of the Little Mother Syllables*. Emperor Taizong visited Sutra Translation Institute to show his concern personally, provided manpower and material resources and ordered to take out all *sutras* in Sanskrit collected in the palace and translate them. Hereafter, new translated *sutras* were offered to the emperor on his birthday, he granted awards when summoning them, so new *sutras* were printed and became popular. The emperor changed Sutra Translation Institute into Sutra Propagation Institute in 983 CE, and ordered to build Sutra Printing Institute beside it, so that new *sutras* can be printed and spread quickly. At that time, the monks including Devasanti proposed to select children to learn Sanskrit in order to develop the course of *sutra* translation. Emperor Taizong accepted the proposal and ordered to assign 10 young Chinese monks to learn Sanskrit, and their learning achievements were significant. In 985, Emperor Taizong praised them saying that “translation styles of the monks including Devasanti were delicate” and summoned these three monks, promoted their positions and daily offering standards. Hereafter, the monks including Devasanti proposed to seek many Sanskrit *sutras* collected by monks and common people in Shaanxi for translation. Emperor Taizong agreed with them. In 986 CE, Emperor Taizong presented preface to Monk Tripitaka's *Translations of Buddhist Scriptures* made imperially to the monks including Devasanti and ordered them to add it before new *sutras*. Devasanti died in the third year of Xianping (1000 CE) of Emperor Zhenzong of Song Zhao Heng (reigned from 998-1022 CE) and the emperor ordered to worship and bury him according to Buddhist rites and granted him the title of “Jiānaviveka”.

Devasanti lived in China for 20 years, contributed to Chinese and Indian cultural exchange, and his main achievements included four points: firstly, he translated a lot of *sutras*. He translated 57 volumes of 18 *sutras* from July of the seventh year of Taiping



Avalokitesvara-guna-karanda-vyuha Sutra

Xingguo (982 CE) to October of the fourth year of Yongxi (987 CE), mainly including 20 volumes of *Bodhisattva Pitaka Vatamsaka Manjushbimula Garbha Tantra*, two volumes of *Good and Evil Retribution Sutra*, four volumes of *Karandavyuha Sutra*, four volumes of *Entering the Path of Enlightenment* etc. Hereafter, he translated at least, 18 volumes of five *sutras*, mainly including 13 volumes of *Samadatta Maharaja Sutra*, three volumes of *Manjushri Sadvritta Guhya Tantra Rajasya Vimshatika Krodha Vijayanjana* etc. Secondly, he participated in establishing a complete set of effective work procedures for Sutra Translation Institute in early Song Dynasty. Thirdly, he proposed Chinese teenagers to learn Sanskrit and instructed them. Fourthly, he proposed to collect Sanskrit *sutras* collected by common people in Shaanxi and made contributions to collection of Sanskrit texts and literature translation. His events were recorded in volumes 43 and 44 of *General Record of the Buddhist Patriarchs*, volume 26 of *A Comprehensive Record of the History of the Buddhas and Patriarchs*, volume one of *Supplemented Biographies of Eminent Monks*, volume one of *New Biographies of Eminent Monks* etc.

(Xue Keqiao)

MANJUSRI

Manjusri [Manshushili] (10th century CE) was a Buddhist śramana from central India. According to volume 43 of *General Records of Buddhist Patriarchs*, Manjusri was originally a prince from central India who became a monk. He came to China with Jian Sheng who was a Chinese monk going to the west to seek Buddhist scriptures in the fourth year of Kaibao (971 CE). Zhao Kuangyin, Emperor Taizu of Song Dynasty, ordered others to settle him in Xiangguo Temple. He left in the third year of Taiping Xingguo (978). Because he observed doctrines strictly, the masses of the capital (Kaifeng) offered many properties to him but he did not enjoy. According to volume 490 of *History of the Song Dynasty* and volumes 88 and 89 of chapter four of *Foreign Countries of the Song Dynasty Manuscript Compendium*, Chinese monks envied him very much because he obtained many offerings. These zealous persons petitioned to the emperor to request him to return to his country because he didn't know Chinese. The emperor allowed the petition and issued imperial edict to that effect. He had to go to the south several months later, and said that he would go to the South Sea with merchants by ship. His final whereabouts remained unknown.

(Xue Keqiao)

ATISHA

Atisha (982~1054 CE) was an eminent monk of Indian Buddhism as well as the founding master of Chinese Tibetan Buddhism Kadampa.



Atiśa

Early Life

Atisha's original name was Zla ba snying po and his religious name was Dpal mar me mdzad ye shes. He was born in Za hor in east India to a royal family of devout Buddhists. Conditioned by the religious background of the family, he accepted good education in culture from childhood. He started to learn Mathematics and languages when he was three years old. He had good training in many knowledge areas and could recite Buddhist texts at the age of six. He went to Nalanda at the age of 11 and learnt Buddha *dharma* from Byang chub bzang po. Later, as recommended by Byang chub bzang po, he went to Rajgir and followed *Tantric* Master Avadhu tipa, learned and practised *Shastras*. He also simultaneously studied *hetuvidya* from Brahman, Buddhists and various other masters of knowledge. He debated with Brahmin scholars when 15 which showed his superior talent in *hetuvidya*. He went to Vikramaśīla vihāra and was apprenticed to Na ro pa who was named as the North gatekeeper, studied Esoteric Buddhism *dharma-mukha* and obtained *abhisheka* of Hevajra. When he was 20, his father hoped him to inherit the throne, selected a beauty



Samye Monastery, Tibet, China

from the royal family to get him married. Atisha was unwilling to marry and inherit the throne, so he decided to go to India for further studies.

Travel to seek *dharma*

After arriving in India, Atisha learned cultural knowledge from many masters. This included extensive studies in internal and external *hetuvidya* and other disciplines as well as systematic training in the dogma of exoteric and esoteric Buddhism, especially *vdul ba lung sde bzhi* and *mngon pa kun las btus pa* and other important sutra of *Mahayana* Buddhism.

In 1013 CE, Atisha led 125 disciples and went to Suvarnadvipa (present-day Sumatran) by boat for learning *dharma* and fetching Buddhist scriptures. They arrived at the destination after sailing for 13 months. At Suvarnadvipa, he learned *dharma* with Serlingpa (Dharmakirti). Serlingpa had a large stock of information and was a well-known master. Atisha respected him very much and lived together with Serlingpa, learning *dharma* up to 12 years; he mainly studied the instruction of *Abhisamayalankara* inherited by Maitreya and Asanga and *Bodhicharyavatara* inherited by Manjusri and Shantideva and other sutras and obtained the perfect *Bodhicitta*. During this period, he went to Sri Lanka to study exoteric and esoteric Buddhism. After finishing the study, he came back to India, at the age of 44 and has already been a Buddhist master with excellent and extensive proficiency in Buddhism and specially its exoteric and esoteric branches of knowledge. A noble moral person in both words and deeds, he served as chief monk (Theravada Moderator) of Vikramasila vihara and was known as its one of eight sages in line with Baoshengji, Bodhibhadra, Byang chub, bzang po, Avadhu tipa and others whose reputation was well-known both at home and abroad.

Travel to Tibet to Disseminate Dharma

At that time, Gurge King La Lama·Yi Sivori and his nephew, La Lama·byan-chub-hod at Ngari area invited Atisha to come to Tibet and disseminate *dharma* at any cost. But Atisha had been serving an important role as the chief abbot and the temple did not agree him to leave. Later, finally due to an accident to Gurge King La Lama·Yi Sivori made Atisha to decide to go to Tibet and disseminate the *dharma*. Gurge King La Lama·byan-chub-hod despatched two lotsawas, who were Sha·Senge and Nhatso·Mainz Gyalwa to go to India and invite Atisha. In the first rab-byung iron dragon year (1040 CE) of Tibetan calendar, Atisha set out from Vikramasila vihara and arrived in Nepal the next year (1041 CE), staying there for one year and worshipping important spots and historic sites of Buddhism.



Black pagoda of the Samye Monastery, Tibet, China

Atisha arrived in Gurge in 1042 and was welcomed warmly and received generous hospitality of Gurge King La Lama·byan-chub-hod. Atisha lived in mtho lding that was the highest level of Tin Gurge and discussed with the King La Lama·byan-chub-hod about how to reorganise unhealthy tendency of Tibetan Buddhism at present. And as requested by La Lama·byan-chub-hod, Atisha wrote *byang chub lam gyi sgron ma*, illuminated the ways and means of accurately studying Buddha *dharma*. At that time, although the great lotsawa Rinchen Zangpo of Gurge kingdom was 85-years-old, he still invited Atisha to his residence, exchanged Buddhism opinions and resolved Buddhist difficulties. These two eminent monks met and were deeply influenced by each other. Atisha felt surprised that there was a Buddhist scholar who was such knowledgeable at Gurge area and was also happy for the broad development prospect of Buddhism at this area. Through Buddhist communication, Rinchen Zangpo found he still had many shortcomings, especially on the practice side of Esoteric Buddhism which needed to be improved. He asked Atisha to revise lines of *prajna paramita*, *Prajna sutra* of light, *Prajna* broad interpretation and other important Buddhist texts that he had translated earlier. At last, Atisha advised Rinchen Zangpo to find a quiet place and retreat and cultivate himself according to a religious doctrine. Therefore, Rinchen Zangpo always kept on cultivating himself according to a religious doctrine at his old age up to next 10 years until he passed away. He got highly enlightened on practicing Esoteric Buddhism.

Atisha promoted Buddhism at Gurge area for three years, relying on his profound Buddhist sutra, skillful knowledge of religious rituals, advanced Esoteric Buddhist enlightened realm. He won belief, admiration and support of local Buddhists, and his

reputation spread rapidly in the entire Tibetan area. Buddhists in the central area of Tibet (Anterior Tibet) invited Atisha one after another. But having stayed in Gurge area for three years, he decided to return to Vikramasila vihara in India. When he travelled to the border of Nepal, he found the whole are engulfed in local wars and the roads impassable. Atisha was held up there.

Finally, moved by repeated requests and religious beliefs of Vbrom ston pa who rushed from Tibet and invited him, he gave up the idea of going back to Vikramasilavihara and embarked on the journey to disseminate *dharmā* in the central area of Tibet. Vbrom ston pa told Atisha that there were many famous temples in Lhasa and Samye area, thousands of monks were waiting for him for *abhisheka*, consecration and lectures on *dharmā*. They went through dpal thang, skyid grong and other places of the Tsang and gradually went eastwards; once arriving at the place where Buddhists were relatively concentrated, they would stay for a period of time and hold simple activities to disseminate *dharmā*. When they arrived at sna po la, they were welcomed and entrained by local Daiqia dharmaraja who held music ceremony of blowing horn and other activities and built dam at the side of Yarlung Zangbo River to benefit the public. After Atisha arrived at the anterior Tibet, he went directly to the first formal Buddhist temple Samye temple which was built at Tubo period, and was warmly received by local Lha btsun bodhib raw dza who was also a benefactor. Many eminent monks came to welcome Atisha's arrival and dissemination of *dharmā*.

Atisha saw many Sanskrit Buddhist scriptures at the library of Samye Temple. They even had versions that could not be found in India. He was amazed to witness the prosperity of Buddhism at Tubo period that even exceeded India, the hometown of Buddhism. He transcribed *Madhyamika Light Sutra* and *Avatamsaka Sutra* in Sanskrit and sent to India, helped Tibetan lotsawas to translate Asanga's *Mahayanasamgraha* and Vasubandhu's *Perturbation Sutra of Mahayana Buddhism* and many other sutras. When Atisha left from Samye Temple to Snye thang, he was guarded by more than 200 knights. When he arrived at Snye thang, a lot of believers gathered here and waited for him to lecture on the Buddha *dharmā*. Atisha lectured *Abhisamayalankara* and *Prajna Light Sutra* and other *sutras*.

Atisha specially taught commandments to monks at Pu Degong Temple when he stayed at Snye thang, built Retreat House for them, and specially taught "Three-level pedagogics" to Vbrom ston pa. Later, Atisha was invited by eminent monk Rngog Legs PviShes Rab to Lhasa area to disseminate *dharmā*. Besides disseminating *dharmā*, he also helped Tibetan lotsawa translate *Madhyamika* essentials of the mind

interpretation and wrote the *Vyakhya* to explain this *sutra*, ie, *Madhyamika* instruction and explanation. Then E'byan chub jiong nai served as a benefactor to invite Atisha to disseminate *dharmā* at Yer pa. Atisha disseminated Buddha *dharmā* there and helped Tibetan lotsawa translate Asanga's *Explanation of Mahayana Uttarantra Shastra*. At the moment, Atisha was invited by eminent monk, Shakya-Kagwa, to Pang po and went there to disseminate *dharmā* and held religious activities. Then Atisha came back to Snye thang and continued to systematically lecture on *Abhisamayalankara*, *Prajna light sutra*, *Bodhisattvacaryavatara*, *Bodhipathapradipa* and other important sutras of Buddhism. As busy running about disseminating *dharmā* at high altitude localities in long time and advanced in years, the physical condition of Atisha started getting worse, the lotsawa Nag tsho tshul khirms rgyal ba found this situation and accompanied Atisha to Mchims phu where he recuperated for six months. In the first rab-byung wooden horse year of Tibetan calendar (1054 CE), Atisha passed away at the age of 72 at his residence in Snye thang which was miles away from the southwest of Lhasa. He was buried in Snye thang.

Within 13 years in Tibet areas, no matter at the western Ngari area or at the central anterior Tibet and Tsang areas, Atisha enthusiastically and effectively taught and explained Buddhist *sutra* wherever he arrived and devoted great energy to holding consecration and foundation ceremonies for a lot of temples, pagodas and figures of Buddha at Tibet area. Meanwhile, he widely accepted disciples and carried out accept apprentice, taught Buddhism pedagogy to them and trained a large number of Buddhist talents. The outstanding four disciples were Nag tsho tshul khirms rgyal ba, Khu ston brtson vgrus gayung drung, Rngog Legs PviShes Rab and Vbrom ston pa rgyal bavi vbyung gnas, especially Vbrom ston pa rgyal bavi vbyung gnas inherited all Buddhism pedagogy taught by Atisha and founded the pedagogics system of Kadampa of Tibetan Buddhism on this basis.

During the period of his stay in Tibet, Atisha translated and wrote a large number of important sutras on Buddhism Tantra. According to statistics, the works which had been included in Tibetan Buddhist Tripitaka Tengyur reached more than 100 pieces, the translation works were represented by Vimuktasena's 20,000 *Praise Prajna Light Sutra*, Vasubandhu's *Perturbation theory of mahayana Buddhism*, Bhavyaviveka's *Explanation of Madhyamakahrdayakarika* and Asanga's *Interpretation of Mahayana Uttarantra*; his works were represented by *Explanation of Mantra Miracle World*, Dbu mavi man ngag ces bya ba Dbu mavi man ngag rin chen mdzod and Byang chub lam sgron, in which there was the work specifically explaining

“observation” (theoretical) such as *Ma bden gnyis la vjug pa*, the work specifically explaining “practice” (practicality) such as *Spyod pa bsdus pavi sgron me*. As for the work perfectly explaining “observation” and “practice”, it is *Bodhipathapradipa*. These works profoundly influenced the development of Tibetan Buddhism at later generations.

(*Kalsang gyal*)

TILOPA

Tilopa/ Diluoba (988-1069 CE) was an eminent Indian monk-scholar of Esoteric Buddhism and was famous as the Great Master [*Mahasiddha*] of Means of Mahamudra of Kargyu sect in Chinese Tibetan Buddhism.

He was born in a Brahmin family in Chittagong town in India (now in Bangrode district of Bangladesh). His father was Pranyasha and mother was Kashi. The couple had no child for a long time. They usually prayed for a child in the local temple, made donations, served monks and read holy *sutras*. Later, their desire was fulfilled and they were blessed with a baby boy. Named Tilopa, he was raised with much attention. Learning words from his mother, he received good education. He studied Brahminical classics and became a Tirthika Pandita. Travelling everywhere, he gradually became interested in Buddhism, got himself tonsured in Somapuriin (present-day Bangladesh), received his monk name, Prapadzar and learnt *sutra*, discipline and theory. Under the guidance of Nāgārjunabodhisattva, Matangi and other great masters, he attained Tantrik Buddhism’s “Si da cheng jiu [Four Great Achievements] bu gong chuan cheng fa”. He practised for up to 12 years in a graveyard near Somapuri. Later, because he had practised with a yogini who was the daughter of man grinding *gingili* [sesame seed], he was expelled



Tilopa

from the Temple. So, Tilopa began to make a living with grinding *gingili* and got the name of Tillipa - the person who grinds *gingili*.

Tilopa travelled all over India and learned plenty of *sutras* and secret methods from many masters. In Oddiyana (Tibetan Orgyan, Shambhala possibly located in Swat Valley or Odisha), he received knowledge of many Dakini’s *sutra* and attained enlightenment and wisdom in the core theory of Buddhism. Under the direction of Matangi, he went to a brothel in Bengal to work for dakini Dharima, and practised there until he realised the thought of the Mahamudra. It is said that he and Dharima squatted high up in the air with their body circled by red light and singing the *gingili* song which convinced people of their enlightenment. Since then, he spread the Mahamudra method by singing songs and became famous as Mahasiddha [Great Achiever] Tilopa, turning into one of the 84 Mahasiddhas of the Vajrayana tradition.

(*Deji zhuoma*)

NAROPA

Naropa (1016-1100 CE), Indian Buddhist Preacher, successor of Esoteric Buddhism, the founder of Mahamudra in Kargyu, Tibetan Buddhism.

Born of a noble family of a brahmin in India in April 1016, he went to Kashmir and was initiated into a lay Buddhist by Gate Gagana when he was 11, and got a *dharma* name, Gaba Gagana. He learned for three years and got outstanding academic results, understood *Abhisamaya alamkara*, *Ornament of the Mahayana Sutras*, *Hour Wheel Vajracchedika Tantra*, *Kriya Yoga*, *For Yoga*, *Anuttarayoga Tantra* etc. He was tonsured as a monk when he was 25 and lived in seclusion for cultivation. He took bhikshu precepts and preached Buddhist doctrine in Phullahari when he was 28. He comprehended Five Subjects and his reputation spread all over the land, then he became one of the four greatest custodians of Nalanda Temple. And then he became pandit and directed the Northern Gate, conquered heresies and brightened Buddhist doctrine for eight years. He was predicted by Dakini, left the temple college, travelled and begged with a bowl and a crutch, and sought for Tilopa for sound doctrine. Tilopa guided his heart by 12 circumstances, asked him to do penance and revealed him the Vairocana Three Bodhi Tantra and taught all kinds of doctrine of tantras and *abhiseca* to him. Finally, Naropa received the *Four Traditions of Mahamudra*, won the Four Excellent Achievements and became a great achiever.

Then he lived in the cultivation place in Phullahari, recruited disciples and preached the doctrine. Naropa disciplined thousands of students in his life. Xiandiba and Venerable Atisha



Naropa

possessed the reputation of great wise man among them. He also had four uncommon father tantras disciples, four mother tantras disciples and four great disciples obtained uncommon achievement ie 12 great disciples, and 800 achieved disciples, hundreds of yoga mother achieved disciples. He wrote *Guhyasamaja the Sequel*, *Abhidharma Yoga Tantras*, *Hevajra Tantras* etc and the famous Naro's *Six Doctrines* and Naro Khechari had great influence on the later generations. Marpa, the founder of Kargyu sect, Tibetan Buddhism went to India for three times and learnt *Guhyasamaja*, *Essentials of Doctrines*, *The Supreme Yamantaka Tantra Teachings and Abhiseca*, *Mahamudra Abhisambuddha Method* and his *Six Doctrines*, which were instructed orally, inherited by Mila Raspa, Sgampoba and became the foundational doctrines of Kargyu sect.

(Deji zhuoma)

DHARMADEVA

Dharmadeva [Fatian] (?-1101 CE) was an Indian monk and translator who visited China. According to volume 43 of *General Record of the Buddhist Patriarchs*, volume one of *Supplemented Biographies of Eminent Monks* etc, Dharmadeva was a monk from central India who came to China before 973 CE, and translated *sutras* with Chinese monks in Fuzhou who knew Sanskrit (present Fuxian, Shaanxi). In 973 CE, the magistrate of Fuzhou, Wang Guicong submitted a written petition to the emperor declaring that Dharmadeva had translated *Aparimitayur-sutra* and the *Sutra of the Seven Ancient Buddhas* in Fuzhou. Emperor Taizu summoned Dharmadeva to the capital, showed great respect and granted him purple clothes. In the first month of the fifth year of Taiping Xingguo (979 CE), Śramana Fa Jin of

Hezhong Prefecture (Yongji City, Shanxi) invited Dharmadeva to translate *sutras*. This was reported by local officials to Emperor Taizhong (Zhao Jiong, 977–997 CE) in a petition. The emperor was very pleased to know this because he wanted to celebrate *sutra* translation activity as a grand event. In February, Devasanti and Danapala came to Kaifeng, the capital of the Song. Emperor Taizong decided to establish Sutra Translation Institute in the west of Taiping Xingguo Temple. The Institute was founded in 982 CE. Dharmadeva, Devasanti and Danapala were summoned to live there and titles were granted to them. Devasanti was honoured as “Great Master of Comprehending Sutras”, Dharmadeva was titled as “Great Master of Propagating Sutras” and Danapala was honoured as “Great Master of Promoting Sutras”. They respectively were asked to translate a *sutra* each. One month later, each of them completed the translation of one volume of *sutra*. Dharmadeva translated *Dharani Sutra of Vasundhara Bodhisattva*. Through the participation of multiple parties, the Sutra Translation Institute formed a complete set of translation procedures, and there were sufficient manpower and material resources. Because of continuous translation of new *sutras*, the emperor ordered to change the Sutra Translation Institute into the Sutra Propagation Institute. A Sutra Printing Institute was also established. In the second year of Yongxi (985 CE), the emperor praised the newly translated *sutras* greatly, promoted the three monks and changed the name of Dharmadeva from Fatian to Faxian. According to Japanese scholars, Dharmadeva and Faxian were, however, different persons. Dharmadeva died in 1101 CE, and the emperor titled him as “Great Master of Enlightenment”.

Dharmadeva translated 30 or 39 *sutras* for over 30 years in China, most of which were related to *tantric* classics.

(Xue Keqiao)

PHA DAMBA SANGJE

pha damba sangje (Pa Danbasangjie, ?-1117) was an Indian Buddhist monk, the *mahasiddha* of Chinese Tibetan Tantric Buddhism and the founder of Zhibyed. He had been to Tibet for five times to do missionary work.

Formerly known as Surya Kirti and also known as Kamalashrivla, he was born in a Brahmin family in Tsara Singga, Bedarra, south India. He was intelligent and liked learning phonology, astronomy and calendar, exquisite and other Ming Study when he was young and formed ties with Buddhism. He became a monk when he was 10 and got the name Kamalashrivla. He followed 54 *siddhas gurus* such as Leigh Arya dewa, Devathera and Kserlingba and learnt Five Ming Study and Exoteric and Esoteric



Pa Danbasangjie

Buddhism etc. After many years of studying, he got a lot of achievements. He mastered 36 kinds of languages, and became Pandita and was praised as the “Gnam Mkhav Phyogs Med” which means “the sky has no corner”.

Pa Danbasangjie lives a life of penance during all his life. He had travelled all over Indian Buddhist holy sites including places where Nāgārjunabodhisattva, Seng kerdzong, Doje gdan and other eminent monks had self-cultivation. He also has been to each big cemetery and Rajgir hill in east India and south India where Buddha Shakyamuni taught the *dharmacakra*. After ascetic austerities, he obtained all kinds of special enlightenments and achievements of Esoteric Buddhism and created 24 Buddha halls including Dan Pujian.

Pa Danbasangjie had five times been to Nagri (mngav ris), Yalong (yar lung), Peng domain (phan yul) etc where he widely took Buddhism followers and spread *Buddhadharma*. For the first two times he spread *Buddhadharma* in a small area and did not have much influence. For the third time in Ngari (Tsang), Peng domain (Anterior Tibet) and Samye, he did Buddhist service and missionary work, so his reputation and influence gradually expanded. Later, in order to treat his mother's difficulties, he has been the Sangha slave of the King of Peng domain for three years. The fourth time in Tibet was the important period for Pa Danbasangjie's missionary activities in Tibet. He widely took followers and spread Buddhism in anterior Tibet. He mainly taught 29 classics such as *Twenty Ways to Seeking Answers*, *Xi Jie Ming Deng*, *The Instruction of Void Gate Opening* and *The Mental Method of Void Gate Opening*. Later, among his disciples there appears the early and mid-term transmission of Xi Jie Fa Mai represented by Naguhaya Nie (Dznyiyan gu hya),

Mar Kirg (Ma chos kyisherab), Sojo Gantownbel (Sochung dge vdun vbar) and Wofgang Yasitenza (Skam yeshe gyaltshan) and the transmission of Gcod Yul represented by Marge Sai Bo (Mara serpo) and Mar Gyula Jung (Macig labdron). For the fifth time to Tibet, he chose Tingri (present-day Dingri of Xigaze county in Tibet) that has more entrances and is more economically developed to spread his such thoughts as “to perish all the pain” and “try to get rid of all the troubles of the world” and to treat a variety of diseases for the majority of people. In 1097, funded by leader Ali, he built the basic dojo Lang Kuo Temple and created the Xi Jie Sect of Tibetan Buddhism.

Pa Danbasangjie had lived in Lang Kuo Temple for 21 years and taught a large number of disciples and many of them have become eminent monks such as the so-called “the Four Yoga Disciples” that is Qiaqin (Phyar chen) of East Gate, Baza Zhuoda (Bdzra krodha) of South Gate, Joan (phyar chung) of West Gate and Jiangqu Sanhua Gongga (byang chub sems dbav kun dgav) of North Gate, One Hundred and Six Great Disciples, Twenty-one Magic Variable Disciples, Twelve deposited disciples, Twenty-four Female Yoga Disciples and later they became the inheriting branch of later Xi Jie Sect. He created the Gar Ri Samtanling Temple that is the first and most important dojo for female monks during Hou Hong period of Tibetan Buddhism and became the law activity centre for female monks learning and practising in south Tibetan area which had a great influence at that time. Today, it is still the famous nunnery of Geluk in Tibet.

Pa Danbasangjie lived in Mount Wutai for 12 years and built Tsi Tsu Sa Ra and several other Buddha halls in area of Han nationality. He wrote tantric works and all of them had a profound and wide influence in Tibet. His Vajrayana works have a deep influence in Tibetan area such as philosophy of Peace-Silver Buddha Bead, Philosophy of Peace-Gold Buddha Bead, Philosophy of Peace-Silver Crystal Buddha Bead, Eighty Eulogies of Dingri, Heart Sutra for Relief-Song of Vajra, Preach-Discussion with Bodhisattva Minya Konka, Words from Heart-Lotus Cluster, Odes of Cultivation etc.

Pa Danbasangjie's later years were spent in Tibet. Since he came to Tibet for the fifth time, he had been living in the County of Dingri of Tsang until he died. As for his age, due to the lack of details, it is difficult to verify. He made an important contribution to the development of Tibetan Buddhism and had a great influence in Tibet. For example in Dingri, today, local people still regard Pa Danbasangjie as a founder of Dingri and regard Lang Kuo Temple as the birthplace of Dingri. The statue of Pa Danbasangjie and various holy things associated with him are enshrined and worshiped in Lang Kuo Temple. On

June 14 and 15 of Tibetan calendar, the temple held the Lang Kuo Niang Qu festival to commemorate and revere Pa Danbasanje.

(Deji zhuoma)

MAITRABHADRA

Maitrabhadra (about 11th century CE) was a monk-translator from central India. According to Book I (Jixiang Zhuan) of Xin Xu Zhuan, he translated tantric texts in sutra translation centre of the capital city of Bianjing (present-day Kaifeng of Henan Province) among others such as Miao Jixiang Pingdeng Yujia Guanshen Chengfo Yigui. He was conferred the title of Tripitaka Master.

(Xue Keqiao)

NIGUMA

Niguma, born in about 11th century CE, was a great achiever of Indian Buddhism and famous Yogini. She was born in a royal Brahmin family in Kashmir area and was the younger sister of Naluba. There is another saying that she was the secret Buddhist mother of Naluba. Her life stories are rarely known. When living in Sandalwood Forest in Sosaling, India, she recruited KhyungpoNaljor (ie Shangpa Kagyu) from Tibet as her disciple and taught everything to him which made him the lineage inheriting disciple. KhyungpoNaljor spread “Ni gu Six Methods” and other “big hand” *dharma* to Tibet so as to found Tibetan Buddhist Shangpa Kagyu.

(Deji zhuoma)

SUKHA SIDDHI

Sukha siddhi [Sukaxidi] (c. 11th century CE) was a female yoga master and great achiever of Buddhism in India. Born in Kashmir, India, Sukha siddhi had three sons and three daughters. She got her achievements at the age of nearly 60. At that time, there was a great famine and her family was so poor that they only could beg for food. One day a travelling ascetic begged for food. She felt pity for him, and gave him the only food she had. Her husband was furious after knowing that he kicked her out. She roamed into a village of Ougyan country in western India and lived by selling wine. Two girls at good age usually came to buy her wine and later Sukha siddhi knew that the girls were living under the great yoga teacher Birwapa who practised *sutras* in the forest nearby. When the girls came again, she respected Birwapa so she wouldn't get their money and served him with wine and paid him a formal visit. Sukha siddhi became his disciple and got the four thoughts of Smiling Buddha Warrior, made great grades and became the inheritor of Dakini and Birwapa. Her great works: *Six Means of Handy Sutra* and *The Way to Four Buddha* have been spread until today.

(Deji zhuoma)

OMKARASRI

Honghaluo xili [Omkāraśri] (1101-1163 CE) was an Indian monk who visited China. According to volume 1 of *Supplemented Biographies of Eminent Monks*, he was from Magadha and cultivated *tantric* doctrines in Kukkutabadagiri. In the first year of the Jin Dynasty (about 1127 CE), he went to Wutai Mountain to worship Manjushri with seven persons including his uncle and younger brother, Samayaśri, and then he came to Shandong Lingyan Temple to worship Avalokitesvara and build temples in places including Jinan. He died in 1163 at the age of 63.

(Xue Keqiao)

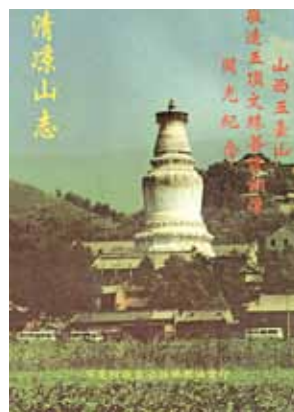
KHA CHE PAN CHEN SHAKY SHI

kha che pan chen shaky shi (Kaqiebanqin.shijiashili) (1122-1219 CE) was an eminent Buddhist monk of Kashmir and the founder missionary of Tibetan Buddhism in China. He was born in Kashmir and sincerely believed in Buddha *dharma* since his childhood. At the age of 10, he started to learn to be a novice monk by receiving initiation precepts (Śramanera Precepts) and gaining wider cultural knowledge through the study of language. He officially became a monk before all of the *sangha* and vowed not to violate any law at the age of 23. Receiving and practising regulations (gelungpa) in front of many Buddhist monks at 30 and communicating all the wise learning, he became a Pandita. He has been to Tibet several times to preach precepts of Buddhism. In the history of dissemination of Buddhist precepts in Tibet, Kaqiebanqin's method of dissemination holds a pioneering authoritative position.

(Kalsang gyal)

SUDHASRI

Sudhasri [Sutuo Shili] (about 12th century CE) was an Indian monk who came to China. According to volume 1 of *Supplemented Biographies of Eminent*



Records of the Qingliang Mountain,
written by Master Zhen Cheng,
Ming Period

Monks, Sudhasri was a monk in Nalanda Monastery, he came to China with seven disciples by sea when he was 85, three disciples went back, the other three died and only Buddhasri followed him. They arrived in Wutai Mountain after six years, but he died soon. His disciples Buddhasri sent his bodily relics to India. According to another saying, Sudhasri was 108 years old during the regime of Emperor Minzong of Jin Dynasty Wan Yanliang (reigned from 1150-1161 CE), he stopped rain for the emperor and “cursed the dragon to fall down” and received special treatment from the emperor who granted him with rewards. Imperial concubines made clothes for him in person. He used donated properties to tonsure monks or build temples.

(*Xue Keqiao*)

BUDDHASRI

Buddhasri [Fotuo Shili] (about 12th century CE) was an Indian monk who visited China. According to Sudhasri in volume 1 of *Supplemented Biographies of Eminent Monks*, he followed his master Sudhasri to Wutai Mountain during the regime of Emperor Minzong of Jin Dynasty Wan Yanliang (1150-1161 CE). He sent body relics of his master to his country after Sudhasri died and came to China again.

(*Xue Keqiao*)

SUNYADISYA

Sunyadisya [Zhikong] (1225~1363 CE) was an Indian monk, *sutra* translator and preacher who visited China. His original name was Dhyanaabhadra, meaning Chan Virtue literally. Sunyadisya was his monastic name.

Sunyadisya was the third son of King of Magadha in northern India and belonged to Kshatriya caste. According to the historical materials such as epitaph and preface of *Indian Buddha Dhyanaabhadra* written by Li Se in Yuan Dynasty and the appendix of *Chronological Biography of Sunyadisya* in a book recently authored by Duan Yuming, *Sunyadisya: The Last Eminent Indian Monk Visiting China*, Sunyadisya adopted monastic life when he was five (1260 CE) because his father was seriously ill. He received



Hall of Heavenly Kings at Fayuan Temple, Beijing, China

ordination from Vinayabhadra in Nalanda Monastery when he was eight (1263 CE). He was proficient in *Tripitaka* when he was 19, and he went south under the instruction of his master, learned Chan and tantric doctrines on Sriparvata Mountain and then travelled to many places. He arrived in Lanka (Sri Lanka) when he was 20. He went north when he was 21, and travelled around India. He entered China from Kashi, Xinjiang between the 24th year of Zhiyuan (1287 CE) and the 25th year of Zhiyuan (1288 CE). After passing through many places in Xinjiang, he climbed over Altun Mountains and entered Qinhai. He met Mahapandita propagating *sutras* from north India in Tibet and Qinghai and they came to Yanjing (Beijing) together. He sat in meditation on Emei Mountain in Sichuan between 1291-1294. When he was 40 in 1295 CE, he crossed Jinsha River and entered into Yunnan to propagate *sutras*. He propagated *sutras* in places including Kunming and Dali between 1296 and 1314. He built a temple on Shishan Mountain in Wuding, Yunnan between 1315 and 1320. Sunyadisya was 66 in 1321 and left Wuding and came to Guizhou. Then he entered Hunan from Guizhou. He passed Changde and Yiyang and arrived in Wuchang, and then passed Jiujiang, Lushan and Huaixi and arrived in Yangzhou in 1322. He went north and reached Dadu (present-day Beijing) in 1323. Sunyadisya was 70 in 1335, and was received and offered by Emperor Taiding of Yuan Dynasty (reigned from 1324-1328). In 1326, he was assigned by Yuan Ting and went to Koryo (North Korea) and burnt incense on Mount Kumgang and propagated *sutras* there. In 1329, he was back in Yanjing. After that, he was resident in Fayuan Temple in Yanjing, propagated and translated *sutras*. He died in 1363 and was 108-years-old. His experience before 20 years old, especially the section that he adopted monastic life, followed his master and received ordination in Nalanda appeared to be a fabrication although it was recorded on good grounds. Because Nalanda Monastery was burnt in the early 13th century, Buddhism disappeared in India, Magadha was occupied by Muslims and it is impossible for him to receive ordination and learn Buddhism in Nalanda Monastery. Moreover, there were many legends about the life of Sunyadisya and this appears to be more reliable.

Among the works attributed to Sunyadisya are seven reviews that include *Sitatapatroshisha-dharani*, *Avalakitechvara Padma Jalamula Tantbanama Dharani*, *Sarvadurgati Parishodhana Uchnisha Vijaya Dharani*, Sanskrit text of *Heart Sutra*, *Avalokitesvara Offering Food* and *Manjusri Bodhisattva Immorality Vinaya*. He wrote only one book named *Chan Record of Monk Sunyadisya*. Moreover, his quotations and poems have circulated in famous Chinese and Korean works.

Contributions

Sunyadisya came to China after the extinction of Indian Buddhism and conveyed last information of Indian Buddhism to China. He propagated Chan and tantric doctrines in China and integrated spirits of Indian Buddhism into Chinese Buddhism. He had profound influences in late Yuan Dynasty and early Ming Dynasty in China, Emperor Taizu of Ming Dynasty Zhu Yuanzhang (1368-1398) even wrote *On Visiting New Temple* (volume 14 of *Collected Works of Emperor Taizu of Ming Dynasty*), which recorded his high opinions on Sunyadisya.

(Xue Keqiao)

SAHAJASRI

Pandita Sahajasri [Jusheng Jixiang] (c. 14th century CE) was an Indian monk who came to China and was honoured as Pandita. According to volume 1 of *Supplemented Biographies of Eminent Monks* and *Yonghua Categorized Book* quoted in volume 317 of *Categorised Boxes of the Yuanjian Studio*, he was from Kapilavastu in central India and belonged to Kshatriya caste. He learned *Mahayana* and *Hinayana* classics preliminarily and sat in meditation in snow mountain for 12 years. It took him four years to arrive in Gansu. He came to Wutai Mountain in Jiachen year of Zhizheng of Yuan Dynasty and was respected greatly by believers in Heng Mountain. Emperor Taizu of Ming Dynasty Zhu Yuanzhang (1368-1398) summoned him after hearing about him and he came to Jinling (present-day Nanjing) in the seventh year of Hongwu (1374). The emperor granted him the title of “Good Chan Master” and he settled in Jiang Mountain (Zhong Mountain) and governed Buddhist temples under heaven. The emperor ordered local governments not to forbid people to receive ordination on Jiang Mountain. Therefore, many people were devoted to him and believed that he was the living Buddha. Sahajasri was a Buddhist of high morality and calm power and used a lot of funds and materials donated by believers to conduct welfare undertakings. Therefore, the emperor wrote Song of Goodness and praised him as “he talked about the highest wisdom as growing lotus” (or “he talked about the highest wisdom in smiles as growing lotus”). He wandered for three years and returned to Jiang Mountain. The emperor visited him several times and often wrote poems for him. Hereafter, he could not walk because of food disease and died soon.

(Xue Keqiao)

DEVADASA

Devadasa [Diwa Dasi] (middle of 14th century-middle of 15th century CE) was an Indian monk. According to *Biography of Sahajasri* in volume 1 of *Supplemented Biographies of Eminent Monks*,



Memorial Pagoda of Devdas at Tanzhe Temple, Mentougou, Beijing, China

Devadasa was from eastern India and was a disciple of Master Sahajasri. After the death of Sahajasri, Devadasa wandered north and finally reached China. During the reign of Xuande (1426-1435 CE), he built a Buddhist convent beside Tantuo Temple. He lived in seclusion and did not ever visit the city. He observed rules excellently and performed many miracles. He was honoured as “Great Śramana”.

(Xue Keqiao)

SAMGHAPALA

Sanghapala [Sangke Bala] (1376~1446 CE) was an Indian monk who came to China. According to *Biography of Zhi Guang* in volume 1 of *Supplemented Biographies of Eminent Monks*, he was from central India. When Zhi Guang visited India, Sanghapala made great efforts to serve him and Zhi Guang brought him to China. The emperor appointed him as “Senior Teacher of Sutra Translation Institute” on the recommendation of Zhi Guang. Zhi Guang and Sanghapala participated in imperial Buddhist ceremony activities and he did well in holding ceremonies or helping his teacher to propagate doctrines. He was upright and arrogant and only respected his teacher. He died in Shangsheng Temple in Dingzhou (Dingzhou City, Hebei) in the 11th year of Zhengtong (1446).

(Xue Keqiao)

SAKYAYASAS

Shakyayeshes [ShijiaYeshi or Śākyayaśas] (end of 14th century CE to middle of 15th century CE) was an Indian monk in China. According to Volume 3 in *Records on Qingliang Mountain*, he was born in Kapilavastu in northern India (now on border between India and Nepal) as a descendant of Śākyamuni. In the spring of 1414, he arrived at Mount Wutai and resided in Xian Tong Temple. In the winter of the same year, Emperor Yongle (1403-1424) of Ming Dynasty heard the news and sent eunuch Hou Xian to invite him to the Capital in Beijing. Emperor Yongle received him and nominated him as the Buddhist abbot of Nengren



Xiantong Temple, Mount Wutai, Shanxi, China

Temple and granted him rich rewards. In 1415, the Emperor issued an imperial edict to confer him titles of Western Buddhist and Grand Teacher of the State. Before long he took leave for meditation practice in Mount Wutai where he got up only after meditating for seven successive days. The Emperor sent messengers with letters to extend greetings for many times. Emperor Xuan De (1426-1435) of Ming Dynasty also extended lofty respect to him. In 1431, Shakyayeshes left China for the Western Regions and since then no news about him was ever heard.

(Xue Keqiao)

VIRUPA (BIR WA BA)

Virupa (bir wa ba) was a great achiever of India Buddhism, a disciple of Exoteric and Esoteric Buddhism and a master of Taosim Results Sutras of Sajia School of Chinese Tibetan Buddhism.

Born in a noble family of Chuipura of northern India, Virupa was a prince of Saguo country. He got tonsured to be a monk learning *sutras* at his younger age. Later, he followed the abbot of Nalanda and learned *sutras* of *The Closest Buddha Warrior Continuation Esoteric Buddhism*, the *Only One of Kind Buddhism Warrior Continuation Esoteric Buddhism* and other *sutras* from Dama Maitreya. He was famous for being proficient in yoga school and became a Khanpo of Nalanda. Meanwhile, he

got nothing after 12 years of practicing Esoteric Buddhism, so he thought that he may be not the right person to practice Buddha Warrior came into him and he abandoned the beads and stopped practising Esoteric Buddhism, and to practice the theory of Exoteric Buddhism. However, in the *vajrayana* of Watching Realm, Dakini came into real and gave him four causes. Virupa suddenly realised the *sutra* and proved came into the shadow earth up the Bodhisattva and got four kinds of whispering causes. After practising for more than 20 years, he got the best achievement of the 13 places of *Sutras of Daoguo* and the achievement of Buddhism Warrior Holding which helped the spread of the *Sutra of Daoguo*.

The discipline was very strict in the public department of Temple Suomapuli. Bir wa ba was expelled out of the union of monks because of his guilt of eating pigeon meat. Since then, he travelled and practiced as a yoga teacher. At that time, there were many kings who advocated for foreign heretics. In Yema Bana, Virupa subdued heretics using magical power, imparted the kings who believed in heretics to believe in Buddhism and protect it. In the forest of Vala Nasi, he practised the Smiling Buddha Warrior for six months and got much magical power and led the royals and the civilians of that country to believe in Buddha Warrior. In Padma Hasa of the southern India, he was respected as a great master and all of the people believed in Buddhism. In eastern India, he recruited Gurisasherri as his disciple, took him to the city of Daughter from Heaven and taught all the witches to believe in Buddhism. Then, they paraded with Gurisasherri to Diwei Kouti and did good to the people with kindness, pity and benefit. Later, they came to northern India, founded temple and great sangha, abolished the bad traditions of offering



Virupa

sacrifice of cattle, pig and sheep. Also, he preached the *Sutra of Daoguo* to Gurisasher who became the famous achiever, Mahasiddha Krishnapapa.

Bir wa ba had recruited many disciples in his life and there were many great men with great achievement. In Ougyan, he got Sukha Siddha and gave her four thoughts of smiling Buddha Warrior and she got great success and had the name of Dakini becoming the disciple who got most of his power. Virupa had written Buddhism Warrior's *Words of Sutra of Daoguo, No Distractions of the Red Mighty Buddhism Warrior* which are the most important classics of Sajia School of the Tibetan Buddhism. He is respected as the Great Masters of the Sajia School. It is difficult to ascertain his dates of birth and death. According to the biography in Tibetan, he lived for more than 700 years.

(Deji zhuoma)

WESTERN REGION PERSONALITIES

AN SHIGAO

An Shigao (2nd century CE), also known as An Qing, was a great translator of Buddhist scriptures. He moved to China towards the end of Eastern Han Dynasty. According to Gao seng zhuan [*Biographies of Eminent Monks*], An Shigao was originally a prince from Parthia. Praised for his filial conduct in childhood, he was a wise and intelligent student with comprehensive knowledge of foreign books, astronomy, calendar, medicines and prescriptions, even sounds of birds and animals. Deeply influenced by Buddhist concepts of suffering and emptiness, he detested and rejected materialism and sought relief in spiritualism. After the death of his father, he inherited the throne. But soon after the mourning, he passed the throne to his uncle and became a monk. Because he was of royal blood, he continued to be popularly known by his honourific title, An Hou [Marquis of Parthia]. He had broad and extensive knowledge of *Abhidharma Pitaka* and was an expert in meditation. Travelling and teaching, he set his footprints in the countries throughout the Western Regions. In the early Jianhe period of the reign of Emperor Huan of Han (about 148 CE), he came to Luoyang and soon learned Chinese and began to translate and publicise Buddhist sutras, successively with the translated works of *An ban shou yi jing* [*Sutra on the Maintenance of Thought by the Practice of Ānāpanāsati*], *Yin chi ru jing* [*Sutra on Skandha, Dhātu and Āyatana* or *On Entrance to Truth by Covert Maintenance*], *Ren ben yu sheng jing* [*Sutra on Moha, Chanda, and Jāti*, or the *Origin of the Life of Man in Desires*], *Dao De jing* [*Classic on Dao*] etc.



An Shigao

According to *Chu san zang ji ji* [*Compilation of Notes on the Translation of the Tripitaka*], An Shigao translated a total of 34 books (ie 40 volumes) of *sutras* but some of which were later lost and presently only 22 books (ie 26 volumes) are available. Later generations appraised his translation as done “with clear reasoning and appropriate wording, giving intellectual argument without rhetoric, embodying good quality without wildness”. It is easy for readers to understand, and often triggers their tireless learning enthusiasm. The translation project was stopped in late Jianning period of Emperor Ling of Han (168-171 CE) due to chaos around Guanzhong (present-day west of Lingbao, He’nan and the Shaanxi Guanzhong Plain area) and Luoyang. An Shigao then travelled to Jiangnan area to teach. There are some amazing stories about his stay in Yuzhang (present-day Nanchang, Jiangxi), Xunyang, Kuaiji (present-day Shaoxing, Zhejiang), Guangzhou and other places. According to legend, he finally passed away when he was accidentally attacked by fighters on the streets of Kuaiji. His activities in China spanned about 30 years in total. His doctrines belonged to the sthaviravāda school of Sectarian Buddhism and his interpretation primarily focussed on the two aspects ie *samadhi* [calmness] and *prajñā* [wisdom]. As *Gao seng zhuan* [*Memoirs of Eminent Monks*] does not verify the earlier arrival of Indian monks, Kāśyapamātanga and Dharamarakūa (or Dharamaratna), it can be safely presumed that An Shigao was the earliest translator of Chinese Buddhist *sutras*.

(Ge Weijun)

LOKAKSEMA

Lokakṣema (around 2nd century CE) was a sutra translator who came to China towards the end of Eastern Han Dynasty.

According to *Biographies of Eminent Monks*, Lokakṣema was a monk of Yuezhi origin. He was a pure and kind-hearted person with high morals and hard-working nature. He read and chanted classics, and was dedicated to the mission of propagating doctrines (fa). In the later phase of the reign of Emperor Huan of Han (around 167 CE), he came to

Luoyang and learned Chinese. During the Guanghe and Zhongping years of the reign of Emperor Ling (178-189 AD), he translated 13 Buddhist scriptures from Sanskrit version. When Dao'An, an eminent monk of Jin Dynasty (314-385 CE) compiled the *Comprehensive Catalog of Scriptures*, he personally went through the three scriptures, the years of which can be checked from the *Prajñāpāramitā Sūtra* (2nd Guanghe year ie 179 CE), *Pratyutpanna Sutra* (*Pratyutpanna-buddha-sammukhāvasthita-samādhi-sātra*, ditto), and *Āraṅgamaśātra* (2nd Zhongping year ie 185 CE), of which *Āraṅgamaśātra* was lost. There were also *Ādūshì Wáng Jīng*, *Mahāratnakāñāsātra*, *Manjusri-pariprca-bodhisattva-sutra*, *Dousha Sutra* and so on which seemed to have been translated by Lokakṣema from the original language. Apart from the translation work by himself, he also often worked with Zhu-shuo-fo (also known as Zhufoshuo). For example, the two original classics



Lokakṣema

of *Prajñāpāramitā Sūtra* and *Pratyutpanna Sutra* were introduced by Zhu-shuo-fo, and they were interpreted by Lokakṣema and put down in writing by other Han scholars. His translation was straight with little rhetoric so that the essential meaning of the Sutra could be easily communicated and understood. But, in order to retain the basic features of the classics, he added lots of transliteration. Much of his translation belonged to *Mahayana* which can be regarded as the beginning of the translation of Mahayana sutra in the land of Han China. He has trained disciples like Zhi Liang, who has also trained other disciples like Zhi Qian.

(Ge Weijun)

KANG SENGHUI

Kang Senghui (unknown-280 CE) was a translator of Buddhist scriptures who came to China during the Three Kingdoms period and a Buddhist preacher who firstly contributed to the spread of Buddhism to south China.

According to the records in *Record Set of Tripitaka and Biographies of Eminent Monks*, Kang Senghui's ancestral home was in Kangju (an ancient country of the Western Regions, located between Balkhash Lake of Central Asia and Aral Sea in Han Dynasty,



Kang Senghui

then crossing Syr Darya and entering Uzbekistan area). He lived in India and joined his father's business and migrated to Jiaozhi (centre and north of present-day Vietnam). His parents were both dead when he was 10. After the mourning period, he became a monk and cultivated himself according to religious doctrines. He was a self-disciplined, magnanimous person with an outstanding ability and insight. He was studious and deep thinker, proficient in Buddhist Tripitaka, extensively studied astronomy and books of prophecy, ingenious in debate and good at writing. There is no record about when he arrived at the territory of Han. When Sun Quan unified the area on the south of Yangtze River beyond Wuhu and Nanjing, Buddhism was unpopular there. Then, Kang Senghui went there and proceeded to educate. He reached Jianye (present-day Nanjing of Jiangsu Province) in 10th year of Chiwu (247 CE), built thatched cottages, set up Buddha statues and advocated Buddhist views. With special appearance and strange behaviour, he was soon called in by Sun Quan. It was said that after 21 days of fast, he had obtained a Buddhist relic and showed its spirituality and power in the presence of Sun Quan. Sun Quan admired deeply and set up a tower and temple so the area around it was called Buddha Temple. It is the first Buddhist temple built in the southern regions of Yangtze River and so it was also called Firstly-built (Jianchu) Temple. Kang Senghui preached and translated Buddhist scriptures there so that Buddha dharma flourished. It was said that after Sun Hao had succeeded the throne, he had invited Kang Senghui to preach in order to cure his chronic disease, then endured five disciplines and converted to Buddhism after recovery. In April of fourth year of Tianji (280 CE), Sun Hao surrendered to Jin. In September the same year, Kang Senghui suffered from a disease and died. His age is unclear. His honourific title is "Super Preach Chan Master".

Kang Senghui translated many sets of Buddhist scriptures in Jianye but now only *Collective Scripture of Six Paramitas* (eight volumes) and *Old and Miscellaneous Buddhist Parables* (two volumes) exist. The rest have been lost, such as *Purity Scripture of Bodhisattva*, *Obedience Scriptures* and *250 Buddha Dharma of Bodhisattva*. Later generations evaluated that his translations were "excellent

in scripture essence and righteous in article". He wrote *Anapanasati Sutta*, *Buddha Dharma* and *Linden Scripture*, but only *Anapanasati Sutta* and *Buddha Dharma* foreword are remaining now. Kang Senghui learned from Han Lin, Pi Ye and Chen Hui, and was a disciple of An Shigao. But he was also influenced by Zhi Qian Mahayana's ideas and Chinese traditional Confucianism and Daoism. So on one hand, he had sympathy for others, was determined to save the world and advocated saving society by saving human souls. On the other, he suggested the then emperor to implement benevolent policies to improve the real life of common people. These thoughts are fully demonstrated in *Collective Scripture of Six Paramitas*. The scripture is actually compiled into six chapters according to the "six paramitas" of Mahayana namely alms giving, keeping disciplines, enduring contempt, concentration, keeping still with deep meditation and wisdom. It contains 91 pieces of Buddhist scriptures and 82 stories of Buddha itself and the contents mostly contain advice. He hoped to simultaneously carry out five disciplines and 10 good deeds of Buddhism and principles of feudal moral conduct about Chinese traditional ethics among people to make them generally abide by monks and laymen. As to people with power, he advocated "determining laws with Buddha dharma and managing state affairs with a righteous heart". As to common people, he encouraged them to be "a livestock with moral principles rather than a civilian without moral principles". His great contribution to mastering Buddha dharma and Confucianism not only formed a unique and kind ethics of Buddhism, but also effectively promoted sinicisation of Buddhism.

(Ge Weijun)

ZHIQIAN

Zhi Qian (about 3rd century CE) was a Buddhist scripture translator in the Three Kingdoms. His other name was Zhi Yue and the courtesy name was Gongming. Dates of birth and death are unknown but he was born in Dayuezhi. His grandfather, Fadu, led hundreds of his countrymen to migrate in China in Emperor Ling of Han (168~189 CE), and Zhi Qian also came together. He learnt from Zhi Liang, a disciple of Lokaksema (also see that article). He read a lot of Buddhist scriptures very carefully and learnt many folk skills. He read lots of foreign books and could speak six languages. They three were learned, and there was a saying that "no knowledge in the world was beyond the three Zhi". In the end of Eastern Han Dynasty, he ran away from social upheaval in Wu with tens of fellow villagers. People called him "brain truster" since he was smarter than anyone else. Sun Quan, the Emperor of Wu (222~252 CE) heard of his wisdom and called

him and asked him to coach the prince Sun Liang. Buddhist scriptures were mostly in Sanskrit and were not translated completely. From the first year of Huangwu of Sun Quan (222 CE) to the 2nd year of Jianxing of Sun Liang (253 CE), he translated 27 Buddhist sutras such as *Vimalakirti Sutra*, *Nirvana Sutra*, *The Dhammapada*, *Daming Sutras*, *Amitabha Sutras*, *Buddhist on Nine-colour Deer* (according to *The Records of Tripitaka*), and another monk Zhu Jiangyan from Wuchang also participated. He also created the three files of *Buddhist Chants of Eulogy* on Bodhisattva, and annotated for Life and Death Sutras, which were all prevailing at that time. After Sun Liang ascended the throne, Zhi Qian retreated in Qiong'ai Mountain, stayed away from social affairs and made friends with Sramana. Later, he died in the mountains at the age of 60. Emperor Sun Liang of Wu wrote to the monks and praised that "Zhi Qian was simple and indifferent from wealth and fame, and should be spoken highly of from beginning to end." The translations by Zhi Qian focus on "the real prajna is that the nature of all things in the world is empty and virtual, the words were elegant. He was a master of Buddhist scripture translation after An Shigao and Lokaksema and later Kumarajiva re-translated on the basis of this. All the translation work promoted the spread of Buddhism in China and Zhi Qian also played an important role in the understanding of Buddhism by Chinese people.

(Tan Jie)

SRIMITRA

ørāmitra [Bo Shilimiduoluo, 3rd~4th century CE] paraphrased as Good Friend, was also briefly called Shimili. People of the time called him "Bema". He was a monk and translator of Buddhist scriptures who lived between the 3rd and 4th centuries and came to China during Jin Dynasty.

According to the record in *Biographies of Eminent Monks*, Śrimitra was born in Western Regions and was once the prince of a country. Later, he resigned his sovereign authority in favour of his younger brother and became a monk. Śrimitra's look and gestures were handsome, bright and remarkable. During Yongjia period (307-313 CE) of Western Jin Dynasty, he came to the Central Plains in China for preaching. It was a time of war, he had to go to the south crossing Yangtze River and arrived in Jiankang (present-day Nanjing, Jiangsu), and lived in the Jianchu temple. Prime Minister Wang Dao admired his grace and immediately accepted him as a friend with the same inclination. Śrimitra's reputation was thus well-known. After that, all those who came for metaphysical discussions were contemporary celebrities. His disposition was, however, haughty and he did not learn Chinese. Communication depended on interpreters, but due to



Srimitra

his excellent comprehension skills, he could always fully understand all hints, and communication was never hindered. He was also good at charms and it was said his charms were extraordinarily efficacious. Śrimitra died at the age of 80 plus during Chengkang period (335-342 CE) in Eastern Jin Dynasty, and was buried in the east of gravel hills. Emperor Cheng of Jin Dynasty admired his charming appearance and behaviour, ordered to set up a temple beside his grave. Later Śramanas who came here established another temple called Bema Temple. When Śrimitra was alive, there was no spells for Jiangdong, so the 12 volumes of *Buddha Incantation to Seventy-two Thousand Devaraja* for religious protection, one volume of *Incantation for Mahamayuri Devaraja* and one volume of *Incantation for Various Mahamayuri Devarajas* etc should be translated. In addition, he also had loud Buddhist chants handed down to following generations. He was also considered as the earliest representative for spreading Esoteric Buddhism.

(Ge Weijun)

KUMARAJIVA

Kumārajīva (343-413 CE) was one of the greatest Buddhist sutra translators in ancient China. His name meant “child longevity”.

Life of Kumārajīva - According to volume 2 of *Biographies of Eminent Monks* and volume 14 of *Collected Records Concerning the Tripitaka*, Kumārajīva was an Indian by origin born in Qiuci (now Kuqa, Xinjiang). His ancestors were from a Brahmin family and his family took the minister position for generations. His grandfather was of uninhibited personality, outstandingly charming and well-known all around. His father, Kumārāyana, was honest and clever, not admiring vanity, and a highly valued reputation and disguised official's position. When it came to his inheritance, he unexpectedly abandoned the family and travelled far to the east, climbing over Cong Ridge (now the Pamirs) and reaching Qiuci. King of Qiuci had long heard of his name, personally went out of the city-wall to meet him and then worshipped him as the royal priest. The king's

sister Jivaka was extremely intelligent who could recite after hearing once. Although many princes and dukes proposed marriage to her, she firmly refused them. After Kumārāyana came, she fell in love with him at first sight and wished to marry him. The king also made every effort to facilitate the marriage. After Jivaka and Kumārāyana got married, Kumārajīva was born. Not long after that Jivaka joined the nunnery. At that time, Qiuci was one of the Buddhism in the east of Cong Ridge, and *Mahayana* and *Theravada* believes coexisted, but with *Theravada* taking the predominant position. Kumārajīva followed his mother and became a monk at the age of seven, and followed a teacher to learn sutra. He exhibited extraordinary talent in his study. He could not only recite a 1,000 verses, but had fast and in-depth understanding and mastering



Kumārajīva

of the doctrines. At the age of nine, Jivaka brought him south to cross the Indus and reached Kophen (present day Kashmir), an important town of the Sarvāstivāda Buddhism, in order to make him accept the best Buddhist scholastic education. There he met Bandhudatta, the master with smart talent and broad knowledge who was one-of-a-kind at that time. He followed him to study the Kṣudraka, Dīrgha Āgama and Madhyama Āgama, all together four million words. The master often called him exceptionally divine and handsome. News reached the imperial court of Kophen and the king invited him to the palace to debate with many *vadins* (debaters) of other religions. The *vadins* of other religions bullied him since he was young and spoke arrogantly towards him but were attacked by him through the loopholes they left and they quit hastily in shame. After that, the king respected and treated him as a distinguished foreign guest, especially dispatching five monks and 10 novices in the temple for cleaning like the disciples. At the age of 12, Kumārajīva returned to Qiuci with his mother. The countries along the road wished to hire him with large sums of money but he refused except

that he stayed in Kashgar for a year and learned the *Abhidharma Piṭaka* and *Sarvastivada-vinaya* under the Kashmiri monk, Buddhayaśas, and finally got profound understanding of the meanings. Under the suggestion of Śramana Xijian, the King of Kashgar convened a meeting and asked Kumārajīva to rise on the high seat and to teach *Dhammacakkappavattana Sutta*. The move was not only helpful in motivating the sanghas in the country to study Buddhism, but it helped improve the relations between the two countries by paying tribute to Qiuci. Kumārajīva, besides teaching, actively searched for Hindu classics and books of other religions, read the four *vedas*, *panca-vidya* and other doctrines, and explored the knowledge of astronomy, calendar, divination, and astrology and later he could even fulfil all his predictions. In daily life, however, Kumārajīva was more willful and neglected minor points of conduct. And although censured by yogis, he did not mind about it. In Kashgar he fortunately came across Suryasoma who especially taught Mahayana Buddhism. He respected and followed him to study *Anavatapta*, *Mādhyamikaśāstra*, *ṅata ÷ àstra*, *Dvāda ÷ amukha ÷ àstra* etc. And thus, he gave up Theravada to embrace *Mahayana*. Later, he returned to Wen Su, north of Qiuci, and encountered a heretic. The heretic, eloquent and renowned across the countries, beat the drum with his hands and said, “For anyone can win me, I’d be beheaded for him as an honorarium.”

Kumārajīva accepted the challenge and won shortly after. So he was “famous across the left side of Cong Ridge and beyond the river” and the heretic also bowed to convert. The king of Qiuci went to Wen Su personally and welcomed him home. After the return, he, at the invitation of the princess A-Kie-ye-mo-ti, taught the essence of *mahasanni-pata-sutra* and illustrated the doctrines of “everything is empty” and “pseudonym is not real”, causing many *Theravada* believers to convert to *Mahayana*. At the age of 20, Kumārajīva was ordained at the King’s palace. Soon after, his mother went to Tianzhu and before she went, she told Kumārajīva to go to the eastern land to expand *Mahayana*. Kumārajīva committed that he would do it against all odds and even sacrifice himself. Two years later, Bandhudatta knew that Kumārajīva had extraordinary enlightenment and came from Kophen to visit him. Kumārajīva was extremely happy and repeatedly explained the essentials of *Mahayana* for more than a month and finally made him feel convinced and worshipped Kumārajīva as the teacher. Bandhudatta said, “I am your teacher in Theravada, and you are my teacher in Mahayana.” Since then, people from various countries in the Western Regions were convinced of his divinity, and sincerely admired him and even whenever there was a lecture in the



The relic stūpa of Kumārajīva located at the Caotang monastery, Hu County in Shaanxi Province, China.

ascended seat, there was a king kneeling beside for a long time for him to step on.

Kumārajīva’s reputation spread to the central plains. At that time, an eminent monk, Dao An, was in Chang’an and wanted to meet Kumārajīva and interpret Buddhism doctrines with him. So every time he discussed with Fu Jian, the monarch of Former Qin, he would urge him to send an envoy to invite him. In February of the 17th Jianyuan year of Former Qin (381 CE), the kings of Shanshan and Qianbu came to ask Fu Jian to send troops to conquer west. In September the following year, Fu Jian sent Valiant Cavalry General Lu Guang and others to lead 70,000 soldiers to fight Qiuci, Yanqi and other countries in the west and instructed him to promptly send Kumārajīva into the border after conquering Qiuci. In the 20th Jianyuan year (384 CE), Lu Guang conquered Qiuci and seized Kumārajīva, but did not know of his honoured status, and bullied him and teased him as a mortal since he was young. He even forced Kumārajīva to marry the princess of Qiuci. Kumārajīva though firmly refused, was repeatedly asked and forced to drink and be shut in a secret chamber with the princess, eventually suffering the loss of integrity. Kumārajīva bore all these sorts of indignities calmly. The former Qin fell apart after the Battle of Feishui (383 CE). Two years later, Fu Jian was killed by Yao Chang. After Lu Guang returned with the troops to Liangzhou and knew about it, he established a regime by himself with the army and reigned in the corner. He didn’t follow Buddhism and just treated Kumārajīva as a necromancer who was good at predicting disasters and abnormalities and foretelling lucks and misfortunes. Although Kumārajīva was able to come

in and out of the imperial court, he served only as an advisor. Though he was not able to expand Buddhism, Kumārajīva managed to learn Chinese in Liangzhou and attentively read the Chinese ancient classics and history books, paving the way for future work of translating sutras.

Yao Chang of Later Qin also admired the name of Kumārajīva and repeatedly invited him modestly. But Lu Guang and his successors, Lu Zuan and Lu Long were jealous of his wisdom and capability and feared that he would be used by Yao Chang and did not want to let him travel to the east. Later, Yao Chang died and his son, Yao Xing, succeeded the throne. In May of the third Hongshi year of Later Qin (401 CE), Yao Xing sent Duke Longxi Yao Shuode to conquer Lv Long in the west. Kumārajīva was not invited at the border until Lu Long surrendered in September. He reached Chang'an on December 20. Yao Xing treated him with the etiquettes of a state master and offered preferential respect. At this point, Kumārajīva was detained outside the border for nearly 20 years and he himself was already 58-years-old. Yao Xing "worshipped *Triratna* since young age" and after the succession to the throne, he made great efforts to foster Buddhism. After Kumārajīva came, he talked with him all day long without pause. Under the urge of Yao Xing, Kumārajīva did not mind his old age and soon was devoted to teaching in the central plains. In over a decade's time, he was diligent in translating a large number of classics. As he was kind in nature, modest and a good teacher, he was very popular among the believers. His handsome and elegant appearance and the clear and proud experience won the warm worship of the Buddhists and laymen. Yao Xing often said to him, "You, the master, are intelligent and with genius which is unmatched in the world. After your life, the Buddhism blood will have no heir. How could that be?" So he chose 10 prostitutes and forced him to accept. Kumārajīva had no way out but to leave the monk room and live in the official's house, enjoying rich offerings and high rank. Breaking the sexual precept twice, Kumārajīva could not avoid being criticised by the people. The holy man image of Kumārajīva was also damaged. Later generations had sympathy for his vicissitude. Another legend even appeared in the Book of Jin, saying that at that time, some Buddhist disciples saw him living with a wife and in another house and wanted to follow his example. He summoned them together and put an entire pot of steel needles in front of them and said, "Those can imitate me can marry and live in another place." And then he swallowed the needles as usual. All the monks were ashamed and refrained from these delusions. Such legends tried to persuade people that he had exceptional gifts which could not be measured with

the common senses to speak for Kumārajīva. Later, Dao Xuan (596-667 CE) in his *Dao Xuan Master Rapport Records*, even said that Kumārajīva's sutra translation was "unique and highly unmatched". He was not an ordinary monk so he could conveniently do what he wanted. All the gossip in the streets about the corrupted commandment were nothing but average men's prejudices which were simply "not worth commenting on". Kumārajīva was not unaware of his violation against the commandment. So every time he taught, he would make confessions first, and hoped the listeners would see him as the lotus in the smelly mud as he taught, and just pick the lotus without the mud.

His Sutra Translation Career Buddhism, since introduced in China at the time of Emperor Ming of Han period (58-75 CE), had been more than 200 years. And its classics, through the continuous efforts of the translation masters of An Shigao, Lokakṣema, Dharmarakṣa, et al, had been translated into Chinese. However, translated Buddhist scriptures exhibited not only language differences but cultural barriers as well. So during early practice, it was extremely difficult to carry forward. The translated classics often had a sluggish style of writing which made it labourious for the believers to read and understand. Because of this, the priority of Kumārajīva was to re-translate the important classics. And for those that had not been introduced yet, he was cautious to translate and introduce. Kumārajīva read through the old classics, and did find that there were "many absurd interpretations that were mistranslated and not corresponding to the original text." In the fourth Hongshi year of Later Qin (402 CE), Kumārajīva was invited to translate the *sutras* in Ximing Garden and Xiaoyao Garden. He either recited complete classics by virtue of memory or translated based on the existing Sanskrit versions. Those who listened and assisted in the translation included Sengrui, Sengzhao, Daorong, Daosheng, Tanying, Faqin etc, who were the best selected for the work of that time. According to the descriptions of several monk biographies, when *Pañcaviññāṭi-sāhasrikā-prajñāpāramitā* was translated, Kumārajīva held the Sanskrit version by hand and Yao Xing read the old sutra aloud to match and compare. All the new translations made by Kumārajīva, which were different from the old sutra, were fluent in diction, accommodating in argumentation, which made the congregation on the translation spot convinced in admiration.

During his 12-year stay in China, the classics translated by Kumārajīva, according to Kaiyuan Shijiao Lu, 74 books, or 384 volumes or according to conservative estimates, at least 35 books, or 294 volumes (according to the *Collected Records Concerning the Tripitaka*). The primary translated

sutras include *Vajracchedikāprajāpāramitā-sātra*, *Amitābha-sātra*, *Saddharmapuṣkara-sātra*, *Vimalakīrti-nirdeśa-sātra*, *Prajāpāramitā-hṛdaya-sātra*, *Āraṅgama-samādhi-sātra*, *Daśabhāṅgika-sātra*, *Dhyāna-niṣhita-samādhi-dharmaparyāya-sātra*, *the Sūtra of Maitreya Bodhisattva's Attainment of Buddhahood*, *Madhyamikaśāstra*, *Ātaśāstra*, *Dvādaśamukhaśāstra*, *Mahāprajāpāramitāśāstra* etc. There were also three volumes of *Kumārajīva Master Doctrines*, which was a collection of letters on the questions and answers between him and Master Huiyuan.

Translation Style and Later Evaluation As a prominent scholar studying both *Mahayana* and *Theravada*, Kumārajīva went east to Chang'an and "carried forward the ultimate doctrines, and publishing excellent classics", in order to clarify the ambiguous border of *Mahayana* and *Theravada* in China and actively expand *Mahayana* Buddhism he believed as his own duty. His translation was extremely serious. Sengzhao's preface to a 100 Treatises called him "brief and concise, dedicated to keep the essential points". Sengrui's preface to the *Treatise on the Perfection of Wisdom* called him "vulgar and dedicated, repeating a sentence three times, striving to be perfect, dedicated to keep the essential points". His arduous work was conceivable from these descriptions. In his late years when translating *Daśabhāṅgika-sātra*, as there were some difficulties unsolved, though he had the original text in hand, he delayed for more than a month until his teacher, Buddhayaśas, came to Chang'an from Koppen. He didn't start to write until consulting his teacher. His serious attitude towards translation could be seen from this example. As for his translation style, it is generally believed that he tended to paraphrase, focussing on meaning rather than form. *Collection of Translation Records* said that he "was unique and highly unmatched, so his translation emphasised comprehension first to convey the Buddhism meaning". It's obvious that his primary purpose was to deeply transfer the thoughts of the original canon. Though he prioritised on conveying the meaning as opposed to precise literal rendering, as he knew well about Sanskrit and Chinese, *Theravada* and *Mahayana*, he was fully capable of modifying, adding or deleting his translation for convenience. In fact, he did realise "adaptation to local dialect, fun without distorting the original text" and "although the article is variant, it does not go against the central meaning".

As for Chinese language level of Kumārajīva, there were different valuations. Some said he "can convert to Chinese with fluent transliteration", "expert in the central land and good at local dialect". Some said, he "knew the grand structure of the Qin language (Chinese)... and had special preference

for local dialect. It is like it is still segmented and not integrated". As for this, the later generation noticed that staying long in Liangzhou was helpful in his getting familiar with Chinese, so he could, when translating sutras later, "held the source text in hand and orally read it in the Qin language, explaining it with two different dialects, and cross-clarifying the central meanings", which showed his style as a great translator. What is critical, however, was that Kumārajīva attracted a group of very talented Chinese monks around him, the most outstanding of whom were Daosheng, Daorong, Daorui, Daozhao etc. They had domestic and foreign learning with profound rhetoric. They understood deeply Kumārajīva's recitation and translation of the sutras and could convey and write it in proper and elegant Chinese. They were quite supportive in the translation endeavour. Therefore, it's difficult to exactly estimate Kumārajīva's Chinese level, but the collective level of his sutra translation group is beyond doubt.

Kumārajīva had a clear understanding of classic translation itself. He never thought that translation could fully convey the original canon, so he said, "translating Sanskrit into Chinese would lose its exquisite diction. Though the essential meaning is conveyed, the language style is different. It is like to chew food and give it to others; not only the flavour is lost, but it makes people throw up." As for his work, he was very modest and proclaimed, "I incorrectly serve as the translator with my equivocal interpretation". But for transferring the essence of the classics, he was confident. Before his death, Kumārajīva once swore before the crowd, "If my transferring is infallible, my tongue will not be burned after the burning of my body." His body was incinerated the Indian way outside Xiaoyao Garden. It is said that as was expected "the fire went out and the body vanished. Only the tongue was not turned



Da Zhilun translated by Kumārajīva



A horizontal inscribed board at Kumārajīva Memorial Hall at Caotang monastery

into ashes". Not long later, a foreign śramana came to China, and said Kumārajīva's translation was not as much as one-tenth of the classics he had a firm grasp on. It was a matter of regret that could not be made up for.

Zan Ning in his *Biography of the Eminent Monks in Song Dynasty* said Kumārajīva's translation "has some fun of language of the natural Western Regions" which showed his exquisite translation. His translation works went far beyond his predecessors and were beneficial for later generations. *The Collected Records Concerning the Tripitaka* called them "grand in expression, clear in sutra essence; sublime words in Mahayana were so splendid". Although those were compliments, it was real that they had always been highly regarded. Some translation works, though translated by later great translators in the pursuit of better meaning, could not be replaced. The widely circulated are still Kumārajīva's translations such as the Diamond Sutra, Lotus Sutra and so on.

(Ge Weijun)

SHE GONG

She Gong (unknown~380 CE) was the monk who came to China in Eastern Jin Dynasty. He was good at conjuration magic and was also known as Sengshe.

According to the 10th volume of *Biographies of Eminent Monks*, 95th volume of *Book of Jin* and 63rd volume of *Fa Yuan Zhu Lin*, She Gong was a person from the Western Regions while his family name was not known. She Gong had been śramana since he was young. He was good at the skillful method of deep breathing and could walk 250 km within one day without eating any grains. She Gong could predict the events in the future what he had said would be bound to become true. He could also beg the magic dragon for rainfall with *mantra*. She Gong arrived in Chang'an in Jianyuan

20th year (376 CE) of former Qin Dynasty and was regarded highly by Emperor Fu Jian. It was said Fu Jian worshipped him as the god of his country, whenever there was drought usually Fu Jian would invite She Gong to call the dragon down to the alms bowl. After that there would be heavy rain. The gentries and civilians all admired his magic. She Gong died in Jianyuan 16th year without any illness. It was said his coffin was opened seven days later for inspection, but his corpse had disappeared.

(Ge Weijun)

KALAYASAS

Kālayaśas [Jiangliangyeshe] (about 390-450 CE) was an Indian monk and sutra translator who came to China in the Southern and Northern dynasties. His name was translated as Shicheng in Chinese.

According to the records of *Biographies of Eminent Monks* and *Kaiyuan Catalogue of Buddhist Scriptures* etc, Kālayaśas from the Western Regions was straightforward and had a pure heart and fewer desires. He adopted a monastic life when he was a teenager. He was proficient in *Abhidharma*, read scriptures and sutras extensively, and had a good knowledge of Chan School. In the first year of Yuanjia of Song of the Southern Dynasty (424 CE), he crossed Liusha and arrived in the capital, Jiankang (present-day Nanjing, Jiangsu). Emperor Wen of Song respected him very much and arranged for him to live in Zhongshan Daolin Vihara. Being invited by Śramana Seng Han, he translated one volume of *Bhāishajyārāja Bhāishajya-samudgata Sutra* and *The Sutra on Visualisation of the Buddha of Infinite Life* respectively which were written by Seng Han in person. Kālayaśas left Jianye shortly and went to other places to disseminate the way of Chan. He came to Jiangling first, then arrived in Sichuan in the 19th year of Yuanjia and then he returned to Jiangling and died there at the age of 60.

(Ge Weijun)

DHARMANANDI

Dharmanandi [Tanmonanti] (c. 4th century CE) was a monk who came to China in Eastern Jin Dynasty for dissemination, education and translation of Buddhist Scriptures. His name paraphrased in Chinese meant joy with the understanding the Buddha *Dharma*.

According to volume I of *Biographies of Eminent Monks*, volume IX of *Compilation of Notes on the Translation of the Tripitaka* and other data, Tanmonanti was from the country of Tukhara (northern Afghanistan). He was away from the worldly life since childhood, intelligent and mature in mind at an early age. He had read all classics of Tripitaka and was specially good at chanting and interpreting *Ekottara Agama*. All the fellow

countrymen praised and admired his erudition. Tanmonanti's ambition was to develop and expand Buddha *Dharma* so he travelled from the distance through deserts and arrived in Chang'an in the middle of Jianyuan's reign of former Qin Dynasty (365~384 CE) (in volume VIII of *Three Treasures of Previous Dynasties*, it was said in the beginning of Jianyuan's reign while in Daoan's preface of *Ekottaragama* it was said in Jianyuan 20th year). He was heartedly welcomed with courteous reception by Emperor Fu Jian. On the request of Zhao Zheng, the prefecture chief of Wuwei and also the great officer of former Qin Dynasty, Tanmonanti cooperated with Dao An, Zhu Fonian and other famous monks on the translation project of 59 volumes of *Madhyamāgama* and 41 volumes of *Ekottarikāgama*, totally 100 volumes, (it was also said 92 volumes). These two Buddhist *sutras* were corrected by Samghadeva later to make it contemporaneous. Besides, according to volume VIII of *Three Treasures of Previous Dynasties*, Tanmonanti had also translated two volumes of *Tri-dharmika-śāstra* and two volumes of *Samgha-varti*. Later Fu Jian was killed by Yao Chang. Tanmonanti again translated one volume of *Sutta* of Asoka's *Abandoning of Evilness* for the minister Yao Min in Jianchu sixth year (the year of 391 CE, it was also said in Jianchu second year) of Later Qin Dynasty. However in volume I of *Biographies of Eminent Monks*, it was said when the invader Yao Chang exerted pressure on the areas inside Shanhaiguan pass, Tanmonanti had already taken leave for Western Regions. It was not known where he arrived which was not the same as the above sayings. It is difficult to mention how much sutras he had translated in volume VIII of *Three Treasures of Previous Dynasties* it was said five books and 114 volumes, while in volume I of *Biographies of Eminent Monks* it was said 106 volumes.

(Ge Weijun)



A horizontal inscribed book at Kumārajīva Memorial Hall at Caotang monastery

DHARMARUCI

Dharmaruci [Tanmoliuzhi] (also known as Fale and Faxi in free translation) (c. 4th – 5th century CE) is a Buddhist monk and famous translator who came to China in Southern and Northern dynasties (420 -589 CE).



Dharmaruci

According to *Biographies of Eminent Monks*, Dharmaruci was from Western Regions. After he abandoned his family and became a monk, he was famous for mastering *vinaya*. Puōyatāra once recited Sanskrit *Da ÷ a-bhāōavāra-vinaya* in Chang'an Central Temple and Kumārajīva translated it into Chinese. However when he translated two-third of the *vinaya*, Puōytārā died due to an illness. The eminent monk, Hui Yuan, living in Mt Lu knew that Dharmaruci mastered *vinaya*, so he quickly sent a letter to him and hoped that he could bring the book to Chang'an and continue to finish the translation. Dharmaruci received the letter and earnest invitation of Yao Xing, the emperor of later Qin Dynasty, and then he came to China in the autumn of seventh year of Hong Shi (405 CE) and finished the translation with Kumārajīva. However before the *vinaya* was revised and finalised, Kumārajīva died. So Dharmaruci went to other places with *vinaya*. It was said that after he had travelled to many places, he finally died in Liangzhou (present-day Wuwei, Guzang with district government on the west of Yellow River within Gansu). *Da ÷ a-bhāōavāra-vinaya* was finally supplemented and finished by Vimalākūa.

(Ge Weijun)

BUDDHAVARMAN

Buddhavarman [Futuobamo] (Futuobamo in paraphrase means conscious armour) was an Indian monk and translator who came to China in the Southern and Northern dynasties.

According to Buddhist texts such as *Biographies of Eminent Monks*, Buddhavarman was exceptionally gifted from childhood in ancient India. He disciplined himself rigorously and learned *Tripitaka* extensively. The monk especially understood *Abhidharma-mahavibhāśā-śāstra* thoroughly and took it as the

core of all *sutras*. During Yuanjia Period (424-453 CE) of Southern Dynasty, the eminent monk arrived in Liangzhou (present-day Wuwei where Guzang served as the capital, west of Yellow River valley in Gansu). In the very beginning, Śramana Daotai had obtained the original *Abhidharma-mahāvibhāṣā-śāstra* containing verses totalling more than 100,000 characters from nearby Congling (present-day Pamirs) and brought it back to Guzang. He modestly waited for a really qualified translator. Buddhavarman was invited to translate the sutra as soon as Daotai learned about his arrival. From the lunar fourth month of 14th Year (437 CE) of Yuanjia



Abhidharma Vibhāṣa

Period, Buddhavarman started the translation work at Xianyugong in the city of Liangzhou with the help of Daotai (who paraphrased the sutra according to Buddhavarman's verbal translation) as well as Huisong, Daolang and over 300 other erudite monks (who researched into the bilingual texts). Their 100-volume monumental work had not been finished until the lunar seventh month of 16th year of Yuanjia Period. Soon afterwards, Liangzhou was in chaos as Northern Wei attacked Guzang. As a result, many valuable objects including the above translations were tragically burnt down. Almost nothing was left. Fortunately, 60 volumes were copied upon the imperial edict from Northern Liang's king and then transferred to Southern Dynasty where they were preserved well. Later, another monk, Daoting, wrote an introduction to the great work which still exists. But Buddhavarman fled westward and vanished without a trace.

(Ge Weijun)

DHARMAYASAS

Dharmayasas [Tanyao] (birth and death are unknown) was a monk and translator who came to China in the period of Northern Wei Dynasty and contributed to the revival of Buddhism here.

The native place of Tan Yao is unknown. He was possibly from Western Regions. According to records of *Continued Biographies of Eminent Monks* and *Book of Wei: Annals of Buddhism and Taoism* etc, he became a monk when he was a teenager. He followed Buddhism firmly, cultivated himself and learned scriptures in Liangzhou (present-day Wuwei, Gansu) and was famous for being proficient in Chan.

He came to Pingcheng (present-day northeast of Datong, Shanxi), the capital of the northern Wei, and was respected by the crown prince Tuoba Huang, whose father Emperor Taiwu took the advice of Situ Cuihao to observe New Tian Shi Sect advocated by Daoist Kou Qianzhi, demolished Buddhism in the seventh year of Taiping Zhenjun (Perfect Ruler of Great Peace) of the Northern Wei Dynasty (446 CE) burnt temples and towers and forced monks to resume secular life. Tan Yao believed in Buddhism firmly and promised to defend it to death. The crown prince persuaded him repeatedly but he still hid monk clothes and instruments secretly and lived in mountains as a hermit. Cuihao was killed four years later. The crown prince, Huang, died next year. Emperor Taiwu was killed a year later and Emperor Wencheng succeeded the throne when he was 12. Under the influence of his father Tuoba Huang, he sent out the imperial decree to resume Buddhism with the support of ministers and assigned the monk, Shi Xian, to be Buddhist ruler a year later. Shi Xian died in the first year of Heping of Northern Wei Dynasty (about 460 CE). Tan Yao replaced him and the title was changed into Śramana ruler. He governed Buddhist monks and nuns. Emperor Wencheng respected him as his teacher and he became famous gradually. Monks and laymen respected him greatly. After becoming the Śramana ruler, Tan Yao was invited by Emperor Wencheng and he chiseled five rock caves and carved Buddha images on the northern cliff of Wuzhoushan Valley in the west of Pingcheng. The images were about 60 or 70 chi (1 chi=1/3 m) high which were carved grandly, and they ranked No. 1 at that time. He built a temple named Lingyan Temple. The establishment of Datong Yungang Grottoes started from this. Hereafter, Emperor Xianwen and Emperor Xiaowen visited the grottoes several times. In the third year of Heping (462 CE), Tan Yao lived in Tongle Temple of Yungang Grottoes and convened eminent monks to translate four volumes of *Great Luck and Righteousness Sutra* and one volume of *Sutra of Pure Salvation*, and he translated six volumes of *Handing Down of Buddha's Teachings* and 10 volumes of *Sutra of Miscellaneous Treasures (Saiiyukta-ratna-piṅka-sātra)* with Kekaya, the Śramana from Western Regions. In the second year of Huangxing of the Northern Wei Dynasty (468 CE), Emperor Xianwen conquered two prefectures Qin and Qi of Song of Southern Dynasty. He moved hundreds of local households to Pingcheng which were called Pingqi households. Tan Yao submitted a written statement to the Emperor and asked Pingqi households and those from other places which can provide 60 hu (1 hu=100 kg) of grains to be monastic households, and their grains were called monastic grains. Meanwhile, severe criminals and official

slave shall be Buddha households and engage in cleaning temples, growing crops and transporting grains. His statement was approved and laid economic foundation for revival of Buddhism. The measure had great influences on the development of future Buddhism.

(Ge Weijun)

SAMGHA

Samgha [Sengjia] (628~710 CE) was a monk who came to China from the east of Uzbekistan. He adopted monastic life when he was a teenager. A wandering monk, he intended to go south India previously but changed his mind and went to China. He went to Xiliang (present-day Wuwei, Gansu) at first and then towards east to Jianghuai in the first year of Longshuo of Emperor Gaozong of the Tang (661 CE) and lived in Longxing Temple in Shanyang (present-day Huaian). Hereafter, he built temple on the foundation of ancient Xiangji Temple in Linhuai (present-day Xuyi). There were more and more mysterious legends and he won his reputation largely. Li Xian, Emperor Zhongzong of the Tang Dynasty (705-710 CE) wrote *Universal Light King Temple* for the inscribed board of the temple and approved him to take three disciples. All of them made great achievements. In the second year of Jinglong (708 CE), he was invited to internal bodhimanda and was honoured as the national master. He died in a sitting posture two years later and was buried in Universal Light King Temple. The eminent monk, Wan Hui, honoured him as 'the incarnation of Avalokitesvara' at that time. The great poet, Li Bai, had a good relationship with him and wrote a Song of Samgha (volume 166 of *Complete Poems of the Tang Dynasty*) praised him as "real monk" and described his morality, appearance and manner. Li Yong wrote *Stele of Universal Light*



Samgha

King Temple in Linhuai County, Sizhou Prefecture of the Great Tang (volume 263 of *Complete Prose Works of the Tang*). From Li Bai's poem, Master Samgha in volume 96 of *Extensive records of the Taiping Era* and volume 18 of *Song Dynasty Collection of Biographies of Eminent Monks*, it can be seen that Samgha propagated *Mahayana* doctrines and was proficient in *tantric mantras*. This reflected propagation conditions of *Mahayana* and *Tantra* in Central Asia and China. Samgha was very influential and there were many supernatural legends after his death. He was honoured as "Wise Master" by Emperor Yizong of the Tang after 100 years of his death. In the late Tang Dynasty, temples were built widely where his images were established and he was known as "the Great Wise Monk Samgha". In the period of Emperor Taizong of the Northern Dynasty, Zhao Jiong (976-997 CE) ordered to rebuild his pagoda. He was known as "Great Saint in Sizhou". Jiangsu joint archaeological team found Samgha's bodily relics of Wukong Temple in Qingyang, Jiangyin in November 2003 in the underground palace. Moreover, volume 27 of *Records of the Transmission of the Lamp*, volume 15 of *Buddhist Records*, volume 2 of Su Shi's *Collected Works of Su Dongpo* and volume 9 of Luo Mi's *Grand History* had relevant records of Samgha.

(Xue Keqiao)

SIKSANANDA

Siksananda [Shichanatuo] (652-710 CE) was an Indian Buddhist monk and famous translator who came to China during Tang Dynasty. His name is also translated as Shiqichanantuo and in free translation is Xuexi.

According to volume II of *Buddhist Biography in Song Dynasty*, volume IX of *The Kai-yuan Record of Buddhist Books*, Siksananda was from Northern Khotan (present-day Hotan in Sinkiang). He was intelligent and generous, had remarkable charms and great learning. He not only mastered *Mahayana* and *Theravada* but was also proficient in other areas of knowledge. During Wuzhou period, people advocated Buddha *dharma*, especially *Mahayana*. At that time *Buddhavatamsaka-Mahavaipulya-Sutra* had no complete Chinese translation. When Empress Wu Zetian heard that there was a complete scripture in Khotan, she despatched an envoy to search for it and invite translators for it. Therefore, Siksananda came to China with the *Buddhavatamsaka-Mahavaipulya-Sutra* in Sanskrit. He reached Luoyang in the first year of Zhengsheng (695 CE), lived in the Dabiankong Temple in the imperial palace and began the translation of the scriptures in March with Śramana Bodhiruci from southern India and Śramana Yijing reading out, Śramana Hongjing, Yuance and Fazang writing and checking the meaning, and Śramana Fuli reviewing. Empress Wu Zetian often



Fazang pingzhuan

came to the translation workshop in person, wrote the preface and first named it. The translation was finished in October of the second year of Shengli (699 CE) in Foshouji Temple, with 80 volumes in 39 categories. In the first year of Jiushi (700 CE), Empress Wu Zetian came to Sanyang Palace in Yingchuan, ordered Siksānanda to translate seven volumes of *Lankāvātara-sūtra* and wrote a preface for it. Later, Siksānanda finished the translation of *Manjuśrī Vyākaraṇa Sūtra* in Qingchan Temple in Chang'an and Foshouji Temple in Luoyang, with Śramana Bolun and Xuangui writing, Śramana Fabao and Hengjing checking the meaning, Śramana Fuli arranging the sentence patterns and official Taizi Zhongshe, Jia Yingfu monitoring. In the fourth year of Chang'an (704 CE), Siksānanda made the request to return with the reason that he wanted to serve the aged mother and finally received the approval under repeat requests. Empress Wu Zetian ordered the censor Huo Siguang to escorted him to Khotan. After Emperor Zhongzong of Tang regained the throne, Siksānanda was called up to Chang'an in the second year of Jinglong (708 CE). He was sent a beautifully decorated elephant to come riding, Emperor Zhongzong of Tang in person greeted him outside Kaiyuanmen and all the monks awaited him holding their own banners. Siksānanda lived in Dajianfu Temple but fell ill before beginning the translation. On October 12 of the first year of Jingyun of Emperor Ruizong of Tang (710 CE), he died at the age of 59, lying on the right side with feet together. A month later, he was cremated at Gurandeng Platform outside Kaiyuanmen. It was said that his tongue remained after firewood burned up. Ten days later, his bone ash and tongue were returned to Khotan under the escort of disciple Beizhi and official Geshu Daoyuan. A tower was built specially for the storage. In Chang'an, a pagoda with seven floors was also built at the place

he was cremated for commemoration. It was named Huayan Sanzang Pagoda by local people. In addition to the above scriptures, Siksānanda also translated two volumes of *Dizang Bodhisattva Invocation Sūtra*, and one volume each of *Sūtra Spoken by Great Samantabhadra*, *Tathagatas Grahaka-citta-abhava State Sūtra*, *Tathagatas Wisdom Grahaka-citta-abhava Sūtra*, *The Discourse on the Ten Wholesome Ways of Action*, *Sūtra of the Benefit of Walking Around Pagoda Clockwise*, *Four Sūtra of Mahayana*, *Avalokiteshvara Secret Buddhādharma Nyo-i-rin Dharani Mantra Sūtra*, *Ambrosia Dharani Sūtra*, *Sūtra of the Dharani for Miaobi Seals and Banners* and *The Dharani Sūtra of 100,000 Seals*, with each having one volume. According to the record in *The Kai-yuan Record of Buddhist Books*, his translated works belonged to 19 categories and were in total 107 volumes.

(Ge Weijun)

JNANABHADRA

Jñānabhadra [Ruonabatuoluo] (c.7th century CE) was a Buddhist monk and translator from Nanhai Sea in Tang Dynasty with the name in free translation as Zhixian.

According to volume II of *Buddhist Biography in Song Dynasty*, volume IX of *The Kai-yuan Record of Buddhist Books*, and volume-I of *Biographies of the Westward Pilgrims in the Tang Dynasty*, Jnanabhadra was from Keling country (Java Island) of Nanhai Sea. He was well-versed in *Tripitaka of Sutras*, *Vinaya* and *Abhidharma* and had wide knowledge of *Mahayana* and *Theravada*. During Linde Period of the Emperor Gaozong of Tang (664-665 CE), Śramana Huining from Chengdu wanted to go to India to seek holy relics by sea and met Jnanabhadra when passing Keling country so he stayed there for three years and translated two volumes of *Mahāparinirvāna-sūtra* together with Jñānabhadra. The translation was brought by monk Yunqi to China, quickly sent to Chang'an from Jiaofu (present-day Hanoi, Vietnam), and finally presented to the imperial court. After the monk returned, Huining continued his journey to India. Thereafter, there was no message from him. Other record said that after the translation was sent to Jiaozhou in the first year of Yifeng of the Emperor Gaozong of Tang (676-678 CE). The governor Liang Nandi despatched an envoy with the monk, Yunqi, to carry it to Chang'an. In the third year of Yifeng, the scriptures began to circulate with the advice of Śramana Linghui from Da Ci'en Temple to the prince. Yunqi was ordered by his master to promote the scriptures, and did not follow the master to India. The scriptures under their joint translation were saved up to now with the name of *Mahāparinirvāna-sūtra*.

(Ge Weijun)

LI SHE

Li She (7th-8th century CE) was a monk, a senior disciple of Xuanzang and a Buddhism theorist who came to China in Tang Dynasty.

According to volume XVII of *Biographies of Eminent Monks in Song Dynasty* and volume XVI of *Biographies of the Six Monk Scholars* etc Li She was born in the Western Regions and was a Brahmin by caste. He was ambitious, alert and resourceful at a young age and travelled eastward to Greater China with his close friends. He met Master Xuanzang in Jinsuo Mountain and became a monk after adjuration. Since then, he read a wide range of sutras and was enlightened gradually, thus becoming a senior disciple of Xuanzang. Emperor Zhongzong of Tang recognised his importance and nobles and royal officials also liked to make contact with him. In Kaiyuan Period (713-741 CE) during the reign of Emperor Xuanzong of Tang, he gave a sermon on *Avatamsaka Sutra* in Anguo Temple, which was, it is said, crowded with believers from all directions. However, Wei Ding, the temporary supervisor secretary in Dali, advised the emperor that Buddhism and Taoism should be banned for they would corrupt the political affairs. Emperor Xuanzong of Tang convened about 300 people holding beliefs in Confucianism, Buddhism and Taoism respectively, to debate in the imperial palace for recognition. Although Wei Ding defeated Ye Jingneng, a Daoist and Siming monk, he was defeated by Li She with a poem, "Maybe the Buddhism doctrine appears as inaction (Wuwei), why should the current court have action (Wei)? There have been no Wei (Empress Wei) for more than three years, so I wonder what Wei (WEI Ding) is for now?" By the poem, Lishe mentioned delicately the realities in the former dynasty, suggesting that Wei Ding might have family relations with Empress Wei, who murdered Emperor Zhongzong of Tang in 710 CE (fourth year of Jinglong Period), reminding Emperor Xuanzong of the hidden pain, and thus beating the rival with imperial power. Upon his success in the



The frontal palace hall at the Longxi monastery in Nanyang, Henan Province, China.

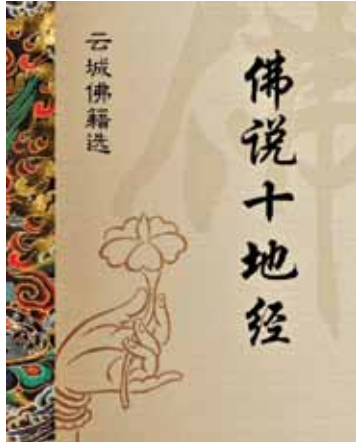
debate, Lishe was awarded the "Great Master of Shining Religion" as well as money and silk for building temples. Later, he wrote one volume On Legislation. In his old age, he was once found fault and relegated to Handong. After being remitted, he lived in the Longxing Temple in Nanyang and was respected by Master Huizhong there. Li She described Huizhong as being noble in temper who would be paid attention to by the emperor with his morality. Later, Huizhong was respected and honoured by Emperor Xuanzong, Suzong and Daizong as expected, as "Master Huizhong of the State". During Dali Period (766-779 CE) under the reign of Emperor Daizong of Tang, Śramana Yuanzhao, a *sutra* translator in Ximing Temple collected the speeches and actions of Lishe and wrote 10 volumes of *Biography of Master Lishe* in Anguo Temple of Tang. The time of death and life span of Li She remains unknown.

(Ge Weijun)

SILADHARMA

Śiladharmā [Shiluodamo] (c. 8th and 9th centuries CE) was an eminent Indian monk and translator. The name, Shiluodamo, was paraphrased as sila-dhamma.

According to volume III of *Biographies of Eminent Monks in Song Dynasty* and volume XVII of *New Directory for Buddhism in Zhenyuan Period* etc Shiluodamo was born in Khotan (present-day Khotan of Sinkiang), had profound attainments in Buddhism and a good command of both Chinese and Sanskrit which made him to be a great master locally. In the first year of Zhenyuan Period (785~804 CE) during the reign of Emperor Dezong of Tang Dynasty when eminent monk Wukong passed through Beiting (present-day Pochengzi in the north of Jimusar of Xinjiang) on his way back to Central Plains from Uttarapatha, Shiluodamo was sincerely requested by Yang Xigu (a military governor) and Dazhen (Śramana of Longxing Temple) to translate the scriptures of Sanskrit version taken with Wukong. Nine volumes of *Da ÷ abhumika-sutra* was firstly translated, during which Shiluodamo read the Sanskrit text and interpreted it. Dazhen wrote down the translated text, Śramana Fachao embellished the text, Shanxin reviewed the meaning and Wukong reviewed the Sanskrit text. Later, one volume of *Sutra of Buddhist Sermon on Dedication* was translated. Upon accomplishment and compilation, Duan Mingxiu, who was the Beiting Pacification Ambassador, happened to return to Chang'an for mission reporting. As a result, Wukong set out with the translated sutra together with him and arrived in Chang'an in 789 CE, the fifth year of Zhenyuan Period. After being scribed by Dou Wenchang (an



Foshuo shidi jing

official who governed monks and nuns), the sutras were submitted to the imperial palace and compiled into the New Directory for Buddhism in Zhenyuan Period according to the imperial order in 799 CE, the 15th year of Zhenyuan Period. Shiluodamo returned to Khotan after the translation.

(Ge Weijun)

WUTITICHANYU

Wutitichanyu (between 8th and 9th centuries CE) was an eminent monk who was adept at translation of Western Regions *sutras*. The name, Wutitichanyu, is also translated as Wutitixiyu and paraphrased as lotus *virya*.

According to volume III of *Biographies of Eminent Monks in Song Dynasty* and volume XVII of *New Directory for Buddhism in Zhenyuan Period* etc Wutitichanyu was born in Qiuci (present-day Kuqa of Sinkiang), had a good command of both Chinese and Sanskrit and once lived in Lianhua Temple which was located outside the western gate of Qiuzi. In the first year of Zhenyuan Period (785~804 CE) during the reign of Emperor Dezong of Tang Dynasty, when eminent monk Wukong passed through Qiuci on his way back to the Central Plains from Uttarapatha, Wutitichanyu was sincerely requested by Wukong to translate the scriptures of Sanskrit version taken with the latter. Therefore, Wutitichanyu translated one volume of *Sutra of Buddhist Sermon on Ten Powers* for him. In 789 CE, the fifth year of Zhenyuan Period, Wukong returned to Chang'an with Duan Mingxiu who was the Beiting Pacification Ambassador and returned to Chang'an for mission reporting and submitted the translated version of the above-mentioned sutra and other two scriptures to the Imperial Palace. Later, the sutra was compiled into the *New Directory for Buddhism* in Zhenyuan Period according to the imperial order in 799 CE, the 15th year of Zhenyuan Period.

(Ge Weijun)

PURNACANDRA

Pūrṇacandra [Manyue] (9th century CE) was a monk as well as a sutra translator who came to China in Tang Dynasty.

According to volume III of *Biographies of Eminent Monks in Song Dynasty* etc Manyue was born in the Western Regions and held in esteem because of his capability in yoga as well as its magic effects after he came to Chinesia. In Kaicheng Period (836-840 CE) during the reign of Emperor Wenzong of Tang Dynasty, Manyue at submitted the imperial palace the Sanskrit *sutras* in hope of translating and spreading them. However, his request was deferred due to the social and legal disorder out of the "Ganlu Incident" which had just taken place between royal court ministers and eunuchs. Master Zhixuan, who was honoured as "Enlightening Master of the State", was willing to accept Manyue as a master and requested him on his behalf to translate the incantations. Manyue then cooperated with the others to translate four volumes of *Collection of Dharani Sutras* and one volume of *Sutra of Buddhist Sermon on Dignity* for Emperor Pixutuo. These were repeatedly reviewed and checked in order to convey the complete essence of Buddhism. Regretfully, the latter was missing and the former was not included into the collection as there had been 12 volumes of *Collection of Dharani Sutras* at that time. Other traces of Manyue remain unknown.

(Ge Weijun)

CHINESE PERSONALITIES

LIU YING

Liu Ying (about 26-71 CE) was the King of Chu and a Buddhist believer in Eastern Han Dynasty. He was the son of Liu Xiu (5 BCE-57 CE), Emperor Guangwu of Han. His biography was recorded in *Scroll 72, Book of Eastern Han History*. In the 15th year of Jianwu (39 CE), he was conferred the title of Duke of Chu, awarded as King of Chu in the 17th year and acquired his own fief in the 28th year. Since his mother, Madam Xu, was not favoured in Emperor Liu Xiu's eyes, Liu Ying's fief was the smallest and weakest. When Emperor Ming of Han Liu Zhuang was the crown prince, Liu Ying was friendly to him and relied on him. Liu Zhuang also liked Liu Ying and he repeatedly granted rewards to Liu Ying after he became the Emperor. In the 13th year of Yongping (70 CE), Liu Ying was reported that he associated with necromancers, intended to conspire against the Emperor and should be beheaded. But Emperor Ming remembered his former friendship, took back Liu Ying's fief and downgraded him to Jingxian, Danyang (present-day Jingxian, Anhui), where he was granted with a small fief of Tangmu Town with

500 tenants. Unfortunately, in April of the next year, Liu Ying committed suicide in Danyang (present-day in Xuanzhou City, Anhui).

Liu Ying had errantry when he was young, made friends with warriors and knights. He loved learning about studies of Emperor Huang and Lao Tzu in his later life, fasted and sacrificed for pagoda. In the eighth year of Yongping (65 CE), Emperor Ming sent out an imperial decree that all criminals condemned to die could be atoned by paying silks. As the King of Chu, Liu Ying asked his counsellor to pay tributes



Chuwang Ying

of 30 pieces of silks for atone his mistakes. Emperor Ming of Han declared: "King of Chu reads teachings of Emperor Huang and Lao Tzu and advocates kindness of pagoda. He cleaned himself and abstained from meat and alcohol for three months and made vows to the Heaven. What sin does he have and what confession should he make? Return the tributes back to him and sumptuous dinner of lay Buddhists and *sramanas*." This declaration was spread to all kingdoms. The academic circle thinks that the recording about Liu Ying is the earliest prove about Buddhism being missionised in China. It is said that Emperor Ming of Han dreamed a golden man, stood tall and there was light above his head. The next day, Emperor Ming asked his chancellors about his dream. Someone said: "There is an immortal in the west named Buddha who is six Chinese inches tall and golden." King of Chu, Liu Ying, began to believe Buddha's teaching. Emperor Huan of Han was fond of divinities and sacrificed to Buddha and Lao Tzu many times. Firstly, only a few people believed in Buddha but gradually, Buddhism flourished. And Buddhism was spread in China.

(Tan Jie)

ZUO RONG

Zuo Rong (195 CE), born in Danyang (present-day Xuanzhou, Anhui), was a Buddhist in late Eastern Han Dynasty. He once gathered hundreds of people to go to his townsman Tao Qian, head of government

in Xuzhou, for shelter. Tao Qian appointed him to supervise the grain transportation in Guangling (present-day in Yangzhou, Jiangsu), Xiapi (present-day in Weining, Jiangsu) and Pengcheng (present-day in Xuzhou, Jiangsu), and assigned him the head of Xiapi. According to *Liu Yao Biography* in volume IV of the *History of the Three Kingdoms*, after becoming appendage to Tao Qian, Zuo Rong indulged his subordinates slaughtering and robbed goods transported in three counties as his own. "Then he began to build a Buddha temple. The Buddha was cast with copper for body and decorated with gold, with bright and beautiful dressing and nine copper discs. Beneath were pavilions with the capacity of holding over 3,000 people to learn Buddhist texts. The temple admired many people who were interested in Buddhism around the county or other counties and altogether over 5,000 people came there. There was food and drink in every ceremony of washing figures of Buddha. People who came to visit or eat food were as many as 10,000. The cost can be calculated as hundreds of millions. This is the earliest record of building Chinese Buddhist statues in temple. This suggests that there had been group chanting of Buddhist believers in Yangze river and Huai river region. and there were scenes of ceremony of washing figures of Buddha and giving food. The reason that Zuo Rong believed Buddhism was affected by Liu ying, king of Chu, who was a Buddhism believer, and whose feud was in the Yangze River and Huai River region. Therefore, Buddhism had influence in the region. Through building Buddhist temples and Buddha statues, Zuo Rong tried to attract believers and gather people to recite sutras, in order to gain himself fame. And he also promoted Buddhism in the public by providing food and drinks and exempting believers' corvee, expanding the influence of Buddhism.

(Tan Jie)

ZHU SHIXING

Zhu Shixing (203-282 CE) was a Buddhist monk of Wei in the three kingdoms. He was born in Yingchuan (its seat of local government was in Yangzhai, present-day Yuzhou, Henan) with the alternate names of Zhu Zixing and Zhu Shiheng. There was a biography in Volume 4 of *Eminent Monks* by Huijiao in Liang Dynasty. His *dharma* name was Eight Commandments which was believed to be the origin of the name of one of the chief characters in famous Chinese classical novel *Journey to The West*. Zhu Shixing had great dreams and aspirations in his juvenile and intended to get rid of vulgar world. After becoming a monk, he focussed on sutras and scriptures. When he taught *Dao Hang Bo Ruo Jing* (ie *Astasahasrika Prajnparamita Sutra*) in Luoyang, he sighed with emotion that the translation did

not explain all the truth of *dharma*, so he sworn to travel to the west for the *Perfection of Wisdom Sutra*. He started off from Yongzhou (present-day Xi'an, Shaanxi) in fifth year of Emperor Ganlu (260 CE) in Wei of the three kingdoms. He passed Liusha and arrived at Khotan (present-day Khotan, Xinjiang), where there was many Indian immigrants and was popular with Buddhism. In Khotan, he made a copy of *Perfection of Wisdom Sutra* in Sanskrit with 90 chapters and over 6,00,000 words. He intended to send back the Sanskrit version to Luoyang by his disciples but was thwarted by Hinayana believers who believed that this *sutra* was not the formal *sutra* of Buddhism and submitted written complaint to the King of Khotan, requiring that this *sutra* should be forbidden to be introduced to China. In order to prove that the Sanskrit version can be introduced to China, Zhu Shixing threw the *sutra* into fire and the *sutra* was burnt but undamaged. Everyone was shocked and believed that it was divine. In the third year of Emperor Taikang (282 CE) of Western Jin



Zhu Shixing

Dynasty, Zhu Shixing sent back his disciple Furutan (Fa Rao) back to Luoyang with *Perfection of Wisdom Sutra*. The first year of Emperor Yuankang (291 CE) of Western Jin Dynasty, Khotan's *Sramana Wuruocha* and Henan's lay Buddhist Zhu Shulan translated it into Chinese ie *Fang Guang Ban Ruo Jing* with 20 volumes. Zhu Shixing stayed in Khotan and died of an illness at the age of 80 in an alien land. During his lifetime he wrote the *Han Record* in one volume.

Zhu Shixing initiated three First in the history of Chinese Buddhism. He was the first monk from Chinese mainland areas to accept *bhiksuni*, also the first to teach sutras (*Dao Hang Bo Ruo Jing*), and to travel to the west for further study of Buddhism. He set a good example to Faxian, Xuanzang and the others for travelling west for further study of Buddhism.

(Tan Jie)

DHARMARAKSHA

Dharmaraksha (about 231-308 or 239-316 CE) was a monk-translator in Western Jin Dynasty and was also known as Dunhuang Bodhisattva.

He was born into Yuezhi family in Dunhuang. At the age of eight, he became a monk and adopted the name of his master, an Indian monk named Zhu Gaozuo. He was said to be clever, with an extraordinary memory, able to recite 10,000 words a day, learned and well-read. He was kind, studious and never minded secular praise or disapproval. During the reign of Emperor Wudi of Jin (265-290 CE), Chinese Buddhists only cared about constructing temple statues and overlooked introducing *Mahayana* scriptures. Seeing this, he went westward with his master and dedicated himself to translating Mahanaya texts found in the Western Regions. It is said that during the trip he had become proficient in 36 languages. He came back from the Western Regions with a great number of Buddhist texts and worked diligently to translate them along the way from Dunhuang to Chang'an. From 266-308 CE, for over 40 years, he had been preoccupied with translation, "taken as his mission to introduce Buddhism and devoted his life to *sutra* translation in a tireless manner". He also built a temple in Chang'an and his proselytising was very popular and attracted thousands of followers. During the reign of Emperor Huidi of Jin, political instability rose and people were displaced. Dharmaraksha, already an old man, went eastward to avoid chaos and came to Mianchi and died there shortly afterwards at the age of 78. He translated many sutras and his major works include the following: *Jataka* (five books), *Lalitavistara* (eight books), *Guangzan Jing* (10 books), *Zheng Fahua Jing* (10 books), *Foshuo A Wei Yue Zhi Zhe Jing* (three books), *Dasabhūmika-sūtra* (five books), *Dengmu Pusa Suowen Sanmei Jing* (six books), *Du Shi Pin Jing* (six books), *Wenshu Shili Foshi Yanjing Jing* (two books), *Foshuo Ruhuāng Sanmei Jing* (two books), *Dengji Zhongde Sanmei Jing* (three books), *Da Ai Jing* (eight books), *Baonǚ Suowen Jing* (four books), *Foshuo Wuyan Tongzi Jing* (two books), *A Cha Mo Pusa Jing* (seven books), *Xianjie Jing* (eight books), *Chixin Fantian Suowen Jing* (four books), *Foshuo Xuzhen Tianzi Jing* (four books) and *Xiuxing Daodi Jing* (seven books).

The *Jataka* translated by Dharmaraksha Later generations thought highly of his contribution to spread Buddhism. Dao An, an eminent monk in East Jin Dynasty, said, "Dharmaraksha, a *bodhisattva*, for his teachings and works, worthy our profound esteem..... and provides the mass with a ladder to enlightenment." Sengyou also said, "It is due to the efforts of Dharmaraksha that Buddhist sutras become widely circulated in China." Unlike his predecessors, Dharmaraksha, instead of arbitrary deletions, strove to be faithful to the original text as likely as possible, and as Dao An said, "his translations were unpolished and made as they originally were," however, "though not elegant, they are still great



Jataka Tales translated by Zhu Fahu

and fluent.” He was assisted by Nie Chengyuan and Nie Daozhen (father and son). Nie Chengyuan was talented, dedicated and methodical, and in addition to assigned dictation, he also helped paraphrase and produce more fluent and elegant translations. Nie Daozhen was good at writing and Sanskrit and quite helpful for Dharmaraksa. Zhu Fashou, Chen Shilun, Sun Bohu, Yu Shiya and the like were also involved in the work of translation, dictation and proofreading. But his translations vary with style and complexity and sometimes language, obviously because these works were produced over a long period of time, in different places and with different participants. His works, though retranslated later on, still have an important value of reference. Dharmaraksa was a prolific translator. According to *Chu San Zang Ji Ji* compiled by Seng You, altogether, he translated 154 sutras and 309 books. This figure was enlarged later on, and in Tang Dynasty, *Kaiyuan Shijiao Lu* recorded 175 sutras and 354 books, with 91 sutras and 208 books extant. Lv Cheng, a modern scholar, considered this number to be 74 sutras and 177 books while the recent estimate by Tong Wei indicated 97 sutras and 211 books.

(Ge Weijun)

DAOAN

Daoan (312-385 CE) was a monk of East Jin Dynasty. His surname before becoming a monk was Wei. His hometown was Fuliu of Chang Shan (present-day Ji County in Hebei Province) and was born in a family of Confucian scholars. His parents passed away early and was brought up by his cousin Kong. He became a monk when he was 12 and his master let him do farm work since his appearance was ugly. Three years later, he was asked to read Buddhist sutra. He could recite it over in one night that showed his superb memory. After receiving full ordination, he was allowed to travel

around and study. He arrived in Yedu and entered Zhong Temple. Here he was taught by Fo Tucheng and was appraised by him. Fo Tucheng lectured on Buddhism sutra, and Dao An was required to repeat it once again for the monks, who looked down on him due to his unattractive appearance. But Dao An talked with keen words and repeatedly solved others' doubts and the people at that time said, “The monk with dark skin and unattractive appearance, Dao An, surprised the others”.

Later, he went to Hu Ze (present-day Jin County in Shanxi) and then to Feilong hill, Taihang Mountains Heng Mountains and built a tower temple there. Dao An came back to Ye Du when he was 45-years-old and lived in Shoudu Temple with hundreds of disciples. At the time Shi Hu died, Ran Min started rebelling. Da An moved to Qiankou Hill situated to the west then led followers to Wangwu and Rulin hills (present day Shanxi). Within 15 years after Fo Tucheng passed away (348 CE), Dao An and his disciples moved between Hebei and Shanxi areas, they practised *dhyana* and lectured on Buddhism. Later, they crossed the river to Luhun (present-day Song County in Henan) to avoid wars, lived in seclusion and studied further. At this moment, the disciples who followed Dao An included Fa Tai, Hui Yuan and more than 500 people.

Shortly after Dao An arrived in Lu Hun, Murong family invaded Henan. Dao An led the followers



Daoan

south and he led Fa Tai to Yang Zhou, Fa He to Sichuan, and led his disciple, Hui Yuan, and other 400 people to cross the river at night. They arrived in Xiangyang (present-day Xiang Yang in Hubei) in the third year of Xingning of Emperor Shuai (365 CE). The general Heng Huo guarding Jiangling invited Dao An to move there while Zhu Xu who guarded Xiang Yang also invited Dao An to come back. Dao An lived in Xiang Yang for 15 years, he stayed at white horse temple first. Because the temple was too narrow to accommodate more people, with the support of grandees, they set up Tan Xi Temple,

where a five-floor tower and a copper Buddha figure of six Zhang (a unit of length, one Zhang is about 3.33 m) were built. The Emperor of Pre-Qin Dynasty, Fu Jian, had known his reputation and despatched messengers with foreign gold Buddha figures, gold statues, Maitreya figures etc.

During this period, a celebrity named Xi Zaochi wrote letters to further friendly relations and Gao Ping and Xi Chao also sent letters of greeting. Dao An frequently lectured *Fang guang po ruo sutra* every year here. In the fourth year of Taiyuan of Emperor Wu (379 CE), Fu Pi captured Xiang Yang, and Dao An was sent to Chang'an (present-day Xi'an in Shaan Xi). It is said that Fu Jian told to his governor Quan Yi that, "I acquired Xiang Yang by hundreds of thousands of army, but only got one-and-a-half persons." One person meant Dao An, a half person, referred to Xi Zaochi. Dao An read books extensively and was good at writing articles and the junior scholars in Chang'an attached themselves to his reputation. Fu Jian ordered the scholars who had doubts to learn from Dao An who translated *Buddhism sutra* in Chang'an and wrote *The Theory of Reality* which was later lost. There is now only the catalogue reserved in volume 12 of *Tripitaka Records*. He had also composed *Catalogue of Comprehensively Sorting out Buddha Sutras* which is not available now. Tokiwa Daijo in Japan wrote the recovery catalogue for *Catalogue of Comprehensively Sorting out Buddha Sutras*. On February 8, the 10th year of Taiyuan of Emperor Wu (385 CE), Dao An passed away without any illness when he was 74. He was buried in Wu Ji Temple.

Dao An made a great contribution to Chinese Buddhism which can specifically be seen in the following areas: firstly, he devoted himself to the study of *Prajna Sutras*. The theory of *Ben wu faction* that he founded was one of the most influential factions in *Six schools and seven factions of Prajna* study in East Jin Dynasty. It improved the process of sinicisation of Buddhism. Secondly, he reviewed the existing translated versions and annotated and translated the classics. He developed "five-missing, three-no easy" and other scientific judgment methods for translation. His *Catalogue of Comprehensively Sorting out Buddha Sutras* was the first Buddha Sutra Catalogue in the history of Buddhism in China. Thirdly, he managed monk groups and formulated normative ritual regulations such as methods of purification, seat arrangement and sutra lecture; methods of diet and preaching for six periods daily and methods of Busa assigning repentance. He was thus the founder of temple regulations in Chinese Buddhism. He unified the surname Shi, regulating the surnames of monks and nuns sharing the same surname - Shi and were the offspring of Shakyamuni which is the unified regulation for the surname of

monks and nuns in the areas of Han nationality and has been followed since then.

(Tan Jie)

ZHIDUN

Zhidun (314~366 CE) was a monk of Eastern Jin Dynasty. His courtesy name was Daolin. People later called him Zhi Gong or Lin Gong to show respect. He was also known as Zhi Xing. His surname before becoming a monk was Guan. His hometown was Chenliu (present-day Kaifeng City in Henan) or Lin lu at the east of Yellow River (Lin County in Henan).

He was born in a Buddhist family, turned a refugee and lived in the south of Yangtze River during his childhood. In the capital of Jiankang, he kept in touch with celebrities like Wang Meng from Taiyuan and Yin Rong from Chen Prefecture and was highly appreciated. He lived in seclusion in Yuhang hill, researched *Asahasrika Prajnaparamita Sutra* and other classics, translated *Vaipulya Sutra* and *Saddharmapundarika Sutra* in the first year of XianKang (335 CE). He became a monk when he was 25. Metaphysics prevailed in Wei and Jin dynasties, Buddhist monks also joined in discussion. Zhi Xun was proficient in Buddhism and understood the theories of Lao Tse and Chuang-Tzu well. He travelled with Xie An, Wang Qia, Liu Hui, Yin Hao, Xu Xun, Xi Chao, Sun Chao, Heng Yanbiao, Wang Jingren, He Cidao, Wang Wendu, Xie Changxia and Yuan Yanbo. He used to discuss *Chuang Tse's Carefree Journey* with Liu Xizhi and others in White Horse Temple and provided new interpretations, and all these scholars gasped in admiration. After he came back to Wu area, he set up Zhishan Temple. Later, he intended to go to Shan county.

When he went through Kuaiji, he came across Wang Xizhi. As invited by Wang Xizhi, he presented the article about *Carefree Journey*, which expressed new understandings with gorgeous rhetoric and literary talent. Wang Xizhi opened his mind and admired Zhi Dun's opinions and talent. Wang Xizhi invited Zhi Dun to live in Lingjia Temple. Later Zhi Dun preached at Xiao Lingli Temple of Wozhou in



Selected works of Zhi Dun

Shan County (present-day Sheng County in Zhejiang province). Hundreds of monks listened and learnt from him. He moved to Shicheng Hill, set up Qiguang Temple. He lived and devoted himself in the Temple. Then he went to Shanyin and lectured *Vimalakirti-nirdesa-sutra*, Zhi Dun was Master and Xu Xun was his assistant. They questioned and answered and studied Buddhist principles. Zhi Dun went to the capital after being invited by an imperial order during the period of Emperor Ai of Jin Dynasty. He lived in Dong'an Temple and lectured on *Asahasrika Prajnaparamita Sutra*, both court people and commoners heartily admired his lectures. Three years later, he came back to Shan county and passed away at the age of 53. Xi Chao wrote biography for him, Yuan Hong composed and inscribed laudatory words on an inscription, Zhou Tanbao made the memorial essay for him and Sun Chao compared Zhi Dun to Xiang Ziqi (ie Xiang Xiu, philosopher and litterateur at Wei-Jin dynasties) in his *Theory of Moral and Distinguished Men*.

Zhi Dun wrote *Theory of Ji se you xuan, Explanation that form itself is emptiness* and others, all of which were lost. His two works were reserved in volume 8 of *Tripitaka Records*. He was good at cursive clerical script, fond of raising fine horses, his works and articles were handed down from ancient times and the present *Guang hongming collected works* included about 20 ancient poems of him. It was recorded in eight volumes in the anthology, *Annals of Sui Dynasty Sutra Records*, with the note of 13 volumes as recorded in Liang Dynasty; in *Annals of Tang Dynasty Art and Literature Record*, it was recorded as 10 volumes till the Qing Dynasty. Both *Record of Reading and diligent Studying* and *Bibliography of Shu Gu Hall* recorded as two volumes, from which it shows that the book had been lacked or missed for a long time. At present, two volumes of *Collected Works of Zhi Dun* in Shaowu Xu's version from Guangxu Period of Qing Dynasty is attached with one volume of supplement.

Zhi Dun was the representative of Chinese Buddhism at Wei and Jin dynasties. "Faction of Ji Se" that he founded and "Faction of Entity" of Dao'an and Daoqian, "Faction of Heat Emptiness" of Zhi Mindu were the factions that had greatest impact in "Six Schools and Seven Factions" of Prajna study in East Jin Dynasty. He had profound research on *Prajna*, his representative works *Theory of Ji se you xuan* has been lost, a few words and phases are recorded in *Zhao Lun Shu* which reads, "I believe that form itself is emptiness". It is emptiness not because the form is distinguished, this is what I mean; the nature of the form is emptiness although it exists. Such as, cognition is the action from the heart, when the thinking is finished, cognition will distinguish." or shown in the introduction "*The Profound Meaning*

of *Sutra*" of "*Notes of Madhyamaka Shastra*" which said, "The nature of the form is that the form doesn't exist separately, its nature is emptiness. 'Cognition' is the action from the heart, when the thinking is finished, cognition' will distinguish"; or shown in the introductory remarks *Collected Works of Zhi Dun Chapter of Wonderful View of New Account of the Tales of the World Literary Papers* which reads "the nature of the form is that the form is not spontaneous, doesn't exist separately, the nature of the form is emptiness although it exists. Therefore, the form is still the emptiness." He researched *The Ten Bhumi*, stood for arising epiphany at the seventh Bhumi, the ones above the seventh Bhumi still needed further studying, he was one of the six scholars of "little epiphany" at East Jin Dynasty. He emphasised on spreading *dhyana* thought, endowed *Dhyana* with explanation of sinicisation. And he also set up precept platform in Shi Cheng and Wo Zhou. Based on Indian Buddhism, Zhi Dun integrated local traditional culture to explain Buddhism *sutra*, his philosophy was in accordance with Lao Tse and Chuang, his style and charm were similar with speakers which made Buddhist principles easy to be understood and accepted by Chinese believers. Xi Chao commented Zhi Dun is "the only one that really interpreted Buddhism *sutra* clearly since hundreds of years, made the truth continue to inherit". The greatest contribution of Zhi Dun to Buddhism is that he made great efforts to let Buddhism become sinicisation and localisation.

(Tan Jie)

FAHE

Fahe (319-397 CE) was an eminent monk and Buddhist scholar of Eastern Jin Dynasty. He was born in Jizhou County (Hebei Province) or according to some in Xingyang County (Henan Province). He and Daoan (314-385 CE) were taught by the same teacher when they were young. Fahe was always peaceful and quiet by nature and was famous for his modesty and courtesy. He was also good in presenting his position in a clear and firm manner, in summarising his theory and in solving puzzling questions. Around the middle of the 4th century CE, the Shi Clan Rebellion (which resulted in Shi Le of the clan establishing the regime known as 'Later Zhao') broke out in northern China. Fahe, together with Daoan, fled to the south to avoid the war and fighting. In 365 CE, they arrived in Xinye (Henan Province), where Daoan divided his followers into several groups. Fahe led a part of the followers to go to Sichuan to develop and expand dharma, and many people in Eastern Sichuan and Southern Shaanxi were attracted by him to study Buddhism. In the fourth year of Taiyuan Period (379 CE), under the reign of Emperor Xiaowu of Eastern Jin Dynasty

(373–396 CE), Fahe heard that Fu Pi, originally a high-ranking military officer in Emperor Aiping (384 CE) of Former Qin in the Sixteen Kingdoms period, conquered Xiangyang (Hubei Province) and captured Daoan and took him to Chang'an (Shaanxi Province) where Daoan was received with courtesy by Fu Jian, the Emperor of Former Qin Regime. Fahe then entered the central Shaanxi plain and resided in Yangping Temple of Luoyang. According to the records of volume 5 of *Biographies of Eminent Monks*, during the fifth year to sixth year of Taiyuan Period (380-381 CE), Fahe participated in the Meeting of Jinyugu (present-day Liubu Town, Licheng District, Ji'nan City, Shandong Province) and climbed one mountain with Daoan. On the mountaintop, he sighed mournfully, This mountain is so high but there are still many people who are willing to climb it and appreciate the beautiful scene from the top. If I just die here where can my spirit be found in nirvana? Daoan responded. Your Master, you have such intelligent attitude towards this life, why should you be afraid of your future life? If the wisdom and spirit of people cannot be enlightened that is truly what makes us sad about. After that Fahe began to assist Daoan to revise the translated *Buddhist Sutras*, "to explain and determine the pronunciation and writing as well as to attach meaning to the texts in detail". *Buddhist Sutras* which Fahe undertook for revision include volume 30 or volume 20 of *Abhidharma J'ânaprasthana- ÷ àstra* translated by Kashmir's Samghadeva, volume 16 or volume 13 of *Abhidharmahçdaya- ÷ àstra*, volume 14 of *Vibhàù- Abhidharma- ÷ àstra*, volume 10, volume 12 or volume 14 of *Vasu-mitra- sâtra* (aka Vasumitra) translated by Kophen Samghabhadrà, volume 14, volume 15 or volume 19 of *Vibhàù ÷ àstra* (aka, Bing Po Sha Abhidharma, Guang Shuo), volume 3 or volume 5 of *Samgharakùasamgraha* (aka, Collections of *Samgharakùà*) as well as volume 41, volume 33 or volume 50 of *Ekottarikàgama* and volume 59 of *Madhyamàgama* translated by the monk, Dharmanandi of Tukhara. After Daoan died in 385 CE, Fahe went to Luoyang where he and Samghadeva re-translated parts of the new Buddhist Sutras which were printed previously and revised the errors. During the period of Emperor Yao Xing (394-415 CE) of Later Qin, Fahe went to the central Shaanxi plain again to develop and expand Buddha dharma there. Kumàrajìva once composed some verses in his praise to give him as a present, one of which says, "Powerful heart is just like a high mountain which can cultivate wise and able morality, and this morality can bring advantages and benefit for the later generations forever. Although you are just like a bird standing on a lonely tree, the beautiful voice can echo to the clouds." After that, Baron Jin Yao Xu of Later Qin invited Fahe to reside in Puban



Footprints of the Buddha, the Mahavihàra in Bodhgaya, India

(now Yongji City of Shanxi Province). Once, when he gathered the monks to explain and publicise Buddhist dharma, he told his followers that "there are so many sufferings and miseries in this world and it is happy to be dead". He then freshened up his clothes, made respectful salute around the pagoda and then returned to his house. He died there at the age of 80.

There are two main contributions of Fahe to the spread of Buddhism of China. First, he went to Sichuan to develop and expand Buddha dharma, which brought people in Sichuan so far unexposed to Buddhism to learn about dharma. This pioneering achievement led to rich and prosperous growth of Buddhism in Sichuan. Second, he went to Luoyang and re-translated parts of the newly-printed Buddhist Sutras together with Samghadeva, "after that, all of those Buddha Sutras gradually have correct translated editions."

(Huang Xianian)

FAXIAN

Faxian (342~423 CE) was an eminent monk of Eastern Jin Dynasty, a traveller and sutra translator.
Life history

Faxian, whose common family name was Gong, was born in Wuyang, Pingyang (southwest of present-day Linfen, Shanxi Province). Since there are many versions about his life, native place and place of birth, we follow the standard version. According to volume III of *Biography of Eminent Monk*, volume XV of *Record of Tripitaka* and *Record of Buddhism States* written by Faxian himself, he once had three elder brothers, all of whom had died at the age of seven or eight. In order to preserve his health and for his long life, his parents made him become an acolyte when he was only three and sent him to live in temple years later due to his illness. When he was 10, his father died and he rejected his uncle's request of resuming commoner's life. He accepted the complete precepts at the age of 20. Even at

his young age, Faxian was tenacious, brave and intelligent. He once encountered a gang of robbers during harvesting grains with other tens of acolytes. While others escaped out of fear, he stayed on to reason with the robbers. Subsequently, due to his persuasion, robbers left without the grains. All the monks in the temple were surprised by his firmness and admired him.

After accepting the complete precepts, Faxian studied hard and conscientiously but was often disappointed due to the lack of complete sutras. He, therefore, became determined to go to India to get Sanskrit sutras on precepts. In 399 CE, the third year of Long'an Period during Emperor An of Eastern Jin Dynasty, he set out from Chang'an to India to seek for Buddhist learning with his fellow students - Huijing, Daozheng, Huiying and Huiwei. They travelled through Hexi Corridor to Zhangye, where they met another five monks - Zhiyan, Huijian, Sengshao, Baoyun and Sengjing and went forward to Dunhuang together. They then passed across "Quick-sand" (ie Yardang desert) in two groups. Despite supplies from Li Hao, the prefecture



Faxian

chief of Dunhuang, the desolation, hot wind and other dangers made them lose directions. They, however, moved further without any consideration for survival by relying on the sun and piles of bones of the dead as signs of direction. Seventeen days later, they finally came out of the desert to Shanshan (present-day Ruoqiang of Xinjiang) and went on northwestward to the state of Wuyi (present-day Yanqi of Xinjiang) where the two groups of monks met, forming a new group of 11 people with the participation of Huida. However, they did not obtain sufficient supplies and support in the state of Yanqi, so Zhiyan, Huijian and Huiwei had to return towards Gaochang (present-day Turfan) to get their supplies replenished. Others however continued to move southwestward and trudged through desolation to Khotan (present-day Khotan of Xinjiang). The chief of Khotan accommodated Faxian and other people in a temple. Then, Huijing, Daozheng and Huida set



The ruins of the monastery of Anuradhapura in Sri Lanka. Faxian stayed here while transmitting the dharma.

out earlier to the state of Kashgar, (present-day Shule of Xinjiang) while Faxian and other people stayed for viewing the "Buddha Procession" organised by local temples. Later, Sengshao went directly to Kashmir with a local *Śramana* and left without leaving any trace of their whereabouts. Faxian and other people, however, went to the state of Kashgar to meet Huijing and others. Climbing over Pamir and going across rivers, they arrived successively in the state of Oddiyana in northern India (present-day Swat Valley in Pakistan), the state of Gandhara (present-day Pakistan), the state of Taksila (present-day Taxila of Pakistan) and the state of Fulousha (present-day Peshawar of Pakistan). By then, Huiying died of sickness. Faxian intended to go to central India for Buddhist sutras on precepts with Huijing and Daozheng while Huida, Baoyun and Sengjing returned to homeland. When Faxian and the people with him climbed southward over the Small Snow Mountain (present-day Sunaman Mountain in Afghanistan), Huijing died of illness during a cold storm, thus leaving only Faxian and Daozhang to trudge forward to central India.

During his stay in central India, Faxian studied Sanskrit, collected sutras on precepts and went on pilgrimages to ancient Buddhist sites. He obtained



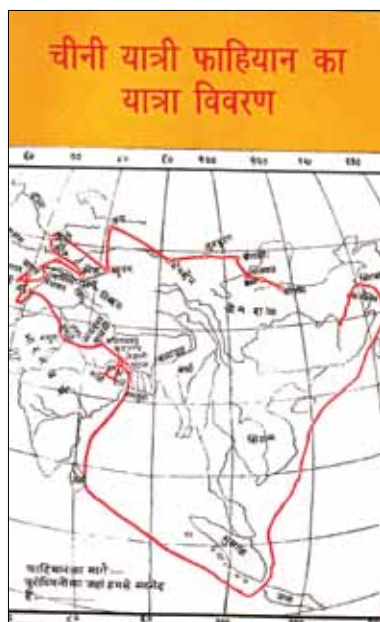
Faxian amidst the ruins at Anuradhapura

Mahasanga Vinaya from Tian Wang Temple located in south of Asokan Tower in Pataliputra, the state of Magadha (present-day Patna of Bihar). He lived in Pataliputra with Daozheng for three years to study. While Daozheng decided to further stay there, Faxian was determined to take the collected Sanskrit sutras back to homeland. He went southward alone on a ship at the estuary of the Ganges River. After trudging his way to Simhaladvipa (present-day Sri Lanka), Faxian stayed there for two years, obtaining Sanskrit sutras such as *Mishasai (Mahāsāsakah) Percepts, Long Agama, Combined Agama* and *Combined Collections*, which were not found in China. Even up to present, there are places named after Faxian like Faxian Cave and Faxian Stone Village. On his way back eastward from there on a merchant's ship, storms damaged the ship, leading to water leakage and loss of direction. People on the ship dropped things with them in panic while Faxian sat and prayed to Avalokitesvara in

hope of protecting sutras and Buddha statues taken with him.

After drifting for 13 days, the damaged ship was drawn alongside an unknown island. People mended the ship and travelled on for another 90 days to Yavadipa Island (present-day Java of Indonesia), where Faxian went on another travel on a merchant's ship to Guangzhou with Sanskrit sutras. He unfortunately once again encountered storm and turbulence. People on the ship were in anxiety and a Brahman even said that it was this Buddhist monk who had brought bad luck to them. The monk should, therefore, be sent off-board on a sea island. Thanks to the persuasion of Faxian's sponsor, the people did not take any such action in the end. Owing to the cloudy weather, the ship, however, had not arrived in Guangzhou even 70 days later. Taking chance, people sailed the ship northeastward alongside the land. Ten days later, they realised that they had arrived at





The Hindi version of Faxian's travelogue
Faxian zhuan

Laoshan Mountain in Qingzhou, Shandong Province (present-day Laoshan Mountain in Qingdao).

After 14 years of travel, Faxian returned to his homeland finally on July 14, 412, the eighth year of Yixi Period. He arrived in Jiankang (present-day Nanjing of Jiangsu), the capital of Jin Dynasty, in the autumn of the second year (413 CE). He lived in Daochang Temple where he translated six volumes of *Maha Bonihuan Sutra*, two volumes of *Fangdeng Nihuan Sutra* (now missing), 40 volumes of *Mahasangha Vinaya*, one volume of *Percepts of Buddhist Monk Sengqi* (now missing), 13 volumes of *Combined Abhidharma Heart Sutra* (now missing) and one volume of *Combined Collections* together with Buddhahadra, an Indian master, and sorted out six books of sutras, percepts and sermons, with 63 volumes in total. He died in Xinsi Temple in Jingzhou at the age of 86.

Contribution

The contributions of Faxian can be divided into three areas. Firstly, he brought back and translated the three of the five most important books on Buddhist percepts (*Mahasangha Vinaya*, *Sapoduo [Sarvastivāda-vinay] Percepts and Mishasai [Mahāśāsakāh] Percepts*) which played a significant role in the spread of Buddhism in China. Secondly, Faxian's travel to seek *dharma* encouraged people of the later generations to undertake such trip for pilgrimage and study eg Xuanzang and Yijing in Tang Dynasty, who went to India to seek *dharma*. Praising Faxian, Yijing once said that, "in whole of China throughout since the ancient times, Master Faxian has been a pioneer in seeking *dharma* and Master Xuanzang in creating a formal path" (see

the *Preface of Biographies of Eminent Monks Seeking Dharma in Tang Dynasty*). Faxian's travels thus opened up communication with India for seeking the *dharma* and is of pioneering importance in the history of India-China cultural communication. Thirdly, travelling around various states, Faxian wrote his famous one volume on travel notes i.e., *Record of Buddhist States* (the full name is *Biography of Master Faxian Travelling Westward from Chang'an and Record of Travel in India*), in which he recorded what he saw and heard during the travel as well as noted the geography, transportation, religion, culture, product, customs and even social and economic conditions of over 30 countries in Central Asia, India and Southeast Asia. These materials are now precious historical sources to study ancient history, culture, geography and Buddhism in ancient Central and South Asia. The travel route of Faxian to India leaves a genuine real record of land route from Chang'an through the Western Regions to India as well as of the sea route from India to his way back to China. This is the earliest detailed record of such path and of significance in the history of transportation and marine navigation between China and South Asia.

(Tan Jie)

HUIRUI

Huirui (355~439 CE) was a monk who was proficient in Buddhist scriptures in Liusong between East Jin Dynasty and Southern dynasties, once touring around southern India.

According to volume VII of *Biographies of Eminent Monks*, volume II of *Local Records of Sakya* and volume XV of *Records by Monk You*, Huirui was born in Jizhou (present-day Hebei Province) and became a monk at a young age. He observed strictly the precepts and dedicated in touring for sutra study. Once when touring in the western Sichuan Province, he was detained by local people and forced to be a shepherd. Later, when a businessman and Buddhism believer passed through there, he found Huirui uncommon in appearance and sounded him out by query on Buddhist classics. Surprised at his proficiency, the businessman ransomed him to continue his cultivation. Thereafter, Huirui had been devoted himself in Buddhism, studied as he did before, and toured around. He once arrived in the southern India through western Sichuan Province. He was a disciple of the famous monk, Dao An, in his early time, and later stayed in Mount Lu for rest, and went to Chang'an with Dao Sheng, Hui Yan and Hui Guan to seek knowledge from Kumarajiva. Later, when he went to the Wuyi Temple in Jianye (present-day Nanjing in Jiangsu Province) to give his Buddhism preaches where he achieved reputation out of his mastering principles of Buddhism as

well as incisive explanation. Liu Yikang, prince of Pengcheng in Southern Dynasties, requested Huirui again and again to be his master and wanted him to go to his palace. Huirui refused him for the same due to the rules of coming for studying instead of going for teaching, and Liu Yikang was so ashamed that he went to the temple for his monkhood. Being familiar with local customs, pronunciation and meaning, gloss for classics as well as local accents, Huirui was often consulted with by Xie Lingyun who was interest in principles of Buddhism and later wrote *The Fourteen Homophone Explanation* through listing respectively in Sanskrit and Chinese, on pronunciation and meaning of words and expressions in scriptures. Huirui died at 85, in the 16th year of Yuanjia Period (439 CE) during the reign of Emperor Wen of Song.

(Ge Weijun)

BAOYUN

Bao Yun's (372-449 CE) hometown was unknown and some said he was from Liangzhou (present-day Wu Wei of Gansu). At a young age, he became a monk. He was diligent in studying sutra with an ambition of reading numerous sutras. In early Long'an year of Eastern Jin Dynasty (397 CE), he went west to seek dharma. Despite walking through quicksand and climbing up Snow Mountains and all kinds of dangers, he went ahead with his journey and met Faxian, Zhi Yan and others and finally arrived in India through the Kingdom of Khotan and other countries. He visited and saluted all Buddhist relics and spared no efforts in studying Sanskrit. He could understand the language and words of various Indian regions. After he returned, he came to study Chan Buddhism with Sangye Bhadra (refer to the note) in Chang'an (Xi'an of Shaaxi Province). Then soon afterwards, Bhadra was elbowed away by local monks to Mount Lu on the invitation of Hui Yuan. Baoyun also separated from his teacher and went east to Nanjing and settled down in Dojoji Temple. As he liked to live in seclusion, he moved to Liuheshan Temple. Remote and stark, the residents there were mostly robbers and thieves. Baoyun persuaded the residents to stick to goodness. As a result, most residents got rid of evil behaviour and obeyed Buddhism. In Yuanjia of Song Dynasty (424-453 CE), Śramana Hui Guan of Dojoji Temple was going to pass away and invited Baoyun to host the administrative affairs. Baoyun had to return but only after one year he went back to Liuheshan Temple again. In the 26th year of Emperor Yuanjia, Baoyun died in the temple at the age of 78. Baoyun was proficient in Sanskrit, "Baoyun's translations were superior to all in Jiangzuo region". Many prominent monks gathered in Liusong such as Sangye Bhadra, Sangha Rudravarman (Monk Kai)

and others. They were invited by the celebrities to work on translating sutras and preaching in Sanskrit which Baoyun had initiated. Baoyun translated six volumes of *Righteous Sutra*, five volumes of *Buddhist Goodness Sutra*, two volumes of *Reborn Sutra* and two volumes of *Purity Samadhi*. He thus translated a total of four parts and 15 volumes. Baoyun also translated with Zhi Yan six volumes of *Lalitavistara Sutra*, one volume of *Four Heavenly Kings Sutra*, four volumes of *Broad Strictness Sutra*, totalling three parts and 11 volumes. His actions of going west for sutras and checking and translating sutras were respected and admired by the followers.

(Tan Jie)

ZHIMENG

Zhimeng (453 CE) was from Jingzhao, Xinfeng of Yongzhou (northeast of Lintong District, Xi'an, Shaanxi). He became a monk when young and learned Buddhism with all heart, consistently reciting sutras day and night. He heard from foreign Śramana that there were relics of Sakyamuni and sutras on equality and other areas in India, so he made up his decision to go there. In the sixth year of Emperor Hongshi of Yaoqin (403 CE), he invited 15 Śramanas overall to start from Chang'an. They passed through Yangguan, escaping from quicksand and travelled via Shanshan, Qiuci, Kingdom of Khotan and other countries where he also became familiar with the folk customs. When they came to Pamirs, nine of them retreated due to arduous conditions they encountered and one passed away during the journey. Only Zhimeng and the other four climbed over Snow Mountains and got through Xintou River (Sindhu/ Indus River), and finally arrived at Kashmir. In Saudi (present-day Taxila), Zhimeng met with Sutra Salivary Pot and Buddha's bowl. In Kapilavastu, Zhimeng saluted to Buddha's hair, Buddha's teeth and other Buddha treasures such as bones, and visited the relics. Finally, he arrived at Asoka's old capital, Hua Country (present-day Patna) where he paid a visit to Brahman Luo Yue of supreme wisdom and got one Sanskrit version of Nirvana and one Law for Monks and other Sanskrit sutras. In first year of Emperor Yuanjia of Song Dynasty (424 CE), Zhimeng decided to go back to China, his three partners had all died, leaving only him and Yunzhuan to return to Liangzhou (Wuwei of Gansu). In Liangzhou, Zhimeng translated 20 volumes of nirvana. In the 14th year of Emperor Yuanjia (437), Zhimeng went to Sichuan and wrote one volume of his travel journal to the west (not available now), describing the travelling experiences and folk customs he saw and heard of. Towards the end of Yuanjia year, Zhimeng passed away in Chengdu.

(Tan Jie)

KANG FALANG

Kang Falang (4th century CE) was a monk who travelled to India for Buddhist Sutra. His dates of birth and death are unknown. He was born in Zhongshan (present-day Henan Province or Ding County in Hebei Province). He became a monk when he was young and was strict in precepts. He and Zhu Faya taught the disciples by method of “comparison” ie to explain the Buddhist scriptures in combination of Chinese scriptures. He also discussed the scriptures with Dao’an and Fatai and all could seize the key points. He swore to travel to India to worship the Buddhist sites and seek the scriptures. So he invited four people, and they set off from Zhangye in Gansu Province, and crossed the quicksand westwards. The place was deserted after they had walked for three days. And then they saw an old temple with weeds springing up inside and there were two old rooms. There was one person in each room: one was chanting sutras, and the other one had dysentery. The sick person soiled the room, making it dirty and smelly. Though the two people lived next to each other, they did their own things and did not take care for each other. Falang felt deep sympathy and said to his partners, “We are all monks and are linked by sutras. It was alright if we didn’t know but how could we turn a blind eye if we meet this?” So they stayed there for a few days and took good care of the sick person. On the seventh day, there were fragrant flowers in the room everywhere and they knew that the immortal was coming. The monk who was chanting sutras said that Falang and his partners were very sincere and persuaded them that they didn’t need to travel to all the countries so far and only needed to continue to perform morality and not miss the chance and he also predicted that Falang would become the Exorcist in Cathay (China). The four partners no longer travelled to the west and only Falang went alone. He travelled all around to seek and study the scriptures. He then went back to Zhongshan and gave lectures to teach Buddhism and propagate sutras. There were hundreds of disciples. He was never heard of since then.

Kang Falang was one of the disseminators of Chinese “comparison” Buddhism. This method was prevailing for a period but Dao’an thought that this method was against the true meaning of Buddhism, and didn’t allow his disciples to follow and this method then was abandoned afterwards. Kang Falang travelled to the west for Buddhist Sutra and taught Faxian when he came back which was earlier than Yuan Chwang spreading the Consciousness-only theory of Faxian and promoted the spread and communication of Faxian in China.

(Tan Jie)

HUIHENG

Huisheng (4th and 5th centuries CE) is a Chinese monk who travelled to India for Buddhist scriptures. In the winter of November, the first year of Emperor Shengui (518 CE), the monk in Chongli Temple named Bhikku Huisheng and Songyun from Dunhuang were ordered to go to Western Regions for Buddhist scripture. They started from the capital of Luoyang, went west and first arrived in Chiling (present-day Riyue Mountain, which is situated to the west of Xining in Qinghai Province) after crossing the quicksand/ desert they arrived at Tuyuhun Kingdom (near Boukha-ingol on the west bank of present-day Qinghai). It was a very difficult journey due to snow storms, flying sand and rolling pebbles all along the way.

They arrived in Zuomo city (present-day Qiemo County of Xinjiang) via Shanshan city (present-day Shanshan of Xinjiang), and saw statues of Buddha and Bodhisattva. It was said that the statues were constructed by Lu Guang (337-399 CE) when he conquered Western Regions. Then they arrived in Hanme city (located in the east of present-day Keriya in Hotan, Xinjiang). There was a big temple in the south of the city with more than 300 monks in the temple as well as a 16 zhang (a unit of length, = 3.33 m) golden Buddha statue with a beautiful appearance. They also saw thousands of Buddhist pagodas hanging millions of streamers, and each had an era name.

When they arrived in Khotan (near present-day Hotan, Xinjiang), they saw the king wearing a gold crown and women having good expertise in riding horses. The dead were cremated and the remains were put on the Buddhist temple. However, only the king was not cremated after death and put in the coffin, buried in the remote wild and a temple was built to offer sacrifice to him. There was a stupa and Pratyekabuddha boots in Khotan. In July, the second year of Shengui (519 CE), they came to Zhujubo (present-day Karghalik of Yecheng County in Xinjiang), the natives lived in the mountains and they did not kill animals. They fed on wheat flour



Remains of a Buddhist statue from Butkara, Swat Valley, Pakistan. Archaeologists believe that this is the Tuoluo monastery where the monks Huisheng and Songyu arrived in around 520 CE.

and only ate those animals that died from sickness or by accident. The customs and language were the same as Khotan and their character was the same as a Brahmin's (ie India).

In early August, they arrived at the border of Pantuo (present-day Puli County), climbed up Pamirs via Bomeng city (according to *Series of Han and Wei*) and Dulongchi. Along with dangerous cliffs, they were blocked with strong winds and snow for thousands of miles, and finally, arrived at the peak of the mountain.

In September, they reached Bohe (present-day Hehan). The mountains were very high and the valleys were deep, the winds and snow were so strong that people and animals got together to be warm. In early October, they entered Hephthalites (ie Darouzhi, verified by Ding Qian, its capital now being Polk city). It was a powerful country to which more than 40 countries paid tribute. The king wore luxuriant clothes and sat on a golden bed. This country had good systems and rules, but the people did not believe in Buddhist doctrine. They killed animals and ate them.

In early November, they reached Persia (present-day Iran). People here lived in the mountains. The shining snow made people dizzy. In mid-November they reached Syamaka. The roads here were very dangerous and narrow. Only humans and horses could get through.

On the way from Bolor (near present-day Gilgit in Kashmir) to Wuchang (present-day Swat valley in Pakistan), they went by way of the air bridge on which they could not see the bottom of the valley.

In early December, they reached Wuchang. The weather was warm, people here were well-off, and the king ate vegetables only and paid respect to the Buddha in the morning and evening. After noon, he would manage state affairs. Bells rang everywhere and exotic flowers were in blossom. Huisheng stayed here for two years.

In the north of the city, there was a Tuoluo temple which had 6,000 Buddha statues and numerous rooms for monks. The King often held meetings here. Hui Sheng and Song Yun respected the monks in the temple who were so austere in practising Buddhism that they left two slaves in the temple to help the monks to clean the temple.

There were many relics of Buddha around this city so they visited and worshipped everywhere. In places where the Buddha sat and where he dried his clothes, they would note it on the tower. In the relic where Buddha tore open his bones, the stone was very fresh. In the southwest of the city, there was a Shanchi mountain. On top of the mountain was Buddha's stone chamber, his thatched hut and so on. In the mountain situated in the southeast of the city, there was the place where Buddha offered his body to the

hungry tiger. They used their travel funds and built a tower on the top of the mountain. They inscribed it on the stone to engrave their merits.

During that time, Song Yun was sick so they stayed there for several months. In mid-April of the first year of Zhengguang (520 CE), they reached Gandhara. However, this country was fighting with Kashmir so the king was not disposed towards making offerings to foreign monks. They crossed the Xintou river (Indus river), and reached Fofusha city (Western Regions called it Balusha city). They worshipped Buddhist temple, the place where Buddha gave his eyes to the blind people and the relics of Kasyapa Buddha and some other places.

Then they came to Gandhara to worship at the Queli temple, the so-called "No. 1 temple" in the Western Regions. Huisheng offered the 100-ft streamer gifted by the Dowager Empress and asked a good craftsman to use copper to copy Queli Temple and four Buddha towers. Song Yun also offered two slaves to Queli Temple to clean it forever. They also worshipped the place where Shi Pi, the king, had saved the dove.

In February, the second year of Zhengguang (521 CE), they returned to the capital city. They obtained 170 Buddhist scriptures during their three years in northern India. Huisheng described in detail such things as natural resources, politics, customs, faith of the countries and regions along the road. This is recorded in the book written by him with the title *The Book of Huisheng, a Monk in the Northern Wei Dynasty, Sent to the Western Regions*. This is now included in the 51st volume of *Taisho-pitaka*. It has valuable materials for the study of the history of interaction between ancient China and India.

(Tan Jie)

FALI

Fali (between 4th and 5th centuries CE) was a Chinese monk who travelled to India for Buddhist scriptures. There is no information about his hometown, his birth or death. He had gone to the Western Regions with Song Yun and Huisheng.

The 120th volume of the *Book of Wei*, the 97th volume of the *History of North Dynasties* and the 196th volume of *General Annals*, as well as the 338th volume of *Wenxian tongkao [Comprehensive Chinese Encyclopedia]*, said the same thing about him, "In the middle of Xiping era, Emperor Suzong (ie Emperor Xiaoming Yuan Xu, 516-528 CE) sent Wang Fuzi, Song Yun and Monk Fali to the Western Regions for Buddhist scripture. At that time, Monk Huisheng went with them too and they came back in the middle of Zhengguang years.(about 523 CE)." From these records, it has been understood that Fali was one of those who went to the Western Regions for Buddhist scripture.

(Tan Jie)

SENGMENG

Sengmeng (5th century CE) was a monk who travelled to India for *Buddhist Sutra*. Dates of birth and death are unknown. In the first year of Yongchu of Southern Song Dynasty (420 CE), he travelled to the west for Buddhist Scriptures with Tan Wujie (refer to the entry) and Tanlang (refer to the entry) and 25 other people. They experienced hardship and dangers, crossed snow mountains, rode cable bridges and went through cliff. Twelve of them died by the time they arrived at the flat land. The rest helped each other and finally arrived at Kashmir. They travelled all around the countries of India, and worshipped the site of Indian Buddha and holy articles of Buddhism. Only Tan Wujie went back to Yangzhou at last to translate the Buddhist Scriptures others including Sengmeng stayed in India for more than 20 years. The specific circumstance of Sengmeng in India is unknown, but his travel to the west for *Buddhist Sutra* has become a much-told tale in the history of Buddhism of India and China.

(*Tan Jie*)

TANLANG

Tanlang (5th century CE), the dates of birth and death are unknown. In the first year of Yongchu of Southern Song Dynasty (420 CE), he travelled to the west for Buddhist Scriptures with Tan Wujie and Sengmeng and other 25 people. They experienced hardship and dangers, crossed snow mountains, rode cable bridges and went through cliff. Twelve of them died when they arrived at the flat land. The rest helped each other and finally arrived at Kashmira. They travelled all around the countries of India, and worshipped the site of Indian Buddha and holy articles of Buddhism. Only Tan Wujie went back to Yangzhou at last to translate Buddhist Scriptures, others including Tanlang stayed in India for more than 20 years and had never been heard of since then.

(*Tan Jie*)

ZHIYAN

Zhi Yan (c. 5th century CE) was a monk from Liu Song Country in Northern and Southern dynasties. He lived in Xiliang State (present-day Wuwei, Gansu) and became a monk when he was 20. Wearing in robes, scrupulous as a vegetarian, he was well-known for his diligence in practice. With the willingness of doing something meaningful, he visited famous Buddhists and read many sutras, and then went to Western Regions for further study on Buddhism. He once met Faxian during his journey. After he arrived in Kashmir, he was accommodated in vihara of Mahendra and learned Chan Buddhism with Bhikkhu Buddhasena. After three years' of studying there, he received high praise not only

from his teacher but also from local monks and earned good impression for local Chinese monks. On the recommendation of Buddhasena, Zhi Yan got acquainted with Sangye Buddhasena (Buddhasena from Kapilavastu) and impressed by his profound words invited him to go back together. Buddhasena was moved because of Zhi Yan's sincerity and promised him a trip to China together. Despite harshest travel conditions due to snow mountains and deserts, they finally arrived in Chang'an (there is another saying that they arrived at Weihai, Shandong by sea route). However, soon afterwards, Buddhasena was elbowed out by local monks and left for Mount Lu. Zhi Yan stayed at Shandong Temple (refer to the lower reaches of the Yellow River region) where he meditated and studied diligently. In the 13th year of Yixi of Eastern Jin Dynasty (417 CE), Liu Yu (363-422 CE) crusaded west with his army to Chang'an and won the battle. He withdrew his troops back in a route passing by Shandong. The minister, Wang Hui was also with the army then. He paid a visit to the mountains and entered the temple where Zhi Yan stayed and found him and other two monks sitting with pious countenance and fully absorbed in Buddhism. Wang Hui had arrived for a while but the three didn't realise the guest coming at all, even when Wang Hui spoke to them, they didn't reply him either. With respect, Wang Hui returned and told Liu Yu of the entire matter. Liu Yu invited them to go to the capital, but they had no intention. As Liu Yu asked and asked again, they finally recommended Zhi Yan there. Zhi Yan was treated with courteous reception by Wang Hui during the trip, and then settled in Shixing Temple. Then Wang Hui established Temple Zhiyuan in consideration of Zhi Yan's keenness on silence and inner peace. The astronomer He Chengtian (370~447 CE) engaged in compiling new astronomical calendar consulted Zhi Yan on the calibration matters of solar shadow. Zhi Yan informed He Chengtian of his findings of solar shadow and offered help for compiling new astronomical calendar.

Zhi Yan had brought Sanskrit Buddhist scriptures from the western regions. In the fourth year of Yuanjia (427 CE), he co-translated with Śramana Bao Yun six volumes of *Lalitavistara Sutra*, one volume of *Four Heavenly Kings Sutra*, four volumes of *Broad Strictness Sutra* (or interpreted as *Broad Strictness non-faded wheel Sutra*) and six volumes of *Infinite Bodhisattvas*, five volumes of *Life Sutra*, two volumes of *Bodhisattva Wreaths Sutra*, two volumes of *Ancient Indian Samadhi Sutra*, two volumes of *Anagami Sutra*, one volume of *Inquiry of Good Brahman to Devadatta*, one volume of *Sound Showing Saddhamma* (also named *Sound Presenting Saddhamma*), one volume of *Regulating Species Sutra*, one volume of *Goodness Upasaka Sutra*, one volume of *Saddharmapundarika*

Samadhi Sutra and one volume of *Purity Samadhi Sutra* and other Buddhism classical works.

Xiao Sihua lived in Lanling (present-day Linyi Shandong) and his wife, Liu, was sick. She mentioned that she could see ghosts occasionally. Her family invited Zhi Yan for *dharma* and he healed her. As a result, her family members stuck to five precepts and became pious Buddhists. During his stay in Zhiyuan Temple, Zhi Yan was away from redundant desires and unnecessary invitations. He usually gave alms to the poor and begged alms which won the respect of monks and residents.

Before being a monk, he had already stuck to five precepts. As he had broken them once, he was always suspicious and depressed about whether he would achieve immortality after taking complete precepts. He, however, couldn't find answer despite years of meditation. So he revisited India by sea again and consulted the Buddhists. By lucky coincidence, he met arhat Bhikkhu and was assisted to enter deep meditation. In the meditation, he met Maitreya in Doushuai Palace and was informed that he had been successful in sticking to precepts. Delighted at this message, Zhi Yan walked to Kashmir and passed away with no sickness at the age of 78. His body was buried in the Holy Sepulcher. His disciple Zhi Yu and Zhi Yuan, went back from Western Regions and told the miraculous story of Zhi Yan to local people, and they all believed that Zhi Yan had become immortal then.

(Tan Jie)

DAORONG

Daorong (c. 6th century CE) was the monk who went to India to seek *dharma* in Northern Wei Dynasty. There was no record about his specific traces in historical materials. In Volume 5 of *Records of Luoyang and Sangharam*, there is a *Biography* of Daorong which describes his travel stories. He saw Buddha parietal in Nagarhara (a region in the northeast part of present day Afghanistan) and notes: "the circumference was about four cun (a unit of length, equal to 3.33 cm), yellow and white colour, there was hole at the bottom, can be inserted with fingers, looked like a beehive". He also observed a staff made of tin which was seven Zhang (a unit of length, equal 3.33 mt) long; the mystery of the staff was its indefinite weight, when it was heavy, even a hundred people could not lift it; when it was light, two people could easily lift it up. There were also a tooth relic and hair of the Buddha which were preserved in a precious box, and taken care of day and night. In Gandhara, there was Queli Buddha Tower that was known as the first Buddha Tower in Western Regions. This was built by Kushan emperor, Kanishka. In biography, Daorong described the cause to build this tower and its grand

and exquisite construction structure. He wrote that the materials in the tower were made of gold or jade and changed its colour so variously and constantly that it was hard to find the same ones. "As the sun rises, the gold plate shines brightly, as breeze blows gradually, the precious bells ring harmoniously." Daorong's *Biography* facilitates our comprehension of relevant figures, geography, custom and stories of ancient India and Buddhism.

(Tan Jie)

XUANZANG

Xuanzang (600~664 CE) was a Chinese monk in the Tang Dynasty as well as a Mahayana theorist, sutra translator, tourist and envoy of Chinese and Indian culture exchange.

Family and Background

The secular family name of Xuanzang was Chen (陈), his given name was Hui (祜), and came from Chenhe Village, Goushi Town, Yanshi County, Henan. His ancestors had been officials for several generations, his father Chen Hui (陈惠) liked reading and was the magistrate of Jiangling County. Chen Hui (陈祜) was born in this Confucian family in 600 CE. There were four sons in the family of Chen and Chen Hui (陈祜) was the youngest son.

Chen Hui (陈祜) was clever since his childhood and liked reading. In 612 CE, the emperor (Emperor Yang of the Sui Dynasty Yang Guang, reigned from 605-618 CE) sent out an imperial edict that 27 monks were allowed to receive monastic ordination in Luoyang. Several hundred people registered at that time, Chen Hui (陈祜) was only 13, and wasn't qualified for recruitment. However, he attracted the attention of the chief examiner who made an exception to recruit Chen Hui (陈祜). Therefore, Chen Hui (陈祜) became a monk and his Buddhist name was Xuanzang.

Buddhist Talent

When Xuanzang became a monk, he lived in Luoyang Pure Land Temple with his second older brother, Master Chang Jie. There were riots under the heaven and people lived in misery in the late Sui Dynasty. Xuanzang and Chang Jie came to Chang'an together. This was the first year of Wude of Emperor Gaozu of the Tang Dynasty Li Yuan (618), and Xuanzang was 19.

The Tang Dynasty was just established at that time, it didn't secure its place, wars and riots were far from end. The court attached importance to use of military forces and warring, and neglected Buddhism. The two brothers went south and arrived in Chengdu. Xuanzang was guided by famous teachers here and he made great achievements. When Xuanzang was 21 in the third year of Wude (620 CE), he received complete ordinations in Konghui Temple of Chengdu. After receiving ordinations, he



Xuanzang

began to conduct summer retreat and learn Buddhist sutras and classics according to Buddhist rules and became Dharmacharya formally. Xuanzang was familiar with *Mahayana* and *Hinayana* theories as well as grasped main ideas of northern and southern Chinese Buddhism within four or five years in Chengdu. However, Xuanzang wasn't satisfied with his knowledge and he wanted to leave Chengdu and go north to acquire more knowledge.

Despite Chang Jie's dissuasion, Xuanzang left Chengdu firmly in 623 CE, went with merchants by ship, passed through Three Gorges, arrived in Jingzhou, and lived in Tianhuang Temple. He soon left Jingzhou went east along rivers, passed through Suzhou and Yangzhou, went north to the places including Xiangzhou (present-day Anyang) and Zhaozhou, arrived in Chang'an finally, lived in Dajue Temple and learned *Abhidharmakosasastra* from Master Daoyue.

Fa Chang and Seng Bian in Chang'an did deep research on *Mahayana* and *Hinayana* and were proficient in three teachings and they won reputation in China and were well-known overseas. Xuanzang took advice from them. These two masters appreciated Xuanzang's knowledge, praised him as a "Buddhist talent" and thought that he would have a bright future and promote Buddhism certainly.

However, there were still many disputes and debates in the Buddhist circle at that time. In order to make these questions clear, Xuanzang decided to go to the west to seek sutras like Fa Xian in Eastern Jin Dynasty. From his point of view, the problems be solved fundamentally if he went to the birthplace of Buddhism. Just at that time, an Indian master named Prabhakaramitra lived in Xingshan Temple. He told Xuanzang that he must learn *Treatise on the Stages of the Yogachara (Yogacarabhūmisāstra)*, the current great Buddhist in India was his teacher, Master Silabhadra, who was the abbot in Nalanda Monastery. Through contacting him, Xuanzang confirmed his resolution to go to India to seek sutras. Therefore, Xuanzang allied with some monks and submitted a statement to the emperor and tried to obtain support from the court. His companions

gave up in succession but only Xuanzang insisted in learning Sanskrit and waiting for a chance.

Escaping from Chang'an

The places including Guanzhong and Henan suffered from frost hazards in the autumn of the first year of Reign of Zhenguan (627 CE) Xuanzang took the chance to mix in refugee team and left Chang'an. He came to Qinzhou (present-day Tianshui), passed through Lanzhou and arrived in Liangzhou (present-day Wuwei, Gansu).

Liangzhou was located at the key position of Gansu Corridor, was the important western city in Tang Dynasty and many merchants from inner land and Western Regions passed through it. Xuanzang had stayed in Liangzhou for a month, and was invited to instruct *Nirvana Sutra (Mahāparinirvāṇasūtra)* and *Mahāprajñāpāramitā Sūtra*. When hearing Xuanzang wanted to go to India to seek sutras, people praised him and gave funds in charity. Xuanzang only kept travelling expenses for going west and donated rest of the funds to local temples.

The governor of Liangzhou Li Daliang observed the ban of the court and didn't allow monks to go abroad in private. When he knew that Xuanzang was in Liangzhou, he ordered Xuanzang to go back to Chang'an immediately. Fortunately, an eminent monk in Liangzhou assigned two disciples to send Xuanzang to Guazhou secretly. Therefore, Xuanzang walked at night and rested in the daytime and didn't dare to expose himself. Xuanzang inquired about route going west, and somebody told him that the distance between the place to the north was 50 li and Jade Gate Pass was the only road going west. There were five beacon towers at the interval of 100 li which were guarded by soldiers strictly, 800 li of the Gobi Desert was outside beacon towers which belonged to Yiwu Country. Xuanzang asked a Hu youth Shi Pantuo as his guide and left Guanzhou City that very night.

Crossing the Gobi Desert

Xuanzang and Shi Pantuo detoured around Jade Gate Pass but Shi Pantuo didn't want to go ahead so Xuanzang rode a red thin horse and crossed 800 li of the great desert alone. Xuanzang identified direction according to bones and horse manure and saw the first beacon tower after walking over 80 li. Wang Xiang, army officer on the beacon tower was a Buddhist, he prepared drinking water and solid food for Xuanzang, went over 10 li to see him off, specified the route and then bid farewell to him. According to the specification of Wang Xiang, Xuanzang went straight to the fourth beacon tower. Under the instruction of the beacon officer Wang Bolong, he hid the fifth beacon tower and walked into the great desert directly.

There were no birds, beasts, water and grass in the great desert. After walking over 100 li, Xuanzang



An image of an itinerant monk depicted as a mural painting on the western courtyard and at the Dukang rear-end courtyard at Gugetuolin monastery.

did not find water source and he had to go ahead. With a strong spiritual power, Xuanzang walked five days and four nights without drinking any water. He fainted on the desert because he and his horse were too tired at the fifth night. He continued to go ahead when he woke up. He found an oasis and a pool of clear water under the guidance of the red thin horse. He entered into the border of Yiwu Country after a day of rest and two days of walking.

Gaochang Brotherhood

Qu Wentai, the king of Gaochang Country (present-day Turpan) heard that Xuanzang was in Yiwu and assigned his men to invite and meet him. The king of Gaochang received Xuanzang grandly and wanted him to stay in Gaochang. Xuanzang said that he must go to India to seek sutras. The King of Gaochang made every attempt to persuade Xuanzang to stay but Xuanzang didn't change his mind. At last, the king of Gaochang and Xuanzang became sworn brothers and Xuanzang had propagated sutras among Gaochang subjects for a month. The king of Gaochang prepared travelling outfit, expenses, 30 horses and 25 men needed for 20 years. He wrote 24 letters of credence to inform rules of 24 countries for Xuanzang.

With the help of the King of Gaochang, Xuanzang's later journey was smoother. He led his men and horses to pass through the places including Yanqi and Qiuci (present-day Kuqa), began to cross Mountain Ling in the north of Cong Ridges, and it took them seven days to walk out of snow mountain. Over 10 servants froze to death and more horses died. Out of snow mountain, the team of Xuanzang passed the current places such as Kyrgyzstan, Uzbekistan, Tadjikistan, Afghanistan etc. He entered into the border of India finally.

Tour Study in Northern India

Xuanzang can see holy relics such as monks, Buddhist temples and images in regions of current Afghanistan. After entering India, Buddhist influences became more obvious. Xuanzang visited and worshiped Buddhist relics in the north of current Pakistan. In Nagarahara, he saw the pagoda built by King Ashoka and worshipped Buddhist relics in Usnisa City. He saw Bodhivrksha, the pagoda built by King Kaniska and surrounding Buddhist images with reverence and visited relics of Buddhist temples and relics of earlier Buddhists in Gandhara. He did so in Taksila.

When Xuanzang arrived in Kashmir, the local king assigned his mentor come to the border to meet him and he led his ministers to meet him in his residence. The king arranged 20 sutra copyists and five servants to serve Xuanzang and his men, and all necessities were supplied by the king. An old local master in his 60s expounded sutras for Xuanzang at three intervals each day, he instructed *Abhidharmakosasastrain* the morning, the *Orthodox of Shastra (Nyayanusarasastra)* in the afternoon, *Hetuvidea* and *Sabdavidya* in the evening. Xuanzang was modest and erudite and had a good memory and he was highly praised by the old master. After living and studying in Kashmir for a long time, he led his people to go east. It was 629 CE and Xuanzang was 30 years old.

They passed through several kingdoms and met a team of robbers. Fortunately, a Brahmin was tilling farmland, convened all villagers to drive the robbers away and saved them. There was a knowledgeable Brahmin who claimed to be 700-years-old and Xuanzang visited him and learned relevant classics and knowledge from him.

Xuanzang studied Mahayana and Hinayana sutras as well as Brahminist classics when going east and his knowledge became richer. At that time, he can read original sutras and understand instructions as well as expound sutras for local people.

In 630 CE, Xuanzang had gone over 3,000 li and he arrived in Ganges River Basin and Yamuna River Basin from Punjab area in current Pakistan and India. He passed through seven countries, visited famous teachers and acquired knowledge. He came to Kanauj in northern India in the autumn next year and then he crossed Ganges River and arrived in Ayodhya, the famous historical Indian city after living and learning for three month and he worshipped relics of Asanga and visited Vasubandhu who were the great Yogachara masters of Mahayana. When he went east along Ganges River by ship, they met another team of robbers. The robbers demanded money, and selected Xuanzang to be a sacrifice to offer to the goddess Durga. Xuanzang was calm, and sat to chant sutras and pray. Luckily, there

were black winds, trees were broken and sand was blown, waves surged, and ship floated. The robbers saw the omens, knelt down, apologised for offence and asked for receiving ordinations. Xuanzang gave them five precepts.

Hereafter, Xuanzang visited several famous Buddhist shrines on the both sides of Ganges River such as Sravasti, Kapilavastu, Lumbini, Kusinagara, Mrgadava, Vaisali, Patna, Vajrasana, Bodhivrksha and so on. Xuanzang had stayed in each place for seven or nine days, visited and worshipped each place and surrounding holy relics.

When Xuanzang was in Vajrasana, Nalanda Monastery assigned four great monks to meet Xuanzang when hearing about his coming. Over 200 monks and 100 benefactors went outside the monastery to meet him. Surrounded by the multitude, Xuanzang walked into long-contemplated Nalanda Monastery in 631 CE.

Residing and Studying in Nalanda

Chinese were accustomed to calling Nalanda as Nalanda Monastery but it was a university actually, it was the largest academic centre in the world as well as the highest institution of Indian Buddhism. There were many scholars and rich collection of sutras. Buddhists, Hindus, Indians as well as many people from other Asian countries learned there. Multiple subjects were instructed there and over 100 lectures were given every day. According to the record of Xuanzang, this university was extended by kings of six generations, its building scale was huge when Xuanzang arrived there and there were six yards and several temples. There were several thousand permanent residents and many short-term travelling learners, the population reached about 10,000 in normal times. King attached great importance to the university, and taxes of over 100 cities were allocated to support them. Teachers and students didn't worry about food and clothing, air of study and learning was very profound so no one violated rules and laws.

In the company of 20 monks, Xuanzang visited Master Shilabhadra, the abbot of Nalanda Monastery, who was over 100 years old and was honoured as Dharma-grbha. Xuanzang prostrated himself before the master and said that he wanted to learn *Treatise on the Stages of the Yogachara* from Shilabhadra. Shilabhadra was touched deeply and promised to instruct Xuanzang in person.

Xuanzang received special treatment in Nalanda and he had a certain quantity of fruits, betel nuts, cardamoms and "rice offered to the horned". Xuanzang was arranged to live in main room, he could ride on elephant for entrance and exit and was exempted from all manual works for common monks. Only 10 people enjoy this kind of treatment in Nalanda.

When settling in Nalanda, Xuanzang went to Rajagrha to visit holy relics when lessons were not given. Rajagrha was the capital of Magadha when Sakyamuni was born. There was a bamboo forest near Rajagrha where Sakyamuni lived and it was known as Venuvana. There were rolling hills, and famous Saptaparnaguha were located there and it was the place that the eldest disciple Mahakasyapa led monks to collect sutras. Famous Grdhrakuta was near to it and Sakyamuni resided there and propagated doctrines for over a decade.

After visiting the holy relics, Xuanzang returned to Nalanda Monastery. Master Shilabhadra instructed Xuanzang in *Treatise on the Stages of the Yogachara* and several thousand of monks listened to it with him. It took 15 months for Shilabhadra to finish 100 volumes of *Treatise on the Stages of the Yogachara*. Xuanzang resided and learned in Nalanda Monastery for five years. He translated it after returning to China.

Besides *Treatise on the Stages of the Yogachara*, Xuanzang listened to the *Orthodox of Shastra*, *Aryavacaparakaranasastra* and *Mahayanabhidharmasangitisastra* once; *Hetuvidya*, *Sabdavidya*, *Hetuvidya* and *Pramanasamuccaya* twice; *Madhyamikasastra* and *Satasastra* thrice respectively in five years. Moreover, Xuanzang learned Brahminist classics in Nalanda, especially learned Sanskrit grammar and phonology systematically which laid solid foundation for sutra translation when he returned to China.

Tour Study in Southern India:

In the spring of 636 CE, Xuanzang bid farewell to Master Shilabhadra and began to travel around India. His journey focussed on southern India because he had travelled the north of India when he came to India.

He went east from Nalanda and came to Munger, state of Bihar at the southern bank of Ganges River. He had resided and studied for one year there and learned *Abhidharmamahavibhasyasstra* and the *Orthodox of Shastra* from two eminent monks. In the spring of next year, Xuanzang went east along Ganges River, crossed dense forests and entered into current Bengal. After travelling around Bengal, he came to the coastal Harbour Tamralipti (near Bengal International Harbour) and intended to go to Sri Lanka by ship but he had to go south because of large wind and waves and furious sea and he arrived in the border of State of Orissa and west northwest and entered into Daksana Kosala after visiting holy relics. There was an enlightened Brahmin, and Xuanzang had consulted him on *Pramanasamuccaya* for over one month. He went south to current State of Andhra Pradesh and visited two eminent monks and he had lived there for several months and learned Mahasanghika classics from them.

They learned Mahayana theories from Xuanzang too. Hereafter, Xuanzang travelled south with two eminent monks and came to current State of Tamil Nadu. When arriving in Kancipuri near Madras, he wanted to go south to Sri Lanka by sea with these two eminent monks, but over 300 Sri Lank monks arrived by sea and said that the country suffered from famine because of the death of the king, and it was a state of chaos. Xuanzang decided not to go to Sri Lanka.

Xuanzang went west with 70 Sri Lanka monks, passed through current Karnataka, went north and arrived in current state of Maharashtra. In the middle region of Maharashtra, Xuanzang saw caves which was written in *The Great Tang Dynasty Record of the Western Regions*. This is the well-known Ajanta Caves today which is the Buddhist artistic treasure in the world.

Xuanzang continued to go north and entered Northwestern India. After passing through current Gujarat, he went west and arrived in Sindh regions of Pakistan, he began to go northeast along Indus River after visiting Buddhist relics then passed through Multan of Pakistan and arrived in Punjab. Xuanzang visited two or three eminent monks and stopped here to learn from them.

Expounding Doctrines in Nalanda

Xuanzang was 40-years-old in 639 CE. He traversed northern India, returned to Nalanda Monastery and reported his journey to Master Shilabhadra. When hearing that an eminent monk was proficient in *Sabdavidya* and *Hetavidya* in the west of Nalanda Monastery, he came there in a hurry and had learned from him for two months. He came to Dandavanagiri learned several sutras from erudite Abhidharamacarya Srenika whose teacher also was Master Shilabhadra. They were pleased to see each other. Xuanzang and Abhidharamacarya Srenika came to Mahabodhi Vihara to visit Buddhist relics together and worshipped Bodhivrksha in January next year. Xuanzang returned to Nalanda again.

Master Shilabhadra ordered Xuanzang to raise an altar to instruct *Mahayanasampragrahasastra* and *Vijnanamatrasiddhivicyasastra* publicly. Meanwhile, a Lokayata Brahmin came to Nalanda to require debate. He wrote 40 opinions and hung them on the gate and spoke insolently: "I am willing to be beheaded if one can outargue one of my opinions." Several days later, no one responded to him, Xuanzang went to tear his paper and trampled it with his feet. The Brahmin was angry and asked, "Who are you?" Xuanzang answered: "I am Mahayanadevadas". This was one of Xuanzang's names in India and the Brahmin heard of him. Xuanzang asked masters including Shilabhadra to be witnesses and began to debate with the Brahmin.

Xuanzang had seen that his opinions originated from basic doctrines of heretical theorists so he listed and satirised various kinds of foolish actions of non-Buddhists and outargued their theories. After several rounds of debates, the Brahmin had nothing to reply and he stood up and said "I am defeated. Please dispose me at random according to the stipulation." Xuanzang answered: "Our Buddhists don't kill living creatures and you will be a servant in our monastery and follow our instructions." The Brahmin accepted his suggestion pleasantly.

Meanwhile, a *Hinayana* master from Uda in Southern India (north of state of Orissa) wrote *Seven Hundred Odes to Mahayanasodhana*, presented them to King Siladitya and requested to debate with Mahayana monks. Therefore, King Siladitya wrote a letter to Master Shilabhadra and requested Nalanda Monastery to assign four eminent monks to Uda to debate with the Hinayana monk. Shilabhadra selected Hai Hui, Zhi Guang, Simharasmi and Xuanzang to go to Uda. The other three monks including Hai Hui were worried but Xuanzang stepped forward and said: "You great masters take it easy because I must carry out the duty although I am unlearned. Even if my debate fails, I am a Chinese monk and I will not shame the reputation of Nalanda." They changed from sorrow to joy after hearing his words. When they set out, King Siladitya wrote another letter that they didn't need to go and they will wait for his information later.

Xuanzang got *Seven Hundred Odes to Mahayanasodhana*, he asked the Lokayata Brahmin whether he knew *Mahayanasodhana*, and the Brahmin said that he had heard for five times. Xuanzang asked him to expound it. After the Brahmin expounded it, Xuanzang obtained the gist, found shortcomings and wrote 1,600 odes to *Kuvicarapratishedha* and outargued it. He submitted *Kuvicarapratishedha* to Master Shilabhadra and other eminent monks and they praised it. Xuanzang got the Brahmin and freed him and the Brahmin bid farewell happily and went to Kamarupa in eastern India (present-day Assam).

Buddhist Ceremony in Kanauj

Xuanzang had propagated doctrines for over half-a-year, there was no news about debates convened by King Siladitya and Xuanzang thought that it is time for him to return to China and began to sort Buddhist sutras and images collected in normal times. Eminent monks went to persuade Xuanzang to stay when hearing that he will return to China but Xuanzang didn't change his decision. They failed to persuade him so they came to Master Shilabhadra. Xuanzang said to Shilabhadra that he wanted to return to China to propagate sutras and show his gratitude to his master. After hearing his words, Shilabhadra was pleased and let him prepare packages.

At that time, envoys of King Kumara of Kamarupa came and sent a letter to Master Shilabhadra, which invited Xuanzang to propagate doctrines in Kamarupa. The Lokayata Brahmin praised Xuanzang in front of King Kumara after he arrived in Kamarupa so King Kumara assigned the envoys to invite Xuanzang. Shilabhadra refused the invitation on the excuses of previous appointment with King Siladitya and the return of Xuanzang. However, King Kumara insisted in assigning the envoys to invited Xuanzang, Shilabhadra didn't agree. King Kumara got angry and assigned the envoys at the third time and threatened: "I am sincere to propagate Buddhist doctrines if you don't allow the invitation, I will lead my elephant army to stamp Nalanda." Shilabhadra had no alternative and told the whole story to Xuanzang. Xuanzang collected returning package and bid farewell to eminent monks in Nalanda and came to Kamarupa with the envoys in a hurry.

King Kumara was pleased to see Xuanzang, invited him to go to the palace and provided needs and comforts to Xuanzang. Xuanzang had propagated doctrines there for over a month.

After King Siladitya returned from southern expedition, he heard that Xuanzang went to Kamarupa and assigned his envoys to say to King Kumara: "Send the Chinese master to me immediately!" King Kumara said that "the Chinese master will not come at once even you get my head!" King Siladitya was angry and assigned envoys to say: "Give your head!" King Kumara knew that he wasn't as strong as King Siladitya and regretted his improper words. He convened 20,000 people and 30,000 ships immediately and escorted Xuanzang to go against Ganges River.

King Kumara settled Xuanzang in a temporary dwelling palace on the northern bank of Ganges River, led ministers to the temporary dwelling palace of King Siladitya at the southern bank, and reported the news of the coming of Master Xuanzang. King Siladitya was pleased, forgave King Kumara and said that he will go to visit Master Xuanzang in person. At night, King Siladitya led his honour guard to meet Xuanzang. King Siladitya bowed and showed his respect to Xuanzang. Being seated, King Siladitya asked: "You come from China and must hear of the dance music named *Music of King Qin's Fighting*. Who was King Qin?" Xuanzang told him about China's conditions and virtues of Emperor Taizong of the Tang Dynasty (627-649 CE) and gave him a beautiful impression on China. King Siladitya assigned his envoys to establish friendship with Tang Dynasty soon.

The next day, Xuanzang came to the temporary dwelling palace of King Siladitya in the company of King Kumara and received an enthusiastic welcome. At that time, King Siladitya inquired

about *Kuvcicarapratishedha* and Xuanzang took it out and presented it to him. After reading, King Siladitya praised him greatly and said: "I will hold Buddhist ceremony for you and invite Buddhist monks, Brahmins and non-Buddhists all over India to participate in it." He ordered his men to make a public announcement on that very day that people should come to the capital, Kanauj, to participate in the debate conference.

Xuanzang, King Siladitya and King Kumara went against the river together in the early winter and they arrived in Kanauj in the 12th lunar month. The conference hall had been established, 18 kings, over 3,000 Mahayana and Hinayana monks, 2,000 Brahmanists and Jains and 1,000 Nalanda monks had arrived. Servants, horses, carriages, elephants and various kinds of honour guards were large-scaled.

Two huge thatched palaces were established in the conference hall which can hold 1,000 people respectively. A gold Buddha image had been cast by the dwelling palace of King Siladitya in the west of the conference hall with the distance of five li and it was installed on a decorated elephant. On that day, the elephant carried Buddha image to parade, King Siladitya acted as Indra with a white vyajana in his hand and stood at the right side and King Kumara acted as Brahma with a canopy in his hand and stood at the left side. People on two other elephants were responsible for scattering flowers. Xuanzang and national masters of King Siladitya rode on elephants and followed them. Kings, ministers and eminent monks rode on 300 elephants. The team entered into the conference site slowly from the dwelling



An image of Dharma master Xuanzang

palace, the Buddha image was invited firstly and people worshipped the Buddha in proper order. Only 18 kings, over 200 ministers, 1,000 eminent monks and 500 representatives of Brahmins and non-Buddhists could enter the conference hall and other people could only watch outside the hall. After the grand ceremony, King Siladitya let Xuanzang sit in the position of the debate master. Opinions of Xuanzang's *Ku vicarapratishedha* were read out. It was hung outside the conference hall for people to read. No one dared to debate on that day.

Five days later, several Hinayana Buddhists didn't dare to debate but they weren't reconciled to Xuanzang and attempted to murder him. King Siladitya was informed of it and warned them strictly, so that their plot failed. On the 18th day, the conference ended, but no one dared to debate. Xuanzang gave a speech and praised Mahayana and the Buddha. At last, King Siladitya declared that Xuanzang won. The conference hall broke into rapturous applause, and Mahayana Buddhists honoured Xuanzang as 'Mahayanadeva' and Hinayana Buddhists honoured him as "Moksadeva". Xuanzang rode on the elephant around the hall and paid tribute to people. Hereafter, Xuanzang's reputation became greater in India.

After the completion of the conference, Xuanzang insisted on the return to China. King Siladitya persuaded him again, and said that he had held Moksha-maha-parishad quinquennially at the intersection of Ganges River and Yamuna River which lasted 75 days and provided almsgivings to monks and poor people for 30 years. Moksha-maha-parishad had been held for five times and it would be held for the sixth time that year, and he invited Xuanzang to participate in it. Xuanzang promised him. Two days later, King Siladitya led Xuanzang to the inter-river site in the company of 18 kings. There were a lot of people, and about 5,00,000 people crowded at the banks of Ganges River and Yamuna River. A thatched palace had been established on the inter-river site. On the first day, the Buddha image was placed in the thatched palace and superior treasures, clothes and foods were offered. On the second day, the Sun God image was placed and a half of properties were offered. On the third day, the Ishvaradeva image was placed and the almsgivings were like those on the second day. Then monks, Brahmins, non-Buddhists, poor and lonely people were given alms. King Siladitya offered all properties accumulated for five years in 75 days, and his merits accumulated hereafter.

Over 10 days later, Xuanzang wanted to take leave and return to China and declined repeated persuasions of King Siladitya and King Kumara. Therefore, kings prepared money, grains and materials for his return to China. King Siladitya

prepared letters of credence for Xuanzang and assigned special persons to escort him. After Xuanzang had left for three days, King Siladitya and King Kumara led several hundred light cavalries to catch up him and bid farewell again.

With profound friendship of Indian, Xuanzang led a large team of people and horses and returned according to the coming routes on the whole. Because he was more familiar with conditions, his journey was smoother than the coming journey although it was hard and they met with robbers for several times. Some sutras were flushed away when they crossed Indus River, it took them 14 days to cross the great snow mountain, many people and horses died, and only seven monks, over 20 porters, one elephant, 10 donkeys and four horses left.

In the journey returning China, he still stopped after walking for a long time, and he visited holy relics, learned as well as propagated doctrines. Although he had been some places, he visited them with reverence this time. He went to visit old friends, exchanged view with them and talked about old days. Two years flew in this way.

Returning to Chang'an with Reputation

Xuanzang arrived in Khotan in 644 CE. The king of Khotan knew that Xuanzang will come in advance, and he assigned his men to meet him and make settlement preparation beforehand.

People from Gaochang came at that time and Xuanzang was informed of the death of Qu Wentai, the king of Gaochang, he felt sad and decided to return to Chang'an directly rather than going to Gaochang. He feared that the court will punish him because he went abroad in private in that very year so he submitted a statement in advance asked others to bring it to Chang'an and waited for the response of the court.

Xuanzang had expounded *Treatise on the Stages of the Yogachara*, *Abhidharmakosasastra* and *Mahayanasamparigrahasastra* for seven or eight months when he waited in Khotan and over 1,000 audience listened to him.

When Emperor Taizong of Tang Dynasty was pleased to know that Xuanzang returned to China with reputation, he ordered his men to go to Khotan to comfort and meet him, and exhorted them to bring monks knowing Sanskrit sutras with them. He wrote a letter to the king of Khotan and asked him to handle matters of Xuanzang's return to Chang'an. He also ordered Dunhuang officials to meet him in Liusha and Shanshan officials to meet him in Qiemo.

On the 24th day of the first lunar month of the 19th century of Zhenguan (645 CE), 46-year-old Xuanzang carried 657 sutras, various kinds of Buddha images, 150 Buddhist relics and returned to Chang'an with high reputation. Officials of Chang'an and the suburbs and followers came to

meet him. Xuanzang settled in pavilion in Zhuque Street. Onlookers crowded both sides of roads from Zhuque Street and Hongfu Temple with the distance of tens of li, temples were decorated with lanterns and coloured hangings like celebration of grand festivals, and the views were magnificent.

Xuanzang hurried Luoyang to meet Emperor Taizong of Tang Dynasty in the second lunar month. This was a brief ceremonious meeting. Emperor Taizong met Xuanzang on Graceful Bird Palace. They sat and had a long talk. The emperor inquired about conditions of Western Regions and Xuanzang replied fluently because they were still fresh in his memory. The emperor admired Xuanzang very much and advised him to write a book about conditions of countries in Western Regions, Xuanzang agreed. Meanwhile, Emperor Taizong recommended Xuanzang to resume secular life and handle government affairs, Xuanzang refused with thanks and he expressed his wish to translate sutras. Emperor Taizong let him translate sutras in Hongfu Temple and all needs were arranged by Prime Minister Fang Xuanling.

Writing Book and Translating Sutras

According to the decree of the emperor, 12 volumes of *The Great Tang Dynasty Record of the Western Regions* were finished and submitted to the emperor in 645, which was dictated by Xuanzang and recorded and collected by his disciple, Bian Ji.

In *The Great Tang Dynasty Record of the Western Regions*, Xuanzang recorded conditions of 138 “countries” and regions in the aspects of history, geography, religion, folk customs, language, characters etc in detail, which provided rich and precious materials to study history, society and culture of ancient Central Asia and South Asia. Records of Xuanzang often showed direction and provided proofs for modern and contemporary Buddhist archaeological activities of India, Nepal and Pakistan as well as places such as Lumbini, Kapilavastu, Mrgadava, Grdhrakuta, Ajanta, Nalanda, Taxila, etc. On the contrary, many archaeological materials proved authenticity of Xuanzang’s records. When people visit these Buddhist shrines today, they can feel existence of Xuanzang everywhere.

Both Indian and Western historians praise Xuanzang’s *The Great Tang Dynasty Record of the Western Regions* highly and thought that this book has a very important role in rebuilding history of India, even Central Asia in Middle Ages.

Xuanzang established Sutra Translation Institute under the support of the court which became a grand event in China’s translation history. Xuanzang made great efforts to translate 1,335 volumes of 74 Buddhist sutras in his after-life which enriched treasury of Chinese Buddhist classics as well as made enormous contributions

to China’s translatology. Firstly, Sutra Translation Institute founded by him established a complete set of systems. For example, when translating *Treatise on the Stages of the Yogachara*, Xuanzang “interpreted Sanskrit into Chinese” then there were steps such as “translation”, “proving Sanskrit”, “confirming words”, “proving meanings”, “composition”, “supervision and reading” etc and the item of “embellishment” was added, so it can be seen that labour division was more meticulous than previous generation. The items such as translation, proving meanings, composition and embellishment were undertaken by several people. Systems of Sutra Translation Institute established by Xuanzang became the fixed forms for Sutra Translation Institute in Tang Dynasty, and was the model of Sutra Translation Institute in early Song Dynasty. Secondly, he applied diversified translation skills to sutra translation and these skills can be borrowed today. Thirdly, he proposed important translation theories. He advocated that “translation shall be accurate and popular.” He also set up the principle of “five non-translations” ie the principles of transliteration in five cases. Fourthly, the quantity of classics translated by him exceeded the total volumes of sutras translated by three sutra translators including Kumarajiva, Paramartha and Amoghavajra which took up a half of volumes of newly-translated sutras. Fifthly, he was the first Chinese translator who translated sutras independently without help of Indians or people from other Western Regions in China’s sutra translation history. Sutra translation relied on people from the Western Regions such as India mostly even Fa Xian wasn’t an exception. Although Kumarajiva was born in China he wasn’t a Chinese; Foreigners in translation institute of Sui Dynasty were translation master.

However, Xuanzang’s translation institute didn’t have people from Western Regions because Xuanzang’s knowledge of Sanskrit and ShabDavidya was higher than previous Chinese sutra translators. Sixthly, he made excellent achievements in the aspect of translating from Chinese to Sanskrit. *Continued Biographies of Eminent Monks* wrote that “Xuanzang translated 5,000 characters of *Lao Tzu* into Sanskrit according to an imperial edict”. “*Treatise on the Awakening of Faith* was written by Ma Ming. Foreign monks wanted to read it. Xuanzang translated it from Chinese into Sanskrit and its translated text was declared for five days.” Seventhly, his dedication spirit inspired later generations. According to volume 7 of the *Biography of Ci’en*, Xuanzang “valued every second to translate sutras specifically. He scheduled every day, and he will translate at nights if he was busy in the daytime. He slept at midnight and got up before dawn, he

chanted Sanskrit text, marked in order and planned contents to be translated next day."

Besides sutra translation, Xuanzang had made great contributions to Buddhism. In the period of Nalanda, he wrote 6,000 odes to *Treatise on Combination of Sects* in order make up conflicts between Madhyamika and Yogachara. In order to maintain dignity of Mahayana and refute attacks of Hinayana, he created 1,600 odes to *Ku vicarapratisedha*.

Xuanzang also recruited disciples widely, inherited traditions of Yogachara of Indian Mahayana and founded Faxiang School (Ci'en School), and became the grand master. Faxiang School had very great importance in early Tang Dynasty and had a batch of excellent domestic and foreign disciples. Although Faxiang School wasn't passed down but it had profound influences and spread to North Korea, South Korea and Japan.

Symbol of Chinese and Indian Cultural Exchange

At midnight on the fifth day of the second lunar month of 664 CE, Master Xuanzang who worked hard in his whole life, died of illness in Tongchuan Yuhua Temple. Civil and military officials, monks and common people in Chang'an City were sad at the news. Emperor Gaozong of Tang Dynasty cried bitterly and said, "I lost national treasure! I lost national treasure!" Court affairs were cancelled for several days because of his death. Millions of people in the capital and prefectures sent him on his burial day and over 30,000 people slept at his cemetery at night. Xuanzang was the first great man in the history of Chinese culture interaction. Professor Ji Xianlin assessed his achievements comprehensively which were summarised in six phrases: "He was a famous eminent monk in Tang Dynasty, idealistic theorist of Buddhism, brave traveller, excellent translation master, model of dedicating himself to seeking dharma and embodiment of Chinese and Indian friendship." Xuanzang's great contributions to the cultural interaction between China and India were assessed properly.

Till today, the name of Xuanzang is known to every household in India. In history textbooks for Indian primary school, there is a special section introducing events of Xuanzang's visit to India. Memorial Hall of Xuanzang was jointly built by Chinese government and Indian government at a distance of one kilometre in the north of Nalanda relics in the state of Bihar. Xuanzang shall belong to China and India as well as the whole world.

(*Xue Keqiao*)

YIJING

Yijing (635-713 CE) was an eminent Buddhist monk and translator of Tang Dynasty.

Life

Born in Qizhou (present-day Ji'nan, Shandong), Yijing's original name was Zhang Wenming. He followed Master Shanyu and Huizhi at Tuku Temple and became a monk at the age of seven. He diligently studied Buddhist philosophy, especially its commandments. It is noted that he "pursued the classic scriptures for the five years". In the fifth year of the reign of Emperor Gaozong (Xian Qing) (660 CE), he left Tuku Temple. "Stretching his walking stick to Dongwei he dedicated himself to *Abhidhamma* and the *Collected Sāstras* and headed for Xijing reading and meditating *Kusha* and *Vijnanavada*". This explains that Yijing went to the area around Henan and Chang'an, and continued to learn various classic Buddhist scriptures.

Yijing had the idea of going to India to seek sutras very early and he wished "to have Buddhist companion at 14, and to go to Western Paradise at 18". In the first year of the reign of Emperor Gaozong of Tang (Xian Heng) (670 CE) in Chang'an, Yijing got to know Monk Chuyi from Bingzhou (present-day Taiyuan, Shanxi), Monk Hongyi from Laizhou monk and another couple of monks. They all had the desire to go to India to pursue learning and set off together. Yijing went back Jizhou first to visit his master at Tuku Temple. In the second year, the second year of Xianheng Period (671 CE), Yijing went south from Jizhou, passed through Yangzhou and stayed there for three summer months, and then followed Lord Feng Xiaoquan at Gongzhou (now Pingnan, Guangxi) to Guangzhou. At this time, among the companions that originally planned to go to India together, some changed his mind and some did not want to continue due to illness. After arriving in Guangzhou, he was invited to Guangzhou (present-day Xinhui, Guangdong) to accept the sponsorship of Feng Xiaoquan's family. After returning Guangzhou, only one monk named Shanxing from Jinzhou (northwest Shanxi) was willing to accompany him for the journey. In November that year, Yijing and Shanxing got on the cargo ship of a Persian merchant in Guangzhou and started the trip to India.

It was not an easy task to sail in the South China Sea in ancient times. Yijing described the situation of boat sailing in the sea: "The ocean witnesses the wave high like mountains; the giant gully saw clouds of monstrous fluctuation." The difficult and dangerous state is conceivable. But this voyage went relatively smoothly. With strong wind pushing the ship fast, in less than 20 days, they reached the Srivijaya (now around Palembang area of Sumatra Island, Indonesian). Srivijaya was one of the most important transportation and trade centres then in the South China Sea area. It was a very prosperous place and Buddhism was also quite popular there.

Yijing stayed there for six months, learning Sanskrit to make further preparation for education in India. Shanxing, who accompanied him here, fell ill and had to return home. The King of Srivijaya was very friendly to Yijing and gave him support by sending him by boat to another state called Melayu (present-day Sumatra Island of Indonesian) countries for



Yijing

two months, and then sent him to a place named Kedah (present-day Kedah, Malaysia). At the end of the third year of Xianheng Period (672 CE), Yijing continued to take the king's ship ie the ship provided by the King of Srivijaya, northbound and passed through Nicobar (present-day Andaman Islands, India). On February 8 of the fourth year of Xianheng Period (673 CE), he finally reached Tamralipti of East India. Yijing stayed in Tamralipti for a year and continued to learn Sanskrit. In May of the fifth year of Xianheng Period (674 CE), Yijing followed a merchant team of several hundred people to continue to go west to central India.

At this time, India had many separate kingdoms. The journey was not peaceful. Soon after leaving Tamralipti, Yijing fell ill and was left behind the team. His luggage was robbed by bandits on the road and he nearly lost his life. Fortunately, he escaped from the dangerous situation, and caught up with the companions to move on. In June of the fifth year of Xianheng Period (674 CE), he finally reached his destination, the Nalanda Monastery of Magadha.

At Nalanda, one of Yijing's major activities was to pay homage to the Buddhist pilgrimage sites. Yijing did not keep a complete record of his travel to India. It is noted only very briefly in *Buddhist Pilgrim Monks of Tang Dynasty*: "Heading north from here for a few days, I arrived at Nalanda first and paid homage to the statue of 'The Great One, the Buddha'. And later I went to Gijjhakuta (Griddhkuta) and saw the cloth-folding place. Then I headed for Mahabodhi Temple, paying respect to the real-portrait statue. Silk cloth donated by Shandong monks and laity was made into equal amount of Tathagata cassock, which I personally served. Master Xuanlu from Puzhou presented tens of thousands of silk covers to offer for the tribute.

Chan Monk Andao from Caozhou paid worship to the Bodhi statue, which completed the ceremony. At that time, I prostrated myself on the ground for full admiration, for the four blessings of Dong Xia, to publicise dharma doctrine. At the initial meeting at Longhua, I encountered Maitreya and Zhenzong and obtained anutpada-jnana. Then I visited all the shrines, passed an abbot and stayed at Kushinagar. I had been at Qincheng, entered Mṛgadāva and crossed Kukkutapāda."

Nalanda, Gijjhakuta and Mahabodhi Temple were all in Magadha (present-day territory of Bihar, India). The "Ten-Foot Square Hut" refers to the former residence of Vimalakirti in Vaiśālī. The large stretch of sal trees near Kusinagara was the place where Sakyamuni's attained nirvana. Mṛgadāva is Sārnāth where Sakyamuni had his Dharmachakra Pravartana. Banāras is present-day Varanasi of Uttar Pradesh, India. Kukkutapāda was also in Magadha.

Besides, there was a paragraph of annotations in *Mala-sarvastivada-vinaya sudraka-vastu* translated by Yijing, "I recently visited Western Regions those places where Tathagata stayed for over 50 years. There are eight places: the birthplace of Tathagata; the place where Tathagata became a Buddha; the place where Tathagata had his Dharmachakra Pravartana; Vulture Peak; City of Vaishali; the place where Tathagata stepped down from heaven; Jetavana Park and the place with a large stretch of sal trees where Tathagata attained Nirvana."

The birthplace of Tathagata was in Kapilavastū. The place where Tathagata became a Buddha was Bodh Gaya Magadha. The place of Tathagata's Dharmachakra Pravartana was Sārnāth of Banāras. Vulture Peak represents Grdhakuta. City of Vaishali refers to Vaiśālī. The place where Tathagata stepped down from heaven was the place with Three Ladders between heaven and earth and it was in Kapitha. Jetavana Park was in Sravasti. The place with a large stretch of sal trees where Tathagata attained Nirvana was near Kusinagara. All these places are most famous Buddhist holy lands of ancient India and most of them were in the territory of ancient India. It is unclear what other area Yijing visited apart from these places. Emperor Zhongzong of Tang Dynasty noted in the *Introduction to the Sacred Teachings of Monk Tripitaka of Ryonghungsa of the Great Tang Dynasty* that Yijing "went to more than 30 countries in over 20 years". Yijing also said himself that he "visited more than 30 foreign countries". They probably include some places he passed by in his trip to India by sea.

Beyond pilgrimage and travel for pleasure, Yijing spent more time on studying Buddhism in India. During the 10 years that he stayed in Nalanda, Yijing tried hard to learn all kinds of classics of Buddhism and collect various Sanskrit Buddhist scriptures.

Xuanzang's teacher Śīlabhadra had passed away at that moment, but there were many learned monks in Nalanda. Yijing's teacher in Nalanda was Bhadanta Baoshizi. Baoshizi was good at teaching the *Treatise on the Stages of Yoga Practice (Yogacarabhumi-sastra)*, which was obviously inherited from Śīlabhadra.

Yijing stayed in Nalanda for quite a long time so that he had the opportunity to have a close-up view of the rules, the daily life of the monks and even some trivial characteristics of the architecture of Nalanda which provided the most specific materials for his subsequent compilation of the *Account of Buddhism Sent from the South Seas*. Therefore, he mentioned Nalanda several times in the *Account of Buddhism Sent from the South Seas* and took it as the model for all the Buddhist temples. He also drew a picture of Nalanda and attached it in his *Buddhist Monks Pilgrimage of Tang Dynasty*. But the picture was lost long ago.

Apart from Yijing, there were other Chinese monks learning Buddhist doctrines in Nalanda back then. Yijing met many Chinese monks there, and he mentioned some of them in his *Buddhist Monks Pilgrimage of Tang Dynasty* including Xuanzhao, Huilun, Daolin, Zhihong and Wuxing. The information about some other Chinese monks can be learned from other monks learning Buddhist doctrines there although Yijing did not meet them. Yijing wrote a book about their learning of Buddhist doctrines later *Buddhist Monks Pilgrimage of Tang Dynasty*.

During the decade in Nalanda, Yijing not only studied but also translated Buddhist scriptures. He translated *Mula-sarvastivada-vinaya-sudraka-vastu* and *Sata-pancasatikastotra* but that was only his first draft. Yijing modified the draft after returning to China when he had already had a preliminary plan on translating Buddhist scriptures.

In 685 CE (the first year of Chuigong Period), Yijing decided to return to China after 10 years of study in India. He carried with him more than 500,000 odes of Sanskrit Tripitaka and left Nalanda to the east. He was robbed on the road but fortunately he arrived safely in Tamralipti. Just like going to India, he took his return journey by sea. In the early spring of 686 CE (second year of Chuigong Period), Yijing arrived in Kedan again and stayed there until the winter. In early 687 CE (third year of Chuigong Period), he continued his voyage to the south and arrived in Melayu Kingdom once again one month later and then arrived in Srivijaya.

Yijing's second stop at Srivijaya was longer, more than six years in total. In July 689 CE (first year of Yongchang Period), he "sailed out from Srivijaya to Guangzhou to seek papers, ink and writers", and "went back to Srivijaya by a merchant ship". Therefore, he accidentally came back to Guangzhou



An article by Yijing of a thousand
Sanskrit characters

and left on November 1 to Srivijaya by ship. It took five to six months for him to return to Guangzhou and back to Srivijaya. Besides this trip, he spent all the rest of the six years in Srivijaya during which he began to translate Buddhist scriptures and compile *Buddhist Monks Pilgrimage of Tang Dynasty* and *Account of Buddhism Sent from the South Seas*. In May 691 CE (second year Tianshou Period), he finished the two books and sent someone to Chang'an carrying these two books and 10 volumes of Buddhist scriptures as well as his letter to the imperial court about requesting the imperial court to approve the establishment of a temple in the West. In this connection, the words "Sent from the South Seas" in the name of *Account of Buddhism Sent from the South Seas* were given.

In the summer of 693 CE (second year of Changshou Period) when Yijing was 59, he finally returned to Guangzhou from Srivijaya. He stayed in Guangzhou for over a year and then left Guangzhou to the North in early 695 CE (the first year of Zhengsheng Period). In the summer of May, Yijing arrived in Luoyang that was called "Dongdu" back then. Empress Wu Zetian lived in Dongdu for most of the time. There is no historical evidence to show whether Yijing received the imperial edict first before arriving in Luoyang, just like Xuanzang. But it seemed that he received the imperial edict first before the departure when one looked at the grand welcoming ceremony held in his honour when he arrived in Luoyang.

On the day he arrived in Luoyang, he received a high standard welcome that even surpassed that of Xuanzang. The Volume IX of *Record of Sakyamuni's Teachings Compiled during the Kaiyuan Period* mentioned what happened, "In the summer of the first year of the Empress Wu Zetian's Zhengsheng Period, Yijing returned to Heluo and brought back nearly 400 books of Sanskrit Tipitaka, 500,000 odes

in total, one portrait of Vajrasana and 300 Buddhist relics. Empress Wu Zetian respected Buddhism and Buddhist monks very much so she went outside the Shangdong Gate to meet him. The monks of Luoyang held up banners and arranged a drum corps to guide the team. The Empress issued an imperial order of translating and placing these scriptures in the Foshouji Temple.”

Translating the Buddhist scriptures and Writing of Books

After returning to China, Yijing immediately started to translate Buddhist scriptures. He first participated in the translation workshop chaired by Siksanda, monk from the Kingdom of Khotan and then translated *Avatamsaka Sutra*. He finished the translation of *Avatamsaka Sutra* in 699 CE (second year of Shengli Period). He started to organise his own translation workshops since 700 CE (third year of Shengli Period, or the first year of the Empress Wu Zetian's Jiushi era). He lived in the Great Fu Xian Temple. On May 5, his translation work named *Ruding Buding Yijing* was finished. Empress Wu Zetian wrote the *Introduction to the Translated Sacred Teachings of Monk Tripitaka of the Great Zhou Dynasty* and called Yijing as “leader of Buddhist monks, and eminent monk of Buddhist temples”. This demonstrates Yijing's status at that time.

According to volume IX of *Record of Sakyamuni's Teachings Compiled during the Kaiyuan Period*, Yijing translated altogether 20 books of Buddhist scriptures, 115 volumes in total, in the Great Fu Xian Temple and then in Chang'an Ximing Temple during the four years between 700 CE (first year of Empress Jiushi Period) and 703 CE (third year of Chang'an Period). That means he translated 30 volumes of Buddhist scriptures each year on an average.

Empress Wu Zetian valued Yijing very much. According to the details of different times recorded in the directories of Buddhist sutras, we can conclude that Yijing was in Luoyang when Empress Wu Zetian was in Luoyang, and Yijing returned to Chang'an when Empress returned to Chang'an. Yijing followed the empress most of the time.

Apart from Luoyang and Chang'an, it seemed that Yijing rarely went to other places. The Shaolin Temple in Dengfeng city is not far from Luoyang. In April 704 CE (fourth year of Chang'an Period), Yijing was invited to visit Shaolin Temple and set platform of precepts there. This is the only record about Yijing's movement from Luoyang or Chang'an. In 705 CE (first year of Shenlong Period), Emperor Zhongzong of Tang succeeded to the throne. In February, Tang became the title of the reigning dynasty again. Emperor Zhongzong of Tang, like his mother Empress Wu Zetian also respected Yijing very much. He wrote the *Introduction to the Sacred Teachings of Monk Tripitaka of Ryonghungsa of the*

Great Tang Dynasty and went to the west gate of Luoyang City to “declare the new translations of Yijing to all governors and dukes and order the index of the translation”. In October 706 CE (second year of Shenlong Period), Yijing followed Emperor Zhongzong of Tang to return to Chang'an. The emperor ordered the construction of a building for Yijing to translate Buddhist scriptures inside Jianfu Temple. Jianfu Temple still exists today and famous Small Wild Goose Pagoda of Xi'an is situated inside the temple.

In June 707 CE (third year of Shenlong Period), Emperor Zhongzong of Tang summoned Yijing to the imperial palace. The Emperor sited in meditation with śramana who was translating Buddhist scriptures for three months. Yijing translated two volumes of the *Sūtra of the Original Vows of the Medicine Buddha of blue Radiance* and *the Seven Past Buddhas* in Dafoguang Hall of the imperial place. When he was translating the scripture, “the emperor recorded the dictations of Yijing”.

Yijing was more than 70 at that time but he still worked hard in translations. In 705 (the first year of Shenlong Period), he translated four four books of Buddhist scriptures, four six volumes in total. In 710 CE (fourth year of Jinglong Period), he translated 20 books of Buddhist scriptures, 88 volumes in total. In 711 CE (second year of Jingyun Period), he translated 12 books of Buddhist scriptures, 21 volumes in total. Plus the Buddhist scriptures he translated in Chang'an, he translated altogether 56 books of Buddhist scriptures, 230 volumes in total. But this is only the number listed in the *Record of Sakyamuni's Teachings Compiled during the Kaiyuan Period*. The actual number of Buddhist scriptures translated by Yijing is much more than this. At least 50 volumes of seven books are not included in the various laws of *Mulasarvastivada*. This is probably because there is less time to make final revisions although they are already translated. So they are not formally circulated. Therefore, the *Record of Sakyamuni's Teachings Compiled during the Kaiyuan Period* doesn't include these translations. It is also probably because of the negligence when compiling the *Record of Sakyamuni's Teachings Compiled during the Kaiyuan Period*. Most of the above-mentioned 50-plus books of Buddhist scriptures were translated by Yijing during the 12 years between his 66th and 77th years. These achievements made by him in this age demonstrate that Yijing worked very hard.

Yijing also organised workshops to teach translation of Buddhist scriptures just like what Xuanzang did. He personally led, at least, four translation workshops that were large in scale. In the workshops, there were not only Chinese and foreign monks but also high-ranking officials. For example, over 40 people participated directly in



The writings of Yijing

the translation workshop led by him in Chang'an Jianfu Temple in the fourth year of Emperor Zhongzong's Jinglong era, "Tochari's Buddhist monk Dharma Momo, Indian Buddhist monk Banu proofed the Sanskrit meaning; Kashmir's Buddhist monk Dharmananda proofed the Sanskrit version; Lay Buddhist East Indian leader Yisheluo proofed the Sanskrit version; Buddhist monk Huiji and Lay Buddhist Lishijia dupoduo et al read the Sanskrit version; Buddhist monks Wengang, Huizhao, Lizhen, Shengzhuang, Aitong and Siheng et al proofed the meaning; Buddhist monks Xuansan and Zhiji scribed down; Lay Buddhist Gautama Vajra and Prince Ashun Kasmira et al., proofed the translation. More than 20 people were responsible for reviewing and embellishments including Grand Secretary Tejie Zhaoguogong, Li Qiao, Bingbu Shangshu Wei Sili (Minister of Defence), Zhongshu Shilang ZHAO Yanzhao (deputy head of the legislative bureau of government), Libu Shilang Lu Cangyong (Deputy Minister of Civil Service Affairs), Bingbu Shilang Zhang Shuo (Deputy Minister of Defense), Zhongshu Reren Li You (a mid-level official at the legislative bureau of government) and Su Ting. Zuopushe Shuguogong Wei Juyuan, Youpushe Xuguogong Su Gui et al supervised the translation; the secretary Dajian Sihao Wang Yong monitored the translation."

Different people from both China and the rest of the world gathered in the translation workshop. The work in the translation workshop was divided carefully. Of course, such translation workshops could not be organised without the support of the emperor. Yijing had a good relationship with Empress Wu Zetian and Emperor Zhongzong of Tang, which was the basic incentive for him to organise the translation workshops.

Yijing also taught students apart from translating Buddhist scriptures. The Volume IX of the *Record of Sakyamuni's Teachings Compiled during the Kaiyuan Period* noted that he "taught students besides

translating Buddhist scriptures. And his students were all over the Jingluo", demonstrating the he had many students at that time.

The greatest accomplishments of Yijing was his journey to India to fetch the Buddhist scriptures and his translation of them. According to the record of nolume XIII of *Catalogue of the Zhenyuan Era on Buddhism*, Buddhist scriptures translated by Yijing include *Golden Light Sutra Recitation* (10 volumes), *Diamond Perfection of Wisdom Sutra* (one volume), *Da Kongque Zhouwang Jing* (three volumes), *Treatise on the Establishment of the Doctrine of Consciousness* (five volumes), *Mūlasarvāstivāda-vinaya* (50 volumes), *Mūlasarvāstivāda-bhikūni-vinaya-vibhaga* (20 volumes), *Mūla-sarvastivada-vinaya-sudrakavastu* (40 volumes), *The Mūlasarvāstivāda Vinaya Nidana Muktaka* (10 or eight volumes), *Mūlasarvāstivāda-eka atakarman* (10 volumes), *Mūlasarvāstivāda Vinaya Samgraha* (20 or 14 volumes), *Mūlasarvāda vinaya bhasisajya vastu* (20 volumes), *Mūlasarvāstivāda Vinayavastu* (20 volumes, lack two volumes) and so on.

The number of books of Buddhist scriptures translated by Yijing was 63, 280 volumes in total. But this figure is inconsistent with the "107 books, 428 volumes of Buddhist scriptures translated by Yijing" mentioned in the "tower inscription and sequence of Tripitaka Yijing of the Longxing Period, Datang Dynasty" on the pagoda of the cemetery of Yijing.

Apart from Buddhist scriptures, he translated the two works he wrote: *Account of Buddhism Sent from the South Seas* (four volumes) and *Buddhist Monks Pilgrimage of Tang Dynasty* (two volumes). Yijing also compiled three works related to religious disciplines: *Bie Shuo Zui Yao Xing Fa* (one volume), *Shou Yong San Shui Yao Fa* (one volume), *Hu Ming Fang Sheng Gui Yi* (one volume).

He also had a book named *A Thousand Sanskrit Words* that failed to be handed down from past generations in China but was preserved in Japan. Under the title of the book was "Written by Tripitaka Dharma Master Yijing". The book recorded some frequently-used Sanskrit word with Chinese translations. The book was compiled by copying the literary form of Chinese traditional *Thousand Character Classic* and is clearly a reference book for Chinese people to learn Sanskrit.

Although there are no records in the directories of Buddhist sutras, some books are still believed to be translated or written by Yijing such as *Lue Ming Ban Nuo Hou Yi Song Zan Shu* and *Shaolin Jie Tan Ming Bing Xu* that was believed to be written when he was in the Shaolin Temple for the Platform of Precepts.

The contribution to India-China Cultural Exchanges

Many Chinese monks went to the West to seek scriptures of ancient times. Master Faxian, Master

Xuanzang and Master Yijing are the most famous. The three masters have their own characteristics and all of them made their respective contributions to India-China Cultural Exchanges. Yijing's main purpose of going to India was to seek religious disciplines which is quite similar to that of Master Faxian but different from that of Master Xuanzang. We can clearly understand from the *Account of Buddhism Sent from the South Seas* that Yijing was very dissatisfied with Chinese Buddhism at that time, especially the situation of precepts for Buddhist monks. During the years of his stay in India, Yijing paid special attention to the rules of Buddhist commandment and Buddhist Sangha system. He brought back almost all the most popular *Vinayas of Mulasarvastivada* to China and translated them into Chinese in the hope of correcting many of the biased errors of Chinese Buddhism back then by using Indian orthodox model. For that matter, he wrote the *Account of Buddhism Sent from the South Seas* before he returned to China with the purpose of introducing various rules of the life in Indian Buddhist temples to Chinese monks in detail. After returning to China, he translated a large number of Buddhist Vinayas and taught his students to put them first. Looking at what happened later, Yijing's effort failed to exert great influence but the works he translated and written have become precious cultural heritage today. In particular, his *Account of Buddhism Sent from the South Seas* and *Buddhist Monks Pilgrimage of Tang Dynasty* are important materials nowadays for understanding and studying the history of India-China Cultural Exchanges and the history of Indian, East Asian and Chinese Buddhism. Yijing and his works have been valued by the international academic community since early times. In Europe and Japan, his works have been translated into local languages and published and scholars have conducted researches on him. Today, all Chinese and foreign scholars studying Indian history and Buddhism know Yijing and will read the two books mentioned above.

(Wang Bangwei)

FAZANG

Fazang (643-712 CE), was a monk in Tang Dynasty with ancestral origin being in Kangju. He was the third generation master of Han-yen School of Buddhism who was honoured otherwise as Master Xianshou, Master Guoyi, Master Xiangxiang and Master Kangzang of the state.

According to volume V of *Biographies of Eminent Monks in Song Dynasty*, volume XII of *General Record of Generations of Buddha* and *Biography of Late Major Sutra Translator Bhadant Fazang in Dajianfu Temple in Tang Dynasty* etc, Fazang had his family name as Kang before he became a monk and his ancestral

origin was in Kangju (between present-day Balkhash Lake and Aral Sea in Central Asia), with his ancestors being the prime ministers of Kangju for generations. After his grandfather moved to mainland China, he was awarded the position of Left Privy Counsellor by the Imperial Court. The family then started to settle down in Chang'an and took Kang as the family name according to the custom. Fazang was decent, elegant and smart even in his young age. At the age of 17 when he came to the sermon on *Avatamsaka Sutra* given by Zhiyan - the second generation master of Buddhist Hua-yen School at Mount Taibai he embraced Buddhism and became a disciple of Zhiyan with his profound and witty questions and thoughts. Within few years, he had mastered the essence of his master's impartation. In 688 CE, the first year of Zongzhang Period during the reign of Emperor Gaozong of Tang, Zhiyan died after appointing Fazang, who had not been a monk at that time, to succeed and highlight his doctrines. In 670 CE, the first year of Xianheng Period during the reign of Emperor Gaozong, Empress Dowager Wu Zetian proposed to obtain welfare by supporting Buddhism and gave the imperial residence in charity for building Taiyuan Temple after the death of Lady Rongguo, her mother. Fazang became a monk through recommendation of Daocheng, Bochen, etc., disciples of Zhiyan and senior *bhadants* [eminent monks] in Chang'an. He settled down in Taiyuan Temple, at the age of 28. Later, he was requested by imperial order to give sermons on *Avatamsaka Sutra* in Taiyuan and Yunhua Temples and honoured as Xianshou (which originated from Bodhisattva Xianshou in *Avatamsaka Sutra*) by Empress Dowager Wu Zetian. Besides sermons and compilation work, he also engaged himself in translation. He was once requested by the imperial order to engage in the translation task done by a Central Indian Śramaṇa Divakara together with Daocheng, Bochen, etc., to translate two volumes of *Mahayana Sutra on Realisation*, three volumes of *Ghana Vyuha Sutra*, one volume of *Treatise on the Five Aggregates of Mahayana*, one volume of *Buddhavatamsaka Mahavaipulya Sutra in Dharmadhatu* etc. Also, he was appointed as translated text-recorder and meaning-reviewer during the translation of 10 volumes of *Golden Light Sutra Recitation* by Yijing, 120 volumes of *Maha Ratnakana Sutra* by south Indian Śramaṇa Bodhiruci and 80 volumes of *Buddhavatamsaka Mahavaipulya Sutra* by Siksananda, a monk in north Khotan (present-day Khotan in Xinjiang). Divakara was requested by Fazang to translate the above mentioned *Buddhavatamsaka Mahavaipulya Sutra in Dharmadhatu*. This led to the compilation of a complete version of *Buddhavatamsaka Mahavaipulya Sutra* and its transmission through generations after adding the new translation by Siksananda.



Fazang

Fazang used to give a sermon on *Avatamsaka Sutra* to Empress Dowager Wu Zetian, enlightening her by simple metaphors and compiled meaning commentary for *Lankavatara Sutra*, *Ghana Vyuha Sutra*, *Brahmajala Sutra* and *Mahayana on Belief*. During his lifetime, he preached *Avatamsaka Sutra* for over 30 times, developing and perfecting the distinguishing theories created by Zhiyan in detail. Moreover, as put forward by him, the Hua-yen philosophy ranked the first among various Buddhist philosophical schools and categories ie five religions and 10 schools. Therefore, Fazang was considered as the actual founder of Hua-yen School despite his honour as the third generation master. He died in the November of 712 CE, the first year of Xiantian Period during the reign of Emperor Xuanzong of Tang, in the Dajianfu Temple of Chang'an at the age of 70. He was buried in the south of Huayan Temple the same month. Yan Chaoyin, the library supervisor, wrote inscription, (ie the existing *Monument of Late Major Sutra Translator Bhadant Fazang in Dajianfu Temple in Tang Dynasty*) for him, describing his life, work and travels.

(Ge Weijun)

HUIRI

Huiri (680~748 CE) was an eminent monk of the Pure-Land School in Tang Dynasty. According to volume XXIX of *Biographies of Eminent Monks of Song Dynasty* and volume II of *Records of Ksetra Rebirth*, Huiri was born in Donglai, Shandong Province with his secular family name being Xin. He became a monk during the reign of Emperor Zhongzong of Tang. After his accepting complete precepts at 20, he met and admired the eminent monk Yijing who had returned from the tour to India and was determined to travel to the Western Regions. In 701 CE (during Dazu period under the reign of Empress Wu Zetian), he went by sea for three years to arrive in India passing through Kunlun (present-day Con Son Island in South Vietnamese Sea),

Foshi (ie Srivijaya, present-day Sumatra), Shizizhou (present-day Sri Lanka) etc. Later, he toured around holy sites for a pilgrimage, sought for Sanskrit sutras and visited masters and friends which lasted for as long as 13 years. After that, he returned to Chang'an finally in 719 CE (seventh year of Kaiyuan Period during the reign of Emperor Xuanzong of Tang), travelling along the northern route through Daxue Mountain and over 70 countries. Years of travelling alone made him know human sufferings well for which he sought ways to get rid of misery. Consulting many Indian Tripitaka scholars, he knew that the Pure Land was the best place to go. It is said that when he passed through Gandhara, he once saw the presence of Arya Avalokiteshvara after seven days' *apastia* in a northeastern mountain, who encouraged him to spread Buddha dharma that was beneficial to him and others, persuade people to pray to Buddha and chant sutras in order to go to the Pure Land in the West. After returning to China, he respectfully presented Buddha statues and Sanskrit sutras to Emperor Xuanzong of Tang which led him to courteous reception as well as the honour as "Tripitaka of Mercy". He died at 69 in the Wangji Temple of Luoyang in 748 CE (seventh year of Tianbao Period). His existing works include volume I of *Brief Introduction to Sutras on Going for Pure Land by Chanting*. The Pure Land dharma-mukha he spread was of equal significance with Hui Yuan and Shan Dao, the Pure Land masters, which belongs to the Mercy School.

(Ge Weijun)

SHENHUI

Shenhui (720~794 CE) was a Chan monk in Jingzhong Temple in Tang Dynasty whose ancestral origin was in Western Regions.

According to volume IX of *Biographies of Eminent Monks in Song Dynasty*, Shenhui had his family name as Shi before he became a monk and his ancestral origin was in Western Regions. His grandfather moved to China and settled in Fengxiang (present-day Shaanxi). Although smart by nature, he was restrained in character to not reveal his wisdom. He came to the State of Shu at age of 30 and became a disciple of Master Wuxiang (684~762 CE) in Jingzhong Temple. With his comprehension and tacit understanding with the Master, he was recognised by Wuxiang to take over the temple later. He did widespread mendicancy and persuasion during his stay in the temple, making Zen believers gather towards him from all directions. Contemporary people described him as wood and stone when in meditation while as cloud and storm when in sermon by witticism. Believers would be inclined to goodness at the sight of his spiritual outlook, and correct their badness

at hearing of his speech. He could treat people of different aptitudes with different methods to enlighten them. In the November of 794 CE, the 10th year of Zhenyuan Period during the reign of Emperor Dezong of Tang Dynasty, he got ill and died later, sitting cross-legged, at the age of 75. Wei Gao, the Nankang Prince who was devoted to Buddhism, got the essence of Shenhui's sermon so he wrote article and made monument for Shenhui in respect and adoration.

(Ge Weijun)

WUKONG

Wukong (731~unknown CE) was a monk and sutra translator in Tang Dynasty and once visited India subject to imperial order. He is also called Fajie.

According to volume III of *Biographies of Eminent Monks in Song Dynasty, New Translated Versions of Sutras as Ten Bhumi in Zhenyuan Period of Tang* etc. Wukong was born in Yunyang, Jingzhao (present-day Jingyang of Shaanxi Province) with his secular name being Che Fengchao and was the descendant of Tuoba Clan in late Wei Dynasty. Clever and fond of study as he was young, he was interested in ancient classics and known for his filial piety and fraternal duty. After becoming an adult, he devoted himself in serving for his country. In 750 CE (ninth year of Tianbao Period of Tang), Kawmira (similar to present-day Kashmir) sent Sabodagan (chief leader) and Sarivarma (master) to visit Chang'an. Next year, the imperial court sent Ambassador Zhang Taoguang to pay a return visit to the West with credentials and other over 40 people. Che Fengchao was among the entourage as left deputy general of Simen Mansion of Weijing Prefecture. The delegation went through present-day Sinkiang to Gandhara, eastern capital of Kawmira, in the 12th year of Tianbao Period and received courteous reception from the King. Later, Zhang Taoguang returned with other people, while Wukong was detained out of disease and swore to become a monk upon recovery. In 757 CE, the second year of Zhide Period during the reign of Emperor Suzong of Tang, he became a disciple of Sarivarma with the dharma name being as Dharma Tuodu (means dharmadhatu) and the age of 27. Two years later, he accepted complete precepts in Kasmira, taking Wushushiniedi as gegenla, Wubuchanti as discipline teacher and Tuoliweidi as professor. He studied precepts on *Mulasarvastivada* and Sanskrit as he paid tour pilgrimage to Buddhist temples during a four-year period. Later, he travelled around middle India, visiting eight towers at places of Buddha birth, enlightenment, initial dharmacakra and nirvana as well as other holy sites, and stayed in Nalanda Monastery for three years. In 765, the third year of Guangde Period, he intended to return to the Central Plains for his longing for motherland

and families. Sarivarma agreed after his repeated request and imparted in person the Sanskrit sutras, namely *Da-abhamika-satra*, *Sutra of Buddhist Sermon on Dedication* and *Sutra of Buddhist Sermon on Ten Powers*, as well as a piece of tooth relic of Buddha. He once intended to return by sea while changed his mind as returning by land when considering the risks of stormy waves. When he arrived in Qiuci (present-day Kuqa of Sinkiang) passing through Tochari (west of Pamirs and south of Wuhu River), Shule, Khotan (present-day Khotan of Sinkiang) etc, and lived in Lianhua Temple, he met Tripitaka Master Wutitixiyu (otherwise translated as Wutitichanyu), who was adept at both Sanskrit and Chinese and thus requested to translated one volume of *Sutra of Buddhist Sermon on Ten Powers*. Then when he arrived in Beiting (reigned location being present-day Pochengzi in north of Jimusar of Sinkiang) passing through state of Wuqi (present-day Yanqi of Sinkiang), he cooperated with *Tripikata Saladharma* (the name being paraphrased as sila-dhamma) in Khotan (present-day Khotan of Sinkiang) to translate one volume of *Sutra of Buddhist Sermon on Dedication* and nine volumes of *Da-abhamika-satra* on the invitation of Yang Xigu (Jiedushi) and Dazhen (Sramana of Longxing Temple) during which Saladharma was the Sanskrit reader and interpreter, Dazhen was the writer of translated text, Sramana Fachao embellished the text, Shanxin reviewed the meaning and Fajie reviewed the Sanskrit text and interpreted the source text. The translated sutras were later compiled into *New Directory for Buddhism in Zhenyuan Period* according to imperial order in 799 CE, the 15th year of Zhenyuan Period. It was the time when Duan Mingxiu, ambassador of Beiting, went to Beiting, and Fajie followed him eastward in 789 CE (fifth year of Zhenyuan Period during the reign of Emperor Dezong of Tang) and returned to Chang'an, the capital, in the next year (there is another saying that the year of arrival is 789 CE)



The ruins of Nalanda

and was accommodated in Yuelongmen Embassy Agency as required in the imperial order. He had taken the translated Chinese version of sutras with him and left the original Sanskrit sutras in Longxing Temple. Duan Mingxiu offered the tooth relic of Buddha as well as the sutras to the imperial court as tributes. Later, he was accommodated in Zhangjing Temple of Chang'an in response to the imperial order and was given the name "Wukong". Thereafter, he returned to Yunyang to mourn for his parents and the traces afterwards became unknown. Wukong once dictate one volume of *New Translated Versions of Sutras as Ten Bhumi in Zhenyuan Period of Tang* (also called *Records on Wukong's Travel in India*) which was written down by eminent monk Yuanzhao from Ximing Temple of Chang'an in the sixth year of Zhenyuan Period. This book included his own birth and experiences on seeking Buddha dharma in India except the detailed description of the places he passed by.

(Ge Weijun)

YESHE TSHOGYAL

Yeshe Tshogyal (732~death unknown CE) was a disciple of Padmasambhava of India, a female Esoteric Buddhism Master in early Hong age of Tibetan Buddhism a patriarch Mother-Buddha of Ningma School of Tibetan Buddhism of China.

She also was named Mkar chen bzw tshogyal or Mkvvgro. She became the princess of the King of Tibetan Emperor Khrisrong Sdebtun at the age of 12. Since then, Yeshe Tshogyal learned five subjects from many masters very carefully. As she believed in Buddhism, she was appointed as the manager of Tibetan Buddhism. In 8th century CE, the great master Padmasambhava came to Tibet and founded *mandalas*. In 756 CE, Yeshe Tshogyal took abhisek of Padmasambhava with the King and the great master had made out that she had the sign of wisdom dakini so he asked to open the means of Tibetan Esoteric Buddhism and the King permitted. Therefore, Yeshe Tshogyal became a disciple of Padmasambhava and later, she got tonsured and practiced law, sutra, theory, Padmasambhava gradations and other Exoteric and Esoteric Sutras with the great master.

However, the ministers of Tibet were against her so badly because of her practice in sutra with Padmasambhava so the great master was expelled and Yeshe Tshogyal was banished to Lhobrag. Before leaving, the master and Yeshe Tshogyal hid three Buddhism Sutras at Yamalung, a turn of a cliff that was like a crow. Then, they went into seclusion and practiced the sutra in Zholtod Terdrom (within present-day Mozhu Gongka of Tibet where it was said it is the Holy land Dakini gathered). Here, she got every kinds of abhiseka inside and outside of the treasured vase from Padmasambhava and the

core theory of Dakini and the Best Subject, the Topless Esoteric sutra and other sutras and had got great achievement, especially the Core Theory of Dakini was a vital sutra that the great master taught her particularly. It was inherited by her for a thousand years.

Nine months later, Yeshe Tshogyal was appointed by the Great Master to recruit a 17-year-old travelled monk named Ayasali in Nepal. There she used the means of life regression to reborn a young man who died in the war which got her a great reputation. The King of Nepal urged her to stay there to preach sutra but she refused. She learned the umbilical lively drop, yin in the essence of the secret and other critical sutras from the female disciple taught by Padmasambhava himself. Later, she went back to Tibet with Ayasali. Learn from the Great Master, Ayasali got achievement of Four Sets as well.

The Great Master taught Yeshe Tshogyal, Lhalundpal Gyi Sengge and other three closed disciples the Great Power of Vajvakilaka and then Yeshe Tshogyal became the main holder of the power and became the Mother-Buddha preached the sutra until today.

Yeshe Tshogyal mastered all kinds of the Esoteric means and methods through practising hard. Not only was she the main successor and the disciple of Padmasambhava also honoured in the world because of the great achievement. She became the first female Esoteric Buddhism Master with great success and Grand Mother-Buddha of Ningma School in the history of the Tibetan Buddhism.

Yeshe Tshogyal had followed Padmasambhava for learning the Esoteric means for 11 years during which together with other disciples of Padmasambhava, she transcribed in all handwriting styles 10 million books for any kinds of Thought Polishing Means, 10,000 books of all kinds of Thought Theory, continued Esoteric Buddhism, Sutras, Esoteric Buddhism and other deep means the Great Masters had taught. All of them were recorded in categories, made into books and filed with different entries. Finally, they hid them secretly in 25 great snow



Yixicuojie

mountains, famous scenic spots, 18 great section, 108 practising area of Padmasambhava, especially in Duokang area where the Great Master got his reputation, five famous spots of five heroes, 12 spots of the fantastic courses, three spots of the imparting area, 125 great spots in Tibet, 1070 small place and in neighbouring country like Nepal, there were hundreds of Buddhism Sutras which contributed to spreading the means of the great master to Tibet and the neighbouring foreign countries. Therefore, Ningma School and Kargyu School consecrated Yeshe Tshogyal as the great master of the Hiding Sutras.

These treasure books made up the vital classics like *The Great Treasure of The Hiding Sutras* and spreading of the sutras that is spreading of classics of the Hiding Sutras which had made up the deep foundation for the formation of Tibet Buddhism and Ningma School of Ancient Tibet and had profound significance for the spread of Buddhism in ancient Tibet.

Yeshe Tshogyal had written many works. At present, there are 19 writings of Exoteric and Esoteric Buddhism: *One Hundred Knacks of the Book of Jue Muer*, *Sutra of the Quiet Place*, *Nine Examples of Causes and Results*, *The Core Theory of Whispering Dakini Up and Down* and some important books of the *Abstracts, Summary, and Article of Yeshe Tshogyal's Autobiography, Biography of the Great Master: Padmasambhava*. All these works have given valuable spiritual heritage. Therefore, people called her the Female Banzhida in Ancient Tibet, ie the great female scholar of ancient Tibet. These means that she imparted had come into two spread means the whispering means and the hiding sutras means, which was learned and spread by her most closed disciple, Dawamu, until now, especially *The Most Esoteric Buddha Warrior Snap*, and *The Core Theory of Whispering Dakini Up and Down* had wide influence for the world.

Yeshe Tshogyal had made great contribution for the spread and development of Buddhism in ancient Tibet as well as found a way for all of the Tibetan women to learn words, means, spread and practice of Buddhism which made great works for improving entire quality and cultural spirits for them. In memorial of Yeshe Tshogyal, in her birthplace of northern Yarlung Zangbo River, present-day Zhada Town, Zhanang County, people had founded Cuojie Namucuo Lakang, a temple to worship her. According to *The Record of Zhanang Culture*, Cuojie Namucuo Lakang was constructed in the middle of 8th century CE. What should be defined here is that later generations have deified her and worshipped and consecrated her as the embodiment of Vajravarahi and Wisdom Dakini. Also, they consecrated her statue in the temple

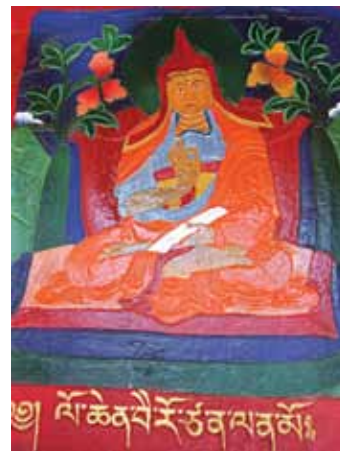
which derived many means and acts of Exoteric and Esoteric Buddhism to worship her, especially the living Buddha system of Vajravarahi and Wisdom Dakini of Tibetan Buddhism derived from her which became a great branch of the Tibetan Buddhism.

(Deji Zhuoma)

VIROCANA

Virocana (Bee ro tsa na, 8th century CE) was a famous Tubo monk, one of “the seven enlightened monks” and among 25 *Tantric mahasiddhas* and ranked at the top of 108 great translators.

He was born in Nimu, Tubo. His original name was Gaja Tangda. Tubo King Trisong Deutsen accepted the suggestion of Padmasambhava and recruited Gaja Tangda at the age of eight to be cultivated in Bsam yas dgon. Tubo royal family provided generous life treatment to him, hoped that he could become an eminent local monk in Tubo early and arranged him to learn culture from Shantarokshita and Padmasambhava. Three years later, he began to act as translator between the two masters and



Piruzhamo/Vairocana

Trisong Deutsen and was appreciated by the three seniors. He could translate for Padmasambhava and instructed doctrines to Trisong Deutsen who was pleased at him greatly.

Gaja Tangda became an excellent translator when he was 15 and received monk ordination when he became older and became one of “the seven enlightened monks” with his exoteric name was Ye shes sde. Meanwhile, he received exoteric empowerment and became one of 25 Tubo mahasiddhas and his *tantric* name was Virocana and won his reputation in the circle of *tantric* Buddhism with his *tantric* name.

Because Virocana was brilliant and clever as well as received good education, he was thought as the Tubo youth with the brightest future. Trisong Deutsen sent two Tubo young men including Virocana to learn in India. As for Indian Buddhism at

that time, exoteric Buddhism decayed gradually and esoteric Buddhism thrived increasingly. Virocana learned from a *tantric vajrayana* master and studied many *tantric dharmas* including Vajrayana in Indian Mahabodhi Temple. Because he was clever and diligent, he was proficient in profound Tantric truths. Indians thought that he was clever, had language talent and believed in Buddhism devoutly and gave him a symbolic name: Vajrayana, meaning “universal guard” or “great light” and the name was consistent with his *tantric* name.

After finishing his study in India, Virocana returned to Tubo, translated sutras and instructed *tantric dharmas* in Bsam yas dgon. He was proficient in exoteric Buddhism and *Vinaya-pitaka* as well as *tantric Buddhism*. He translated many *tantric* works mainly including *Universal King Sutra*, *Sutra of Condensed Meaning* and *Eight Sadhana Teachings of Illusion* jointly translated by Ma Rinchen Chok (Precious Victory), Gnyags gzhon nu shes rab (Youth Intelligence), Nub Sanggye Yeshe (Buddha Intelligence) etc, and solely translated *Brief Introduction to Sixty Stanzas of Reasoning* and *Praise of Endless Bright Buddha Name*. Except that a few of these works were collected into *Tripitaka*, most of these works were selected into collected works of *tantric dharmas* of the Ningmapa sect.

(Kalsang gyal)

LI CHENGMEI

Li Chengmei (around late 8th century CE to mid-9th century CE) was a monk from Yunnan Province, China. He once studied in India and was mistaken as an Indian in some profiles (Yuan Ding, *Yunnan Introduction Book*). During 821-824 CE, he came to Dali and was honored as the teacher of the state by King of Nanzhao Kingdom, Quan Fengyou (824-859 CE). He built Dangshan Temple (present-day Gantong Temple) in Dali and then rebuilt the Congsheng Temple. He was respected as the second ancestor of Nanzhao Chan Sect. His stories can be found in page 51 and 52 of *Zhang Shengwen's Buddhist Picture of Kingdom of Dali*, chapter 13 of *General Book of Yunnan*, and *Unofficial History of Kingdom of Nanzhao* etc.

(Xue Keqiao)

LO CHEN RIN CHEN BZANG PO

Lo chen rin chen bzang po (958~1055 CE) was a famous monk and sutra translator in the post-propagation period of Tibetan Buddhism. Lo chen rin chen bzang po was of noble birth and it is said that his family was Gayu ri gayu sgra which was one of six great families in Zanskar, Guge. His youth name was Lo chen dbang phyug and “Eagle Face” was his alias because his nose was similar to a hook and he had an unique feature. At the age



An image of Rengqingsangbu

of 13, he adopted monastic life after cutting off his hair before Khenpo Yeshe Sangpo, went to Kasmira (present-day Kashmir), and learned exoteric and esoteric Buddhism from 75 wise men including Pandita Shrnghk ra lawrm and Ka ma la kupt etc.

In the period of ancient King Ludd of Guge Dynasty, the Panditas including Sa ra tu ga ra bromo, Ka ra guptu and Bud ngha shrishnti were invited to Tibet and they translated sutras in Tuolin Temple with Lo chen rin chen bzang po and initiated the sutra translation climax in the post-propagation period of Tibetan Buddhism.

Lo chen rin chen bzang po translated many important exoteric and esoteric sutras and shastras of Buddhism including tantra classics of Buddhism and opened construction of new tantra of Tibetan Buddhism. According to incomplete statistics, Lo chen rin chen bzang po translated 17 *sutra-pitakas*, 33 *shastra-pitakas* and 108 tantras, and modified many Tibetan sutras translated in the Tubo period according to new Sanskrit versions. Moreover, he had translated many important Indian medical classics and these translated medical works had played enormous roles in developing Tibetan medical science.

In view of Lo chen rin chen bzang po's important contributions made to Buddhism, King Ludd of Ali Guge Dynasty canonised him as the first sacrifice object, worshipped him as Vajra Guru and allocated a piece of land from Bushang Area as his land for religious activities, built several Buddhist halls as rewards for his great achievements in Buddhist career. Meanwhile, with the energetic support and help of King Ludd of Ali Guge Dynasty, Lo chen rin chen bzang po built many Buddhist pagodas, halls and temples in Ali Area with the centre of Guge.

Lo chen rin chen bzang po further made achievements in Tantric practices in his late years. When he was 85, Atisa arrived in Ali Guge Area,

he didn't worship Atisa at first, and he began to respect Atisa when Atisa wrote eulogies for Buddha images in hall, followed his advices, and focussed on practice of tantric doctrines. He wrote an oath meditating wholeheartedly on three doors of Zen Room saw condensed meaning and saintly appearance with supreme happiness finally, obtained Tantric Buddhahood and completed the highest objective of monk. Under the influences of eminent monks including Lo chen rin chen bzang po, tracks of Tibetans coming to India for study can be seen everywhere from Kashmir Mountain Area and Gangetic Plain.

Lo chen rin chen bzang po made all efforts to translate sutras in his whole life, and translated a lot of important sutras from Sanskrit to Tibetan. Later generations used Lo chen rin chen bzang po as the boundary, called tantric classics before him as Old Tantras and tantric classics translated since he began his translation were *New Tantras*.

(Kalsang gyal)

DAOYUAN

Daoyuan (late 10th-11th centuries CE) was a Chinese monk who went on a pilgrimage to India. According to Book 16 of *Jingyou Fabao Lu* in 1017 CE (first year of Tian Xi Era during the reign of the Emperor Zhenzong), Zuntai and Daoyuan returned from India and presented the following to the imperial court - 10 sutras, Buddha's relics, *bodhi* prayer beads as well as a copy of *Xinyi Sanzang Shengjiao Xu* written by Zhao Tai, Emperor Taizong, and inscribed by a monk on a stone vajrasana near the place where Buddha attained enlightenment, and Emperor Taizong gave them purple coats and silks as a reward.

(Xue Keqiao)

XINGQIN

Xingqin (about 10th century CE) was a Buddhist monk who went from China to India to learn Buddhist doctrines. His life history is unknown. According to volume 43 of *Statistics of Buddhist Monks* and volume 490 of *The History of Song Dynasty*, in the 4th year of Qiande Period of Emperor Taizu (966 CE), 157 Buddhist monks led by Xingqin accepted the order of the Emperor to learn Buddhist doctrine in the West (some say they were applied to go west and the Emperor approved). The returning time is unknown. According to *Biography of Tian Xizai* in volume 1 of *New Biography of Eminent Monks*, he joined in the translation school and translated the Buddhist Scriptures after he came back.

(Xue Keqiao)

CIHUAN

Cihuan (about 10th century CE) was a Buddhist who went on a pilgrimage for Buddhist scriptures

from China to India. According to volume 490 of *The History of Song Dynasty*, Cihuan was a Buddhist from Weizhou (present-day Xinxiang and Huixian of Henan). At the middle of Yongxi Period (about 986 CE), he came back from India with Mitra, a monk from Hu minority and brought letters from King of North India, Vajrasana Temple and Nàlanda, the monk of Hu minority. In 4th year of Qiande Period at the beginning of Song Dynasty (966 CE), he was one of the monks who accepted the Emperor's order to learn Buddhist doctrine in India. According to volume 45 of *Statistics of the Buddhist Monks*, Emperor Renzong (1023-1063 CE) of Song Dynasty wrote *Chinese Etymology of India* and granted it to a translation school where he could discuss theories in the second year of Jingyou Period (1035 CE). There were a total of 138 Chinese monks who went on the pilgrimage for Buddhist scriptures to India and returned. This included Cihuan and Xibibai. The identity and whereabouts of another 19 people are unknown.

(Xue Keqiao)

JIYE

Jiye (mid-10th century to mid-11th century CE) was a Chinese Buddhist who went from China to India to fetch the scriptures. According to *Wuchuan Record* by Fan Chengda (1126-1193 CE), Jiye has a surname of Wang from Yaozhou (now Yaoxian, Shanxi). He was originally a Buddhist of Tianshou Yard (present-day Kaifeng of Henan). In the second year of Qiande Period of Emperor Taizu in Song Dynasty (964 CE, some say it was the fourth year of Qiande Period), the emperor issued an imperial edict to dispatch 300 Buddhist monks (some say it was 157 Buddhist monks) to learn Buddhist doctrine, and Jiye was among them. Jiye had been to India for 13 years, and returned to China in the 9th year of Kaibao (976 CE). At that time, the old Emperor Taizu had died and the new Emperor Taizong ascended the throne. Jiye offered Buddhist scriptures and Buddhist relics obtained in India as a tribute. The emperor issued an imperial edict to learn and practice the scriptures in famous mountains. Then, Jiye came to Sichuan and mounted Mount Emei for observation. He saw that Niuxin Mountain was surrounded by other mountains. With the suitable terrain a hut was built there and Niuxin temple was completed soon. Jiye cultivated and preached in Niuxin Temple, died at the age of 84. About 100 years later, Fan Chengda travelled around Sichuan and visited Niuxin Temple and found a found a *Mahaparinirvana Sutra* treasured by Jiye, which consisted of 42 volumes, and recorded Jiye's journey route in India in each volume. Although the record is simple and short, it can correct and supplement the gap of Masashi.



Wu Chuanlu

According to the record of Jiye, he went west via Jie State (present-day Wudou area of Gansu), passed many places of Gansu and Sinkiang, then he climbed over the snow mountains twice to reach Gāndhāra via Kashmir. Then, he walked towards East and passed Jalandhara, Kānyakubja (present-day Kanauj) and arrived in Vārāṅasī (present-day Varanasi of Uttar Pradesh, India). Since then, the relic of Buddhism is centralised and the record by Jiye is more detailed which indicated that he had many activities and lived for a long time in Uttar Pradesh and Bihar. Due to fewer record after Tang Dynasty, the record of Jiye is very precious. His record describes the new and old “Han Temple”, new and old two Rājagṛhas, hot spring of Rājagṛha and the situation of Nālanda which is of great importance to study the history of cultural communication between China and India.

(Xue Keqiao)

GUANGYUAN

Guangyuan (about 10th century CE) was a Chinese Buddhist monk who went on a pilgrimage to seek Buddhist scriptures from India. According to volume 43 of Statistics of Buddhist Monks and volume 490 of *The History of Song Dynasty*, Guangyuan was a monk from Chengdou and came back from India in seventh year of Taiping Xingguo Period (982 CE) to the capital of the country (present day Kaifeng) and brought the Letter from King of India (Mahinan), relics of Buddha, Palm-Leaf Manuscript and holy leaf from the Bodhi tree to the imperial court. The emperor ordered the Buddhist Canon Master from India named Danagupta to translate the Letter of Credence. In the letter, the Indian king paid homage to the Emperor of China, was grateful for the presentation of the cassock for Buddha's Vajrasana and wished longevity to the emperor and salvation to the people from the land of Buddha. Guangyuan was one of the 157 monks who had been sent on a pilgrimage for Buddhist scriptures in India by the emperor's order in fourth year of

Qiande Period (966 CE). According to volume 1 of *Biography of Tian Xizai in New Biography of Eminent Monks*, Guangyuan joined the translation school and translated Buddhist scriptures.

(Xue Keqiao)

FAYU

Fayu (about 10th century CE) was a Chinese Buddhist monk who went to India on a pilgrimage to seek for Buddhist scriptures. According to volume 43 of *Statistics on Buddhist Monks* and volume 490 of *The History of Song Dynasty*, in fourth year of Qiande Period (966 CE), Fayu was despatched to India as one of the members of a large team of 157 monks to learn the Buddhist doctrine in India. In eighth year of Taiping Xingguo Period (983 CE), he came back by sea to present relics of Buddha parietal and Palm-Leaf Manuscript to the imperial court. On the way to home, he passed Samboja kingdom (present-day road hub of Malacca in southeast Sumatra of Indonesia) and met Mimarasri, an Indian Monk who wanted to translate the Buddhist Scriptures and sought Fayu's help to get permission from the Emperor. After Fayu's presentation of a report to the Emperor, an imperial decree granting permission was issued. Fayu planned to go to India again to cover and consecrate Buddha's *Vajrasana* [diamond throne] by raising funds and making ceremonial canopy and spun gold *kashaya* [silk roll]. He also requested the king to write imperial edicts to Srivijaya Kingdom as well as kings of countries of southern India. The emperor wrote the imperial edict. But there is no detailed record for Fayu's later travel and its results. It can only be verified in the inscription on the stone carved in the first year of Qianxing Period (1022 CE) in Bodhgaya, India.

(Xue Keqiao)

JIANSHENG

Jiansheng (about 10th century CE) was a Chinese Buddhist monk who travelled to India on a pilgrimage to seek Buddhist scriptures. According to volume 43 of *Statistics on Buddhist Monks*, he returned to China in fourth year of Kaibao Period of Emperor Taizu (971 CE) with Mañjusri, a Brahmin monk of Central India and presented Palm-Leaf Manuscript to the Imperial Court.

(Xue Keqiao)

JICONG

Jicong (about 10th century CE) was a Buddhist monk who went on a pilgrimage for Buddhist scriptures from China to India. According to volume 43 of *Statistics on Buddhist Monks*, he was a monk from Kaibao Temple. In second year of Taiping Xingguo Period of Emperor Taizong of Song Dynasty (977

CE), he came back from India and offered Brahma Sutras, *Sarira [relics]* Stupa, Bodhi-tree Leaf and a whiff of peacock tail to the emperor. Pleased by his work, the emperor presented him purple clothes. Jicong was one of the members of monk team (consisting of 157 monks) to go on a pilgrimage for Buddhist scriptures in India by the emperor's order in the fourth year of Qiande Period (966).

(*Xue Keqiao*)

CHONGDA

Chongda (about 10th century CE) was a Chinese Buddhist monk who went on a pilgrimage from China to India to seek Buddhist scriptures. According to volume 43 of *Statistics of Buddhist Monks*, he was a monk from Taiyuan; in the seventh or eighth year of Taiping Xingguo Period of Emperor Taizong of Song Dynasty (981 or 982 CE), he went to India for scriptures and returned in second year of Chunhua Period (991 CE) to present Buddhist relics and Palm-Leaf Manuscript to the imperial court. Then, the Emperor honoured him by offering purple clothes. He finally went to live in Guang'ai Temple of Xijing (present-day Datong of Shanxi Province).

(*Xue Keqiao*)

WEIJING

Weijing (1015 CE) was a Chinese Buddhist and a translator of Buddhist scriptures. According to volume 43 of *Statistics of Buddhist monks*, his surname is Li and he is from Jinling (present-day Nanjing, Jiangsu Province), the nephew of Li Yu, the Emperor of Southern Tang Dynasty, in the Five dynasties (937-978 CE). He became a monk at the age of seven and could recite *Saddharmapundarika Sutra* at 11 years of age. In the eighth year of Taiping Xingguo Period (983 CE), to cultivate the successors for translation of the Buddhist Scriptures, Tian Xizai, the Tripitaka master of India, suggested recruiting children from the aristocracy to learn Sanskrit, and the Emperor approved that. Weijing and other nine boys were selected. Weijing was successful

in learning Sanskrit, "He knew its meaning when reading it and he became a monk after a year. Favoured by Buddhist doctrine, he was granted cassock, and known as Buddhist Master." After Tian Xizai and Fatian's death, Dānapāla became the main translator and assisted in translation of Buddhist sutras with Dharmapāla, an Indian monk who came to China in 1004 CE. In the sixth year of Dazhong Xiangfu Period (1013 CE), Weijing and Yang Yi (974-1020 CE) compiled 21 volumes of *Collection for Treasured Tricks of Dazhong Xiangfu Period*; in the third year of Tiansheng Period (1025 CE) he and Xia Song (985-1051 CE) wrote 70 volumes of *Pronunciation and Meaning of Text in New Translation of Buddhist Scriptures*; in the fifth year (1027) he and Huifang wrote three volumes of *Full Collection for Saint Shakyamuni*, in the second year of Jingyou Period (1035 CE) he and Fahu wrote seven volumes of *Jingyou Etymology of Indian Words*. According to the statistics of some scholars, Weijing had translated seven books and 121 volumes of Buddhist sutras, actually more than these. His translation works with his name are as follows: 40 volumes of *Saccadhamma of the Mahayana Sutras*, 17 books and 45 volumes in cooperation with Shihu and Fahu, eight books and 94 volumes in cooperation with Fahu. Weijing is the most outstanding translator of Buddhist Scriptures in the Northern Song Dynasty. After his death, he was missed by people. In the fifth year of Xining Period of the Emperor Shenzong, he was conferred a posthumous title as "Ming Jiao Tripitaka".

(*Xue Keqiao*)

VBROG MI SHAKYA YE SHES

Vbrog Mi Shakya Ye Shes (993-1074 CE) was a famous sutra translator in the post-propagation period of Tibetan Buddhism. He had historically been referred to as "Translator Vbrog mi" and was one of the founders of New Tantras of Tibetan Buddhism.

Several sons of Khri bkra shis tse bei po promoted the career of Buddhism propagation who the descendant of Trisong Deutsen governing the Posterior Tibet Area at that time. On the basis of weak local Buddhism and lack of monk talents, they decided to invite eminent foreign monks as well as cultivate local monks. They selected two young men including Vbrog Mi Shakya Ye Shes and Dara zhonu brtson vgrus to bring gold to study in India. They learned Sanskrit from local teachers, laid certain language foundation and then they went to Nepal to study Sanskrit and left for India one year later.

Vbrog Mi Shakya Ye Shes had studied hard in Vikramshila for eight years and laid solid foundation in exoteric Buddhism. He went to East India, acknowledged Hui Ming as his teacher and learned exoteric Buddhism specifically.



Fragments of the Lotus Sūtra. It is now preserved in the museum at Lixun in Liaoning, China.

Through four year studies, he had profoundly understood secrets and dharmas of Tantric Buddhism. The guru instructed a profound Tantric Dharma to Vbrog mi ie the way and result (lam vbras). This Tantric Dharma became the core doctrine of the Sagya sect of Tibetan Buddhism.

Vbrog Mi Shakya Ye Shes had studied in India for 13 years. When he returned to his hometown, Ladoi, he received enthusiastic welcome from many monks and laymen who congratulated him that he made great achievements in Buddhism. Hereafter, Vbrog Mi Shakya Ye Shes received disciples and instruct Buddhism as an eminent monk. He lived in the temples such as Niegulong and Lahze rtsa and instructed Buddhist doctrines mainly. He translated three tantras represented by Chapter Two of Hevajra tantra as well as Treatise on Complete Purity which was written by him and his guru and many other tantric classics.

Vbrog Mi Shakya Ye Shes visited the famous Indian Abhidharmika Gaya Damre in Gongtang of the Posterior Tibet, he took the change to invite the *abhidharmika* to propagate Buddhism in Niegulong Temple and gave him 500 liang of gold as rewards, and the *abhidharmika* had lived in Niegulong Temple for five years and instructed complete Great Treasure *sutras*, *shastras* and doctrines. However, Abhidharmika Gaya Damre completed all instruction tasks within three years and requested to return to his country, but Vbrog mi didn't agree with him, so the *abhidharmika* had to continue his propagation till the expiry. When Abhidharmika Gaya Damre got all the rewards according to the agreement, he was too excited and promised that he will not instruct the Dharma to any others, and Vbrog Mi Shakya Ye Shes observed its inheritance or instruction right. Therefore, Vbrog Mi Shakya Ye Shes became one of the founders of New Tantras in the post-propagation period of Tibetan Buddhism.

After Vbrog Mi Shakya Ye Shes made great achievements, he had many disciples studying Buddhism and celebrities came out in succession. Konchog Gyalpo who was the founder of the Sagya sect, Marpa who was the founder of the Kagyu sect, Translator Gos, the main transmitter of Father Tantra (Pha rgyud) ie Guhyasamaji, and Sobch who played a key role in forming the Ningmapa sect were the aristocratic disciples of Vbrog Mi Shakya Ye Shes. Konchog Gyalpo inherited Tantric Dharmas represented by Mother Tantra (Ma rgyud) ie Supreme Happiness and Lam vbras from Vbrog Mi Shakya Ye Shes.

(Kalsang gyal)

HUAIWEN

Huaiwen (about 10th-11th century CE) was a Chinese Buddhist monk to go on a pilgrimage for



Patna Museum containing Buddha's relics

Buddhist scriptures from China to India. According to volume 45 of *Statistics of Buddhist Monks* and volume 18 of *Record of Jingyou Magic Weapon*, Huaiwen went to India twice during the reign of Emperor Zhenzong of Song Dynasty (998-1022 CE) and built a pagoda for Emperor Zhenzong beside the Diamond Throne (in Bodhgaya, India). In the ninth year of Tiansheng Period (1031 CE, some say it was the first year of Mingdao Period, 1032 CE) of the Emperor Renzong of Song Dynasty (1023-1063 CE), Huaiwen went to India again to build a pagoda for Empress Dowager and Emperor Renzong and invited cassock to consecrate for covering statue of Sakyamuni. The emperor send out an imperial decree for agreement and ordered Xia Song (985-1051 CE) who was skilled at writing such kind of articles, to write *Record for Śramen Huaiwen's Three Visits to the West*. However, this record was lost by later generations and only its title is left. Fortunately, Huaiwen kept the record by inscribing the visit on stone on January 19, the second year of Mingdao Period of Renzong (1033 CE). The inscription still exists, and can be observed. In May of the 2nd year of Baoyuan Period (1039), Huaiwen and his peer Buddhists named Deji, Yongding and De'an came back from Magadha to present Buddhist relics, Palm-Leaf Manuscript, Bodhi Leaves, Aśoka Leaves, Buddhist prayer beads and 19 books on Buddhist's Western Paradise. The emperor honoured Huaiwen and granted him the title of "Sutrayana Master" as well as conferred on him, cassock and gold coins.

(Xue Keqiao)

JIQUAN

Jiquan (about 10th to 11th century CE) was a Buddhist monk who went on a pilgrimage for Buddhist scriptures from China to India. According to volume 44 of *Statistics on Buddhist Monks*, he returned to China in the ninth year of Dazhong Xiangfu Period (1016) with scriptures and Buddhist relics. Then,

he built a temple in Yangzhou to consecrate the Buddhist relics.

(*Xue Keqiao*)

DAOYUAN

Daoyuan (10th-11th century CE) was a Chinese monk who went to India to learn Buddhist Doctrine. According to volume 43 of *Statistics on Buddhist Monks*, volume 490 of *History of the Song Dynasty* and volume 1 of *New Biography of Eminent Monks*, Daoyuan was from Cangzhou (present-day Cangzhou of Hebei). He had been in and out of Pracya, Uttarapatha, Aparanta, Dakshinapatha and Majjhimdesa for 18 years, 12 years on the way and six years for tour and learning in India. In the third year of Qiande Period of Emperor Taizu (965 CE), he came back with a crystal bottle of Buddhist relics and 40 volumes of Palm-Leaf Scriptures. While returning to China, he passed through Khotan of Xinjiang and accompanied an emissary from there to go to the Song capital, Kaifeng. He presented Buddhist relics and Palm-Leaf Manuscripts to the Emperor who granted an interview to him at the temple and asked about the situation of the Western Regions. Daoyuan answered all the questions. The Emperor honoured him by bestowing him with purple clothes, household utensils and coins. Encouraged by the meeting with Daoyuan, Emperor Taizu learned about the communication networks of northwest and issued an edict to despatch Chinese monks on a pilgrimage for Buddhist scriptures in India. There were 157 monks who accepted the order including Śramana Xingqin. The Emperor also issued another imperial edict to officials of various states in the Western Regions asking them to guide the monks, offer travelling and other expenses for the purchase of things necessary for their westward journey for pilgrimages. This event had become the only large-scale officially organised activity to seek Buddhist doctrinal classics from India by the state in Chinese history.



Iron lion at Cangzhou in Hebei, China

According to volume 16 of *Record of Jingyou Magic Weapon*, in the first year of Tianxi Period (1017 CE), Zuntai and Daoyuan came back from India to contribute 10 Sanskrit scriptures, Buddhist relics and Bodhi prayer beads to the imperial court. Earlier, Emperor Taizong (976-1022 CE) had written the preface for the Buddhist scripture, *New Introduction to the Sacred Teachings of Monk Tripitaka* which was translated by Tian Xizai and other people. A Buddhist once carved this "Introduction" on the stone tablet at Buddhism Diamond Throne [vajrāsana]. Zuntai and Daoyuan copied the monumental stone inscription and offered to the Emperor as a tribute. They were granted the purple clothes and other gifts by the Emperor Taizong. This Daoyuan appears to be another person.

(*Xue Keqiao*)

VBROM STON PA RGYAL BAVI VBYUNG GNAS

Dromtön Gyalwe Jungney (Vbrom ston pa rgyal bavi vbyung gnas, 1005~1064 CE) was a Tibetan Buddhist monk of Tibetan Buddhism. He was the founder of Kadam. He was born in Stod Lung (present-day Doilungdêqên County, Lhasa City, Tibet) and liked to practice dharma and learn Sanskrit at an early age. After hearing the news that master Atisha was preaching in Ali Guge, he went there and met Atisha immediately. Since then, he never left Atisha. He followed Atisha and served him meticulously, until Atisha passed away in 1054 CE in Snye thang.

Dromtön served his respected teacher with all his heart while learned Buddhism from him. He was highly regarded by Atisha who taught him a lot of profound tantra, which laid a solid foundation for him to create Kadam. After Atisha passed away, Dromtön as the most senior one among the disciples, began leading the juniors and spread Atisha's teachings. In the first rabqung year of wooden sheep in Tibetan Calendar (1055 CE), Dromtön hosted an anniversary of Parinirvana for Atisha in Snye thang (snye thang, present-day Qushui County, Lhasa, Tibet) where Atisha passed away and constructed a Buddha hall known as Snye thang lha khang. Because the Buddha statue of Tara worshipped by Atisha was enshrined in the temple, people called it Snye thang Dolma Lhakang (Sgrol ma lha khang), namely Snye thang Tara Hall with endless stream of pilgrims until now.

In the first rabqung year of fire monkey in Tibetan Calendar (1056 CE), Dromtön created the first monastery for the heritage of Atisha lineage in Damxung and Reting (present-day Linzhou County, Lhasa, Tibet) under the vigorous support of local lords, named Reting Monastery. At the beginning, the monastery is very small where there are only more than 60 monks but each of them was very



Image of Jiaweitongnai

observant and morally excellent. The monastery was dedicated to preaching the doctrine advocated by Atisha. Dromtön worked as the first abbot of Reting Monastery for nine years during which he focussed on preaching Exoteric Buddhism theories, such as *Eight Thousand Songs of Prajnaparamita*, *Eight thousand Songs of Prajnaparamita Commentaries* (Guang and Lu) and *Twenty Thousand Songs on Prajnaparamita Light* rather than the construction of the monastery. He established a sound education system for the monastery and on this basis a new sect was formed named Kadam. Dromtön has never undergone gelung-pa in his life and identified himself as a lay Buddhist. But he always followed the Buddhist precepts with strict demands on himself to set an example in the Buddhist Sangha community. He became a prominent figure in both ability and integrity and got a high reputation in Tibetan Buddhism.

Dromtön cultivated many disciples and wrote a series of works such as *Questions and Answers of Kagyu Masters and Disciples* (Biography of Atisha), *Thirty Songs of Praising Buddha*, *Ethics at Home*, *Research on Landscape, History, Biography, Monastery Rules, Letters* and so on.

(Kalsang gyal)

NAG TSHO TSHUL KHRIMS RGYAL BA

Nag tsho tshul khrims rgyal ba (1011~1064) was also named Dge bshes gung thang pa and was a famous sutra translator in the post-propagation period of Tibetan Buddhism.

He was born in Galadon Nag tsho Family from the Ali sect and his dharma name was Tshul khrims rgyal ba and he was also called as Vinaya-dhara because he was proficient in Vinaya. He went to India to learn from Sage Atisa. Under the instruction of Lama Byang chub 'od of Ali Guge, Nag tsho tshul

khrims rgyal ba led five servants, brought 32 liang of broken gold and a whole piece of gold as the gift to go to India to invite Sage Atisa in the first cycle of Fire Bull Year of Tibetan Calendar (1037). After arriving in India, he requested Gnas brtan of Bi kra ma la shiaw la to allow Atisa to propagate Buddhism in Tibet for three years and guaranteed that he can return to India on time. Atisa arrived in Ali Area of Tibet.

Nag tsho tshul khrims rgyal ba had followed Sage Atisa for many years and he served the sage as well as was led by him and obtained a lot from him. When Nag tsho tshul khrims rgyal ba left from Nietang to Ali, Sage Atisa held the Buddha image of three oaths to empower him and instructed over 20 Tibetan Tantric Dharmas including Fundamental Vinaya Sutra, Guhyasamaji Tantra and Avalokitesvara Cultivation to him. Nag tsho tshul khrims rgyal ba followed the instruction of Sage Atisa and obtained wonderful enlightenment.

Nag tsho tshul khrims rgyal ba translated a lot of Buddhist classics from Sanskrit and was an excellent sutra translator and was called as "Translator Nag tsho" historically. His *sutra-pitaka* translation works mainly included *Enlightenment of Virtuous Magadha Woman*, *Chapter 5 of Enlightenment of Rigs Byed Mavi Skor of Holy Tara*, *Chapter 41 of Wide Goodness of Lucky and Wise Vajra* as well as his *shastra-pitaka* translation works mainly included *Praise of Subduing Monsters*, *Praise of Dharma Realm*, *Praise of non-descriptiveness*, *Praise of the Spiritual World*, *Praise of Heart Vajra*, *Praise of Superior Truth*, *Praise of the Three Bodies* and *Bless and Joy Vajra Explaining Misery: Treatise on Precious Garland of Yoga*.

(Kalsang gyal)

MAR PA CHOS KYI BLO GROS

Mar pa chos kyi blo gros (1012~1097 CE) was China's master of Tibetan Buddhism, the earliest ancestor of Kadampa, Buddhist texts translator. He went to India three times for sutra.

He was born in Luozha, Shannan, Tibet (lho brag) and was a Buddhist monk. After he grew up, he went to India for study, acknowledged Naropa and other masters as his teachers to teach him Tantric Buddhism. Naropa gave him Hevajra abhisheka, taught him *Er Pin Xu*, *Vajra Continue*, Six Dhamn of Na Re (Na ro chos drug) and others. One year later, following teachers' guidance, he learned *tantric* teachings such as mahamudra chagya chenpo whose key point is to emphasis on learning through practice. Marpa followed Naropa's instruction, and learned through practice. Esoteric Buddhism testimony occurred in heart, especially practice the means of navel chakra fire and witness the no difference double-run of happy and bright. Marpa studied in India for sculptures for 12 years, and reached

a high level in *Vajrayana* to make independent sermon and study. After returning to Tibet, he began to live a life in preaching tantric literature. In Tibet, he took disciples while cultivating Buddhist Tantric talent and raising funds for the second time to study in India. Due to the strong support from the disciples, plans were soon realised. After arriving in India, Marpa still acknowledged Naropa and others as his teachers. He obtained some Tantra that he didn't study previously from Naropa such as three *abhisekas*, Zhong, Guang and Lu in Hevajra, *Two Fundamental Observations Continued*, *No Release Continued Vajra Dakini Account* and *Common Release Continued Sambhota Comment*. From Maizheba he corrected some deviations in the Tantra that he previously learned and received intensive *abhisekas*, *athakatha* and *Mahamudra Tantra* etc and got their original sculptures. He also completed the amendment of Tantric Dharma with Yixiningbu. Six years later, 42-year-old Marpa returned to Tibet, married Damai Ma (Bdag med ma) as his wife, and raised seven children. Besides taking disciples and preaching tantra, Marpa also engaged in business and planting, never away from the secular society so his family was very wealthy.

Marpa found that some of his teachers have passed away when he arrived in India for the third time and felt very heavy. During his stay in India he was very sick and depressed. Later, he braced up and learned a lot of new Tantra Buddhism. After three years, he returned to Tibet. Since then, due to the advanced age, Marpa was never able to go to India again. Marpa brought back a great deal of



Maerba Quejiluo zhe

classic *Vajrayana* from India, many of which were translated into Tibetan by himself such as *Sadhana Drubtab*, *Ear Preach of Vajrayana - Treasure*, *Mahayoga in All Shastras in Buddhism*, *Instructions on Differences between Yoga Father and Yoga Mother*. Marpa was regarded as one of the seven translators of Tibet by later generations. Marpa usually practiced Buddhism in white monk dress in accordance with India Tantra. The white monk dress became the iconic *kasaya* robe of Kagyu from generation to generation so that the Kagyu was also known as White Sect. After three generations of Marpa, Milarepa and Dagpo Lhaje (Dawgs po lha rje), Tabb Kagyu (Dawgs po bkav brgyud) was eventually formed. The doctrine of the sect was passed down orally between teachers and disciples. (Kalsang gyal)

MACIG LABDRON

Macig Labdron (1043-1142 CE) was a female Buddhist and Tantric master of Chinese Tibetan Buddhism and the founder of Jue Yu Sect of Chinese Tibetan Buddhism. She is also the brilliant disciple of Pa Danbasanje.

The "Majiu" (macig) in her name "Majiulazhong" (macig labdron) is Tibetan language which means "the only mother" or "only respect mother". "Lazhong" (labdron) is the abbreviation of Lajizhongmei which means "the wise bright torch of Racy". Majiulazhong was born in Tshomed (present-day Cuomei County), Labphyi of Tibet. Under the impact of her family, she had learned and believed Buddhism since her childhood. When she grew up, she widely studied dharma and ever visited the *tantric* mahasiddhas Lama Giotonba Sonam (skyo stonpa bsod nmas blama) to request tabhisheka. As a result, she got her wish and in Yva Gangbala Kang (dphiybavi gangbar lhakhang) she got the "four very deep *samadhi tabhisheka*", "the great enchantment tabhisheka" and "the magic tabhisheka". Subsequently, Majiulazhong learned different thoughts from different gurus of various sects. For example, she learned *The Five Theories of Cishi* and *tantric* thoughts from Thib Shamalba (shudbu zhvamarba); she learned *Dzogchen* from Lama Bioton Ba (blama bastonpa); she also learned many classics from Lama Ya Tang Ba as well as *Mahamudra Method*, *Six Methods of Naro*, *Arya Tara*, *Kalacakra*, *Six Branch Methods*, *Three Songs* and the fourth continuous book of Esoteric-yana *Kriya* etc. from Blama Yartingba. And she became the most influential spiritual leader of the embodiment of Dakini as one of Tibetan "four Dakinis".

At the age of 23, she got married to Indian pandita Doba Bazana (pandita thodba bhadraya) and gave birth to two sons and one daughter. Twelve years later, she went to the Buddhist temple again

and visited Gussie Zappa and Sonam Lama from whom she got the “Pam Achievement Five Gods’ *Tabhisheka*” and the secret name Dorje Wan Xiu Mar (rdoje dbang phyng ma) that means “King Kong free women”. *The Eight Methods of Tabhisheka* given to Sonam Lama has become the advanced method of Jue Yu Sect. She gave *The Twelve-linked Causal Formula* to Gussie Zappa and her teacher praised her as “the free successful woman to enlighten exoteric thoughts, the library of all Buddhist thoughts, the mother of all Buddhas”. Afterwards, she went to the County of Dingri to visit Pa Danbasanje again who set up the dedicated *Mandala* for her to give *tabhisheka* and many very secret tips. Majiulazhong wrote *To Praise the Land of Guru* and *To Praise Guru* to show her gratitude to Pa Danbasanje. According to the *vyakarana* of Pa Danbasanje, she travelled 108 snow mountains and “Nian” land (gnyan, one of original holy sites for Tibetan nationality) as well as Luowang (lhomon) etc. After the ascetic cultivation, she obtained great achievements and was famous in Tibetan plateau as a female *tantric* master.

In 1080 CE, she made Zangri Kharmar (within Sangri county, Shannan, now in Tibet) as the primary jogo, took in disciples from everywhere, imparted the Buddhism theory she got by her own special means and the way to practice Vajrayana such as the unique Chod. And then, she became a



Majiulazhong

Grand Master after founding the Isolation School of Tibetan Buddhism which takes pity, love and kindness as the three basic cores to eliminate selfish, the *Samsara of Prajna* as origin and the self-clinging.

She was honoured in whole Tibet, Nepal and India. Three learning travelling monks came to Zangri Kharmar to discuss the *sutra* with Majiulazhong for more than a month during which four Indian interpreters interpreted for them and finally, Majiulazhong convinced them but refused their invitation for her to preach Buddhism Sutra in India. The Exoteric and Esoteric Buddhism classics she had wrote are *The Great Sutra: the Truth of the Isolation Way in Deep Prajna Paramita*, *The Deep Thought: the Core of the Truth and Knack of Prajna Paramita*, *Question & Answer: the Most Top Sutra of Prajna Paramita*, *Abstracts: the Isolation Core of Prajna Paramita*, *Patanjali’s Sutras of Do or Do not*, *the Whole Abstracts*, *Hold Up*, *the Secret Sutra*, *Three Books of Back Cover*, *Preaching Basic Sutra*, *the Important Preaching* and so on. All of these classics have been introduced into India. Majiulazhong had this famous quotation: all of the *sutras* in Tibet are translated from India, one and the only Tibetan Sutras known by people is my *sutra*. The introduction in to India of the classic sutras of the Isolation School is the basic classic of foundation of the school. It makes the basis of the Isolation Sutra including the classics of Exoteric Buddhism, Esoteric Buddhism and the Shrauta Sutra. Since then, the Isolation Sutras with another name the Great Isolation which took Prajna Paramita as its core theory, combined with the Isolation Core of Prajna Paramita, had been widely spread in Tibet, Indus River basin, Nepal districts. Therefore, it became the only Tibetan Buddhism school introduced from Tibet into India at that time.

When Majiulazhong was 43, Tuoba Bazhaya left his sons and daughters to her and went back to India from Tibet. Except the old son, Gyalba Dongrub, lived in normal plain folk life, the second son Thpd Smyon Bsamgrub, got tonsured and became a monk, the daughter believed in Buddhism, too. All of them learned and practiced the sutras following their mother and they were the main successors and preachers of the Isolation Sutras. Since then, Majiulazhong contributed herself into the course of preaching the sutras and helping others. Also, she wrote many books to record the Isolation Sutras. She has wrote some books of Sutras and acting theory: *the Transformation of Moving by Nothing*, *Worship from Hundreds of Rally*, *12 Origin Methods*, *Good Inside Passing*, *Transformation Mirror of Yangti Sutras*, *Transformation of Ten Buddha*, *Apprehending the Transformation of Moving by Nothing*, *The Secret Five Buddha*, *The Secret Whispering Sutra*; she also wrote some notes: *Deep Theory of Prajna Paramita*: *Moon Light Eliminates the Dark*, *Abstracts of Deep*

Prajna Paramita: Moon Light, Summary of the Isolation Sutras: Quotations, Deep Theory of Esoteric Buddhism: Guardian Warriors with Bright Fire, 21 Deep Theories of Samadhi, Double Definition of Exoteric and Esoteric Buddhism: Endless Victory and Light, Deep Theory of Padmasambhava' Thoughtless and Definition of Dreams, Sign of the Reborn, Prediction of the Future. These sutra classics have come into different preaching way including the Isolation School, both Exoteric and Esoteric Buddhism preach, imparting Sutras and rally worship. And it has made its own school while preaching in every school of Tibetan Buddhism and traditional religion: Bonism. Today, the classics of Isolation Sutras in different languages have been spread in Chinese Mainland, Hong Kong, Macao and western countries which help the School could derive and thrive everywhere of the world.

In Majiulazhong's whole life, she had imparted numerous disciples in Tibet. It is said that there were 5,000 disciples that usually stayed with her. There is one sentence in her biography: Majiulazhong had the most disciples.

(Deji Zhuoma)

RNGOG BLO LDAN SHES RAB

Rngog Blo Ldan Shes Rab (1059~1109 CE) was a Hetuvidya scholar of Chinese Tibetan Buddhism, an eminent monk of Kadampa, temple educationist, and translator of Buddhist scriptures. He had studied in Kashmir.

He was born in Yar vbrog in Tibet, followed his uncle, Rngog legs pavi shes rab, to learn Buddha Dharma since childhood. His uncle liked him very much as he was very intelligent and he was sent to Kashmir for seeking *dharmā* when he was 17. When he went through Ngari, he was lucky to get support from prince Dbang phyug lde of Ngari Gurge which made him concentrate on studying in Kashmir for 17 years. He was apprenticed to many famous masters and researched and studied Buddha dharma systematically. During this period, as required by Dbang phyug lde, he and Skal ldan rgyal po cooperated and translated *sthad ma rgyan*. After achieving academic excellence, Rngog Blo Ldan Shes Rab continued to learn Buddha Dharma from Masters and he had ever gone to Nepal to acknowledge Aa tu la bdzra and other masters to specifically learn and practice *shastras*. After coming back from Nepal, he began to revise and translate sutra. Meanwhile, he inherited the religious career founded by Rngog Legs PviShes Rab to manage the temple, translate sutra, accept disciples; centred on Gsang phu Temple, he lectured Sutra and disseminated *dharmā* in Lhasa, Sanye, and many other places, mainly taught Hetuvidya knowledge, Five Theories of Maitreya, Madhyamika and other

exoteric Buddhism theories. It is said that his monk disciples were more than 23,000 among which over 2,130 disciples could lecture Buddha Dharma, more than 1,800 disciples could interpret Sutra, more than 280 disciples could explain *sthad ma* and 55 disciples could explain *sthad ma rgyan*. His four



E. Luodanxirao

famous disciples, Zhang Tshe Spongh-Chos Kyi Bla Ma, Chuo Luo ba-Luozhi Joan nai, Joan-Rin Chen Drak and Zhai-Shes pa Rab were main characters to inherit and promote the Gsang phu Temple teaching system founded by Rngog legs pavi shes rab and Rngog Blo Ldan Shes Rab.

(Kalsang gyal)

RNGOG LEGS PVISHES RAB

Rngog Legs Pvishes Rab, (dates of birth and death are unknown), Hetuvidya scholar of Chinese Tibetan Buddhism, eminent monk of Kadampa, temple educationist, disciple of Venerable Atisha.

He was born in Yar vbrog in Tibet, the descendant of Chancellor Rngo chen po. His father was a householder monk of Ningmapa. He was tonsured and became a monk in the front of Buddhist monk Chang-Yeshe Wing Dan during his childhood. Later, he went to eastern Tibet and followed Master Se Btsun, systematically studied Buddhist Tripitaka. He went back to the anterior Tibet after achieving academic excellence, researched and studied with Atisha in Lhasa, asked Atisha to explain *bkav gdams bu chos* and translated *rtog ge vbar ba* with Nag tsho lotsawa. During the period when Venerable Atisha disseminated Buddha Dharma at Snye thang, Rngog Legs PviShes Rab went to Snye thang to listen Atisha lecturing the dharma and asked Atisha and Nag tsho lotsawa to translate *Dbu Ma Snying Povi Ti Ka*, also asked Atisha to write *Madhyamika Teaching Theory*. Later, Rngog Legs PviShes Rab became one of the four famous disciples of Atisha in Tibet.

After Rngog Legs PviShes Rab became famous, he devoted himself to temple education, especially emphasised on systematical teaching of Tibetan Tshad-marnam-hgrel. In the first rab-byung buffalo year of Tibetan Calendar (1073 CE), he set up a temple at the south of Lhasa and the east of Snye thang (today the place is in Doilungdêgên County of Lhasa in Tibet), the name of which was Gsang Phu Sne Thog Dgon, Gsang phu dgon in short. Gsang phu dgon was known for promoting Tibetan Tshad-marnam-hgrel and Buddhist Scriptures Debating theory in Tibetan Buddhism. He trained a lot of disciples and made great contributions to temple education and Tibetan Tshad-marnam-hgrel. After Rngog Legs PviShes Rab passed away, his nephew and famous disciple Rngog BloL dan Shes Rab (1059~1109 CE) succeeded as the abbot of Gsang phu dgon.

(Kalsang gyal)

RGYA BRTSON VGRUS SENG GE

Rgya brtson vgrus seng ge (about 11th century CE) was a famous *sutra* translator in the post-propagation of Tibetan Buddhism. He responded to the calling of the court of Ali Guge Dynasty in Tibet when he was young. He was engaged in the movement of Buddhism Revival actively, braved dangers and difficulties and went to India to seek Buddhism. He was proficient in Sanskrit and translated a lot of sutras including *Lag na rdo rje gos sngon po can gyi cho ga dang bcas pavi gzungs*, *Dpal vkhor lo sdorn pavi bstod pa don thams cad grub pa rnam dag gtsug gi nor bu*, *Gzhan don slob ma rjes su bzung bavi cho ga*, *Dpal rdo rje rnam vbyor ma*, *Rdo rje phag movi sgrub pavi thams*, *Lha mo sgröl ma nyi shu rtsa gcig la bstod pa rnam dag gtsug gi nor bu* collected in *Ganggyur*.

(Kalsang gyal)

CHA PA CHOS KYI SENG GE

Cha (Phya) pa chos kyi seng ge, 1109~1169 CE, the Hetuvidya scientist of Tibetan Buddhism, eminent monk of Kadampa and temple educationist.

Tibetan Qiaqia (Phya cha) (born in present-day Dazi County, Lhasa city, Tibet province) is very clever. When he was young, he can sing many Buddhist songs. His parents thought he was talented in Buddhism so they sent him to a temple to learn *Pramana* and *Madhyamaka*. He was shaved and made religious vows before the seat of Xiangcaibang Quji (Zhang Tshe Spong Chos Kyi Bla Ma), becoming a monk with dharma, name Quejisenge. After that, he learnt prajna and the Bodhisattva from Xiangcaibang Quji and his disciple Niezan Qujiyixi (nyan bran chos kyi ye shes) at the same time, he studied hard at *Pramana* and *Madhyamaka* of which he is of great attainment.

Qiaba Quejisenge had mastered the Sangpu temple for 18 years with high reputation. Based on Buddhist Sutra, he standardised and generalised the main point of *Pramana*, separated and formed special theory which was named *She Lei Xue* (bsdus gra) and first created Tibetan Sura classification or She Lei. At the same time, he put forward that when learning Exoteric and Esoteric Buddhism, they shall first learn debating skills, then *Pramana* (tsema), *Madhyamaka*, *Prajna*, *Kosha* and *Disciplines*. The debating skills are mainly in question-answer model. One gives points, the other debates with answer to the question of counterpart. The voice must be loud and can emphasise by clap. In this way, they can have fast improvement, deep understanding and abundant knowledge. Therefore, this teaching method has had positive impact on the generation of sects of Tibetan Buddhism and also played an important role in the development of Tibetan Buddhism. Until now, the *She Lei Xue* of massive temples basically follow the teaching method created by Qiaba Quejisenge.

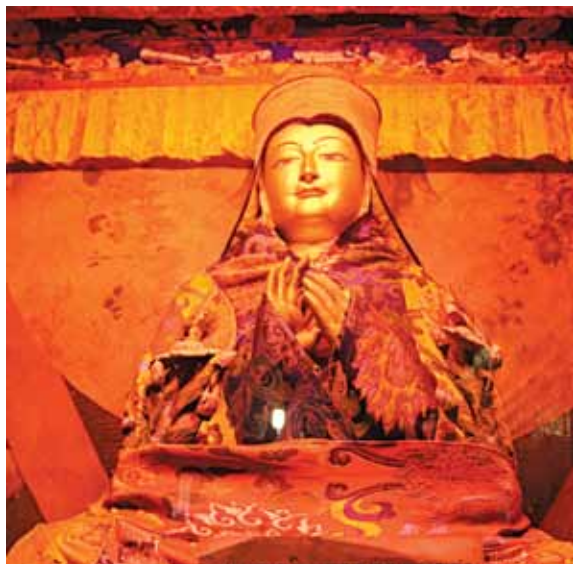
Qiaba Quejisenge has written many famous books mainly including *Debate on She Lei* (bsdus gra) *Pramanavarttika for Eliminating Innocence* (tshad ma yid kyi mun sel), *Interpretation of Hetuvidya Choice* (tshad ma rnam nges vgröl pa), *Comments on Ci Shi Five Theories* (byams chos lngavi vgröl pa), *Comments on Twi-satyas of Madhyamak* (dbu ma bden gnyis kyi vgröl ba), *Clear Interpretation of Madhyamaka* (dbu ma snang bvi vgröl ba), *Interpretation of Bodhicaryavatara* (spyod vjug chen movi vgröl ba) and others. Most are the classical famous books which also pointed out many errors of Chandrakirti book. *Debate on She Lei* is an authority book in the aspect of *She Lei* and one temple studying course in the study of *Pramana*.

Qiaba Quejisenge trained many great students, including famous disciples who have been called *Eight Nyaya Free Lions* (rigs pvi dbang phyug seng chen brgyad) namely *Zangnaba Zunzesenge* (Gtsang nag pa brtson vgrus seng ge), *Dapa Mawasenge* (Dar bag smra bvi seng ge), *Zhixia Suonansenge* (Bru sha bsod mams seng ge), *Maqia Zuobaisenge* (Rma bya rtsod pvi seng ge), *Zi Wangxiusenge* (Brtsegs dbang phyug seng ge), *Niangzhan Quejisenge* (Nyang bran chos kyi seng ge), *Danma Guanquesenge* (Vdan ma dkon mchog seng ge) and *Niewa Danyunsenge* (Gnyal ba yon tan seng ge). Except Niewa and Xiali, all others have famous books about *Pramana* (tsema), *Madhyamika*, *Prajna*.

(Kalsang gyal)

KUN DGAV RGYAL MTSHAN

Kun dgav rgyal mtshan, 1180~1251 CE, was the founder of *Sakya*, a sect of *Tibetan Buddhism* in *China* and a scholar as well. He was born in the Khon family of *Sakya* and named as *Bandandunzhu* (Dpal Idan



Sajiabanzhida Gonggajianzan

don grub) originally. In his childhood, he learned to be as a novice monk by receiving initiation precepts (Sramanera Precepts) from his uncle, Zhabajianzan, (Grags pa rgyal mtshan) and changed his name to Gonggajianzan. Over there, he laid a perfect foundation for the Buddhism by extensively learning culture and Buddhist knowledge. At the age of 25 (year of 1204), Gonggajianzan took complete precepts (gelung-pa) of monks following Shijiashili (Shawkya shi), an eminent monk of Kasmira (present-day Kashmir) who came to Tibet for preaching Buddhism. He learned *Theory of Hetuvidya Seven* written by Facheng (Dharmakirti) like *Pramanavarttika* and such scriptures as *Abhisamayalankara*, at the same time, he also learned cultural subjects like technology, astrology, rhythmic, medicine, rhetoric, poetry, singing and dancing. With all of that, he became a great scholar who is erudite in the *Ten Indo-Tibet Subjects* and being regarded respectfully as Banzida (Pandita) whose reputation spread widely around the area. Six scholars from south India, one of them named Chaoqigawa (Vphrog byed dgav bo), came around Tibet, especially to debate with Sajiabanzida at hearing of his reputation. They kicked off arguments on Buddhist scriptures for 13 days in a bazaar near Saint Sambhu Temple of Mangyujizhong (Mang yul skyid grong) and ended with failure of Indian scholars. So those scholars acknowledged their failure and decided to convert to Buddhism as monks by receiving tonsure and took Sajiabanzida as their teacher. Since then, Sajiabanzida's reputation became more and more impressive and finally, he got widely known as a Tibetan cultural celebrity.

In the year of 1216 CE, Sajiabanzida succeeded as the host of Sakya Monastery. In 1246 CE, at the invitation of the emperor, Godan Khan of Yuan

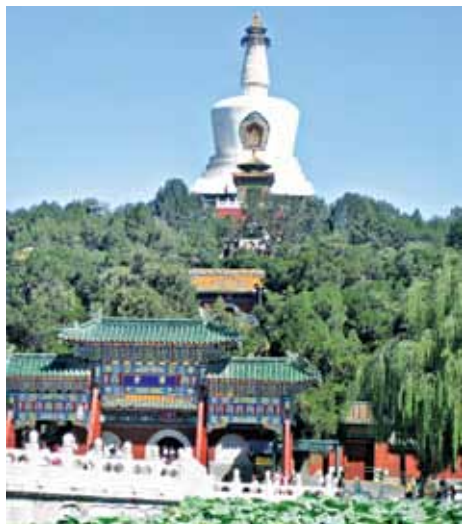
Dynasty, he arrived in Liangzhou to discuss with Godan Khan about the conditions of making all local powers in Tibet to submit to Mongolia regime. He is the first person, as the leader of Tibet religion, to establish political connections with royal family of Mongolia and made great contributions to promoting national union of Yuan Dynasty by writing letters to leaders of both monks and laymen in Tibet, stating the significances and advantages and persuading them to do submission. Furthermore, he also treated Godan Khan, made sermon and disseminated the dharma in Liangzhou. At the same time, he has built a new temple named as Huanhua Temple (Sprul pavi sde), expanded Tibetan Buddhism's influence among Mongolians and adjusted the position of Buddhism and Shamanism.

Sajiabanzida's writings are pretty a lot. They are mainly *Three Law Argumentation Theory*, *Quantity Theory of Treasure*, *A Wise Man Introductory Theory*, *Instruments Sastra*, *Rhetoric*, *Statement Research*, *Maxim of Sakya*, *Ritual Theory*, *Aspiring Ritual of Madhyamaka* (dbu ma lugs kyi sems bskyed kyi cho ga), *Yoga of Shenshen Master*, *Vows To All Yoga practitioners in Snowland* and so on. Of which, *Three Law Argumentation Theory* is an important article in which he judged right or wrong of various Buddhist point of view that spread in Buddhist circle and stated his own opinions and understanding to Buddhism. *Quantity Theory of Treasure* is based on *Pramanasamuccaya* of Dignaga and *Pramanavarttika* of Fa Cheng. It is a brand new article on tsema written with his own knowledge and logic thinking and has an important position in the tsema field of Tibetan Buddhism. For the *Maxim of Sakya*, it is a popular gnomology with content of mainly reflecting social ethic and human behaviours which is spread widely in Tibetan area and deeply loved by Tibetan people.

(Kalsang gyal)

YUANYI

Yuanyi (c. 12th-13th century CE) is a Buddhist from Sichuan to go on a pilgrimage for Buddhist scriptures in India. According to volume 35 of *General Records of Buddha in Different Generations* in the 31st year of Kublai Khan (1294 CE), he came back from India to meet the Emperor in Dadu (present-day Beijing). The Emperor asked him: "Is there any Buddha in the West?" Yuanyi answered: "Democracy is focussed on China while Siddhartha is in the West." Yuanyi consecrated a figure of Buddha by Indian jade to the Emperor. The Emperor cherished it very much and worshiped it on the Wansui Mountain (present-day Beihai Park). Yuanyi gave the *patra* [palm] leaves from the West to the Emperor and the Emperor put it into the box inlaid seven treasures for consecration, viewing that Yuanyi is an "outstanding monk". He was deeply trusted by the Emperor and put in an



The white pagoda of Qiongdao at Beihai Park in Beijing.

important position, conferred as “Taibao”. After that, Yuanyi also presented an iron pot of Buddha from the West and the Emperor was very happy to ask some servants to keep it in the state treasury as a treasure of protecting the treasury. Additionally, in accordance with “Biography of Xiangmai” in Volume 33 of *New Biography of Eminent Monks*, Yuanyi once participated in the great debate of Buddhism and Taoism in Dadu at the year of Zhiyuanzhog (about 1278).

(Xue Keqiao)

KLONG CHEN RAB VBYAMS PA

Klong chen rab vbyams pa tshul khriims blo gros (1308~1364 CE), also known as dri med vod zer, an eminent monk of Nyingma sect of Tibetan Buddhism and celebrated Buddhist scholar, born in Zhanang County, Shannan Prefecture, Tibet. According to historical record, dri med vod zer



Longqinraojianba Cizhenluozhe

began to study Tibetan language at the age of five and recited *nyi khri* and *brgyad stong ba* when he was nine. After he studied Nyingma Tantra under the instruction of his father since childhood and studied the doctrines of Exoteric Buddhism such as *byams chos sde lnga* and *tshad ma sde bdun* in a systematic way at gsang phu dgon of kadampa, he became a Buddhist scholar who was well-versed in the doctrines of Tantric and Exoteric Buddhism. As dri med vod zer toured spiritual shrine in Bhutan, made pilgrimage to Indian Buddhist relics and advocated building thar pa gling in Bhutan, Nyingmapa spread from Bhutan to Nepal, India and other countries and regions afterwards.

Klong chen rab vbyams pa tshul khriims blo gros was famous for revitalisation of Nyingmapa and created masterpieces such as *klong chen mdzod bdun* and *klong chen chos vbyung*.

(Kalsang gyal)

RED MDAV BA GZHON NU BLO GROS

Red mdav ba gzhon nu blo gros (1349~1412 CE) was a *Madhyamapratipad* scholar of Tibetan Buddhism and eminent monk of Sakya, Tibetan Buddhism. He was from Sagya County of Tibet, China, mastered exoteric and esoteric teachings, structured a teaching system of *Exoteric Buddhism Thirteen Scriptures* in Sakya temple education, developed and expanded Nagarjuna’s *Madhyamapratipad* theory and especially explained and interpreted the thoughts of Candrakirti’s *Madhyamakavatara*, thus playing an important role in the establishment of Prasangka Madhyamaka’s dominant position among denominations of Tibetan Buddhism. He was famous for learning and teaching Buddhist doctrines from and to Master Tsongkhapa.

(Kalsang gyal)

TSONG KHA PA

Tsong kha pa (Tsong kha pa, 1357~1419 CE), Tsong kha pa was an eminent monk of Tibetan Buddhism and religion reformer in China. He was the founder of Gelug sect of Tibetan Buddhism in China.

Tsong kha pa is the honorific title and his name is Blo bzang grags pa and the full name is Tsong kha pa blo bzang grags pa. He was born in a Buddhist family in Tsong-kha Ando (Huangshui river basin in Qinghai Province).

Tsong kha pa received the layman ordination at the age of three from Choje Dhondup Rinchen. At the age of seven, he took the novice ordination and was given the name “Lobsang Drakpa” and began to receive formal education from the temple. In the booklist directed by Choje Dhondup Rinchen, the first book was *byams chos sde lnga* and followed by the Buddhist logic works *tshad ma rnam vgrrel* written



Zongkapa Luosangzhaba

by Dharmakirti and the third one was Buddhist philosophy book *dbu ma* by Nagarjuna. After Tsong kha pa had learned the theoretical basis of Buddhism, he began to practice Exoteric Buddhism and Esoteric Buddhism. At the same time, Choje Dhondup Rinchen instructed Tsong kha pa to worship Vajrapani in order to get rid of all kinds of disasters. Tsong kha pa often recited five words mantra of Manjusri to improve his intelligence. Tsong kha pa learned the rite of Buddha of immeasurable life to prolong his life span. He cultivated the rite of Indra to become wealthy. He cultivated the rite of Six arm Maha Gala (*mgon po ma haw ka la*) to eliminate natural and man-made disasters. After 10 years of diligent study, Tsong kha pa laid a solid foundation for Exoteric Buddhism and Esoteric Buddhism.

In 1372 CE, Tsong kha pa went to Tibet for further study. There he made a special study on *byams chos sde lnga* which is mainly based on *mngon rtogs rgyan*. Two years later, he went to Tsang to acknowledge eminent monk Sakya rje btsun red ndav ba gzhon nu blo gros (1349~1412 CE) as his master and systematically learned *mngon pa mdzod* and *dbu ma vjug pa*. At the age of 25, Tsong kha pa had been proficient in five masterpieces and 10 enlightened including *byams chos sde lnga*, *mngon pa mdzod*, *tshad ma rnam vgre* and *dbu ma vjug pa* and *Buddhist Vinaya*. He made open reply in famous monasteries and had a certain influence.

At the age of 30, Tsong kha pa began to write books. His masterpieces like *Golden Garland of Eloquence*, *The Great Treatise on the Stages of the Path to Enlightenment (lam rim chen mo)*, *The Great Exposition of Secret Mantra (sngags rim chen mo)*, *Essence of True Eloquence*, established his Buddhist thought of integrating Exoteric Buddhism and Esoteric Buddhism. Later, *Collected works of Tsong kha pa* came out, with 19 chapters and about 140 passages, circulating in different wood engraving version of Lhasa, Drepung, Tashilhunpo monastery,

Ta'er Lamasery and Teka. On Exoteric Buddhism, he has masterpieces like *byang chub lam rim chen mo*, *byang chub lam rim bsdus pa*, *dbu ma vgre* *chen*, *dbu ma la vjug pavi rnam bshad dgongs pa rab gsal*, *drang ba dang nges pavi don rnam par phye bavi bstan bcos legs bshad snying po*, *mngon par rtogs pavi rgyan vgre* *ba dang bcas pavi rgya char bshad pa legs bshad gser phreng*, *dbu ma rtsa bavi tshig levur byas pa shes rab ces bya bavi rnam bshad rigs pavi rgya mtsho*, *byang chub sems dpavi tshul khrims kyi rnam bshad*, *vdul ba mdo rtsa bavi zin bris* and so on.

And on Esoteric Buddhism, he has masterpieces such as *sngags rim chen mo*, *rgyud kyi rgyal po dpal gsang ba vdus pavi man ngag rim pa lnga rab tu gsal bavi sgron me*, *rgyud thams cad kyi rgyal po dpal gsang ba vdus pavi rtsa bavi rgyud rgya char bshad pavi bsdus don*, *dpal gsang ba vdus pavi rtsa bavi rgyud kyi vgre* *ba sgron ma gsal ba*.

In 1409 CE (seventh year of Emperor Yongle in Ming Dynasty), Tsong kha pa got the support and subsidise from Grags pa rgyal mtshan (1374-1440 CE), local administrator of Tibet, so he initiated Prayer Festival in Jokhang Temple, Lhasa, Tibet, by which he won great reputation for himself among the monks and laymen and thereupon his religious prestige and social status improved rapidly. It was in the same year that Tsong kha pa created Gandan Monastery (*dgav ldan dgon pa*). Based on Gandan Monastery, Tsong kha pa reorganised the order and reformed the drawbacks of Tibetan Buddhism. He insisted that Buddhist should abide by Buddhist commandment and lead pure religious life and they should keep away from mundane life without getting married and having children. On education in monastery, he advocated to establishing complete educational mechanism in monastery and the Buddhist should abide by the Buddhist commandment and follow the sequence of firstly learning Exoteric dharma and then practising Esoteric Buddhism. Tsong kha pa took doctrine of Kadam as the basis of sect and Prasangika Madhyamaka as the theory of sect. Through learning from different sects and cultivating himself, he built a new Buddha system and gradually formed a mainstream Sect among Tibetan Buddhism, that is the Sect of Gelug (*dge lugs pa*).

From 1394, Tsong kha pa began to expound the texts of Buddhism and preach his Buddhist thought from place to place. He insisted that Buddhist *Saddhamma* pioneered by Sakyamuni is made up of theory and practice, therefore, all the teaching *Saddhamma*, is taken in sutra, rule and theory; all the practice of *Saddhamma* is taken in the discipline, composure, and intelligence. So you cannot ignore any part, and must practice in an all-round way. That is, for those who determined to learn Buddhist *Saddhamma*, his hearing, learning and behaving

shall not violate Buddhist Canon. And you need to keep you heart and follow threefold training. At the same time, you should possess a convenient way to use wisdom and intelligence as well as the realisation of *Sunyata* and *Maha Karuna*. Only with such religion insight shall everyone strive to think and learn more about the Sutras. Keep earnest practice on the third methods of Mahayana and Hinayana. Keep earnest practice on the sutras to know the discipline and composure. As for theory, you should also continue to practice, to get familiar with the wisdom that laws go similarly. From the perspective of seeing, learning and practice in Buddhism, Seeing in *Mahayana* is expounded and reflected in the *Madhyamika* and *tsema*, and practice is in Buddhism Wisdom; while in Hinayana, Seeing and practice both are reflected in *Abhidharmakosa Sastra*. The common commandment is expounded and reflected in the Commandment. And the learning begins with the explanation of seeing and practice. So you will have clear discrimination between Mahayana and Hinayana by subtle differences and different ideas in the seeing, learning and practice. Focus on learning *Vinaya-sutra* on Commandment, *Ornament of Clear Realization on self-restraint* and *Madhyamaka Shastra*, *tsema* and *Abhidharmakosa-Sastra* on intelligence. The reason for attaching great importance to the three-fold training of Buddhism in Temple education is that the Commandment is the foundation of Buddhism and base of learning dharma. Self-restraint is the way to control yourself and get rid of dissipation and intelligence is the method to increase wisdom and free yourself. Therefore, it goes like that “there is no restraint without commandment and in turn, no intelligence without self-restraint”.

Tsong kha pa’s disciples were too numerous to count and many talents came out of them in succession. Among them, the disciples proficient in both Exoteric Buddhism and Esoteric Buddhism include Rgyal tshab rje dar ma rin chen (1364 ~1431 CE), Mkhas grub rje dge legs dpal bzang (1385~1438 CE), and Rtogs ldan vjam dpal rgya mtsho (1356~1428 CE). The disciples proficient in Exoteric Buddhism include Mkhas grub rje dge legs dpal bzang (1385~1438 CE), Byams chen chos rgyal shawakya ye shes (1354~1435 CE) and Dge vdun grub pa (1391~1474 CE). And the disciples proficient in Esoteric Buddhism include Rje btsun shes rab seng ge (1382~1445 CE). They built Exoteric and Esoteric monasteries on large scale and ancestor temple group in Tibetan areas, and played an important role in promoting the flourish development of Gelug.

As a master of a sect, Tsong kha pa was labelled by descendants as the incarnation of Manjusri and

the honorific title of the second Buddha, enjoying honourable religious position in Tibetan Buddhism. And Buddhists of the Gelug set October 25 in Tibetan Calendar, the day he passed away as the grandest Buddha festival to commemorate master Tsong kha pa.

(Kalsang gyal)

ZHIGUANG

Zhiguang (birth unknown-1435) was a Chinese monk who went to India on a pilgrimage for Buddhist scriptures twice. His style name was Wuyin and he was from Qingyun (present-day north of Qingyun, Shandong Province), and his surname is unknown. According to volume 2 of *New Biography of Eminent Monks* when he became a monk at the beginning, he lived in Fayun Temple of Yanu (present-day Beijing). He worked hard and studied diligently, learning the domestic and overseas classics. In the year of Yuanzhi Zhengzhong (about 1354 CE), Paōōāña of Indian class of excellent monks (it means auspiciousness in his life, Sahaja + ri) came to Yandu and lived in Fayun Temple. He learnt Sanskrit by close association and became the student of monk. When the Ming Dynasty was established, Jinling (present-day Nanjing of Jiangsu Province) was established as the capital; the master and apprentice met the Emperor in Jinling. After understanding his hard work, Zhu Yuanzhang, the Ming Emperor, went to the temple and consulted him. The Emperor found that Zhiguang knew Sanskrit and ordered him to translate Buddhist texts. Then, Zhiguang lived in a hut at Zhongshan Mountain with favourable treatment. He translated “Bodhisattva Vow” commonly used by Catu Parisa which is simple in word and easy to understand and he was thus admired by people. In the spring of 1384 CE, Zhiguang and his students went to the Western Regions by order to propagandise the achievement and cultivation of Ming Dynasty. The people there were all moved and admired them. When they arrived at Mahabodhi Temple, a supernatural phenomenon appeared, which made the local people awestruck and pay tribute to Jinling with Tibetans. After coming back, he passed through Gobi Desert to go to India and brought them for consecration in the imperial court, getting praise and consolation. In 1405, he was promoted as “an important Zen teacher”. In 1425, the Emperor endowed a title to him and gave him a golden seal, precious clothes, peacock golden cover streamer, gold and silver wares, carriages and horses, expanding Nengren Temple for him to live in. In 1426, Zhiguang was given a title of “Buddhist in the West” by Zhu Zhanji, the Emperor of Xuande Period (was on the throne from 1426-1435). The esoteric and classic *Heart Sutra*, *Bazhiliaoyi Real*

Ming Sutra, Humane King Sutra, Humane King Sutra and *The White Canopy Buddha Mantra* translated by Zhiguang are popular even today.

(Xue Keqiao)

DGE VDUN RGYA MTSHO

The second Dalai Lama Gendun Gyaco (dge vdun rgya mtsho, 1476-1542 CE) was a high lama and living Buddha of Gelug Sect. As a native of Danag, Ulterior Tibet (present-day Xaitongmoin County, Xigazê Prefecture, Tibet), he was considered the child reincarnated from Dge-`dun-grub-pa since childhood and later, extensively accepted by various eminent lamas of Tashilunpo Monastery. He became a monk and learned Buddhism at the age of 10 (1485). He accepted *upasampanna* at Drepung Monastery when aged 21 (1495 CE); went to lha mo bla mtsho, a sacred lake and established chos vkhor rgyal (located in present-day Gyaca County, Lhoka Prefecture, Tibet) at 34 (1509 CE). Upon its completion, he went there every summer (sixth and seventh months) to teach sutras for over 300 lamas and didn't get back to Lhasa until the 10th month. By the age of 36 (1510 CE), he had been the fifth abbot of Tashilunpo Monastery for six years. His teachings mainly included sutras and tantras such as *tshad ma rnam vgre*l, *mdzod*, *phar phyin* and *gsang vdus rgyud vgre*l. In a word, he had a profound knowledge of



His Excellency, the Second Venerable Dalai Lama, Gendunjiacuo

Buddhism and made huge achievements. And he served as the 10th abbot of Drepung Monastery at 43 (1517 CE) and held Lhasa Prayer Festival at 44 (1518 CE), restoring the privilege of Gelug eminent lamas. In the same year, ngag dbang bkra shes grags pa rgyal mtshan (1480-1569 CE), chief of Palmer Zhu, gave his mansion (rdo khang sngon mo) in the Drepung Monastery to the mid-aged Dalai Lama which determined his status as the Grand Living Buddha of the monastery and concurrently worked as the abbot of Sera Monastery at 52 (1526 CE). From then on, he was no doubt the first living Buddha in Gelug sect, with increasing Buddhist status and social prestige.

As the incarnation of Dge-`dun-grub-pa (Tsongkhapa's disciple), the second Dalai Lama Gendun Gyaco, greatly expanded the potential of Gelug Sect by establishing the monastery and teaching Buddhism. At the same time, he worked hard to write and train disciples unsurprisingly. In this way, he finally reached superb accomplishments in Tibet Buddhism as an eminent lama of his sect. His works including *mnog rtogs rgyan Interpretation*, *dbgu ma rtsa ba'i shes rab Interpretation*, *theg pa chen po rgyud blama'i bstan bcos Interpretation*, *Differences between nges don and drang don* and *Interpretation of Manjusri Names Sutra*. Again, he left interpretations of Buddhist logics and the Ritsugaku Sect as well as other various writings such as *Honzon Dharma Cultivation Practice* and *rnying mavi gu ru zhi drag*.

(Kalsang gyal)

BSON NAMS RGYA MTSHO

The third Dalai Lama Sonam Gyatso, namely bson nams rgya mtsho, (1543-1588 CE), was a famous living Buddha and an eminent monk of Gelug Sect. The Third Dalai Lama, born in anterior Tibet (present-day Doilungdêqên County, Lhasa, Tibet), was taken to Drepung Monastery upon recognition as the incarnation of Gendun Gyaco when aged four (1546) and received high-level monastery education with strict requirements over there, accepted *samanera* (novice) at seven (1549 CE), succeeded to the abbot of Drepung Monastery at 10 (1552 CE); held Lhasa Prayer Festival by 11 (1553), acted as the abbot of Sera Monastery when aged 16 (1558 CE), accepted *upasampanna* at 22 (1564 CE). Later on, he travelled to many holy places across Anterior Tibet and Ulterior Tibet but also lecture sutras and dharmas at Tashilunpo Monastery, Narthang Monastery, Sakya Monastery and other grand temples, gaining increasing prestige. After return to Drepung Monastery, he renovated his own mansion and renamed it "dgav ldan pho brang".

In Iron Dragon year (1580) of the 10th calendrical cycle, the Third Dalai Lama went to li thang, vbav thang, mar khams and other places to spread

dharma. The lama built Litang Monastery, also called Evergreen Cole Temple, which was located in present-day Litang County, Garzê Prefecture, Sichuan. In that year, he received invitation from a chieftain surnamed Mu in Lijiang, Yunnan, but didn't go there for some reason. In the next year, he went to Champa Ling Monastery in Qamdo Prefecture to instruct Buddhist sutras. When it came to Water Sheep year (1583) of 10th calendrical cycle, he travelled to Xining to build Maitreya Palace and Sutra-Teaching Academy in Kumbum Monastery. He went to Mongolia and spread Buddhism benefiting all beings when the Wood Rooster year (1585) of the 10th calendrical cycle arrived. Again, he continued teaching of sutras and dharmas in various



The Third Venerable Dalai Lama, Suonanjiauo

Mongolian banners in the Fire Pig year (1587) of the same calendrical cycle so that various chieftains took a lead in conversion to Gelug Sect. And the next year, the Third Dalai Lama passed away at a meadow of Kharachin Banner (Ge'er'aotumo), Mongolia. His remains after cremation were placed in stupas in Mongolian and Tibetan regions for commemoration. Drepung Monastery held by him erected a silver stupa to enshrine his sarira.

(Kalsang gyal)

PAN CHEN BLO BZANG CHOS KYI RGYAL MTSHAN

The Fourth Panchen Lama Lobsang Chökyi Gyaltzen (pan chen blo bzang chos kyi rgyal mtshan, 1567-1662 CE) was an eminent Gelug lama and living Buddha. In Gold Ox year (1601) of 10th calendrical cycle, the Panchen Lama held the 16th abbot of



The Fourth Venerable Dalai Lama, Banchan, Luosangquejijanzan

Tashilunpo Monastery (bkra shis lhun po dgon). In this way, he introduced Ensapa methods of Gelug Sect from dben sa sgrub gnas or dben dgon and even built sngags pa grwa tshang, establishing a complete education system composed of esoteric and exoteric practices and cancelling the former practice that the monastery's lamas had to further study at lha sa rgyud stod smad grwa tshang. From the Water Ox year (1613) of the 10th calendrical cycle, the Fourth Panchen Lama held Lhasa Prayer Festival for consecutive six years. During that period, he initiated the system of conferring the degree, "lha rams pa".

With high prestige in the world of Tibetan Buddhism, he left later generations famous works such as *dpal dus kyi vkhor lovi rtsa bavi rgyud kyi rgyas vgrel*, *rdo rje phreng bavi dkyil vkhor chen povi sgrub thabs*, *mgon po klu sgrub kysis mdzad pavi rim pa lngavi nam par bshad pa* and *bla ma mchod pavi cho ga*. From this Panchen Lama, the living Buddhas of this lineage have been all abbots of Tashilunpo Monastery. The monastery is also the residence of all Bainqen Erdenis through ages.

(Kalsang gyal)

TA RA NA THA

Duolunata [Taranatha (Ta ra na tha)] (1575 - 1634 CE), a Chinese Buddhist master, historian of Indian Buddhism and an eminent monk of Jonang, Tibetan Buddhism.

He was born in Zhang (vbrang) of anterior Tibet and originally named as Sijueduojie (Sri gcod rdo rje) also named as Gongganingbu (Kun dgav snying po) and was regarded respectfully as Taranatha (Ta ra na tha). At the age of four, he was invited into

Jomonang Temple (jo mo nang dgon), cared and respected by many eminent monks and believers over there, for he called himself as reincarnation of Jonang Gonggazhuoqiao. When he was six, he began reading books and learning the Buddhist Scriptures. At the age of eight, he went to Jonangquelong Temple (Chos lung dgon) to be initiated into monkhood by following Dalongba. Gonggazhaxizan (Stag lung pa kun dgav bkra shes rgyal mtshan) as an official monk. He successively took such eminent monks with great virtues like Canbulongrijiaquo (mkhan po lung rigs rgya mtsho), Duorenba. Jiangyanggonggajianzan (rdo ring pa vjam dbyangs kun dgav rgyal mtshan), Qiangbalunzhu (byams pa lhun grub), Jonangjizhong (jo nang rje drung) as his teachers to study systematically Exoteric and Esoteric Buddhism. At 17, he received regulations (gelung-pa) of monks (Biqiu) and travelled around Tibetan area to learn widely laws of many religious sects like *Sakya*, *Taklung Kagyu*, *Karma Kagyu*, *Geluk* and so on. At the same time, he also consulted with Nirbanashili (nirbav na shriav) of India on tough issues of Esoteric Buddhism and invited Gang ba kun dgav to make explanation for the famous literary works like *Mokeboluoduo* (bha ra ta), *Luomoyanna* (raw ma na) and so on. At 30, he succeeded as the chief throne of Jonang and began to do sermon. He advocated Buddha Nature and Prajna that without sectarian ideas and opposed sectarianism that merely respect one's own religious section.

Taranatha was knowledgeable about the Buddhism and did well in preaching and his Buddhist career was far more than flourishing. In



Taranath

addition to expanding Jonang Temple including the construction of Buddhist statues and pagodas and the compilation and engraving of Buddhist scriptures, in 1615, he proposed, planned and presided over the construction of the beautiful Rtag Brtag Dam Chos Gling and got the support of the local governor - Phun tshogs rnam rgyal (1586~1621) who mobilised a large number of human and material assistance and thus the Temple was successfully completed. The Temple had a grand scale and was exquisite beyond comparison. In addition to the resplendent and magnificent external buildings, it also had rich and colourful Buddhist cultural and artistic artifacts. At that time 180 scholars were recruited to transcribe *Tengyur* with gold ink which has more than 200 books. About 20 sculpture and painting artisans were invited from Nepal to construct Buddhist statues to enshrine and worship magic things. The murals and sculptures of this Temple had the Buddhist artistic styles of both Nepal and India. In addition, Taranatha invited from India Krishna and Ba La Bha Dra to Rtag Brtag Dam Chos Gling and consulted them about Ghosa voice -understanding theory and the knowledge of other disciplines, and they studied the poems and mass cultures. Because Taranatha was proficient in Sanskrit, he translated many Sanskrit books. In 1608, he wrote *The History of India Buddhism* (Rgya gar chos vbyung) according to India scholars' dictation and their information. After this book was published, one local leader from south India sent a letter of praise about his learning and said he was the only anonymous mahasiddha in Tibet.

Taranatha was proficient in various sects' doctrines, learned widely from others' strong points and wrote many books relating to the sectarian history, temple records, biographies, classic discussion, views about sects, poetry, language, letters, Tantric practice etc. The historical records include *The History of India Buddhism*, *Yamantaka Teaching History*, *Tsang Chronicles*, *Holy Land Guide* (including *Widely Speaking about the Famous Historical Sites of Jonang Temple*, *Widely Speaking about the Ashram - Jeep Dedan Temple* and *Widely Speaking about the Famous Historical Sites of Ganden Pengcuo Forest*); the biographies include *The Autobiography of Taranatha*, *The Biography of Shakya Muni's Achievements*, *The Biography of Shakya Muni's One Hundred Kinds of Achievements*, *The Biographies of Seven Generations of Tibetan Buddhist Masters*, *The Biographies of Eighty-four Successful Buddhist Monks*, *The Biography of Buddhagupta Natha* and so on. The famous religious doctrines and dharmas include *The Broader Interpretation of King Kong Yoga Extremely Significant in Double Way* (zab lam rdo rjevi rnal vbyor gyi rnam par bshad pa rgyas pavi bstan pa zung vjug rab tu gsal ba), *The Wide*

Commentary of Kalacakra Mandala Sadhana Drubtab, The Broader Interpretation of King Kong Yoga, The Wide Commentary of Jimi Wucidi, Sheng Le Mandala Practice, On The Bright Rangjung, Sheng Le Widely Praised Ben Le Tetra Sea (bde mchog bstod chen dngos grub vbyung gnas), The Buddha Bhagavan Yan Maud Mandala Practice, Chun Ming's Commentary on the Secret Haiizang Theoty, Yidam's Dahai Practice - the Source of Taiho (yi dam rgya mtsho sgrub thabs rin chen vbyung gnas), Cidi's Auspicious Kalacakra Practice Informed to Forever (dpal dus kyi vkhor lovi sgrub thabs bskyed pavi rim pa rnam par bshad pa dngos grub nyer vtsho), The Origin of Kalacakra, The Explanation to Kalacakra and so on. The declarations include The Interpretation of Ghosa Declaration (brda sprod pa dbyangs can gyi mdo vgrei mchog tu gsal ba), Sanskrit Reader and so on.

(Kalsang gyal)

YON LDAN RGYA MTSHO

The Fourth Dalai Lama Yonten Gyatso (yon ldan rgya mtsho, 1589-1616) was known as a famous living Buddha and eminent monk of Gelug Sect.

He, who was born in a khan family of Mongolia, was actually the great grandson of Altan Khan, the only non-Tibetan of all Dalai Lamas through ages. In Water Dragon year (1592) of the 10th calendrical cycle, Three Monasteries of Lhasa and local official representatives went to Mongolia to recognise the incarnated child. As Water Tiger year (1602) of the 10th calendrical cycle came along, Three Monasteries again sent eminent lamas to request



The Fifth Venerable Dalai Lama, Awangluosangiaco

the Fourth Dalai Lama to enter Tibet. In the next year, he held Enthronement Ceremony at Reting Monastery and then became the abbot of Drepung Monastery to systematically learn dharmas from Fourth Panchen Lama Lobsang Chökyi Gyaltsen (1570-1662) upon establishment of their disciple-master relationship. Then, in Wood Dragon year (1604) of the 10th calendrical cycle, the Dalai Lama held Lhasa Prayer Festival. And 10 years later, namely the Wood Tiger year (1614) of 10th calendrical cycle, he accepted upasampanna and held the abbot of both Drepung Monastery and Sera Monastery, continuously developing thoughts and precepts of Gelug Sect. Upon arrival of Fire Dragon year (1616) of the 10th calendrical cycle, the Fourth Dalai Lama died an early death at dgav ldan pho brang, Drepung Monastery. His cremated remains were enshrined at Khalkha, Tümed and other Mongolian areas. In addition, Drepung Monastery erected a silver stupa for him.

(Kalsang gyal)

GRAGS PA VOD ZER

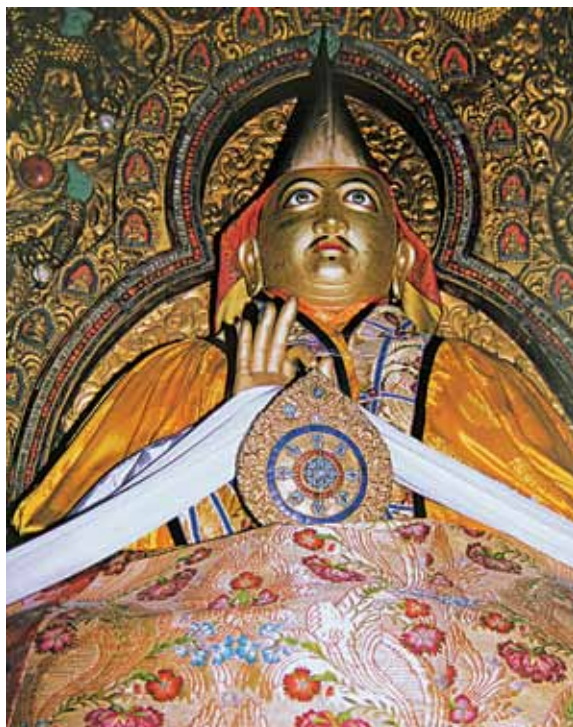
The First Akiyoshi Buddha (Bla ma grags pa vod zer, birth unknown~1641) Living Buddha and eminent monk of dge lugs pa of Tibetan Buddhism, who was born in Zhangjia Village, Huzhu Tu Autonomous County, Haidong Prefecture, Qinghai Province and converted to Buddhism at dgon lung (Younging Temple). In 1630, he was promoted to the sixth abbotship of dgon lung and then he resigned the position as abbot and went to the holy land of religion, dan tig dgon, in present day Jinyuan Village, Hualong County, Qinghai Province to practice. Before long, he was invited to serve as lotsawa at thang ring dgon dgav ldan bshad sgrub gling, where he developed disciple and taught Buddhism, gaining widespread fame. Subsequently, he returned to dgon lung and passed away there. His heir disciple looked for his reincarnation, founded Akiyoshi Buddha lineage and conferred a posthumous title of the first Akiyoshi Buddha. In Chinese literature, he is hailed as "Zhang Buddha" at first and renamed Akiyoshi Buddha in the reign of Qing Emperor Kang Xi. The later generations of Akiyoshi Buddha were well versed in Sanskrit, achieved great accomplishments in studying Buddhism and composed an array of Buddhism works, revered by Qing emperors.

(Kalsang gyal)

NGAG DBANG RGYA MTSHO

The Fifth Dalai Lama Ngawang Lobsang Gyatso (ngag dbang rgya mtsho, 1617-1682) was a famous living Buddha and eminent monk of Gelug Sect.

As a native of Qonggyai (present-day Qonggyai County, Lhokha Prefecture), anterior Tibet, was ordained before the Fourth Panchen Lama Lobsang



Wushi Dalailama Awangluosangjiacuo

Chökyi Gyaltzen, accepted *samanera* at six (1622) and *upasampanna* at 22 (1638). After that, he succeeded as the abbot of the Drepung Monastery and Sera Monastery, teaching Buddhist sutras and speaking *dharma*. Also, he extensively studied *dharma*. And in this way he was adept in both new and old esoteric Buddhism.

In Water Dragon year (1652) of the 11th calendrical cycle, the Fifth Dalai Lama led a team of lamas, officials and Mongolian guard troops (over 3,000) to pay homage to Shunzhi Emperor at Beijing upon invitation from the emperor. In the 10th year (1653) of Shunzhi Period, the eminent lama got back. In the fourth month, Shunzhi Emperor ordered Gioro Langqiu (Director of the Board of Rites) and Xi Dali (Vice Minister of Ethnic Minority Affairs Court) to award him the golden volumes and golden seal. After that, the eminent lama would use the seal for any important official documents.

In brief, the Fifth Dalai Lama promoted rapid development of Gelug Sect across entire Tibet. In dbus gtsang (within present-day Tibet Autonomous Region), he successively built 13 monasteries including 10 Gelug monasteries: gays ru shangs dgav ldan chos vkhor in 1645, dgav ldan chos vkhor yang rtse in 1648, dgav ldan gsung rab gling also in 1648, dgav ldan vog min gling in 1649, dgav ldan don gnyis gling in 1649, dgav ldan bshad sgrub gling in 1654, dgav ldan thos bsam dar rgyas gling in 1651, dgav ldan chos vkhor gling in 1669, dgav ldan gsang sngags yang rtse in 1647, dgav ldan vphel rgyas gling in 1651. The first eight were all Exoteric

monasteries focussing on five major *shastras* and *sutras* and precepts. On the other hand, the second two continued four tantras (*Kriya Tantra*, *Carya Tantra*, *yoga Tantra Maha-anuttara Yoga Tantra*) and practice of Esoteric Sect.

The Fifth Dalai Lama Ngawang Lobsang Gyatso obtained great attainments in dharma of Gelug Sect which is reflected in his more than 30 books including *snyan ngag me lung dkav vgre*l, *rgyal rabs dpyid kyi rgyal movi glu dbyangs*, *dbu ma la vjug pa gsal bar byed pa*, *Annals of Lhasa-based Jokhang Monastery* (1645). Those representative works have been in widespread circulation.

(Kalsang gyal)

BLO BZANG BSTAN PVI RGYAL MTSCHAN

The First Jebtsundamba Lobsang Tenpe Gyeltshen, also known as blo bzang bstan pvi rgyal mtshan, (1635-1723), was a famous eminent monk of Tibetan Buddhism in Mongolia during Qing Dynasty.

He was born a Mongolian prince of Tüsiyetü Khan, Khalkha, Outer Mongolia. In the sixth year (1649) of Shunzhi Period, Jebtsundamba went to Tibet and learned Buddhism from Fifth Dalai Lama and Fourth Panchen Lama, accepting *samanera* and continuing the lineage. In the eighth year (1651) of Shunzhi Period, he returned to his hometown, Khalkha, and lived in Kulun, Outer Mongolia. Just from that time, he began spreading dharma and rites of Gelug Sect, so that all followers throughout four *Khalkha aimags* (leagues), ecclesiastic and secular, were all sincerely convinced. In the 27th year (1688) of Kangxi Period, Jebtsundamba leading Khalkha group submitted to Qing Empire. In the 32nd (1698) of Kangxi Period, Qing government officially awarded him the title "Great Lama of Khalkha Group". In the first year (1723) of Yongzheng Period, Jebtsundamba passed away in the Capital and then all Jebtsundamba Hutuktus through ages were awarded by Qing Empire, thus they became the major religious leaders governing Outer Mongolia.

(Kalsang gyal)

LCANG SKYA NGAG DBANG BLO BZANG CHOS LDAN

The second Chang-chia Living Buddha Ngawang Lobsang Chöden (lcang skya ngag dbang blo bzang chos ldan, 1642-1714) was a high monk of Gelug Sect during Qing Dynasty.

Born in Aa mdo tsong kha (located in present-day reaches of Huang River, Qinghai), he was recognised as incarnate child of Dragpa Öser upon approval by the Fourth Panchen Lama Lobsang Chökyi Gyaltzen (1570-1662) through reporting by Cüchim Gyaco (tshul khriims rgya mtsho) - the abbot of Longhe Monastery. Then, he became a novice (*bhikhu*) and

learned Buddhism in Longhe Monastery and later Guolong Monastery, pursued further study in Lhasa, anterior Tibet for more than two decades in the 18th year (1661) of Shunzhi Period of Qing Dynasty, being adept in exoteric and esoteric methods, went to Outer Mongolia with his master Ngawang Lodro Gyatso to succeed in easing the dispute between Jasakt Khan and Tüsiyetü Khan in the 25th year (1686) of Kangxi Period.

And the next year, the master and his disciple went to Beijing and got high praise by Kangxi Emperor. During their stay in the capital, Kangxi Emperor fairly appreciated the Second Chang-chia Living Buddha's abilities of dealing with worldly things and profundity in Buddhism. In the 27th year (1688) of Kangxi Period, the living Buddha returned home and held the 20th abbot of Guolong Monastery and established a patron-priest-relationship with Lobjang Danjin, Mongolian Huxut chief. Moreover, he personally went to the side of Qinghai Lake to teach herders Buddhism and scriptures so that Buddhism showed a larger influence. When it came to the 32nd year (1693) of Kangxi Period, he was invited to the imperial capital by Kangxi Emperor, holding the abbot of Fayuan Temple and receiving the award "Zhasakeda Lama" (highest lama in the capital) for he was a "profound and pure Buddhist master having omnipresent wisdom venerated by numberless lamas and secular followers in both Mongolia and Tibet".

He took charge of affairs concerning Tibetan Buddhism ordered by Ethnic Minority Affairs Court. In the 36th year (1697) of Kangxi Period, he was appointed to visit Tibet and sent golden volumes and golden seal to the Sixth Dalai Lama, and attended the enthronement ceremony. In the 40th year (1701) of Kangxi Period, the large monastery built under the imperial edict of Kangxi Emperor was completed in Dolon Nor (located in present-day Duolun County, Inner Mongolia) and named "Huizong Temple". Again, various banners across Inner and Outer Mongolia were called on to send their individual monks to the temple as a sign for their obeisance to the Qing's central regime. At the same time, the living Buddha was appointed as Zhasakeda Lama who took charge of lama affairs in Duolun Lamasery. That determined his authority of governing Tibetan Buddhism in Monan-Mongolia. Afterwards, he spent time advocating Buddhism and teaching Buddhist scriptures in Dolon Nor at Huizong Temple in full summer each year. However, he returned to the imperial capital to handle affairs concerning Tibetan Buddhism in winter. In the 50th year (1711) of Kangxi Period, the Qing regime specially erected a monastery for the Second Chang-chia Living Buddha. In the next year, Kangxi Emperor himself wrote down the inscription

of "Songzhu Temple" to name it. And in the 52nd year (1713) of Kangxi Period, the living Buddha accompanied the emperor who came to Huizong Temple to offer incenses. Having seen its grandeur and all monks from various Mongolia banners buried in learning Buddhism and reciting scriptures, the emperor was overjoyed, and said, "All affairs of Gelug Sect (Yellow Hat) across the region on the east of Tibet will be under your administration."

The living Buddha was not only complimented by Kangxi Emperor but was also venerated by Prince Yong (later Yongzheng Emperor). *Imperial Quotations*, compiled upon Yongzheng's succession to the throne, records "Chang-chia Hutuktu the Universally Kind and Extensively Merciful Preceptor awarded by the Emperor Shengzu (Kangxi) is a real incarnation and even a great *Kalyāṇa-mittatā*. In my spare time, I benefit a lot from leisurely chatting with the master. So, I know this exactly." Chang-chia was not only a good friend of the prince but also a guru who teaches him Buddhism. Yongzheng Emperor once said, "Chang-chia is indeed my teacher and other monks just visited my house." In the 54th year (1715) of Kangxi Period, the eminent lama died at Huizong Temple, Dolon Nor. His remains were carried to Guolong Monastery, Qinghai for worshipping in a stupa.

(Kalsang gyal)

SI TU CHOS KYI VBYUNG GNAS

The eighth Si tu chos kyi vbyung gnas (1699-1774) was an eminent lama of Karma.

As the living Buddha of Palpung Monastery, eminent lama of Karma bkaH rgyud Pa and even of Tibetan Buddhism, he spent all his lifetime studying Tibetology had made great achievements in Sanskrit, Sabdavidyā, Tibetan grammar, Tibet medicine, Tibetan painting etc so that he even gained high praise of eminent lamas of Gelug sect. Indeed, he was a grandmaster of his time in terms of Buddhism and culture. He wrote many famous works including *Introduction to Sabdavidyā*, *Interpretation of Sabdavidyā*, *Survey of Sanskrit-Tibetan Glossary*, *Sanskrit Grammar Guidebook to Beginners*, *Astronomy and Calendar phreng ba*, *Table of Contents of Derge Edition Tibetan Tripitaka (Ganggyur)*, *mngon pa mdzod kyi rnam bshad*, *Interpretation of Ngedon Mahāmudrā Prayer*, *Guru Yoga and Gohonzon Chanting Practice*, *History of Continuing Karma Kamtsang Branch* and *Tai Situ's Autobiography*.

In the ninth year (1744) of Qianlong Period of Qing Dynasty, Si-tu chos-kyi byung-gnas finished *si tu vgral chen* which was praised as a definitive work in grammar of Tibetan and circulated in a fairly extensive way. In the 26th year of Qianlong Period, he founded a medical academy in Palpung Monastery, which became a Tibetan medicine teaching and

research base in Khams. His monumental medicinal work *vbrum bcos* based on clinical experience was respected in Tibetan medical world. Besides, he invented Palpung Monastery's dkar ris school of painting. Both his mural and thangka were representative throughout Khams.

(Kalsang gyal)

LCANG SKYA ROL PVI RDO RJE

The third Akiyoshi Buddha (Icang skya rol pvi rdo rje, 1717~1786), an eminent monk of dge lugs pa of Tibet Buddhism and one of the four great living Buddhas in the Qing Dynasty who was born in a common herdsman family of Tu Nationality lived near Lotus Temple in west Liangzhou, Gansu (present-day Wuwei, Gansu). In 1720, Icang skya rol pvi rdo rje was identified as the reincarnation of the second Akiyoshi Buddha and was enthroned as the third Akiyoshi Buddha at dgon lung (Youning Temple).

In 1734, Qing Emperor Yongzheng conferred the title of great preceptor on kang skya rol pvi rdo rje and bestowed gold edict and gold seal. In the same year, the third Akiyoshi Buddha was ordered to go to garthar chode to pay a visit to the seventh Dalai Lama together with Prince Guo and escort the seventh Dalai Lama to go back to Lhasa together with vice capital commandant Fu Shou for the sake of stabilising the political situation of Tibet, completing a major political and religious mission in Qing Dynasty. Meanwhile, he went to bkra-shishlun-po to become a disciple of the 5th Panchen Lobsang Yexei and receive *Bhikshu* precepts and made friends with high-ranking monks in Tibet.

In 1736, Icang skya rol pvi rdo rje returned to the capital in a rash to have an audience with Qing Emperor Qianlong who newly succeeded to throne and reported him on the political and religious affairs in Tibet. Emperor Qianlong ordered him to govern temples and monks in capital and bestowed him a seal engraved with "JasagTerigün Lama" and Icang skya rol pvi rdo rje became pe-cin-gyi-tham-ka-bla-ma. In 1743, Icang skya rol pvi rdo rje was bestowed with imperial golden dragon canopy. In 1751, he was awarded the seal engraved with "Great Preceptor for a Brilliant Feat in Revitalising Yellow-hat Sect". In the ranking list of Lama in capital in 1786, Icang skya rol pvi rdo rje emerged at the top among left-wing lamas.

Before he passed away on Wutai Mountain, the third Akiyoshi Buddha asked to cremate instead of burying his remains and build copper stupa at Zhenhai Temple to store his ashes. Hearing the news, Emperor Qianlong felt great grief over the death of Icang skya rol pvi rdo rje and ordered to use 7,000 tales of gold to build a gold stupa for keeping his remains as well as erect a stone pagoda

at Zhenhai Temple to commemorate the third Akiyoshi Buddha.

The Third Akiyoshi Buddha mastered several languages such as Sanskrit, Tibetan, Mongolian, Manchu and Chinese. Besides presided over the translation of *Tripitaka* into Mongolian and Manchu, Icang skya rol pvi rdo rje edited many large tool books such as *sog bod shan sbyar dag yig mkhas pavi vbyung gnas* published by Nationalities Publishing House and printed in Beijing in 1988 for the first time and *Han-i Araha Sunja Haqin-i Hergen Kamqiha Manju Gisun-i Buleku Bithe* published by Nationalities Publishing House and printed in Beijing in October 1957 for the first time by virtue of his abundant experience and practice of sutra translation which not only played an instruction and reference role at that time, but also make a great contribution to India-China Buddhist cultural exchange.

(Kalsang gyal)

VJU MI PHAM VJAM DBYANGS RHAMGYAL RGYA MTSHO

Vju mi pham vjam dbyangs rhamgyal rgya mtsho (1846~1912) eminent monk of Nyingma sect of Tibetan Buddhism and celebrated Buddhist scholar and born in Shiqu County, Ganzi Tibetan Autonomous Prefecture, Sichuan Province. At the age of six, Vju mi pham vjam dbyangs rham rgyal rgya mtsho begin to study cultural knowledge. At the age of 10, he excelled in reading and writing and wrote essays. At the age of 12, he was converted to Buddhism and became a monk at gsang sngags chos gling. At the age of 18, he toured religious sites in Lhasa. After returning hometown, he became a disciple of vjam dbyangs mkhyen brtse dbang po (1820-1892) and studied rig gnas che chung bcu, renowned as an erudite master who excelled in Indian medicine, calendar science, bzo-rig-pa (silpakarmasthana-vidya) and adhyātmavidyā,



Jumipang Jiangyangnanjiejiacuo

achieved great accomplishments in study into Tibetan Buddhism and composed an array of works including masterpiece entitled "vju mi pham gsung vbu" which totaled 32 parts (cases) and encompassed Indian Buddhism, Buddhist logic, medicine, calendar, arts and literature, offering detailed data for study into India-China cultural exchange.

(Kalsang gyal)

SCRIPTURES

TRIPITAKA

Like Tripitaka in Chinese or Pali version, "bod yig gyi bkav bstan vgyur" of *Sutra Pitika*, *Vinaya Pitika* and *Abhidharma Pitika* (Three Treasures) is renowned as a complete collection of Buddhist sutra. In Tripitaka, *Sutra Pitika* refers to the sermons attributed to Shakyamuni Buddha, *Vinaya Pitika* refers to the discipline in practice to act according to the rules and regulations and *Abhidharma Pitika* refers to the philosophical works such as discourses, discussions or treatises on the dogma and doctrines of Buddhism. Meanwhile, "Bod yig gyi bkav bstan vgyur" is the common name of all Tibetan Buddhism scriptures and falls into two parts: "bkav vgyur" (original) and "bstan vgyur" (counterpart). The former refers to *Sutra Pitika* and *Vinaya Pitika* and the latter refers to *Abhidharma Pitika*. The "bod yig gyi bkav bstan vgyur" includes over 4,570 sutras in early, middle and late Buddhist Period and encompasses *sutra*, *vinaya* and *abhidharma* (Three Treasures), *Kriya Tantra*, *Carya Tantra*, *Yoga Tantra* and *Maha-anuttara Yoga Tantra* plus grammar, poetry, arts, logic, astronomy, calendar, medicine and technology etc. *Tripitaka* in Chinese or Pali version contains no major part of sutras in Tantric Buddhist *hetu-vidya* and *Pramānavāda*, suggesting the importance of "bod yig gyi bkav bstan vgyur" in study into Buddhism.

"Bkav vgyur", also named as Dharma or original scripture, the collection of verbal directions of Sakyamuni Buddha, was compiled by his disciples for six times after collection, memory and reciting, includes *Sutra Pitika*, *Vinaya Pitika* and *Abhidharma Pitika* (Three Treasures) and has seven serials, namely, "vDul Ba", "Shes Phyin", "Phal Chen", "dKon bRtsegs", "mDo Sde", "rgyud sde bshi" and "DKar Chag", totalling 108 parts (cases). There is minor variation in different "bkav vgyur" of different version. For instance, "bStan vGyur" has 108 parts (cases) and nine serials.

Serials 1 vDul Ba; Serials 2, Shes Phyin; Serials 3, Phal Chen; Serials 4, Dkon bRtsegs; Serials 5, mDo Sde; Serials 6, Rgyud vBum; Serials 7, Rnying Rgyud; Serials 8, Dus Vkhör vGrel bShad; and, Serials 9, gZungs vDus.

"Bstan vgyur", collection of Tibetan Buddhist sacred literature on the commentaries and treatises of "bkav vgyur" by Indian and Tibetan Buddhist masters, monks and lamas has 18 serials such as "bStod Tshogs", "rgyud sde bshi", "Shes Phyin", "d Bu Ma", "mDo vGrel", "Sems Tsm", "Prajñapti", "vDul Ba", "Skyes Rabs", "Spreng Yig", "Tshad Ma", "Sgra mDo", "gSo Rig Pa", "bZo Rig Pa", "Thun Mong Ba Lugs Kyi", "bStan bCos", "Sna Tshogs", "Jo Bovi Chos Chung" and "DKar Chag" and totals 225 parts (cases). It is hailed as the Encyclopedia of Tibetan studies encompassing philosophy, literature, arts, language, logic, astronomy, calendar, medicine, technology and architecture.

There is minor variation in "bstan vgyur" of different versions. For instance, "bStan vGyur" has a total of 232 parts (cases), including "rig gnas bcu". The catalogue is as follows:

Serials 1, bStod Tshogs; Serials 2, Rgyud; Serials 3, Shes Phyin; Serials 4, dBu Ma; Serials 5, mDo vGrel; Serials 6, Sems Tsm; Serials 7, mNgon Pa; Serials 8, vDul Ba; Serials 9, Skyes Rabs; Serials 10, Spreng Yig; Serials 11, Tshad Ma; Serials 12, Sgra mDo; Serials 13, gSo Rig Pa; Serials 14, bZo Rig Pa; Serials 15, Thun Mong Ba Lugs Kyi bStan bCos; Serials 16, Sna Tshogs; Serials 17, Jo Bovi Chos Chung; Serials 18, DKar Chag.

As early as 8th century CE, "Bod yig gyi bkav bstan vgyur" was translated and compiled to take shape. In modern times, it was constantly revised and printed to produce different versions. During the Tubo period (8th-9th centuries CE), "idan dkar ma", "mchims phu ma" and "vphang thang ma" and "DKar Chag" were compiled in succession, which were embryo of "Bod yig gyi bkav bstan vgyur" and spread by means of handwritten copy or copybook.

In 14th century CE, "bod yig gyi bkav bstan vgyur" was recompiled at Na Tong Temple as the first rare edition at bstan pa phyi dar, also known as the Na Tong ancient edition. In 1410, "bkav vgyur" was printed as Yongle edition of "bod yig gyi bkav bstan vgyur" on the basis of Na Tong Ancient Edition in Nanjing. Since most of sutras were printed with cinnabar, Yongle edition of "bod yig gyi bkav bstan vgyur" was also called the red character edition. In 1605, "bstan vgyur" was printed as the Wanli edition of "bod yig gyi bkav bstan vgyur". The Yongle edition and the Wanli edition of "bod yig gyi bkav bstan vgyur" were two milestones in the development history of "bod yig gyi bkav bstan vgyur". From then on, the "bod yig gyi bkav bstan vgyur" spread by means of wood-block printing instead of handwritten copy.

The "bod yig gyi bkav bstan vgyur" of Li Tang edition was printed in late Ming Dynasty and early Qing Dynasty (1628-1644). Under the sponsorship of Yunnan Lijiang Naxi Nationality chieftain Mu

Zeng, the sixth Karmapa Red-hat Sect Living Buddha Chos-kyi-dbang-phyug presided over the printing of “bkav vgyur” which was the first printed “bod yig giy bkav bstan vgyur” in Tibet. Without printing “bstan vgyur”, the edition was called the Li Tang edition of “bod yig giy bkav bstan vgyur” because it was stored at Li Tang temple.

The Beijing edition of “bod yig giy bkav bstan vgyur” was also known as the Songzhou Temple edition. In 1683, the hand-written Shalu edition of “bod yig giy bkav bstan vgyur” was printed at Shongzhu Temple in Beijing. “Bkav vgyur” was printed in the reign of Qing Emperor Kangxi and “bstan vgyur” was printed in the second year of the reign of Qing Emperor Yongzheng. In the second year of the reign of Qing Emperor Qianlong (1737), “bkav vgyur” and “bstan vgyur” were recompiled and published as Qianlong revised edition in history. For it was printed in Beijing, it was called the Beijing edition of “bod yig giy bkav bstan vgyur”.

The Zhuoni edition of “bod yig giy kbav bstan vgyur” was printed at Anduo Zhuoni Temple in present-day Lintan County, Gansu Province and it was named after Anduo Zhuoni Temple. At first, it took 10 years to print “bkav vgyur”, totalling 108 parts (cases) from 1721 to 1731, and then, it took 19 years to print “bstan vgyur”, totalling 209 parts (cases) from 1753 to 1772.

Since “BStan vGyur” was printed at Dege Sutra-Printing House in Gan Zi Dege County, Sichuan Province from 1730 to 1737, it was named after Dege Sutra-printing House. “Bkav vgyur” was reprinted from Li Tang edition and “bstan vgyur” was printed on the basis of the handwritten Shalu edition of “bod yig giy kbav bstan vgyur” plus sutras in “DKar Chag” by Bu-ston. The complete set of wood-block edition was stored at Dege Sutra Printing House.

The seventh Dalai Lama Kelsang Gyatso (1708-1757) and Tibet Prince Polhanas presided over the printing of new Na Tong edition of “bod yig giy kbav bstan vgyur” based on Na Tong ancient edition and “bkav vgyur and bstan vgyur” compiled and stored by bu-ston chos-vbyung at Shalu Temple. The new edition of “bkav vgyur” was completed in 1730 and totalled 102 parts (cases) and over 50,000 sutra blocks and the new edition of “bstan vgyur” was completed in 1742 and totalled 225 parts (cases) and over 70,000 sutra blocks. The complete set of new wood-block Na Tong edition was originally stored at Na Tong Temple and lost at last. It was hailed as the best edition boasting exquisite carving craftsmanship and excellent collation.

“Bod yig giy kbav bstan vgyur” was a great masterpiece co-translated by China’s Tibetan eminent monks and Indian monks. According to preliminary statistics by bus ton-rin chen grub (1290-1364), 192 Indian paditas and lo tsa bas

participated in the translation of “bod yig giy kbav bstan vgyur” from the middle 8th century CE to the early 14th century CE sticking to the translation principle of inviting India eminent monks to assist in translating sutras to ensure excellent translation quality and consequently the vast majority of sutras were translated from Sanskrit to Tibetan.

(Tong Wei)

BUDDHIST CANON IN CHINESE

Chinese Tripitaka contains collections of *Mahayana* and *Hinayana* scriptures. During 1,000 years since Buddhism was introduced into China, Chinese Tripitaka collected more than 50 kinds of scriptures, but only about 20 kinds of scriptures of the unequal size are preserved till now. Buddhist scriptures in different times have different forms and contents. Before Song Dynasty, except Fangshan Stone Sutras, all these scriptures were almost written in scroll and bonded together. During Kai Bao Years of Song Dynasty (968~975), the first Tripitaka in wood carving came out. After that a total of 20 kinds (some says 21 kinds) of *Tripitaka* in wood carving form and printing form were issued from the Ming and Qing Dynasty to the Republic of China. After Buddhism was introduced eastward into Korea and Japan, Buddhist scriptures was transcribed or carved or printed in the two countries according to Chinese Tripitaka. The first carving version of Kai Bao Zang was introduced into Japan in the first year of Yong Xi of Northern Song Dynasty (984) and then introduced into Korea during Duan Gong years (988~989). The Tianxi revised version and the Xining revised version were respectively introduced into Qidan and Korea in the first year of Qian Xing (1022) and the sixth year of Yuan Feng (1083). In the ninth year of Qing Ning of Liao Dynasty (1063), the Kitans also sent the new carved Qi Dan Zang to Korea. In the middle of 6th century, some Chinese translated Buddhist scriptures were introduced into Japan via Paekche country, south Korea. In early 7th century, Buddhism had a great development in Japan because the copies of various Chinese translation Buddhist scriptures and the official or private carved Tripitaka were introduced into the Japanese temples. During over 700 years from the end of 13th century to 1920s, according to various Chinese translation Buddhist scriptures, the Japanese Buddhism once compiled, carved or printed seven Chinese *Tri-pitakas*, such as Hong An Zang, Tian Hai Zang, Huang Bo Zang, Hong Jiao Zang, Wan Zheng Zang Jing, Wan Xu Zang Jing, Da Zheng Xin Xiu Da Zang Jing. In early 20th century, the Japanese Buddhists also translated *Hinayana Sthaviravada Tripitaka* into Japanese Nan Chuan Da Zang Jing (65 volumes) and meanwhile compiled and issued Guo Yi Da Zang Jing, Guo Yi Yi Qie Jing

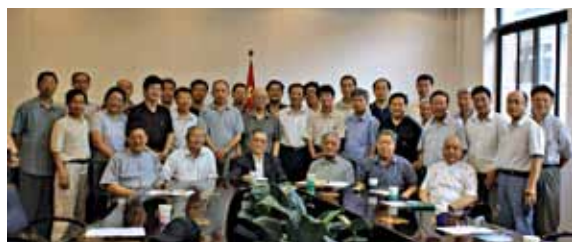
and Japanese Tri-pitaka which not only collected the Chinese translations, but also collected numerous Japanese chapters and mixed writings.

(Tong Wei)

BOD YIG GYI BKAV BSTAN VGYUR

Like *Tripitaka* in Chinese or Pali version, Bod yig gyi bkav bstan vgyur of *Sutra Pitika*, *Vinaya Pitika* and *Abhidharma Pitika* (Three Treasures) is renowned as a complete collection of Buddhist sutra. In *Tripitaka*, *Sutra Pitika* refers to the sermons attributed to the Shakyamuni Buddha, *Vinaya Pitika* refers to the discipline in practice to act according to rules and regulations and *Abhidharma Pitika* refers to philosophical works such as discourses, discussions or treatises on the dogma and doctrines of Buddhism. Meanwhile, Bod yig gyi bkav bstan vgyur is the common name of all Tibetan Buddhism scriptures and falls into two parts, bkav vgyur (original) and bstan vgyur (counterpart). The former refers to *Sutra Pitika* and *Vinaya Pitika*, and the latter refers to *Abhidharma Pitika*. The Bod yig gyi bkav bstan vgyur includes over 4,570 sutras in early, middle and late Buddhist Period and encompasses *sutra*, *vinaya* and *abhidharma* (Three Treasures), *Kriya Tantra*, *Carya Tantra*, *Yoga Tantra* and *Maha-anuttara Yoga Tantra* plus grammar, poetry, arts, logic, astronomy, calendar, medicine and technology etc. Tripitaka in Chinese or Pali version contains no major part of sutras in Tantric Buddhist *hetu-vidya* and *Pramānavāda*, suggesting the importance of Bod yig gyi bkav bstan vgyur in study into Buddhism.

Bkav vgyur, also named as dharma or original scripture, the collection of verbal directions of Sakyamuni Buddha, was compiled by his disciples for six times after collection, memory and reciting, includes *Sutra Pitika*, *Vinaya Pitika* and *Abhidharma Pitika* (Three Treasures) and has seven serials, namely, vDul Ba, Shes Phyin, Phal Chen, dKon bRtsegs, mDo Sde, rgyud sde bshi and DKar Chag, totaling 108 parts (cases). There is minor variation in different Bkav vgyur of different version. For instance, bStan vGyur has 108 parts (cases) and nine serials. Serials 1, Vdul Ba; Serials 2, Shes



A sequel of the Chinese edition of 'Zhonghua da zang' (Chinese Tripitaka). A group photo of the working group meeting held on July 5, 2008 at the Beijing National Library.



The Buddhist Canon (Tripitaka) in Tibetan

Phyin; Serials 3, Phal Chen; Serials 4, Dkon bRtsegs; Serials 5, mDo Sde; Serials 6, Rgyud vBum; Serials 7, Rnying Rgyud; Serials 8, Dus Vkhor vGrel bShad; Serials 9, gZungs vDus.

Bstan vgyur, collection of Tibetan Buddhist sacred literature on the "commentaries and treaties of Bkav vgyur by Indian and Tibetan Buddhist masters, monks and lotsawa, has 18 serials such as bStod Tshogs, rgyud sde bshi, Shes Phyin, d Bu Ma, mDo vGrel, Sems Tsm, Prajn apti, vDul Ba, Skyes Rabs, Spreng Yig, Tshad Ma, Sgra mDo, gSo Rig Pa, bZo Rig Pa, Thun Mong Ba Lugs Kyi, bStan bCos, Sna Tshogs, Jo Bovi Chos Chung and DKar Chag and totals 225 parts (cases). It is hailed as the Encyclopedia of Tibetan studies encompassing philosophy, literature, arts, language, logic, astronomy, calendar, medicine, technology and architecture.

There is minor variation in bstan vgyur of different versions. For instance, bStan vGyur has a total of 232 parts (cases) including rig gnas bcu. The catalogue is as follows:

Serials 1, bStod Tshogs; Serials 2, Rgyud; Serials 3, Shes Phyin; Serials 4, dBu Ma; Serials 5, mDo vGrel; Serials 6, Sems Ts m; Serials 7, mNgon Pa; Serials 8, vDul Ba; Serials 9, Skyes Rabs; Serials 10, Spreng Yig; Serials 11, Tshad Ma; Serials 12, Sgra mDo; Serials 13, gSo Rig Pa; Serials 14, bZo Rig Pa; Serials 15, Thun Mong Ba Lugs Kyi bStan bCos; Serials 16, Sna Tshogs; Serials 17, Jo Bovi Chos Chung; Serials 18, DKar Chag.

As early as 8th century CE, Bod yig gyi bkav bstan vgyur was translated and compiled to take shape. In modern times, it was constantly revised and printed to produce different versions. During the Tubo period (8th -9th century CE), idan dkar ma, mchims phu ma and vphang thang ma and DKar Chag were compiled in succession, which were embryo of Bod yig gyi bkav bstan vgyur and spread by means of handwritten copy or copybook.

In 14th century, bod yig gyi bkav bstan vgyur was recompiled at Na Tong Temple as the first rare edition at bstan pa phyi dar also known as Na Tong ancient edition. In 1410, bkav vgyur was printed

as the Yongle edition of bod yig gi bkav bstan vgyur on the basis of the Na Tong Ancient Edition in Nanjing. Since most sutras were printed with cinnabar, Yongle edition of bod yig gi bkav bstan vgyur was also called the red character edition. In 1605, bstan vgyur was printed as Wanli edition of bod yig gi bkav bstan vgyur. Yongle edition and Wanli edition of bod yig gi bkav bstan vgyur were two milestones in the development history of bod yig gi bkav bstan vgyur. From then on, the bod yig gi bkav bstan vgyur spread by means of wood-block printing instead of handwritten copy.

The bod yig gi bkav bstan vgyur of Li Tang edition was printed in late Ming Dynasty and the early Qing Dynasty (1628-1644). Under the sponsorship of Yunnan Lijiang Naxi Nationality chieftain Mu Zeng, the sixth Karmapa Red-hat Sect Living Buddha Chos-kyi-dbang-phyug presided over the printing of bkav vgyur which was the first printed bod yig gi bkav bstan vgyur in Tibet. Without printing bstan vgyur, the edition was called the Li Tang edition of bod yig gi bkav bstan vgyur because it was stored at Li Tang temple.

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(Kalsang gyal)

BUDDHIST CANON IN MONGOLIAN

Tripitaka of Mongolian version refers to Tripitaka which was published in Mongolian was translated, compiled, collated, carved in blocks and printed in the Yuan, Ming and Qing dynasties. During Yuan



The Mongolian edition/version of the Buddhist Tripitaka, composed during the Qianlong emperor

Dade reign (1297-1307), under the order of Yuan Emperor Chengzong, Sakya Lama and Imperial Master grags pa vod zer (1246-1303) presided over the translation of Bod yig gi bkav bstan vgyur into Mongolian participated by Tibetan, Mongolian, Uighur and Chinese eminent monks. No related literature record on the number of sutras translated then has been founded.

In Wanli Reign of Ming Dynasty (1573-1620), Mongolian was keen on accepting Buddhism and Tomoto Altan Qan and his posterity advocated



The Buddhist Canon in Manchu language

translating *Tripitaka* into Mongolian, ushering a new era of translating Buddhist sutra into Mongolian. Meanwhile, Chahar Ligdar Khan attached importance to the translation of *Tripitaka* into Mongolian and valued bkav vgyur as one of Three Treasures so he gathered 33 eminent monks including Kunga Ao Tyne to translate parts of bkav vgyur which have not been translated yet into Mongolian. In 1629, monks completed the translation of bkav vgyur. *Tripitaka* was written with gold powder and thus, it is, called “Golden Mongolian *Tripitaka*” in history.

Most of existent *Tripitaka* in Mongolian was compiled and printed in Qing Dynasty. In 1683, under the order of Qing Emperor Kangxi, Prince Yu presided over the revision of bkav vgyur and lama and scholars including Urad Gushi Bili Kun and Aba Gamochu Ke from Jingzhu Temple in Beijing and Imperial Guard La Chi proofread and compiled the bkav vgyur into 108 parts (cases) and block-printed in 1720.

Another bstan vgyur was translated into Mongolian in the reign of Qing Emperor Qianlong (1741-1749). Under the order of Emperor Qianlong, the third Akiyoshi Buddha lchang skya rol pvi rdo rje an d and Khutukutu Lobsang Nyima Tempeh presided over the translation of bstan vgyur into Mongolian, over 200 lamas and scholars from Mongolia including age wang dan pi le, Tangute Academy Governor guan bu zha bu, Jasag Lama que yin pi le duo erji from the Xihuang Temple, Jasag Lama dan sen que del from the Longfu Temple and Dalai Lama bi li kun participated in the translation. It took seven years to translate 225 parts (cases) of bstan vgyur into Mongolian. A complete set of *Tripitaka* of bkav vgyur was translated into Mongolian in the early reign of Qing Emperor Yongzheng, and bstan vgyur was translated into Mongolian in the reign of Qing Emperor Qianlong, were published in the Jingzhu Temple in Beijing.

The final compilation, translation, collation, review and printing of *Tripitaka* of bkav vgyur and bstan vgyur in Mongolian version were completed in reference to the Beijing edition of bod yig giy kbav bstan vgyur and its classification, case number and

category emulated the Beijing edition of bod yig giy kbav bstan vgyur [bkav bgyur totalling 108 parts (cases) and bstan vgyur totalling 225 parts (cases)]. In addition, the catalogue, classification and category were the same as bod yig giy kbav bstan vgyur. The existing bkav vgyur in Mongolian falls into 10 parts including rgyud sde bshi, *mahaprajna* – paramita, second *mahaprajna* –paramita, the third *mahaprajna* – paramita *prajnaparamita*, *maharatnakuta*, *avatamsaka*, *Mahayana* and *Vinaya-pitaka*.

The publication of *Tripitaka* in Mongolian ushered in a new era of preaching sutra and spreading Buddhism in Mongolian temples and it reflected the dissemination of Indian Buddhist culture in Mongolia.

(Kalsang gyal)

BUDDHIST CANON IN MANCHU LANGUAGE

As the cultural products derived from the prosperity the reign of Qing Emperor Kangxi and Emperor Qianlong, *Tripitaka* in Manchu version, also known as *Tripitaka* in native language, was translated, carved in blocks and printed with bod yig giy bkav bstan vgyur as master copy and in reference to *Tripitaka* in Chinese version and in Mongolian version and it represented the highest woodblock print and binding layout level in China.

Considering that there was no *Tripitaka* in Manchu though bod yig giy bkav bstan vgyur and *Tripitaka* in Tibetan, Chinese and Mongolian were published before, Emperor Qianlong issued the edict of building a sutra academy to translate *Tripitaka* into Manchu to fill the cultural gap in 1773.

On the suggestions of Great Preceptor kang skya rol pvi rdo rje, *Tripitaka* of Manchu version was translated in reference to bkav vgyur totalling 108 cases of bod yig giy bkav bstan vgyur, also known as *Sutra Pitika* and *Vinaya Pitika* of Three Treasures, expounding on the sermons attributed to Shakyamuni Buddha. In *Tripitaka* of Manchu version, bstan vgyur was not translated because it constituted part of Abhidharma Pitika, referring to discourses, discussions or treatises on the dogma and doctrines of Buddhism. The translation work adhered to the principle of translating sutras such as *mahaprajna-paramita*, *maharatnakuta*, *avatamsaka*, *mahaparinirvana*, *Madh Yamagama* and *Mahayana* in total and sutras of sect branches in a simplified way. Additionally, Mongolian writings and Chinese characters in bod yig giy bkav bstan vgyur were carefully reviewed and collated as well as translated into Manchu in the light of languages mastered by translators.

To ensure smooth translation progress, Emperor Qianlong issued an edict of compiling and translating all mantras in *Mahapitaka* at first. As we all know,

Emperor Qianlong and the third Akiyoshi Buddha devoted themselves to the translation of Tripitaka in Manchu. Usually, the third Akiyoshi Buddha determined and reviewed contents and layout as well as worked as a polisher and then submitted to Emperor Qianlong for review and approval.

From 1773 to 1790, it took 18 years to complete the translation of Tripitaka in Manchu. Among it, some sutras were printed and bound into volumes to present to Emperor Qianlong as a birthday gift and Emperor Qianlong rejoiced at the gift, composing the preface to Imperial Tripitaka in Manchu or preface to Tripitaka in Manchu.

Tripitaka in Manchu has a total of 108 parts (cases) and collects 699 sutras running to 2,535 volumes, falling into five categories: 1) It collects Shes-phyin, 22 cases, 610 volumes; *dkon brtsegs*, 1 sutra, 6 cases, 120 volumes, 1 *Mahasannipata*, 1 sutra, 1 case, 30 volumes; *Phal-chen*, 1 sutra, 8 cases, 80 volumes; *Nirvana*, 2 sutras, 2 parts, 42 volumes; 2) Sutras in one translated version: 17 cases, 206 parts, 444 volumes; 3) Tantric darma dharani, 16 cases, 322 parts, 404 volumes; 4) *Theravada* and discourses, 20 cases, 155 parts, 460 volumes; 5) *Hinayana vinaya*, 16 cases, 11 parts, 345 volumes. *Mahayana Vinaya*, *Mahayana sastra* and *Hinayana sastra* are not included in Tripitaka in Manchu.

The layout of Tripitaka in Manchu refers to *bod yig gyi bkav bstan vgyur*, richly bound in leaves and two-sided printed, 73 cm × 24.5 cm in size and inserted vivid and lively illustration and portrait of Buddha. According to statistics, there are a total of more than 700 Buddha on *patra* leaves and Tripitaka in Manchu version is reputed to be Qing Tibetan Buddha Portrait Arts treasure.

After Tripitaka in Manchu was block-printed, the cut blocks for printing were stored in the Sutra Academy. In 1799, the cut blocks for printing were transferred to be stored at Meridian Gate of the Forbidden City. In those days, 12 sets of Tripitaka in Manchu were printed and worshipped at Potala Palace, Tashilunpo Monastery, Grand Zongjing Monastery, Baodi Temple on Fragrance Hill, Yinghua Palace in Forbidden City, the Lama Temple, Shuxiang Temple in Chengde, Putuo Zongcheng Temple, Xumifushou Temple, Falun Temple in Mukden, Huizong Temple in Duolunnuoer and Zhenhai Temple on Wutai Mountain.

Tripitaka in Manchu collects an array of exquisite Indian Buddha statues and ancient Indian primitive spells (mantra) and provides important data for study into India-China Cultural Exchange and Academic Research. In particular, the compilation, translation and publication of all mantras in Mahapitaka in Sanskrit, Tibetan, Mongolian and Chinese running to eight volumes represents great academic achievements in India-China translation history,

plays a vital role in promoting sutra translation and bequeaths our prosperity with valuable India-China cultural legacy.

(Kalsang gyal)

BUDDHIST CANON IN TANGUT LANGUAGE

Tangut script - Tripitaka was originally translated from Chinese Tripitaka. In the first year of Jing You of Northern Song Dynasty (1034), Kai Bao Zang was introduced into the Western Xia Regime (maybe Tianxi revised version of Kai Bao Zang). The founding emperor of Western Xia Regime, Zhao Yuanhao, established Kodaiji Temple in Xingqingfu to collect Kai Bao Zang and meanwhile invited Uighur monks to translate it into new Tangut script. It took 53 years to translate Kai Bao Zang, with a



A remnant of the movable type printed edition of the Buddhist Canon in Tangut Language

total of 362 Zhi, 812 books and 3,579 volumes. In the seventh year of Zhi Yuan of the Emperor Shizu of Yuan (1270), the Emperor's teacher, Huashenyixing, played the role of the national eminent monk to organise amendment and translation of the entire scriptures and print the new Tripitaka. In 30th year of Zhi Yuan, The Emperor Shizu of Yuan ordered to send the old Tangut script scriptures to Hangzhou for carving, which was completed in the sixth year of Da De (1302) and included a total of about 140 kinds. But most were damaged over the time, with only about 10 kinds of remaining chapters existing till now in various places.

(Tong Wei)

BUDDHIST CANON IN DAI LANGUAGE

The Dai Language Tripitaka stemmed from Pali Tripitaka. This one of the most ancient Tripitaka recorded as books and pursued by Southern Buddhism Sthaviravada. Spread to Dai regions in Yunan, China, Dai Language Writing Tripitaka has four different local translations and recently, three more versions are added therein: Devanagari Sanskrit, Latin and Japanese translation.

(Tong Wei)



Buddhist Canon in Dai language

ULLAMBANA SUTRA

Ullambana Sutra is the name of a Buddhist sutra. The full name is "The Buddha Ullambana Sutra". There is only one volume and the translator has not been known. The time of translation into Chinese should be no later than 5th century CE. According to the sutra, after Maudgalyayana obtained six kinds of supernatural power, he intended to convert his mother to Buddhism, in order to pay a debt of gratitude of breastfeeding. With the powers he saw his mother suffering in hell without anything to eat so he was very sad. He fed his mother meals, but the food became charcoal fire near mouth. Maudgalyayana wept loudly from sorrow and told Buddha. Buddha told him to prepare Ullambana on July 15 with delicious food, to provide for monks with great virtue in 10 directions and by this his merits and virtues would liberate the secular parents and relieve kinsfolks. Maudgalyayana complied with Buddha's words and his mother was immediately relieved.

Because the content of the Sutra is in accordance with filial piety of Chinese traditional morality, it was specially popular with ruling class and the public. Soon after its translation and distribution, there appeared Obon Festival in China. This Sutra is short and easy to recite. It has been popular for 1,500 years without fading and after Tang Dynasty, it was constant recomposed and deduced to a variety of novels and play scripts popular in the folk.

(Xue Keqiao)

A BIOGRAPHY OF TRIPITAKA MASTER

A Biography of San Zang Master from Da Ci'en Temple is the biography of Master Xuanzang who went westward to India to seek Buddhist sutra in Tang Dynasty. This biography is also known by other names such as *Biography of Sang Zang Master of Ci'en Temple*, and *Ci'en Biography* for short. Its authors are Hui Li and Yan Cong.

Process of writing the book

In the spring of 646 CE, with the support from Emperor Taizong of Tang (627-649 CE), Xuanzang prepared to build a yard in order to translate the scriptures in Hongfu Temple, Chang'an. In summer, according to the arrangement of the court, one of the writing masters, Hui Li, came to Hongfu Temple. Since then, he remained there for many years and participated in Xuanzang's translation work. Because he often accompanied Xuanzang and admired his knowledge and morality so after the death of Xuanzang in 664 CE, Hui Li wrote five volumes of *Biography of San Zang Master from Da Ci'en Temple* in order to spread his life story. After finishing it, he felt it was not comprehensive, and decided to store it in the crypt. Hui Li, before his death, asked his disciple to take it out. After Hui Li's death, the book soon scattered around different places. The complete book was put together after many years of collection and purchase of its fragments. On the request of concerned authorities, Xuanzang's disciple Yan Cong took on the mission of revising and supplementing it. Finally, 10 volumes were published in 688 CE as a complete book, which still survives up to now.

Main content

The *Biography of San Zang Master from Da Ci'en Temple* has 10 volumes. Volume 1 tells about the life of Xuanzang as a Buddhist and his travelling experiences and also narrates the process of his going westward to Gaochang (present-day Turpan, Xinjiang). Volume 2 describes the experience of Xuanzang starting from Gaochang, via Agni (now Yanqi, Xinjiang) and Qiuci (present-day Kuqa, Xinjiang), climbing snow mountains to enter Kyrgyzstan and passing through Central Asia to



*A Biography of the Tripitaka master
(Daci'ensi Sanzang fashi Zhuan)*

Northern India, finally reaching Sankisa (present-day Kannauj in north India). Volume three describes Xuanzang's travels southward across the Ganges River and various activities held in Uttar Pradesh and Bihar in India such as the worship of Buddhist holy land and learning from local monks. It specially records the history of Nalanda and its scale at that time and the experience of Xuanzang learning from Śīlabhadra. Volume four writes about Xuanzang's Indian travel, learning and experiences along the way and the situation after returning to Nalanda. Volume five details Xuanzang's efforts to spread Buddhism in Kamarupa (present-day Assam) in northeast India and the experience of returning home after participating in Buddhist Assembly of Śīladitya and Kumbh Mela. Volume six tells the story of Xuanzang from 646-648 CE, namely Xuanzang's return to Chang'an, meeting with the Emperor Taizong of Tang, construction of translation hall and translation of Buddhist scriptures. Volume seven tells the story of Xuanzang from 648-654 CE which records that in the summer of 652 CE, Dharmavardhana from Mahabodhi Temple in India visited China and brought the letter and gifts from Prajñāprabha and Prajñādeva from the same temple to Xuanzang. Two years later, Dharmavardhana returned to India, and Xuanzang asked him to take back two letters to Prajñāprabha and Prajñādeva respectively. Volume seven kept the entire content of these three letters and it became the important historical materials of India-China friendship. Volume eight to 10 record the achievements of Xuanzang's last 10 years as well as mourning and commemoration of the court and monks after his passing away.

Academic value

For India-China Cultural Exchanges, the academic value of *Biography of San Zang Master from Da Ci'en Temple* includes four points: First, it has the most detailed information of Xuanzang's life story which is valuable for knowing the life of Xuanzang and his experience of going to India for seeking scriptures. Second, the westward route of Xuanzang and *Biography of San Zang Master from Da Ci'en Temple* complement each other which provides useful information for studying ancient India-China communications. Third records about Indian historical events and religious activities which were helpful in building Indian history at that time and also provided evidence for modern archaeological excavations. Fourth, the friendly exchanges between Xuanzang and Indian friends (including the king, Buddhist monks and people) in the book are historical testimony of India-China friendship and cultural exchanges.

(Xue Keqiao)

BIOGRAPHIES OF EMINENT MONKS OF THE GREAT TANG SEEKING SCRIPTURES IN THE WESTERN REGIONS

Biography of the Great Monk Who Who Journeyed to the West to Seek the Doctrine during the Great Tang (Datang Xiyu Qiufa Gaoseng Zhuan) was an autobiography written by eminent Tang Buddhist monk Yi-Jing during his travel to India during the latter half of 7th century CE.

Datang Xiyu Qiufa Gaoseng Zhuan is one of the most important masterpieces of Yi-Jing. With two volumes, the book was completed in the second year of Tianshou (691 CE) in the period of Empress Wu Zetian of Tang Dynasty. At that time, when Yi-Jing came back from India, he stayed in Srivijaya (present-day Sumatra, Indonesia) in South China Sea for a time. During his stay, he wrote *Great Monk's Biography Who Seek the Doctrine from Tang to India and The South Sea Posted Internal Statutes*, and translated a number of Buddhist scriptures from Sanskrit into Chinese. Datang Xiyu Qiufa Gaoseng Zhuan records and narrates stories of 57 monks travelling to the South China Sea and India to pursue further studies on Buddhism. This included Yi-Jing and other Chinese as well as Korean, Vietnamese, Afghan, Uzbek and other regions during about 40 years from the 15th year (641 CE) of Zhenguan to the second year of Tianshou of Tang Dynasty. Later, it was attached by *Account of Returning to the South Seas* which records stories of four Chinese monks accompanying Yi-Jing to Srivijaya for a second time in the first year (689 CE) of Yongchang. After completing the books, Yi-Jing sent Chinese monk Dajin back to Chang'an, China with a memorial to the Empress on building temples in the west and his newly written books entitled *Great Monk's Biography*



Biographies of the Eminent Monks of the great Tang Dynasty Seeking Scriptures in the Western Regions
(Da Tang Xiyu Qiufa Gaoseng Zhuan)

Who Seek the Doctrine from Tang to India and Account of Buddhism Sent from the South Seas as well as 10 volumes of newly translated sutras.

Before Yi-Jing, Faxian, an eminent monk of the Eastern Jin Dynasty and Xuanzang, an eminent monk of Tang Dynasty had travelled to India for further study on Buddhism, and respectively produced two important works, *Biographies of Faxian* and *Journey to the West During the Great Tang*. The travel of Yi-Jing happened in the second year of Xianheng of Tang Dynasty, over 40 years later than that of Xuanzang. He spent more than 10 years in India and stayed about 10 years successively in the South Seas area. He took the round trips by sea. Since Yi-Jing stayed in India and the South Seas area for quite a long time, his writings have abundant contents and serve as important materials for research on India-China relation in early Tang Dynasty and the history, culture, geography and religion of India and the South Seas area.

Characteristics of the Book

Datang Xiyu Qiufa Gaoseng Zhuan is a monk's autobiography which also records experiences of more than 50 Chinese monks who travelled to India for further study on Buddhism at that time one by one as well as situations of India and the South Seas in all aspects. Some of information recorded in *Datang Xiyu Qiufa Gaoseng Zhuan* is not contained in Tang Western Regions. For example, many geographic names not recorded in Tang Western Regions appear in *Great Monk's Biography Who Seek the Doctrine from Tang to India*. Another example, the description of Nalanda Monastery, the most famous temple in India at that time, is not specific in Tang Western Regions while *Datang Xiyu Qiufa Gaoseng Zhuan* India has a rather specific record not only on the origin of its name but also on its architectural structure, materials used and construction methods, as well as the management system in the Monastery and all other matters. The book covers sole records on many aspects of the Monastery which has particular meanings for understanding the history of Nalanda Monastery.

From the perspective of historical development of India-China exchanges, there are many highlights in *Datang Xiyu Qiufa Gaoseng Zhuan*. For example, the route from Chang'an in Tang Dynasty to India, going by Gansu, Xinjiang, Central Asia and other regions now, is the uppermost land route between India and China since the Han Dynasty ie the Silk Road. *Tang Western Regions and Stories of Master Xuanzang in Da Ci'en Temple*, a book recording personal experience of Xuanzang, has rather specific records on this route; but *Great Monk's Biography Who Seek the Doctrine from Tang to India* has not much record on it. However, the latter covers fairly specific records on communication from the South

Seas to India and roads, which were newly built in Tang Dynasty and went by Tibet and Nepal and arrived in India. All these information reflects new trends and new situations of India-China exchanges in Early Tang Dynasty and later.

The changes approximately occurred after the Linde Period of Emperor Gaozong of Tang Dynasty. At that time, even though monks travelling west by land and even China's diplomatic envoy to India seldom went to India by the traditional way of Gansu, Xinjiang and Central Asia but instead they selected the newly developed and more convenient and fast way to India by Tibet and Nepal. However, this road did not keep open for a long time only because of political reasons.

The contacts by sea between China and ancient South Sea regions in ancient times as well as India had begun since Western Han Dynasty. New development occurred in the era of Yi-Jing and most of monks travelled to India for further study on Buddhism by sea. According to records in *Datang Xiyu Qiufa Gaoseng Zhuan*, more than half of over 50 monks in the book went to and left India by sea. But the communication routes of South Sea recorded in the book were not one way but many routes. These monks might go on board in Guangzhou or Jiaozhi (now in Hanoi, Vietnam) or in Zhanbo (Champa, in Vietnam) or by Srivijaya or Heling (present-day in Indonesia's Java area), or by Langjashu (South of Burma) or by Nārikira (present-day Andaman Islands) to arrive at Tamralipti (present-day West Bengal, India) in east India, or go southwest from Jietu (present-day Kedah, Malaysia) to Nagappattinam in south India and then travelling to Simhaladvipa (present-day Sri Lanka) or going north to east Indian states by sea or travelling to west India from Simhaladvipa. There were too many routes and travellers were not limited to certain fixed routes.

From the era of Yi-Jing, more and more sea routes were taken rather than land routes. Chinese monks mostly chose to travel and come back by sea. Besides, Indian monks also came to China by sea. For example, Nati came to Chang'an by sea in the sixth year of Yonghui (655 CE) and Vajrabodh and Amoghavajra came to Guangzhou by sea in the seventh year of Kaiyuan (719 CE). Nati went back to India, bypassing the South Sea. Amoghavajra also went back to India by sea in the 29th year of Kaiyuan (741 CE) and later he came back to China again by sea. Sea route became very important during this period. This was, on the one hand, due to changes in military and political situations in Central Asia which obstructed the land route. On the other, economic development in the south gradually surpassed the north and there were new improvement and development of ship-

building technology and seamanship promoting the sea route. In addition, advancement of trade and business made metropolises in the South important domestic trade centres and to some to even commercial ports for international trade. Guangzhou was one of the largest foreign trade cities at that time.

The route by the way of Tibet and Nepal was somewhat related with the rise of Tibetan regime in ancient China and its friendly relationship with Tang Dynasty. Situations of Chinese monks travelling to India through this road recorded in Yi-Jing's books also reflect this historical fact.

A route from present-day Yunnan Province to India was also mentioned in *Datang Xiyu Qiufa Gaoseng Zhuan*. As this route was tough and difficult, only few people selected it and only few records on it were preserved. But this route had been in existence before Emperor Wu of Han Dynasty and was never interrupted as a matter of fact.

Routes chosen by monks for travel for further studies on Buddhism were actually routes for trade and business. Such is the case with the "Silk Road", both on land and in sea. According to *Datang Xiyu Qiufa Gaoseng Zhuan*, "We could find that monks mostly took business ships and went along with businessmen. Of course, since traffic conditions were extremely inconvenient in ancient times, in addition to diplomats who served as envoy abroad, only businessmen and monks would be willing to leave their homes and risk their lives, travelling between China and foreign countries." All information in *Datang Xiyu Qiufa Gaoseng Zhuan* showed that Chinese monks who travelled to India for further study on Buddhism had once made enormous contributions on cultural interaction between India and China in ancient times.

After *Datang Xiyu Qiufa Gaoseng Zhuan*, the earliest record on it was *The Kaiyuan Record*. Thereafter, it was recorded in catalogue of all Buddhist scriptures in successive dynasties. It was also recorded in volume 46 of Buddhist scriptures in *Old Book of Tang* and volume 59 of Art and Literature in *New Book of Tang*. But it was named as Buddhist Pilgrim Monks in *Old Book of Tang* without the two words "Tang Dynasty". It was also named as Buddhist Monks or Buddhist Pilgrims in many Buddhist scriptures catalogue. It was recorded in volume 67 in *General Annals* and volume 226 in *Book of General*. In *County Vegetarian Reading Records* written by Chao Gongwu in Southern Song Dynasty, it was recorded as Buddhist Monks. In *Account on Triratna Buddha* by Feizhuo in the Song Dynasty it was named as Buddhist Pilgrim. Some even named it as *Buddhist Pilgrim Monks of Zhou Dynasty*. Probably the primitive name of the book was slightly confused before Song Dynasty,

but this mainly centralises around the difference of its full name and shortened name. But after Song Dynasty, the name of *Datang Xiyu Qiufa Gaoseng Zhuan* prevailed. On its volumes, only volume 205 of Art and Literature in History of Song Dynasty compiled by Tuotuo in Yuan Dynasty recorded "three volumes" of the book. This is obviously wrong.

Its Influence in the World

During the late 19th century CE, as the basic material for research on exchanges between India and China as well as on religion, history and geography of India and the South Sea, scholars attached importance to *Datang Xiyu Qiufa Gaoseng Zhuan* and published successively some translation versions of this book in Western languages and some of the books also included research achievement of scholars. There were mainly the following kinds of translation versions.

In 1894, French scholar Ed. Chavannes translated *Datang Xiyu Qiufa Gaoseng Zhuan* into French and published in Paris. The name of the book is *Mémoire compose à l'époque de la grande dynastie Tang sur les religieux éminents qui allèrent chercher la loi dans les pays d'Occident*. Its translation version by Ed. Chavannes was supplemented with his comments.

In 1911, when British scholar S. Beal translated *Stories of Master Xuanzang in Da Ci'en Temple*, he also translated some chapters in *Datang Xiyu Qiufa Gaoseng Zhuan* into English and published together with the English version with the name of *The Life Of Hiuen Tsiang* by Shaman Hwui Li, with an introduction containing an account of the works of I-Tsing. The book was published in London.

Ed. Chavannes' version is better in these two versions of Western languages. Although S. Beal's version is only selected translation, there are many mistakes. There are some mistakes in Ed. Chavannes' version but he made large efforts and carried out meticulous study on annotations so his book was of higher level. One of the most obvious mistakes in Ed. Chavannes' book is that he misunderstood the notes in Yi-Jing's book as being made by descendants and he believed they were added by scholars in Later Zhou Dynasty (955-960 CE). He did not realise that all "Zhou" in Yi-Jing's book refers to the times under Empress Wu Zetian's reign instead of that in Later Zhou Dynasty. Because the translation and annotated time was early, Ed. Chavannes could not utilise some later research results including materials found in archaeological excavations. This limitation was caused by times. In addition, Ed. Chavannes' version was based on the version in Chinese he could find at that time, not a checked copy so there were often some problems on words.

But until today, when western scholars need to quote the book of Yi-Jing. If they do not understand Chinese, they still use Ed. Chavannes' or S. Beal's version.

In 1942, Japanese scholar Adachi Kiroku published a Japanese translation and annotation of the book in Tokyo and supplemented with the original Chinese version at the same time. The title was still *Datang Xiyu Qiufa Gaoseng Zhuan*. In the preface, he said that the master copy he adopted was the carving copy in Kaiyuan Temple in 18th year (1148 CE) of Shaoxing in Southern Song Dynasty that is the so-called Piluzang in later ages, which was hidden in the library of Ministry of Imperial Household. It seemed that Adachi Kiroku had made comparisons between this version and Gaolizang, Huangbozang and other versions. However, there were quite a few mistakes in the edition of Kiroku due to separated sentences and phrases, and for the lack of check in record. Many notes in the book were not entirely right.

In 1961, there was another Japanese version of *Datang Xiyu Qiufa Gaoseng Zhuan* in series of books *All Scriptures Translated in Japanese* published in Tokyo. The translator was Takata Osamu. But according to the introduction in the book, the translation time of original version by Takata Osamu was in 1940.

In 1986, Indian scholar Latika Lahiri published a new English version in Delhi with the name of Chinese monks in India. Unfortunately, there were many mistakes too. Lahiri used the Dazheng Buddhist Scriptures version for the English translation which had many errors on words and also caused more mistakes in her translation.

In 1988, Zhonghua Book Company in Beijing published *Collation and Annotation of Great Monk's Biography Who Seek the Doctrine from Tang to India*, collated and annotated by Wang Bangwei. The new collation and annotation version consists of the original version, record check and notes. Seven carving versions after Song Dynasty and four versions in modern times were used during its collation so it can be called as the refined and thoroughly-checked copy. Besides the collation on full text of Yi-Jing's original version, the collation and annotation version also made specific notes on names, geographical names, historical geography, religion words and so on and attached reductive Sanskrit original when necessary. There were also appendices and indices attached to the book. This version should be the most specific, complete, and useful one for research on *Datang Xiyu Qiufa Gaoseng Zhuan* (*Great Monk's Biography Who Seek the Doctrine from Tang to India*).

(Wang Bangwei)

A RECORD OF THE BUDDHIST RELIGION AS PRACTISED IN INDIA AND THE MALAY ARCHIPELAGO

Account of Buddhism Sent from the South Seas was written by Monk Yi Jing in Tang Dynasty. It is a book about religious disciplines written by Yi Jing when he stayed in Sumatra and it emphasises religious discipline about diet and daily life, worship and admiration of the Buddha, dietary hygiene and other aspects of Indian monks.

Account of Buddhism Sent from the South Seas is one of important works of Yi Jing and is codified in the second year of Tianshou (691 CE) of Empress Wu Zetian. When Yi Jing came back from India, he stayed in Srivijaya Empire in South Sea (present-day Sumatra, Indonesia) on the way. During his stay, he wrote *Account of Buddhism Sent from the South Seas* and *Great Monk's Biography Who Seek the Doctrine from Tang to India*. After the books were written down, Yi Jing asked Dajin, a Chinese monk to take a petition to the Emperor for building temple in the West, a copy each of *Account of Buddhism Sent from the South Seas* and *Great Monk's Biography Who Seek the Doctrine from Tang to India* as well as 10 other new translated scriptures for submission at the Imperial Court in Chang'an.

Purpose of Writing

The purpose for Yi Jing going to India was to study Buddhism. He spent a long time living in India's Nalanda Monastery and also visited some temples in India and South Sea area. At every place he visited, he paid special attention to observe the religious lives and regulations of monks and monk groups ie actual theory and practice of Buddhism and compared them with that of in China at that time. Yi Jing thought, the disciplines practiced and the regulations implemented in Indian temples were models for Chinese Buddhists to follow. *Account of Buddhism Sent from the South Seas* written by Yi Jing, based on what he saw and heard, "complies with the holy teaching and practice the significant doctrine." He wanted to introduce Buddhist disciplines practiced in India to China through this book. At his eyes, only by this, can Chinese Buddhism be developed correctly.

Main Contents

Account of Buddhism Sent from the South Seas was composed in four scrolls, further divided into 40 chapters which included following contents.

It has a pretty long preface which introduces the world view of Buddhism, common situations of Indian religion, origin of Buddhism and its sects, current status of Buddhist sects and situations about *Mahayana* and *Hinayana*. The main purpose of Yi Jing was to explain the origin and relationship between each sect of Buddhism. He mentioned the



Account of Buddhism Sent from the South Seas
 (Nanhai Jigui Neifa Zhuan)

main facts of Indian Buddhism at that time that “sects and groups were developed from different origins, and they have similar inheritance but four main outlines”. There were four main sects. The first was A li ye mo he seng zhi ni jia ye, Zhouyun Holy Mass Sect. It was divided into seven branches. Each pitaka of their Tripitaka had more than 1,00,000 odes making it a total of 3,00,000 odes for the whole Triptika. These could be translated and edited into 1,000 scrolls. The second was A li ye shi ta bi luo ni jia ye, Zhouyun Holy Honor Seat Sect. With three branches, it had the same cannon as that of the first one. The third was the A li ye mu luo sa po xi di po to zhi ni jia ye, Zhouyun Holy Root Sect. With four branches, it also had the same cannon as that of the first one. The fourth was A li ye san mi li di ni jia ye, Zhouyun Holy Positive Power Sect. It had four branches, 2,00,000 songs in three cannons and 30,000 songs in regulation. There were many similar as well as different doctrines among the four sects whose practices developed according to current situations. We used to divide them into five sects that were not heard by western countries”. “There are also many other branches and sects with different names, which are same as I already talked, so no more unnecessary words. All in all, in India and states in South Sea, there are four *nikayas*.” Accounts of Yi Jing, based on his own observation, are very important for understanding Indian Buddhism in the seventh century. By Yi Jing’s records we can see that Buddhist disciplines’ sustenance and spread closely relates to sects. Yi Jing wrote: “Then there were people who manifest disciplines and gather differently. There were men who uphold disciplines and are divided differently. As I saw and heard, different cannons teach differently.”

There was another purpose for Yi Jing’s preface. He wanted to explain the Indian Buddhist disciplines that he introduced in *Account of Buddhism Sent from the South Seas* basically belonged to a sectarian system to endure and spread. “All talked herein are basically based on the study of (Buddhist) sects and things of other sects are not mixed in.” Yi Jing also

talked of popularity of Buddhist sects and disciplines at that time, “The distribution levels of the four sects are not quite the same in different kingdoms. In kingdom of Magadha, people learn all the four sects but Root Sect is the most popular. There are three sects in Luotu and Xindu with the Positive Power Sect being the most popular and largest. In the northern kingdoms, there are four sects and Holy Mass is the largest. In southern kingdoms, people revere Honour Seat Sect but other sects also exist. In eastern kingdoms, four sects exist in mixed form. In Lion Island, people revere Honor Seat Sect but repel Holy Mass Sect. In kingdoms in South Sea, the revered one is Root Sect, sometimes Positive Power Sect and now other two sects are aslo included.” “South to Zhanbo is Linyi. In this kingdom, there are more Positive Sect and few Root Sect.” “But in the east part, people practice dharmaraksa. In the centre part, it is all-inclusive. In the very south, Root Sect is very flourishing. But those who recite Ten Songs and Four Division take the scripture as titles.” These are very important materials for studying Buddhism in India, Southeast Asia and China at present.

Based on contents in 40 chapters, main ones are the following: I) Diet and Hygiene: Food and water are divided into clean and dirty and people need to eat clean food and drink clean water; rinse the mouth and wash hands after meals; brush teeth in the morning; toilets should be kept clean; take bathe frequently etc. II) Daily Life: This discusses stringent regulations related to kinds of seat - sleeping mat and pillow used, methods to wear robes, acceptance of donation from benefactor, reception of monks from outside, burial of monks, disposal of property or goods after the death of monks and life in summer. III) Fitness and Medicine. This informs that walking is beneficial to health; why do people get sick and methods for medication and warnings on making medicines from urine. Extensive knowledge about ancient Indian medicine is presented providing important information for studying Indian medicine and the history of medical exchanges between India and China. IV) Worship Buddha and Praise Buddha: This describes methods of consecrating Buddha, making Buddha statues, building pagodas, chanting merit and praise of Buddha and respecting teachers and Buddha. V) Astronomy. The 30th chapter addresses how to observe and measure time in one day, how to measure seasons in one year as well as how to talk about the ancient Indian method of calculation of time for monsoon rains. A comprehension of astronomical information described here provides good material to study the history of astronomy and in some cases, the details provided here are the only material source. VI) Ancient Indian Education. Yi Jing describes details of education in ancient

Indian, especially in the case of Sanskrit education. He also mentions a series of classics related to Sanskrit grammar including *Learn to Talk* and *Scripture of Sudanluo (Paninisutra)*. In addition to *Paninisutra*, he also referred to the ancient Indian Sanskrit grammarian Patanjali and Bhartrhari and “explanations” or “interpretations” they wrote. He also recorded the procedures for learning these cannons. Yi Jing’s recording is very critical and some of the details cannot be easily understood. This requires further research and study.

Significance of the Book

After *Account of Buddhism Sent from the South Seas* was sent to China, it became quite popular in the Buddhist community. There are three extant ancient transcripts: one was found in the Dunhuang Library Cave and the other two are kept in Japan. It is identified that the transcripts were copied during the 8th century CE which is less than a century from the formation of the transcripts. Therefore, we can realise the popular situation at that time. Same as *Great Monk’s Biography Who Seek the Doctrine from Tang to India* and other books, when Yi Jing died or at the latest after his death, *Account of Buddhism Sent from the South Seas* “was incorporated into the imperial project”. After copying by generations, most contents are still in the Tripitaka.

Account of Buddhism Sent from the South Seas contributes great values to contemporary studies on the history of Indian Buddhism, Chinese Buddhism, Sino-foreign relationship history in Tang Dynasty and even general history, geography, culture, and social life in ancient India and South Sea area, specially with regard to the situation of Indian Buddhist Sangha’s internal religious life in the 7th century CE, the book provides almost most upto date and detailed information. Here take the problems of comprehension of Mahayana and Hinayana as an example. Indian Buddhism was divided into Mahayana and Hinayana and 18 sects were Hinayana, almost without a doubt. Yi Jing listed Indian Buddhist’s four major sects’ (ie four nikayas) names, inheritance and the number of cannons. This text is referenced in many studies to illustrate the distinction between sects but the sentence: “there was no certain distinguish among four sects” as a supplement after the text is often overlooked. In fact, according to Yi Jing, it mainly understood sects by the distinction of disciplines but as for the four sects are concerned, each maintained their own traditional discipline, with monks in each sect having faith both in Mahayana and in Hinayana, without distinct limitation. In other words, the four sects Yi Jing said were not all Hinayana.

Influence to the World

Like *Biographies of Faxian, Tang Western Regions, Great Monk’s Biography Who Seek the Doctrine from*

Tang to India and *Account of Buddhism Sent from the South Seas* drew the attention of Western and Japanese scholars at an early time. At the end of 19th century CE, Japanese scholars Kenjiu Kasawara and Ryauon Fujishima translated some important portions of *Account of Buddhism Sent from the South Seas* into French. Russian scholar V. P. Wasil’ev translated some portions into Russian. The complete English version was translated by another Japanese scholar Junjiro Takakusu and the book was published in 1896 by the Oxford University Press, with its name being *Account of Buddhism Sent from the South Seas* by I-Tsing.

After Junjiro Takakusu’s English version was published, *Account of Buddhism Sent from the South Seas* became known by Western and Indian scholars. Because of translation’s completeness and higher study level, Junjiro’s English version is still the best version abroad so far and it is still being reprinted in India now. Besides, Junjiro’s English version was translated based on Qing Dynasty’s carving copies but not the precise one so the translation’s quality was affected. This book is being translated for over 100 years and some aspects are obviously require modification and supplement from contemporary perspective.

In 2000, *Account of Buddhism Sent from the South Seas*’s another English version was published in the United States entitled *Buddhist Monastic Traditions of Southern Asia* which was translated by the Chinese Buddhist scholar Li Rongxi, and published by the Japanese Buddhist Mission Association in Berkeley, California, USA (Berkeley: Bukkyo Dendo Kyokai). In 1959, there was a Japanese version adopted into Volume 84 of *Japan-China Writing and Account Compilation in All National l Scriptures* published in Japan. The version was translated by Ono Genmyo (Xiaoyexuanmiao) as early as in 1936.

In 1995, Zhonghua Book Company published *Account of Buddhism Sent from the South Seas with Annotations*, annotated by Prof. Wang Bangwei. The new version included the original text, check notes and annotations. On the aspect of checking, the version used two kinds of transcripts from Tang Dynasty, one was from Dunhuang Library Cave and the other one was the Nara period transcript stored in Japan, and six kinds of carving copies from Song to Ming dynasties, included Korean version as well as *Taisho-pitaka* printed in Japan. It collected most versions, so it could be called as the precise version. While checking and annotating Yi Jing’s original book, this version annotated people’s names, place names, history, geography and religious vocabularies in detail as well as adding the original text in Sanskrit when necessary. And many appendixes and indexes were attached in the book. It should be deemed as the most detailed, most complete and most useful

version for studying *Account of Buddhism Sent from the South Seas*. In 2009, Zhonghua Book Company published this book again, and the author modified some details for the 1995 edition before reprinting, and more appendixes were added.

In 2004, Japanese scholars Miyabayashi Akihiko (Pinyin: Gonglin Zhaoyan) and Kato Eiji (Pinyin: Jiateng Rongsi), published a renewed Japanese version entitled *Modern Language Translation of A Account of Buddhism Sent from the South Seas*. There were detailed annotations included in this book either. This is the latest fruit for Japanese scholars studying *Account of Buddhism Sent from the South Seas* and many contents quoted Wang Bangwei's *Account of Buddhism Sent from the South Seas with Annotations*.

(Wang Bangwei)

BODHIMARGADIPASASTRA

Byang chublam sgron is a representative work of Indian eminent monk Atisha (982~1054) and also a foundation work of religious doctrines of Kadampa faction. At the same time, it laid theoretical basis for Tsongkhapa's two masterpieces of byang chub lam rim chen mo and sngags rim chen mo, having a broad impact on religious doctrines of Tibetan Buddhism.

Byang chublam sgron is a classic treatise written by sage Atisha in Ngari district of Tibet in the year of 1043 as per requested by lha bla ma byang chub vod. The entire book consists of 69-and-a-half Odes. This theory divides human beings into three levels of upper, middle and lower, according to the temperaments of all living creatures in the world, thus put forward the theory of "skyes-bu gsum". All those who seek through all means in reincarnation for their own benefits only and not consider the others are called lower man. All those who reject reincarnation and wish to get out from karma influence, however are still restricted as seeking for their own benefit only, not able to help liberate others are called middle man. All those who cut off all their own bitterness, and pledge to cut bitterness of all living creatures, are called upper man.

The theory emphasises that the lower man should practice the death impermanence doctrine, if without a world-weary mind toward this life, he cannot entre the door of dharma. If thinks five *Khandas* as ego, it is impossible to get liberation; if not bring forth great Bodhicitta, it is impossible to entre *Mahayana*. Also in *Mahayana*, if not combine with skillful wisdom and only practice sunyata, it is not impossible to become a Buddha; if not fully comprehend the true righteousness of doctrine, it cannot be a true second initiation (secret initiations) and third initiation (intelligence initiations).

Mahayana is further divided into exoteric *Mahayana* and *Tantrayana*, the cause and result:

exoteric mahayana is the cause, also known as Prajna; Tantrayana is the result, also known as Ati Yoga. While implementing the two mahayana of cause and result, must regard being with Bodhicitta as the important basis. The sequence of the learning should be simultaneously with the exoteric Mahayana and Tantrayana, starting from mikaeri and learning the tisrah siksah.

Mikaeri is the entrance of liberation; it is the basis for being with Bodhicitta. According to the teachings of Samantabhadra Practice Chapter, in the whole process of climbing Bodhi tower, regarding buddha-dharma-sangha and treasure supply, we must be with an un-returnable heart and supported with seven practices, determine to achieve the conversion of life to buddha-dharma-sangha at three levels. Based on this Mahayana conversion, initiate



Bodhimargadipasastra (Puti Daoju Lun)

great compassion for all sentient beings, observe the cause of suffering and suffering consequences in the world reincarnation for the sake of liberating all creatures, initiate an unreturnable great Bodhicitta. As for the body nature, righteousness and methods of initiating this Bodhicitta, there were many different viewpoints from ancient Indian scholars. One should base on the doctrines proposed by the two factions of Nāgārjuna and Asanga, with the same Bodhicitta throughout the whole process or divide into three hearts of cause, result and method, or divide into vow made to Buddha and man's heart, all dedicated for a continuous and broad learning to increase and enrich this Bodhicitta.

Śikṣā is also the three *sikkhā*: *adhisīla-sikkhā*, *adhicitta-sikkhā* and *adhipaññā-sikkhā*. *adhisīla-sikkhā* is through Buddhist discipline to gain the Samādhi, through Samādhi are to gain the wisdom, and practice accordingly. Herein *adhisīla-sikkhā* parallels the seven categories of followers of śrāvaka precept of Hinayana with Buddha discipline and rituals of Mahayana, only those consistently with pratimoka

could gain and follow Bodhisattva Precepts. Among the seven categories of followers, according to Buddhist teachings, those who practised the bhikṣu Buddhist and thus gained Bodhisattva precepts were especially in big quantity. While accepting the precepts, the rituals should be carried out according to the illustration in Asanga's Buddhist Worldly Precepts Chapter. Regarding the precepts to follow, practice learning and discipline issue, if not detailed, illustrated in Asanga's Buddhist Worldly Precepts Chapter, which may take reference of Śāntideva's Mahayana Collection of Bodhisattva theory.

Adhicitta-sikkhā, Buddhist discipline produces *Samādhi*. According to Buddhahadra's *Chapter of Meditation and Sambhara*, to practice meditation, one have to meet with all the "nine requirements", that is, to meet nine conditions which include: one, should be away from evil karma; two, under guidance of what have been heard; three, dispel prapanca; four, not greedy for extensive preaching; five, *manasi-karoti* of each other; six, recite the given merits and virtues; seven, practice diligently and govern accordingly; eight, calm Samatha and *vipassana* and nine, residence, food and others should be convenient. With all these nine conditions, follow one *nidāna* and live with its meaning, the rest skillful and convenient things can be taught by other teachers, which could not be explained with words.

Adhipaññā-sikkhā "*Samādhi*" means "stopping", it is not enough to try to get rid of karma confusion and other barriers with "stopping" only, to remove barriers "*vipaśyanā*" is necessary, it is also known as "Nirvana Yoga". But conversely, with wisdom only is not enough to achieve the perfect status of a Buddhist, there should be also with convenience. Both wisdom and convenience are necessary, none of them could be missing, if the two separate from each other, they will become trap for each other and increase the barrier for perfect experience of supreme Bodhi. But what is wisdom? What is convenience? According to Buddhahadra, among the six concepts of donation, discipline, tolerance, *Samādhi*, diligence, *prajñā*, the first five concepts belong to the conveniences, the last one *prajñā*, is supreme wisdom, with conveniences as *sikkhā* of this doctrine thus to cultivate wisdom, in this way, one could quickly attain the experience of supreme Bodhi. So, what is the entity of wisdom? It is the inner enlightened wisdom of understanding the self nature of noumeon of Dharma Practices like *skandha*, realms, *Ayatana* "born out of nothing" and "emptiness". The principle of "Dharma Practices are born out of nothing" can be understood from the two aspects: one is authoritative teaching evidence, the other is logical or dialectic rational inference.

The sage, Atisha's *adhisila-sikkhā* and illustration of bringing forth Mahayana Bodhicitta adopted the

original meaning of Asanga's Bodhisattva-bhūmi; the *adhicitta-sikkhā* was taken from *Chapter of Meditation and Sambhara* written by Buddhahadra; *adhipaññā-sikkhā* was originated and inherited from Suvarnadvipa. Arisha himself was from the academic faction of Buddhahadra and Suvarnadvipa, while Buddhahadra was inducted from Manjusri and Cantideva/zhi ba lha, and Cantideva was inducted from Nāgārjuna, Aryadeva/phags palha, Bhavyaviveka and Candrakirti; Suvarnadvipa's doctrine was inducted from Maitreya and Asanga. Therefore, Atisha's doctrine has the advantages of the two factions of *mādhyamaka* and *Vijñāptimātratā*. While the principle of *adhipaññā* reflects more concepts of Nāgārjuna, for the points lacking of details in the *mādhyamaka* academic faction, briefly take the doctrines from *Vijñāptimātratā* academic faction to enrich it.

(Kalsang gyal)

MOKSALANKARASASTRA

Gradual Path of Mahayana: Supreme Liberation (Dam chos yid bzhin nor bu thar pa rin po chevi rgyan ces bya ba theg pa chen povi lam rim bzhugs so). It was the representative work and masterpiece of Dakpo Kagyu who was an eminent monk of Tibetan Buddhism as well as the theorist of Dakpo Kagyu School of Tibetan Buddhism and the foundation work of practice system. It played an important transitional role in the development history of gradual path for practice school of Tibetan Buddhism.

Contents

Gradual Path of Mahayana: Supreme Liberation is composed of two parts. Part one is instruction (*lus kyi rnam bzhag tsam bstan pa*) and it is divided into chapters because it has only one page. Part two is explanation (*Yan lag rgyas par vchad pa*) and it takes up four-fifth of the entire book. It is the keynote of the sutra and is divided into 21 chapters.

The rareness or innovation of *Gradual Path of Mahayana: Supreme Liberation* lies in the fact that it simply combines *Gradual Path with Great Hand Seal*, mixes exoteric doctrines with esoteric practice, uses cultivation and practice to verify and experience doctrines and thoughts and understand Buddhism profoundly, especially life inspiration and awakening, and seeks a way of release. Dakpo Kagyu wrote this personal way of release into the book and pointed a way of release to sentient beings. The sutra thought that a way of release shall be sought to leave far away pain and arrive at land of milk and honey. The premise included six items, cultivation cause, reliance and promotion as well as cultivation method, achievements and implementation career. The sutra focusses on instruction and proving, uses Bodhicitta method as



*Moksalankarasastra (Dachengdaocidi
 Jietuozhuangyanlun)*

the guideline and obtains essences of three scopes of spiritual practice.

Main Subjects

Gradual Path of Mahayana: Supreme Liberation proposes many systematic and rigorous subjects but the three subject had the most academic challenges including release cause - *Tathagata-garbha*, release reliance - human shape treasure and release promoter - good knowledge.

Release cause - Tathagata-garbha Everyone has *Tathagata-garbha* originally which lays the most superior congenital foundation for sentient beings to walk towards the way of release. Therefore, everyone can obtain supreme and perfect Bodhi (enlightenment) and attainment of supreme and perfect Bodhi is equal to getting rid of the suffering of Samsara.

Release reliance - Human shape treasure Human shape treasure is of importance in the way of release. The sutra thinks that it's hard and rare to obtain human form treasure. Buddhism fully expounds the truth that human shape is hard to obtain and it is precious from the perspective of the six way of rebirth, and proves that only human beings have subjective and objective conditions to practice Buddhism and get rid of worries and pains.

Release promoter - Good knowledge Release promoter is good knowledge and it is difficult to seek complete good knowledge. The sutra thinks that the key is to obtain human shape treasure which is the basic foundation and any achievements could not be made without instruction and guidance of good knowledge. It emphasises here that good knowledge is release promoter and is an indispensable important condition of way of release. With vivid cases, distinctive standpoint and didactic ways, *Gradual*

Path of Mahayana: Supreme Liberation expounds the way of release of Tibetan Buddhism, especially explains how to obtain cultivation conditions and gradual process for the fruition state or realm of Bodhi. As an important term and concept of Buddhism, Bodhi (enlightenment) implies profound connotations and great ideal, symbolises the spirit of *Mahayana* Buddhism as well as reflects pursuits of great and eminent monks, such as compassion, wisdom, *Bodhicitta* and bodhisattvacarya. Therefore, immediate voidness view and *Bodhicitta* appear in the concepts of wisdom and Upaya in Tibetan literature. Speaking in modern language, the so-called wisdom means theory, and Upaya means method, way or practice; immediate voidness is a correct view and is beyond the world; while bodhisattva-carya is to join in secular life and obtain profits for others ie to save all beings.

(Kalsang gyal)

BU STON CHOS VBYUNG

As a masterpiece of Tibetan Buddhism in China, the book has the full name of “bde bar gshegs pavi bstan pavi gsal byed chos kyi vbyung gnas gsung rab rin po chevi mdzod” and is written by eminent monk of Tibetan Buddhism Bu ston rin chen grub (1290-1364) in 1322. The book consists of four chapters. There are three parts in the first chapter: in the first part, the author explains hearing and tells merits and virtues of *Saddhamma*; the second part expounds how to verify *Saddhamma* hearing and spread; the third part explains how to hear, spread, learn and practice the *Saddhamma*. In the second part of the book, the author describes the history of the *Saddhamma*. And in the third part, the author tells the history of the spread of Buddhism in Tibet involving the former period and later period and the preacher including Sakya Pandita of India and other areas, and directory of translators. The



Budun Fojiao Shi

fourth part compiles the catalogue for Buddhist texts and *Abhidharma*, including Exoteric Buddhism and Esoteric Buddhism Sutras.

Integrating history, theory and catalogue, this book makes exquisite and brief description, explanation and demonstration on Buddhism, the origin of Tibetan Buddhism and teaching methods and texts. It is rare and precious among historical works of Tibetan Buddhism because of its exquisite narration, thorough discussion, careful correction and unobstructed words. More importantly, it also provides valuable information about the important figures, mainstream sects, main theory and key books of the Indian Buddhism and Tibetan Buddhism. Until today, it still has a profound academic influence on Tibetology. It was published in 1988 by China Tibetology Publishing Company in Beijing and its Chinese version has been handed down.

(Kalsang gyal)

RGYA GAR CHOS VBYUNG

History of Indian Buddhism (Rgya gar chos vbyung): It is a historical work of Buddhism history written by Taranatha who was the eminent monk of the Jonang sect of Tibetan Buddhism. It is a Tibetan literature and history book which uses Indian kings in successive dynasties as the preface, focusses on kings protecting Buddhism and activities of Buddhist masters propagating Buddhism, introduces transmission, inheritance, dissemination, change, prosperity and decline of Indian Buddhism after the nirvana of Buddha Shakyamuni.

The entire book is composed of preface, body and postscript, has 44 chapters and can be divided into four parts roughly. Part one includes chapters 1 and 12, narrates transmission, inheritance,



Yindu Fojiao shi

dissemination and sects in the period from King Ajatasattu to King Kaniska (third generation king in the Darouzhi Kushan dynasty reigned in the 2nd century CE). Part two includes chapters 13 and 27, and narrates dissemination conditions of *Mahayana* Buddhism represented by *Madhyarnaka* and *Yogachara* as well as *Hinayana* Buddhism remaining in the period from the death of King Kaniska to King Govicandra (the king reigned around the 7th century CE in a Kingdom of India). Part three includes chapters 28 to 37, and narrates dissemination of *Mahayana* Buddhism presented by *Tantrism* at later stage and conditions of the elimination of Indian Buddhism from King Gopala (first generation king of Pala Dynasty reigned in the early 8th century CE) to King Lakshmanasena (last king of Sena Dynasty reigned in late 12th century CE). Part four includes chapters 38 to 44, and records other historical facts of Buddhism. Character information related to *Mahayana* (represented by *Tantrism*) can fill the blank of historical literature of Buddhism.

In view of time, *History of Indian Buddhism* was from the early 5th century BCE to 12th century CE. It has provided much rare and precious information related to history of Indian Buddhism to common people while other information is short of conditions of characters, doctrines, groups, temples, almsgivers and especially enemies in the later period of Indian Buddhism. Therefore, Tibetan History of Indian Buddhism was translated into several foreign languages in 19th century CE popularly and there have been Russian, German, Japanese and English versions successively.

(Kalsang gyal)

CHOS VBYUNG DPAG BSAM LJON BSANG

Chosvbyungdpagbsamljonbsang (*Ruyibaoshushi*) is a masterpiece of Tibetan Buddhism which was written by sum pa ye shesdpalvbyor (1704-1788) of Gelug, Tibet and published in the 13th year of Emperor Qianlong (1748) of Qing Dynasty. With the systematic description of the long standing historical development and evolution of Buddhism, including its spread in the four regions of India: Han region, Tibetan areas and Mongolia, the book primarily introduces the causes and conditions for expansion and flourishing of Buddhism in Tibetan and Mongolian areas. The book's content is rich, which not only collects a large number of historical data but also corrects the errors on time occurred in predecessors' books. The book provides important literary sources for researches on the history of Indian, Tibetan, Chinese, Mongolian Buddhism as well as politico-religious and other situation there. The book is reputed as masterwork both at home and abroad, and has been translated into many languages, and has also been treated with great



Ruyi baoshu shi

importance by the academic world. The book was published and distributed by Gansu Minorities Press in Lanzhou, China in 1992 and the Chinese version was published by the Press in 1994.

(Kalsang gyal)

THUVU BKWAN GRUB MTHAV

Thuvu bkwan grub mthav (Tuguanzongpailiuyuan) is a masterpiece of Tibetan Buddhism with the full name of "grub mthavthams cad kyivbyungkhungs dang vdotshulston pa legs bshadshelgyi me lung". It was compiled by Thuvubkwanblobzangchoskyinyi ma (1737~1802) of Gelug in Tibetan Buddhism, and published in sixth year of Emperor Jia Qing (1801) of Qing Dynasty. There are five chapters in the book. The first chapter briefly introduces the history evolution of thought and doctrine of various



Tuguan Zangpaiyuan Liu

religions and philosophy sects in India, especially in sects of Buddhism. The second chapter explores on before-propagation period and post-propagation period of Tibetan Buddhism and history of sects including Nyingma, Kadam, Kargyu, Zhi-byed, Sakya, Jonang, Gelug and Bonpo and so on. This makes deep expositions especially on dogmata, sadhanadrubtab and theory of different sects. The third chapter briefly describes the origin and ideology of different religions and philosophy sects of Buddhism and Daoism in China. The fourth chapter states the situation of the propagation of Buddhism in the Western Regions and Mongolia and so on. The fifth chapter, as the conclusion of the book, narrates the subjective and objective conditions and purposes of compiling the book. It was published and distributed by Gansu Minorities Press in Lanzhou, China in 1984, and the Chinese version was published by Beijing Minorities Press in 2000.

(Kalsang gyal)

GU BKRVI CHOS VBYUNG

GuBkrviChosVbyung (Guozhafafojiaoshi) is about the history of Tibetan Buddhist sects written by senior Tibetan Buddhist monk gurubkrashes (unknown birth and death). It has a total of eight chapters introducing the narratives on the birth and dissemination of knowledge of Buddha, the spread of Buddhism in India and Tibet, the production of new and old Esoteric Buddhism, exploration of terms and the introduction of terms' life etc in detail. This book provides specific descriptions about original teaching methods, lineage inheritance, main temples and religious rituals of Nyingma sect of Tibetan Buddhist. It also briefly introduces meanings and developments of the general and



Dunli fojiao shi

specific *Pancavidya*. It is thus an important Tibetan book for studying Buddhist history, especially teaching history of Nyingma sect. In 1990, it was published by China Tibetology Publishing House.

(Kalsang gyal)

DOCTRINES

GRUB MTHAV SMRA BA

Grub Mthav Smra Ba was one of academic subjects of Tibetan Buddhism in China which expounds on doctrines of Indian Buddhism. With the emergence of Tibetan Buddhism, grub mthav smra ba took shape and developed gradually. It is a system combining explanation of the doctrines of Buddhism characterised by four Indian Buddhist sects (Sarvastivada, Sautrantika, Vijñanavada and Madhyamika) which were made from the entire by the eminent monks of Tibetan Buddhism generation by generation.

In Qing Dynasty, grub mthav smra ba raised its status in academic fields of Tibetan Buddhism. In particular, eminent monks of dge lugs pa composed an array of works to work on study into grub mthav smra ba and made contributions to making grub mathav smra ba a famous school. Grub Mthav Chen Mo by vjam dbyangs ngag dbang brtson vgrus, Lcang Skya Grub Mthav by lcang skya rol pvi rdo rje and Grub Mthav Rin Chen Vphring Ba by dkon mchog vjig med dbang po are the representative works.

In 1689, vjam dbyangs ngag dbang brtson vgrus (1648-1721) composed Grub Mthav Chen Mo to come up with innovation and deepen grub mthav smra ba. The work contained extensive contents which criticised the reviews of different schools including ancient Indian Samkhya and expounded on the doctrines of *Mahayana* and *Theravada* such as *Sarvastivada*, *Sautrāntika*, *Sautrāntika*, *madhyamika* and *Vajrayana* Buddhism. The book is divided into 13 chapters: chapter one, introduction of *Siddhanta*; chapter two, refutation of *uccheda-drishti*; chapter three, refutation of *nityadrishti* of Samkhya and other factions; chapter four, refutation of *nityadrishti* of Brahma and other factions; chapter five, refutation of *nityadrishti* of nārāyaṇa and other factions; chapter six, refutation of *nityadrishti* of Maheśvara and other factions; chapter seven, refutation of *nityadrishti* of Digambaras faction; chapter eight, establish *Sarvāsti-vāda*'s viewpoints; chapter nine, establish Sautrāntika's viewpoints; chapter 10, establish *Vijñāptimātratā*'s viewpoints; chapter 11, establish viewpoints of *Sauātantrika* faction; chapter 12, establish viewpoints of *Prasaṅgika* faction; chapter 13, answer difficult questions about Vajrayana practice and achievements.

From 1747, lcam skya III rol pavi rdo rje (1717~1786) started writing Lcang Skya Grub Mthav. The publication of this book aroused great repercussion in Tibetan Buddhist academia, and had a positive impact, especially for promoting the development of Grub Mthav doctrine. It was later hailed as the highest academic achievement in the research field of Tibetan Buddhist Grub Mthav doctrine. The structure of the content is: Firstly, it illustrated the mistakes of ancient Indian Samkhya, Brahma, Nārāyaṇa, Vicara, Maheśvara, Vaisheshika, Nyaya and other heretic factions from a critical perspective; secondly, standing on Buddhist viewpoints, separately stated all the thoughts and viewpoints of Sarvāsti-vāda, Sautrāntika, Vijñāptimātratā and Madhyamika; taking the logic relationship between causes, principles and results as a theoretical starting point, widely cited the teachings of Nagarjuna, Asanga, Vasubandhu, Aryadeva, Dignāga, Dharmakirti and Tsongkhapa, demonstrated the coherence and differences between the principles of four Buddhist sects, focussed on expounding Buddhist thought of svātantrika and Prasaṅgika.

In 1773, jam dbyangs bzhad pa II dkon mchog vjig med dbang po (1728~1791) finished the writing of Grub Mthav Rin Chen Vphring Ba on the basis of Extensive Discussion of Grub Mthav by jam dbyangs bzhad pa I dbal shul ngag dbang brtson grus. The book is concise and to the point, so is called *Brief Discussion of Grub Mthav* or *Introduction of Four Buddhist Factions*, and it has an outline feature of Grub Mthav. Firstly it expounded the viewpoints of other factions (lam) and doctrines of inner faction (Buddhism) from a comparative perspective and defined the essential difference between the two. Those who converted to the Tirana of Buddha-dharma-sangha were called inner faction; those who



Tibetan version of Zongyixue

were converted to worldly divinity were called the outer faction. Secondly it focussed on discussion of the religious thoughts of four Buddhist factions, not only made summaries of the Buddhist viewpoints of all *Sarvāstivāda*, *Sautrāntika*, *Vijñāptimātratā* and *Madhyamika*, but also separately expounded the philosophical ideology of *Sauatantrika madhyamaka* and *Prasangika madhyamaka*.

(Kalsang gyal)

GZHUNG BKAV POD LNGA

Gzhung bkav pod lnga (Wubu Dalun): The five important classics of Tibetan Buddhism which refer to *Hetuvidya*, *Prajna*, *Madhyamika*, *Abhidharmakosa-Sastra* and disciplines.

Hetuvidya: One of the five important classics of Tibetan Buddhism, refers to Buddhist Logic. Buddhist *Hetuvidya* has many functional properties: it is a kind of instrumental and functional knowledge, a discipline that can be correctly reasoned and intellectually exercised, the methodology and epistemology for the seeking of the truth and is known as the golden key to open the treasure house of knowledge. Therefore, in all sects' education of Tibetan Buddhism, *Hetuvidya* is relatively consistently learned first and is thought the eye for the study of *Prajna*. People study *Madhyamika* later because they think *Madhyamika* is result of the study of *Prajna*. Historically, Tibetan Buddhist monks applied and developed Dignaga's *Pramanasamuccaya* and Dharmakirti's *Seven Commentaries of Hetuvidya* and so on, all that got rid of the four Indian heretics' thought and established the four Neidao's thought, and ultimately established the Buddhist *Prasangika Madhyamika*. *Hetuvidya* not only plays the role of "breaking the evil theory and establishing the right thought" in the process of "breaking" and "establishing" Buddhism, but also becomes the arguing skill basis in texts for religious titles of Tibetan Buddhism.

Prajna: One of the five important classics of Tibetan Buddhism and the early important Buddhist ideology and theory of Mahayana. Its fundamental classic is *Prajnaparamita* and also known as the mother of Buddha (Yum chen mo) because the reason for all Buddhas to become a Buddha is mainly that they depend on Buddhist scriptures of which the essence and realisation process (originating from sex empty theory and how to study Buddhist scriptures and to become a Buddha) are originated from *Prajnaparamita*. Therefore, *Prajnaparamita* is called the mother of Buddhist scriptures or the mother of all Buddhas. In addition, *Prajnaparamita* is thought the transcendent enlightenment intelligence namely *Prajna* is wisdom, based on which the truth -- true suchness, true essence, and false and sex empty theory are explored. Therefore *Prajna* is said to be



Research books on five sects of Tibetan Buddhism

the abstract theory of "the meditations of sunya". *Prajnaparamita* has created the Mahayana Buddhism also known as *Bodhisattvayana*. *Bodhisattva* has the spirit of self-consciousness, being aware of others, self-interest and interesting others. *Bodhisattva's* initial approach to become a Buddhist believer is six perfections including almsgiving, commandments observing, ksanti, virya, meditation practice and *prajna*. Having a *Bodhicitta* and studying six *Paramita* are the main characteristics of Mahayana Buddha and the motive power to contribute to the rise of Mahayana Buddhism. So *Prajna* thought refers to six *Paramita*. While *Maitreya's Abhisamayalankara* is the argument, teaching or knack of *Prajna Paramita Sutra* and an outline comment on *Mahavagga Prajnaparamita* that gives the first place to the thoughts of *Madhyamika*, namely "all dharmas have no self-nature" and the second place to the thoughts of yoga and order. Therefore, Tibetan Buddhism takes *Abhisamayalankara* as the outline of the study of *Prajna* and incorporates it into one of the five important classics of Tibetan Buddhism, and which has become the most important content to know Buddhist *Prajna* empty wisdom and achieve the wisdom of Buddha.

Madhyamika: one of the five important classics of Tibetan Buddhism and one of the four Buddhist sectarian doctrines. It occupies an important position in the entire history of Buddhist thought. It absorbed the thoughts of *Agama* and *Prajna*; then it created *Madhyamika* of Tibetan Buddhism that is greatly valued and vigorously carried forward. So *Madhyamika* flourished and was developed in Buddhism, and even the thoughts of *Madhyamika* became the main theoretical basis of Tibetan Buddhism, based on which their own views of Buddhism are established, for example, "the five important classics" took *Madhyamika* and *Hetuvidya*

as two important theories to establish the Buddhist views of point. Hetuvidya is thought the eye for the study of Prajna so it is learned first. People study Madhyamika later because they think Madhyamika is result of the study of Prajna. That shows that the purpose of studying Madhyamika is darsana-marga and to get the kosher thoughts of Madhyamika. Tibetan Buddhism placed Madhyamika on an important position in the entire Buddhist system. Especially during the period of Houhong of Tibetan Buddhism, Chandrakirti's main works about Madhyamika were translated into Tibetan Language, and thus all thoughts of Madhyamika have been preserved in Tibetan Tripitaka and the authoritative status of Chandrakirti has been established in Tibetan Buddhism.

Abhidharmakosa: One of the five important classics of Tibetan Buddhism and its full name is *Abhidharma Abhidharmakosa*, of which *Abhidharma* (mngon pa) refers to the abhisamaya doctrines and arguments, and the word *Abhidharmakosa* has the meaning of hiding Tibetan and treasure-house. Whether Han Buddhism, Tibetan Buddhism or Southern Buddhism, they all have such *tripitakas* as *sutra-pitaka*, *vinaya-pitaka* and *Abhidhamma pitaka*, and all that have formed a complete theoretical system and practical method of all sects of Buddhism. And *Abhidharmakosa Sastra* belongs to *Abhidhamma pitaka* and is classified into the Tengyur in the Tibetan Tripitaka, which is the India monk Taetok's commentary on *sutra-pitaka* and *vinaya-pitaka* taught by the Buddha and the further explanation of "Four Noble Truths" in the first part of Dharma-chakra. As Theravada's view in *Abhidharmakosa Sastra* says, it is a kind of Buddhist theory with its content mainly about Theravada Buddhism and an indispensable and important part of Buddhist Tripitaka. As one of the five important classics of Tibetan Buddhism, *Abhidharmakosa Sastra* has become an important study content of Tibetan Buddhism.

Discipline: One of the five important classics of Tibetan Buddhism, and it is the basis of Buddhism and Buddhist study, so it occupies a dominant position in the Tibetan Buddhist study system. The reason why Buddhism was able to flourish relies mainly on organisation of the sangha and the guarantee of discipline system. The Sangha comprises the monk and believers at home. In the strict sense, the monks and believers at home have some differences: bhikkhu (dge slong), the male monk over the age of 20 following 250 commandment; bhikshuni (dge slong ma), the female monk over the age of 20 following 300 to 500 commandments; acolyte (dge tshul), male monk under the age of 20 following 10 commandments; Samaneri (dge tshul ma), the female monks under the age of 20 following about 10 commandments; Sikkhamana

(dge tshul ma), the female monk who is two years earlier to become the bhikshuni and follows six commandments; upasaka (dge bsnyen) or recluse, the male believers following "the three commandments and the five precepts"; Upasika (dge bsnyen ma) or recluse, the female followers at home following "the three commandments and five precepts". The differentiation of these seven groups of people is on the basis of the discipline they comply respectively. Before nirvana, Shakyamuni has completed the formulation of doctrines for the seven kinds of sangha. Each of the seven kinds of sangha, such as bhikkhu or bhikkuni can form the sangha when the monks and believers gather to reach a certain number. Among the five kinds of monks, the acolyte belongs to the bhikkhu, the sikkhamana and the samaneri belong to the bhikkuni. The Sangha aims at serving all beings and making all beings conscious. In order to manage Sangha and make them to be engaged in the regular collective religious life, rules and regulations were formulated, especially for different believers, various discipline were formulated to follow. Since then the doctrines have been established. Just as Bkav-thang-sde-Ingamonks said: Monks are the faithful practitioners or defenders of the doctrine, so it is said that monks are the foundation of Buddhism, and consequently a number of *Sangha* organisations are established.

(Kalsang gyal)

GZHAN STONG GI LTA BA

gzhan stong gi lta ba (The View of Other Emptiness): It is the basic doctrine of Jonang sect of Tibetan Buddhism. It separates from many schools of Tibetan Buddhism and other school observes the view of self-emptiness of Madhyamika.

"Self-emptiness" differs from "other emptiness" in terms of cognition mainly ie dissimilarities and similarities between common statement and ultimate truth. Secular things come from conditions, while conditional causation will not have self body, which is called as secular phenomena which don't exist ie all things are void. The Jonang sect thinks that substances existing are described as "voidness" by wrong realisation or analysis of people to deny absolute substances existing; the supreme *dharma* nature is the unchanging truth permanently and the environment for intelligence enlightenment ie supreme existence. That is to say, the ultimate truth is formless, cannot be described with words, and is far from all meaningless statements so the ultimate truth is the supreme reality.

Jonang sect thinks that nirvana is the permanent dharma, and it exists permanently. It is far from worries and those who ignore worries cannot reach nirvana. Intelligence must be meditated to cultivate Bodhisattva heart and those who observe



The ideology of Takongian

doctrines can get rid of unenlightened worries and see nirvana.

Ocean of Definitive Meaning: Final Unique Quintessential Instructions fully expounds Buddhist thought of the view of other emptiness. For example, the ultimate truth of other emptiness is unchanged permanently, the world of feeling has the same meaning as Tathagata-garbha which is the foundation of all things and cannot be empty absolutely. Jonang sect admits that immaterial nature which is conditional, it is the law of mutual causation of all actions, is delusive and unreal and belongs to secular truth, just as the fact that the non-existence is self-empty. while the self-existence of the ultimate truth isn't empty, so it is other emptiness.

Jonang sect thinks that emptiness is existence of heart itself, light is language, and the unity of the two is "enlightenment" (heart). This kind of division method is same as the division of three bodies: real existence of heart is the body with infinite spiritual potential (Dhamma body); light is the reward body, and its representation form is the embodiment. Once sublime intelligence (intelligence god) appears, illusive phenomena will stop. If there are illusive phenomena on the contrary, intelligence will suspend. The world of things is unreal and things are just some phenomena, which are only caused

by heart. There are no any persons meditating, and something that can be meditated can't exist because meditator and the meditated are just a lighting characteristic of thought.

(Kalsang gyal)

RGYUD

Rgyud is tantric theory of Tibetan Buddhism. As one of the important schools of Buddhism, it inherited its origin and development from Tang Tantrism, Eastern Tantrism and Tibetan Tantrism, and has been transmitted into different regions. In terms of three language families of Buddhism, Tantrism is widely transmitted in Tibetan and Chinese Buddhism ie Northern Mahayana Buddhism.

Concept of Tantrism: There are many alternative names in Tibetan and Chinese language systems. For example, the names such as Tantra, Tantric vehicle, secret vehicle, esoteric incantation vehicle and Mantra vehicle etc and the famous scholar Xu Fandeng explained it specifically: "the school is characterised by chanting mantras ie the so-called 'true words'." Great attention is paid to Tantrism in Tibetan Buddhism, especially profound doctrines are endowed to it so it becomes the essence of Buddhism is honoured as diamond vehicle (Vajrayana) or resultant vehicle which secures it a supreme place."

Great monks of Tibetan Buddhism answered why Tantrism (gsang sngags) has so many alternative names or venerable titles. The Fourth Panchen Blo bzang chos kyi rgyal mtshan (1567-1662). As a Tantric matters of the Gelug sect of the generation, he explained the word of Vajrayana (rdo rje thegs pa): there were profound reasons for Tantrism which is called as "Vajrayana". Firstly, Mahayana doctrines are fully concluded in the six paramitas; secondly, the six paramitas are condensed in skills and intelligence and lastly, skills and intelligence combines into oneness ie Bodhicitta. However, Bodhicitta is the profound meditation of diamond being (Vajrasattva) ie diamond (Vajra), so Tantrism is called as diamond vehicle.

Explanation on the concept of resultant vehicle (vbras buvi thegs pa) is more theoretical or logical. The eminent monk of the Kagyu sect Bu ston rin chen grub (1290~1364) once expounded that sde snod can be divided into Hinayana Tripitaka and Mahayana Tripitaka. Therefore, Mahayana Tripitaka also contains sutras and shastras of causal vehicle (Yogachara School) and resultant vehicle (Tantrism). That is to say, Exoteric Buddhism doctrines are classified into causal vehicle (rgyu yi thegs pa) is used as the theoretical basis of Tantric cultivation and only the entry into the practical stage of resultant vehicle is the highest dharma of "attaining enlightenment in this life". The establishment of causal vehicle and resultant vehicle rationalises the



Document on Mixuxue

relations between exoteric Buddhism and esoteric Buddhism as well as constructs the cultivation system of Tibetan Buddhism. Enlightenment or attainment of Buddha fruits can be obtained after learning doctrines of causal vehicle (exoteric Buddhism) and then practicing cultivation of resultant vehicle (esoteric Buddhism).

New and Old Tantric Doctrines: Old and new Tantric doctrines are inherited in Tibetan Buddhism. In the aspect of exoteric Buddhism, there is no difference between the new and the old as well as the saying between the new school and old school and it is divided according to conditions of propagation of Tantrism purely. As for the division between the new and old, there are many sayings and the most common saying is that tantras translated by Pandita smri ti before he came to Tibet are called as Tantras of the old school, and tantras translated after Rin chen bzang po are called as Tantras of the new school; tantric classics translated by Pandita smri ti before he arrived in Tibet (late 10th century CE) are subject to the old tantras and tantric classics translated since the great translator Rin chen bzang po (958~1055) are subject to the new tantras.

In terms of sects, only Ningmapa sect inherited the old tantric traditions, and other schools belonged to the new tantric system. The Ningmapa sect promoted or practiced Tantric heritage, which originated from the old tantric traditions in the 8th century CE while the doctrines which were promoted and practiced by the schools such as the Gelug Sect, Kagyu Sect, Sagya Sect and Jonang Sect originated from the new tantric system in late 10th century CE.

In terms of tracing back to historical sources of Tantrism for the new tantras and old tantras, there are many common views as well as subtle differences. Tantrism is propagated from the oneness of the three bodies of the Buddha. It is declared with the spiritual body to support the original meaning, instruct with the reward body to purify self-nature, and preach with the embodiment to embellish words and realise phenomena. There

were three birthplaces for Tantras: the first was the place of the Buddha's spiritual body. The founder, Samantabhadra Dharmakaya Buddha declared great perfection self-nature to retinues or disciples in Wisdom Ocean without time concepts and words. The second was the place of the Buddha's reward body. The founder Sambhogakaya Mahavairochana presented superior doctrines of Mahayana Buddhism to five Buddhas, five consorts including Mother Voidness and Freedom, Bodhisattvas including Kshitigarbha and female Bodhisattvas including Grace and Charm as well as retinues or disciples in self-appearance altar filled with voidness with six syllables or indescribable words and it was in the age of self-appearance of intelligence. The third was the place of the Buddha's embodiment. The founder Vajra Dhara, appeared an illusory intelligence body of Vajrasattva instructed inscrutable exoteric and esoteric doctrines to numerous retinues or disciples including obtainers of good karma, Bodhisattvas, achievers, intelligent cultivators of voidness, worldly gods, dragons, human beings, asuras and dri za in the Tushita heaven (one of the six heavens of desire), and it was in the age between infinite life and life of 100 years. The old school emphasised the place of the original founder Bodhisattva of Universal Benevolence largely when narrating Tantric heritage and source of entire Buddhism. The unshakable holy place of Dharmakaya Buddha was highlighted by the fact that Bodhisattva of Universal Benevolence declared great perfection to reduce the places of other Buddhas and the combination of the three bodies makes the reward Buddha and the embodiment Buddha are in the secondary or subordinate place.

Four Tantras and Six Tantras: Tantric literature in sutras and shastras is called as Tantra (rgyud) while rgyud in Tibetan has the meaning of continuity or succession which conforms to the implication of the Chinese character of “续”. Its history can be traced back to the 8th century CE. The concept of *Tantra of Secret Mantra* (sngags kyi rgyud la) had appeared in *Vphang Thang Catalogue* (dkar chag vphang thang ma), the catalogue of Tripitaka compiled in the Tubo period. Moreover, the part of *Tantra of Secret Mantra* was listed in Denkar Catalogue (Idan dkar gyi dkar chag) in the same period, which was same as *Vphang Thang Catalogue* basically, and they can be proved mutually. However, the pre-propagation period of Tibetan Buddhism hadn't established Tantric cultivation system such as Four Tantras or Six Tantras in a strict sense in the Tubo period.

Bu ston rin chen grub recompiled the catalogue of Tibetan Tripitaka on the basis of Denkar Catalogue, Mchims phuvi dkar chag, *Vphang Thang Catalogue* and Snar thang gi bstan vgyur dkar chag and literature catalogue compiled by translators in the

14th century CE. The compilation deleted and added the previous catalogues of Tripitaka. Sutras and shastras of Tipitaka of Buddhism can be divided into two types mainly, exoteric Buddhism and esoteric Buddhism, literature is named after sutra (mdo) and Tantra, respectively, exoteric classics are called as sutras, and esoteric classics are called as shastras.

Great monks of Tibetan Buddhism proposed the concept of Four Tantras (rgyud bzhi) in 10th century CE. On the premise of sutras and shastras defined strictly, Tantras were classified into Action Tantra, Performance Tantra, Yoga Tantra and Great Yoga Tantra, and the system of four tantras was established; hereafter, Great Yoga Tantra was classified into three Tantras, Upaya Tantra (also called Father Tantra), Intelligence Tantra (also called Mother Tantra) and Nondual Tantra, and the theory of Four Tantras or Six Tantras of Tibetan Tantric Buddhism was created.

The new school represented by Gelug sect divided Tantric classics into four types: Action Tantra, Performance Tantra, Yoga Tantra and Anuttarayoga Tantra. In Sngags rim chen mo, Tsong Kha Pa expounded cultivation ways, rites and methods, use of ritual implements, Satyadevata types, transmission and heritage of Tantric doctrines and codes of different schools. The later generations including monks in the Qing Dynasty observed the classification method of four Tantras of Tsong Kha Pa basically. Action Tantra and Performance Tantra mainly instruct external rites including Abhisheka, rules and ceremonies, heritage affairs and Four-member chants etc. Yoga Tantra explains four-classes of Siddhi cultivation methods including Buddha, Vajra, Ratna and Lotus; Anuttarayoga Tantra expounds attainment methods including four Abhisheka methods, various kinds of profound rules and rites, and gradual paths to cause of act and perfection. Gradual path to perfection is divided into Father Tantra, Mother Tantra and Nondual Tantra, in which Father Tantra includes Guhyasamaji and Great Authority, etc., Mother Tantra includes Supreme Happiness and Hevajra etc., and Nondual Tantra includes Kalachakra Vajra. Three Tantric Dharmas including Father Tantra (pha rgyud), Mother Tantra (ma rgyud) and Nondual Tantra (ngo bo gnyis med kyi rgyud) are formed in Anuttarayoga Tantra and are inherited.

The Sagya sect divides Tantric cultivation methods into common Dharma and Distinctive Dharma. Common Dharma includes Vajra Mala, One Hundred Attainment Methods, Attainment Dharma Sea and One Hundred Dharmas of Natang etc and Abhisheka, enlightenment and cultivation can be opened externally and internally. Distinctive Dharma includes Action Tantra, Performance Tantra, Yoga Tantra and Anuttarayoga Tantra. Action Tantra has

three common Abhishekas including Buddha, Lotus and Vajra, Ratna, and each part has Abhisheka, instruction and enlightenment of over 50 kinds of Dharmas including Buddhas, group leaders, consorts, Shikhin, Wrath Gods, Wrath Goddesses, envoys and Wealth God; Performance Tantra has instruction and enlightenment of "Five Manjusri Bodhisattvas" who are the leaders of Tathagata group; Yoga Tantra has instruction and enlightenment of multiple kinds of Dharmas including Purifying Twelve Altars with Evil Incarnations, Universal Brightness, Vajrapani Destroying the Lord of Death; Anuttarayoga Tantra including three types, including Father Tantra, Mother Tantra and Nondual Tantra. Father Tantra orients at Abhisheka and heritage of Guhyasamaji, Manjusri Vajra and Avalokitesvara etc.; Mother Tantra orients at Supreme Happiness, Vajravara, Five Deities of Kurukulle, Amitayus Buddha, Great Pity and Independent Existence, and Twenty One Taras, etc.; Nondual Tantra orients at perfect Abhisheka and heritage of body speech of Hevajra, Kalachakra Vajra, Fifteen Deities of Nairatmya, Panjaranatha Mahakala, Vajrapani Subduing Monsters, and White Intelligence Tara etc.

As the representative of the old school, the Ningmapa Sect proposes different views from the new school and divides Tantric classics into six types (Tantras): Three External Tantras (Action Tantra, Performance Tantra and Yoga Tantra) and Three Internal Tantras (Maha Yoga, Anusara Yoga and Great Perfection Ati Yoga). Three External Tantras attach importance to external physical practice and Three Internal Tantras pay attention to cultivation of heart and air. Therefore, individual views and practice are form on Anuttarayoga Tantra, and the core of its doctrine promotes great perfection.

From the perspective of gradual path to cultivation, great perfection is divided into preface and main body. The main body is divided into gradual paths to cause of act and perfection while gradual paths to perfection are divided into gradual paths to happy voidness, complete voidness and intelligence perfection; gradual paths to intelligence perfection is divided into Sems sde, Klong sde, Man ngag sde.



Vajrayana diagram painted in Drepung monastery

The realm of Bodhisattva of Universal Benevolence can be obtained if the whole gradual cultivation process to construct great perfection is completed.

(Kalsang gyal)

WAY OF GREAT PERFECTION

It is the core doctrine of the Ningmapa Sect of Tibetan Buddhism. It originated from Tantrism of Indian Buddhism and was formed in “the pre-propagation period” of Tibetan Buddhism and developed in “the post-propagation period”. In terms of overall content, it inherited tantric thoughts of Indian monks including Padmasambhava and Vimalamitra as well as collected Buddhist thoughts and tantric heritage of the eminent Tubo monks including Virocana was promoted by great monks of the Ningmapa sect, and formed “great perfection” with independent system of profound doctrines and practice verification gradually.

“Thuvu bkwan blo bzang chos kyi nyi ma” explained great perfection: “it means birth, death and nirvana of all things in the current world reach perfection and completion in the light voidness, so it is named perfection. There is no superior way to be free from birth and death so it is named greatness.” It can be seen that “great perfection” is bright and clean intelligence of human beings for open way and abandonment of impurity of passions and is the inborn pure disposition of all beings. That is to say material movement and change processes of all things in the world as well as birth and death are generated or eliminated in the state of bright and clear voidness of spirits (thoughts) of human beings so that their spirits can be proved clean and pure in this way, people can cultivate according to dharma, so that their spirits will not be polluted and they can reach an ideal realm of voidness and cleanness. If people can treat with this clear intelligence or clean spirit and realise it by special ways, they can obtain nirvana and realise “attainment of Buddhahood in this life”.

As an independent systematic doctrine, the connotations of “great perfection” are mainly composed of “sems sde, klong sde and man ngag sde”. “Sems sde” means that heart can be realised in three aspects: Essence, shape and field. For example, pure heart essence, bright heart nature (shape) and broad heart field (function). This is a complete and true heart. True heart is Buddha heart so it can be seen that everyone has Buddha heart. Therefore, “Thuvu bkwan blo bzang chos kyi nyi ma” pointed that “sems sde” shows state, only self heart and heart nature can present natural wisdom, and there is no other way except natural wisdom. The skill to attain this way is similar to the great hand seal sect, which can show environment, while “sems sde” is to seek the ultimate reality of cleanness and purity for



The documents on Dayuan manfa published by the zhongguo Sichuan minzu chubanshe.

intuitive conditioning power and heart essence.” It can be seen that any external environment comes from self heart while heart shape shows natural wisdom and no better dharma can be sought without it. Although there similarities between “sems sde” and great hand seal of the new sect in the process of cultivation, but specific methods or measures differ greatly, for example, great hand seal uses heart to show environment while “sems sde” is intuitive essence voidness.

In view of “region”, “klong sde” means broadness and all-embracing, and it is a kind of dhamata realm.

“Man ngag sde” proposes that all things including samsara and nirvana shall be attributed to dhamata of voidness or persistence with intelligence of being free from acceptance or rejection and non-differentiation of dual combination, and bright and clear intelligence free from influences of conditions and feelings of samsara and nirvana, so that the superior concept of body of self-enlightened Vajra-sphota is attained. Meanwhile, it proposes three concepts including purity of substance characteristics, enlightenment of self nature and broadness of great pity, and thinks that the essence of substance is immortal and immaterial, and substance is pure; the voidness and wonderful phase don't hinder explicit knowledge, and self-nature is enlightened; the voidness and wonderful virtues can show impure and pure phenomena, which is broad great pity.

From the perspective of schools of Tibetan Buddhism, only the Ningmapa sect inherited the old Tantric traditions, and other schools belonged to the new tantric system. Ningmapa sect promoted or practice Tantric heritage, which originated from the old Tantric traditions in the 8th century CE, while the doctrines which were promoted and

practised by the schools such as Gelug sect, Kagyu sect, Sagya sect and Jonang sect originated from the new Tantric system in late 10th century CE.

As the school inheriting the old Tantric doctrines, the Ningmapa sect took the lead in differentiating doctrines of Sakyamuni. The whole Dharma is divided into nine vehicles: “nyan thos, rang rgyal, byang sems, kri ya, Au pa, yo ga, bskyed pa ma ha yo ga, lung Aa nu yo ga and rdzogs pa chen po Aa ti yo ga” etc and the first vehicle “nyan thos” is graded to the ninth vehicle “rdzogs pa chen po Aa ti yo ga” to gradually reach the supreme realm of great perfection. As one of the main founders of old tantric heritage, Vimalamitra had profound influences on the Ningmapa sect which was the pyramidal Buddhist or cultivation system, especially played an important role in forming the thought of great perfection.

(Kalsang gyal)

LAM VBRAS

The Way and Result (lam vbras) is the Core doctrine of the Sagya sect of Tibetan Buddhism.

Sagya Sect is a school with different thoughts. The masters including Saban Gongaji, Tshig don and their followers promoted Svatantrika Madhyamika concepts while the masters including Rendawa Zhonu Lodro held Prasangika Madhyamaka concepts even later monks held Mind-Only concepts as well as advocated the thought of “the wrong view concerning unrealness of the attributes”, and many eminent monks cultivated “great perfection” of Ningmapa Sect. The core doctrine ie the distinctive view of the school is “the way of result”. There are exoteric and esoteric contents.

In the aspect of exoteric Buddhism, it contains Nagarjuna’s Madhyamaka thoughts and is related to Maitreya Buddhist thoughts. Madhyamaka thoughts are highlighted by “the first is to break non-blessing, the second is to break egocentrism, and the last is to break all views”.

In the aspect of esoteric Buddhism, characteristics such as the union of knowledge and emptiness as well as the absolute birth, death and nirvana of human heart shall be proved and enlightened through systematic cultivation; absolute reality of the innate intelligence shall be realised to reach the realm of the unity between the Buddha and self. The cultivation processes are to find general properties of human heart firstly, and seek the way from “clear heart” to “empty heart” secondly, realised the secret of “the union of knowledge and emptiness”, thirdly as well as prove and understand the characteristics of original nature including absences of position, colour, shape and substance etc. Sagya sect holds the opinion that heart has two characteristics: firstly, it is twined by a mess; secondly, its nature is the innate intelligence.

Therefore, birth and death is for not knowing self heart while nirvana is for knowing self/ heart.

Because heart is often disturbed by confusion, people cannot understand properties of natural intelligence of heart usually and they will know that birth and death don’t differ from nirvana naturally



The documents on Mixuxue published by the Beijing Minzu Chubanshe.

and obtain Buddha’s fruit once they understand characteristics of the innate intelligence so the cultivation concept that “all things are misrepresentations of the mind, all things and the mind are misrepresentations of illusion and all illusions are void”. This cultivation concept explains that the existence of environment is denied by heart, the existence of heart is denied by illusion, and the existence of illusion is denied by arising from conditional causation, which conforms to the concept of “non-differentiation among birth, death and nirvana” and verifies the truth that they don’t run against one other and words cannot express the enlightenment of the realm, and it can be verified in cultivation practice truly.

(Kalsang gyal)

PHYAG RGYA CHEN PO

It is the core doctrine of the Kagyu Sect of Tibetan Buddhism. Kagyu sect is consistent with other schools, promotes Madhyamika thoughts, especially observes Karmapa’s Prasangika Madhyamaka. Because Kagyu Sect attaches importance to practice and cultivation of guru heritage and tantric doctrines, great hand seal becomes its unique core doctrines and rites. The so-called “great hand seal” does not mean hand seal in cultivation and practice of Tantric doctrines but is a symbol to obtain achievement, enlightenment and intelligence for cultivation and practice of Tantric doctrines, such as self-nature, ultimate reality, Bodhi, true body and true character.

The Great Hand Seal is related to exoteric and esoteric cultivation. Exoteric Great Hand Seal means that concentration and cultivation of non-differentiation can attain enlightenment while Esoteric Great Hand Seal means putting air into

great and happy brightness from mid rids, which is the essence of *Anuttarayoga Tantra*. Esoteric great hand seal has complex doctrine system and multiple branches.

There are four yoga ways mainly in the aspect of cultivation: one-pointedness yoga, simplicity yoga, one taste yoga, and non-meditation yoga.

Besides great hand seal, Kagyu sect promotes specific cultivation of “six doctrines of Naropa” which originated from Tantric doctrines inherited from Indian Master Naropa. Great hand seal and doctrines of Naropa are inseparably interconnected. Six doctrines of Naropa are composed of six cultivation doctrines advanced gradually in the due order from the shallower to the deeper. Firstly, dharma attainment is to obtain the goal of Vajra Dharani by developing the natural intelligence of bliss and emptiness of a cultivator; secondly, vision body attainment is to obtain reward of perfect Buddha’s body by developing natural intelligence of immediate voidness and non-differentiation of a cultivator; thirdly, dream attainment is to prove and realise the true reality of empty self-nature by developing natural intelligence of awareness of voidness; fourthly, bright attainment is to obtain the two goals of utmost enlightenment and absolute reality by developing natural intelligence of complete voidness of a cultivator; fifthly, intermediate attainment is to obtain ultimate release by developing natural intelligence of the three periods of a cultivator; sixthly, phowa attainment is to obtain achievement of Buddha’s body by developing natural intelligence of non-differentiation of a cultivator.

(Kalsang gyal)

SBOR DRUG

Six-Branch Yoga (sbor drug) is practiced by the Jonang School of Tibetan Buddhism. Typically, a Jonang monk will have a three-year meditation retreat. Six-branch Yoga can be divided into six phases including Withdrawal, Meditative Concentration, Harnessing One’s Life-Force, Retention, Recollection and Samadhi. Withdrawal is to enable the mind of a practitioner to withdraw from the secular world and completely enter into empty forms. Meditative Concentration is to make the mind abide in joyfulness and calmness. Harnessing One’s Life-Force is to draw in and sustain vital winds within the central channel and not flow to the right or the left channel and to obtain natural joy in a calm sitting. Retention is to enable a practitioner to harmonise the nerve system and control the life force. Recollection is to make a practitioner concentrate the mind on a point and connect it with the universe and obtain incessant force while Samadhi is to enable a practitioner to



A mural painting in the ancient monastery of Juenangpai.

combine body with heart and enter into a state of stabilised bliss and emptiness.

(Kalsang gyal)

NARO CHOSDRUG

Naro Chosdrug is one of important practice methods of Kargyu sect of Tibetan Buddhist. It is made up of six progressive tantric methods: 1) The Yoga of Inner Heat (Kundalini) method to light the mental state of believers to reach the spiritual state as that of Vajradhāra; 2) Huanshen Chengjiu (Yoga of Illusory Body) method to help believers to acquire complete magical powers as that of Sambhogakaya Buddha;



The Indian version of Naruoliufajing.

3) Mengjing chengjiu (dream) method to lighten the mental state of believers to realise that emptiness is the nature of trueness; 4) The Yoga of Clear Light (Guangming) method to lighten the nature of mind of believers to get complete realisation of spiritual state of enlightenment and emptiness; 5) The Yoga of intermediate state/existence (Zhong yin) method to lighten the mental state of believers in three worlds and to get complete release and 6) The Qian shi chengjiu (Phowa) method to inspire nirvikalpa-jāna of believers to acquire Buddhist body.

(Kalsang gyal)

SMON LAM CHEN MO IN TIBETAN

Prayer Festival (smon lam chen mo in Tibetan) is the largest and grandest event for Gelug Sect. In the first month of Earth Ox year (1409) of the seventh

calendrical cycle, Tsongkhapa founded Prayer Festival in Jokhang Monastery to commemorate Sakyamuni for his miraculous feats of defeating “Six Heretics” and advocating Buddhism. Later on, Gelug Sect monasteries continued the ceremony, added new things to it during development and prolonged the duration to a larger and larger scale. In this way, it evolved into a comprehensive prayer festival for Gelug Sect and even all other sects of Tibetan Buddhism.

Lhasa Prayer Festival (*lha sa smon lam chen mo*) is held at Jokhang Monastery, Lhasa between the third and 25th day of the first month every year and thus called Prayer Meeting Festival. Participants, mainly lamas from the above Three Monasteries of Lhasa, amount to 20,000-30,000. If secular people are included, that is a very huge number. Aristocrats and merchants from Shannan Prefecture (U region or anterior Tibet), Shigatse Prefecture (Tsang region or ulterior Tibet) and Amdo-Kham donate substantial givings to express their wishes of believing in Buddhism, thanking lamas and eternal bloom of Buddhism. The main agenda includes opening ceremony on fourth day of the first month: lamas begin chanting scriptures and making prayers and perform other thematic Buddhist rites; hold a debate for awarding candidate lamas the highest degree “*lha rams pa*” on the 12th, 13th and 14th days of the month; have butter-oil lamp exhibition overnight on 15th day, which is pleasantly noisy; take the ceremony “*gtor rgyag*” on 24th day which means sending off hungry ghosts by giving them food (lamas of *rnam rgyal graw tshang* and *sngags pa graw tshang*, Potala Palace and Drepung Monastery specially prepare the event, and 500 lamas even disguise themselves as ancient Mongolian soldiers to parade, burn hay stacks and shot guns so as to dispel all disasters or misfortunes in this year); on the 25th day, perform the ceremony of “inviting Maitreya” then come to an end so that all lamas return to their respective monasteries.

Kumbum Monastery Prayer Festival (*sku vbum smon lam chen mo*), was first held in the Water Sheep year (1583) of the 10th calendrical cycle upon edict of Third Dalai Lama Sonam Gyatso (1543-1588). It lasts from 6th-17th day of the first month annually and mainly includes scripture chanting, Buddhism teaching and various rites. On 14th and 15th days, Buddhist dances and butter-oil flower exhibitions



A large prayer being held at the Potala Palace

favoured by ordinary people are performed. Butter-oil flower exhibition (one of Three Consummate Arts of Kumbum Monastery) is famous for exquisite workmanship and design novelty. The flowers are made of butter, only last one day, much like a flash in the pan. Pilgrims flood the monastery to watch that on the day. That is indeed a spectacular scene.

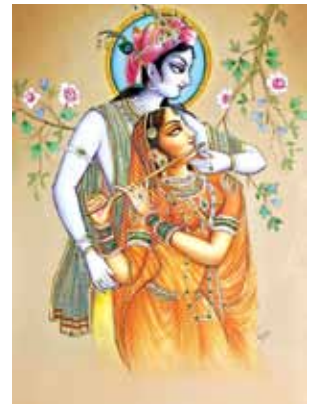
Labrang Monastery Prayer Festival (*bla brang smon lam chen mo*) which originated in reigns of 2nd Jamyang Zhepa or called Jamyang Könchog Jigme Wangpo (1728-1792) is held between the third to 17th day of the first month every year. With various colourful activities, it includes lamas’ scripture chanting and eminent lamas’ Buddhism teachings throughout the whole period. During the festival, hold massive debates for conferring degrees such as “*rdo rams pa*” and “*rams vbyams pa*” on those qualified candidates. In the meantime, hold various rites and ceremonies: the 8th day, “setting livestock free”, which means not hurting them; the 13th day, “Buddha painting show” where believers worship thangka paintings in a solemn and grand manner; the 14th day, “Buddhist dance” with vivid scenes attracting all followers; the 15th day, “butter-oil flower exhibition” where people play about till deep night; the 16th day, lamas “hold Maitreya” statue in parade to chant scriptures” around the monastery so as to pray for peace and bliss of the future world” with accompanying Buddhist music.

(Kalsang gyal)



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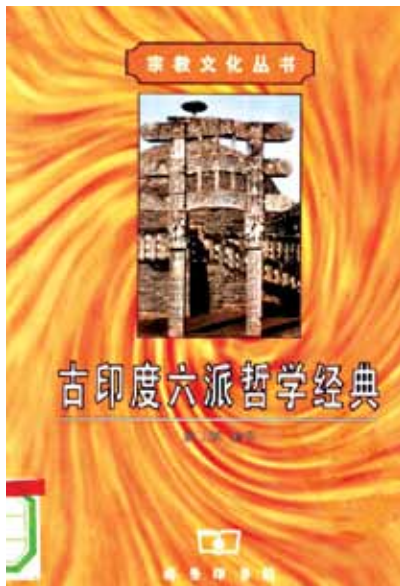


PHILOSOPHY

OVERVIEW

India-China philosophical interaction traces its history back to 1st century CE. With the spread of Buddhism from India to China, the two countries have carried out exchanges in religion, philosophy and culture for 2,000 years. Dating from Han Dynasty, India-China philosophical exchange was carried out intensively in Wei Jin Southern and Northern Dynasties reaching a climax in Sui and Tang Dynasties and was taken further in Song and Yuan Dynasties. In Ming and Qing Dynasties,

on a scale and frequency rare in the cultural history of the world. Besides Buddhist philosophy, the philosophy of *Astika* that includes *Samkhya*, *Vaisesika*, *Yoga*, *Nyaya*, *Puarra Mimansa* and *Vedanta* and *nastika* that includes Jainism and Lokayatika were introduced to China and had a profound influence on ancient Chinese thought and culture. Meanwhile, Chinese philosophy such as Lao Zi's *Dao De Jing*, Daoism and Confucianism also spread to India and is believed to have had some influence on Indian religious and cultural development.



'A Source Book in Ancient India Philosophy', translated by Yao Weiqun, front cover

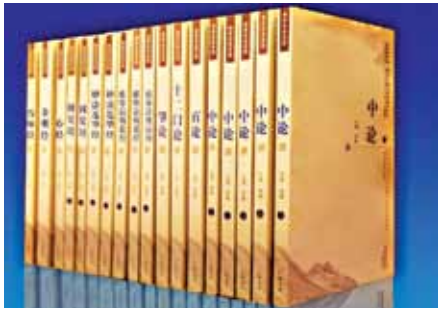
India-China philosophical exchange was at a low ebb due to the obstructions caused by the Western colonialism. In modern times, it has achieved a leapfrog development and entered a period of growth due to increasingly powerful status of India and China as well as the development of friendly relations between the two countries. In ancient China, there were numerous Buddhist monks and scholars who endured much hardship to study in India and seek wisdom. Similarly, a large batch of Indian Buddhist monks and scholars went to China to preach and translate sutras as well as carry out academic exchange at the same time. In Sui and Tang Dynasties (6th to 9th centuries CE) Indian and Chinese scholars carried out philosophical exchange

Spread of philosophy of Buddhism to China

In the 1st century CE, Buddhism spread to China in the transitional period between the Eastern Han and Western Han Dynasty. With the spread of Buddhism in China, a large number of Buddhist scriptures were successively translated from Sanskrit into Chinese and accepted by Chinese Buddhists, resulting in the rise of Buddhist philosophy in China. During the early stages of translation of Buddhist scriptures, monks from India and Western Regions played a major role. In the late Eastern Han Dynasty, Master An Shigao from Parthia went to China to teach the doctrines and philosophy of *Theravada Buddhism* and translated *Theravada sutras* such as *Anapanasati Sutta*, *Jataka Sutra* and *Dvadashamukha Shastra*. Additionally, the Tokharian monk Lokakṣema taught Mahayana Buddhism and translated *Mahayana sutras* such as *Asahasrika Prajnaparamita Sutra*, *Shurangama Sutra*, *Paramita Samdhi*, *Vimalakirti*



'Lotus Sutra (Fahua jing)', Song Dynasty edition



'*Madhyamakakarika (Zhong Lun)*'

Nirdesa Sutra and *Aparimitayus Sutra* with a group of his disciples. In Eastern Jin Dynasty, eminent Indian monk Kumarajiva who was well-versed in Mahayana Madhyamika philosophy translated a large number of Mahayana sutras including the famous *Mahaprajna Paramita Sutra*, *Lotus Sutra*, *Amitabha Sutra*, *Vajracchedika Prajnaparamita Sutra*, *Madhyamakakarika*, *Sata Sastra*, *Dvadashamukha Shastra*, *Mahaprajna Paramita Sastra* and *Satyasiddhi Sastra* which expounded on the Madhyamika philosophy formulated by Nagarjuna. With the increasing popularity of Buddhism in China, many Chinese Buddhist scholars participated in translation of Buddhist sutras. Among them, Master Xuanzang studied sutras in India for 17 years and brought over 600 Buddhist sutras to China. After returning to China, he devoted himself to translation of Buddhist scriptures for 20 years and translated 75 Mahayana and Theravada sutras running to over 1300 volumes including *Mahaprajna Paramita Sutra*, *Ksitigarbha Pranidhana Sutra*, *Sajdhinirmocana Sutra*, *Yogacarabhumi Sastra*, *Abhidharma Mahavibhava Sastra*, *Mahayana Samuparigraha Sastra* and *Prakaranasyavaca Sastra*. With the spread of Buddhist sutras, Buddhist philosophy and doctrines prevailed in China, including *Skandha*, four noble truth and Nidana in Theravada Buddhism and Prajna, Madhyamika and Vijnanavada of Mahayana Buddhism.

In Sui and Tang Dynasties, Buddhism was in its heyday in China and eight Buddhist sects such as Tian Tai Sect, Three-Sutra Sect, Pure Land Sect, Huayan Sect, Dharma-image Sect, Meditation (Chan) Sect, Vinaya Sect and Esoteric Sect emerged in China, most of which were influenced by Indian Buddhist philosophy. Among them the *Three-Sutra Sect* which was rooted in Madhyamaka in Indian Mahayana Buddhism and was typified by *Madhyamakakarika*, *Dvadashamukha Shastra* and *Sata Sastra* by Nagarjuna and Aryadeva, emerged in Sui Dynasty and it espoused Madhyamaka philosophy formulated by Nagarjuna and Aryadeva and preached the emptiness of nature, the two-fold truths and eight-negation Middle Way. The *Dharma-image Sect* founded by Xuanzang and his

disciple Kui Ji was influenced by Indian Buddhist philosophy as well as typified by *Sajdhinirmocana Sutra*, *Yogacarabhumi Sastra* and *Vijnaptimatra Siddhi Sastra* translated by Xuanzang and his disciple Kui Ji. By embracing the philosophy formulated by Asanga and Vasubandhu, leading members of the Dharma-image Sect of Mahayana Buddhism, it preached the doctrine of Consciousness-Only (vijnapti-matrata-Perception is reality). The Tian Tai Sect that emerged in the Sui Dynasty inherited Nagarjuna's philosophy, the representative of Madhyamaka and considered Nagarjuna as the founder of the Sect. By embracing the emptiness of nature established by its founder Nagarjuna and further development combined with their own practices. The *Tian Tai Sect* developed the doctrine of Three Meditations of One Mind or threefold contemplation in one mind. By interpreting void, unreal and mean existence in tri-satyas advocated by Nagarjuna as three dogmas (truths), to their eyes, all existence in the universe was subject to conditions (unreal truth), all unreal



Vajra Prajna Paramita (Diamond) Sutra,
 Kangxi edition of Qing Dynasty

existence was void (void truth) and unreal truth and void truth were inseparable (mean truth). If one could meditate on this concept with the whole mind, it was called Three Meditations of One Mind or Inconceivable Profound Meditation. The *Chan Sect* emerged in Tang Dynasty and prevailed in Song Dynasty, becoming the most influential Buddhist sect in China. Under the influence of *Lankavatara Sutra*, *Vajracchedika Prajna Paramita* and *Mahayana Sraddhotpada Sastra*, it espoused Buddhist philosophy and advocated the doctrine adapting to the actual situation of China. In ontology, *Chan Sect* regarded original consciousness and divinity as an immortal spiritual world and all things in the real world reflected the nature of divinity. In other words, it advocated pure and non-contaminated immortal original consciousness, divinity and human nature. It developed the doctrine of knowing one's own mind and discovering one's own nature and thus attaining enlightenment and achieving



Left: Commentary on the Śata-śāstra, Kangxi period (1680); Right: Commentary on the Śata-śāstra, Yanbao period, Japan (1680)

complete Buddhahood which gained in popularity among Buddhist believers in China.

In 7th century CE, Buddhism spread from Mainland China, India and Nepal to Tibet. The Buddhism that emerged in Tibet was called Tibetan Buddhism. The philosophy of Tibetan Buddhism advocated the doctrine of *Dependent Origination and the Emptiness of Nature of Madhyamaka of Mahayana Buddhism* under the influence of Indian Buddhism. It was split into different sects such as *Nyingma Sect, Kadam Sect, Kagyu Sect, Sakya Sect and Gelug Sect* due to different doctrines, practices and regions. Among them, the *Gelug Sect* was the most influential and widespread sect. It embraced the philosophy of *Dependent Origination and the Emptiness of Nature of Madhyamaka* advocated by Nagarjuna and expounded on the doctrine of all existence in the universe being subject to conditions and all the things in conditional existence lacking intrinsic nature/existence (immortality), negating the truth of objective things and shedding light on the philosophy of desisting from ego and entrenched belief, dispelling ignorance and illusion and achieving immortality by embracing the doctrine of *Dependent Origination and the Emptiness of Nature*.

After its spread to China, Buddhist philosophy had an influence on Chinese philosophy and folk thought. In Southern and Northern Dynasties and Sui and Tang Dynasties, Buddhist philosophy was absorbed into the mainstream of Chinese philosophy and outweighed Confucianism in the Eastern and Western Han Dynasties and Metaphysics of the Wei and Jin Dynasties. Additionally, Neo-Confucianism that emerged after the Tang Dynasty reflected the ideas and influence of Buddhist philosophy. For instance, Zhu Xi, an exponent of Neo-Confucianism of Song Dynasty, advanced the theory of feudal ethics and asceticism by embracing the philosophy of the nature of mind of Chinese Buddhism that prevailed in the Sui and Tang Dynasties. Additionally, the philosophy of life and the moral philosophy advocated by Indian Buddhism such

as reincarnation, karma, virtue having its reward and evil having its retribution, abstaining from killing animals and freeing captive animals, had an influence on Chinese people's thoughts.

The Philosophy of Hinduism and Jainism and its transmission to China

Samkhya is a sect of *Sad-darsana (Astika)* which spread to China early and had a considerable influence on China. As one of the earliest philosophical systems of India, its history can be traced to 5th century BCE and it developed its total system as a philosophy in 5th century CE typified by *Samkhya-Karika* of Isvarakrsna in the 4th century CE. After Samkhya spread to China, it was translated into *Samkhya, Samgha Philosophy and Kapila Philosophy in Chinese Buddhist sutras*. Nevertheless, the majority of scholars deemed that it should be translated into *Samkhya* for Samgha which was meant to do calculation (counting) and took on a deep meaning of meditation and study. According to *Annotation of the Doctrine of Mere Consciousness* authored by Kui Ji, a Chinese monk of Tang Dynasty, Samgha Philosophy carried the literal meaning of doing counting and calculation, and numeration was considered the origins of all dharmas. Therefore, it was named *Samkhya*. As elaborated by *Sata shastra* by the Chinese monk Ji Zang of Sui Dynasty, all dharmas revealed 25 truths and Samgha Philosophy was



Satyasiddhi Shastra (Completion of Truth/ Chengshi lun)

named Samkhya. The spread of Samkhya to China dated from late 4th century CE to early 5th century CE (the Eastern Jin Dynasty), when Indian Buddhist monk Kumarajiva translated a large number of Buddhist scriptures from Sanskrit into Chinese. His translation works *Maha-prajnaparamita-shastra (Great Treatise on the Perfection of Wisdom by Nagarjuna)* and *Mahayana-sutra-lankara (The Sutra of Glorifying the Enlightened Mind by Asvaghosha)* introduced Samkhya. In 6th century CE (Northern



Statue of a Yoga practitioner

and Southern Dynasties), the Chinese Buddhist monk Chen Zhendi (about 548-596 CE) translated *Samkhya-karika* in Sanskrit into a Chinese version entitled *Hiranyasaptati* (*Suvarnasaptatisastra*) and annotated and elaborated on the relations between spiritual self, self-nature and the three virtues or powers, the relations between spiritual self and self-nature and the evolution of self-nature (primordial substances). This facilitated Chinese understanding of the philosophy of Samkhya. *Hiranyasaptati* had been valued and well preserved in Chinese Buddhist circles. In modern times, since *Samkhya-karika* has not been passed on from generation to generation in India. *Hiranyasaptati* had great value in academic study. Indian scholars hailed *Hiranyasaptati* which was translated and annotated by Chen Zhendi as the best annotated work of Samkhya. To preserve Samkhya sutras, they translated *Hiranyasaptati* in Chinese into Sanskrit and published it in India, showing that Chinese Buddhist monks made a contribution to preserving Indian cultural heritage and promoting India-China philosophical exchange.

The *Vaisesika* philosophy of Hinduism spread to China in earlier times and its Padartha and Anu had an enormous influence on Chinese philosophy. *Vaisesika* emerged in 2nd century BCE, much later than Samkhya, and its sutras included *Vaisesika-sutra* by the sage Kanada and *Daśapadārthaśāstra* (*Treatise on the Ten Padarthas*) by Maticandra. *Vaisesika* was transliterated into “fei-shi-shi-jia” (吠世师迦) and “pi-shi-jia” (毗世师) and literally translated into “sheng-lun” (胜论) or “sheng-zong” (胜宗) in Chinese sutras. Because Chinese scholars regarded *Vaisesika* as a philosophy that studied difference among the world’s phenomena, and some deemed that it focussed on special categories (*Visesa-padartha*), it outshone other sects. According to *Annotation of the Doctrine of Mere Consciousness* by Kui Ji, it was named *Vaisesika* because it established Padartha and other unrivalled doctrines or it was

created by *Vaisesika*. In 5th century CE, *Vaisesika* spread to China and this is attributed to eminent Indian monk Kumarajiva whose translation work entitled *Satyasiddhi Shastra* (*Completion of Truth*) mentioned *Vaisesika* many times. In 6th century CE, eminent Chinese monk Ji Zang elaborated on Padartha in *Vaisesika* in his work entitled *Sata shastra* in Sui Dynasty. In 7th century CE, Xuanzang studied in India and brought *Daśapadārthaśāstra* (*Treatise on the Ten Padarthas*) in Sanskrit by Maticandra to China. In 648 CE, he translated it into Chinese in Chang’an in the 22nd year of the Zhenguan Reign. Subsequently, *Vaisesika* prevailed in China. In modern times, the *Daśapadārthaśāstra* (*Treatise on the Ten Padarthas*) in Sanskrit was lost in India and only its Chinese version translated by Xuanzang was well-preserved in China. Therefore, it was of great academic value to study the philosophy of *Vaisesika* and the thought of ancient India. After the spread of *Vaisesika* to China, its *Visesa-Padartha* and Anu had an enormous influence on Chinese philosophers. For instance, Tang Materialist philosopher Lu Cai (600 ~ 655 CE) quoted the Anu of *Vaisesika* many times and defined atoms and transmittable gas within the scope of substances which formed the basis for the world when he was expounding on his Atheism and Materialism. Additionally, he made a comparison between the doctrine of atoms constituting substance in *Vaisesika* and the doctrine of *qi* producing all things in *Book of Changes* and drew a conclusion that *Vaisesika* and *Book of Changes* advocated the same doctrine in different forms.

Nyaya in Hinduism, also know as *Hetu-vidya*, was included in *Najarjuna-pancavidya-sastra* as a philosophical school in Hinduism specialising in the study of logic. After Buddhism emerged, it further developed *Hetu-vidya* based on *Nyaya* in Hinduism. As early as 5th century CE (Northern and Southern Dynasties in China), Indian *Hetu-vidya* works (including both Buddhist and Hindu works) were introduced to China and translated into Chinese. In Tang Dynasty, Xuanzang translated *Nyayamukha* by Indian *Hetu-Vidya* Master Dignaga and *Nyayapra-vesa* by Sankarasvamin, disciple of Dignaga, into Chinese, which influenced the development of Chinese logic. Additionally, Indian *Hetu-vidya* prevailed in Tibet more than the in the Central Plain.



Ekottaragama -sutra (Anguttara-Nikaya)



'The Monasteries of Luoyang (Luoyang jialanji)'

In 8th and 9th century CE, a large number of Indian *Hetu-vidya* works were translated into Tibetan script. After the 11th century CE, Tibetan Buddhist scholars composed their own *Hetu-vidya* works after absorbing and digesting Indian *Hetu-vidya*. It is worth mentioning that the *Annotated Edition of Pramanavishchaya* or *Brief Annotated Edition of Pramanavishchaya* by Gedain Sect Scholar Qiaba Queji Sengge and *Interpretation of Pramanavishchaya* by Chapa Chkyi Sengge (1109-1169), disciple of Qiaba Queji Sengge, *Nyaya-dvaratarka-astara* by Sakya Sect Scholar Sapan, *Pramānavārttika Nyayakosa* by Uyugpa Rigpabisinge and *Note for Pramana Samuccaya* by Gu Caojie (1364~1432 CE), disciple of Tsongkhapa, had a profound influence on Tibetan *Hetu-vidya*.

Indian Yoga had a profound influence on China. Originally, Hindus practiced Yoga to achieve spiritual liberation and Yoga took shape in the Upanishadic era. In 2nd century BCE, Yoga developed into a theoretical philosophy by means of generalisation and theorisation. After the emergence of Buddhism, it established its own system of practice by absorbing Yoga sutras of Hinduism. With the spread of Buddhism to China, Indian Yoga *sutras* and methods of practice were introduced to China and had a profound influence on Chinese Buddhism, Daoism, Confucianism, medicine, martial arts, Qigong and Chinese Buddhist sect practice methods such as Utmost



Graduation ceremony photo of the first study class of Yu Jia Shi Di Lun (*Yogacarabhumi-sastra*), Famen Monastery Buddhist College

Vehicle Zen by Dhyana, Six Dharmas by the *Tian Tai Sect* and Samadhi of Buddha Recitation by the Pure Land Sect. In ancient China, many traditional Chinese body-building exercises learned from Indian Yoga and *Sutras of Tendon Changing* prevailing in Northern and Southern Dynasties, Tianzhu Massage prevailing in Tang Dynasty and Brahmanic Techniques prevailing in Song Dynasty, were all introduced from India. Bodhidharma, founder of Shaolin Temple, was a monk from India and once taught the *Sutras of Tendon Changing* at Shaolin Temple. The practice of *Sutras of Tendon Changing*, such as inner strength, outer strength, moving exercise, static exercise, somatic exercise, breathing exercise and mental exercise, showed a striking resemblance to Astanga Yoga including inner practice, outer practice, sitting posture (somatic exercise), regulating breathing (breathing exercise) and meditation (metal exercise). The Brahmanic Techniques which prevailed in Song Dynasty and were mentioned in *Yun Ji Qi Qian* by Zhang Junfang included 12 techniques such as Snake-gong, Tortoise-gong, Peacock-gong, Crane-gong, Lotus-gong and Immortal-gong which



Graduation ceremony photo of the Arts and Philosophy Class of Peking University, June 1918. (Front row, from left): President of the Peking University Cai Yuanpei (5th), Chen Duxiu (6th), Liang Shuming (7th).

fostered the development of Chinese martial arts and Qigong.

Besides Hindu philosophy, Indian Jainism and Lokayatika philosophy was also transmitted to China quite early. *The Sutra on the Descent of Maitreya* by monk Dharmaraksa in the western Jin Dynasty introduced Nirgrantha Jnanaputra and his thought. Chinese Buddhist scriptures including *Ekottaragama-sutra*, *Samyuktagama-sutra*, *Mahaprajnaparamita-shaskra* (*Great Treatise on the Perfection of Wisdom*) and *Satyasiddhi Shastra* expounded on the doctrine and philosophy of Jainism. It is worth mentioning that *Commentary on the Ten Stages Sutra* and *Satyasiddhi Shastra* translated by Eastern Jin Master Kumarajiva



'A Brief History of Indian Philosophy', Shang Yongtong, 1946, (front cover)

introduced Lokayata Philosophy to the Chinese people. As a popular ancient Indian folk philosophy of atheistic and materialism, Lokayatiaka was regarded as a kind of false doctrine by Buddhists. According to *Satyasiddhi Shastra*, it advocated the doctrine of no donations, no temple, no incineration, no kindness, no evildoers, no good/evil karma, no current life, no afterlife, no parents, no myriads, no karma, no transmigration, no arhat Sambo practice and intelligence and no body.

Spread of Confucian and Daoist Philosophy to India

Chinese Confucian and Daoist philosophy spread to India and had some influence on Indian religion and philosophy. As more and more merchants, officials and monks travelled from China to India, Chinese Confucianism and Daoism were introduced to India as well. According to *The Monasteries of Luoyang* by Yang Xuanzhi, in the 6th century CE, Chinese Buddhist monk Song Yun and Huisheng were granted an audience by the King of Wuchang State on their pilgrimage to India and they introduced and elaborated on Confucius' and Mencius' philosophy as well as Lao Zi's and Zuana Zi's philosophy to him. In the 7th century CE, Tang officials Li Yibiao and Wang Xuance returned to China after they served as envoys to the Western Region and reported that the King of East Tianzhu State showed interest in Lao Zi. Therefore, Emperor Tang Taizong issued an edict ordering eminent monk Xuanzang to translate *Dao De Jing* from Chinese to Sanskrit. After Tang Xuanzang translated it from Chinese to Sanskrit, Daoism spread to India and had influence on Indian ideology to some extent. Daoist practices affected the Saktam in Hinduism. For instance, Daoism advocated that the balance between yin and yang produced the world and that one should practice inner Alchemy and outer Alchemy. Similarly, Saktam proclaimed that copulation produced all things in the world and it attached importance to mental and body practice.

Exchange of philosophical ideas in the Modern and Contemporary period

From 1840 to 1919, since both India and China lost some of their status and were dominated by Western powers, philosophical and cultural exchange between India and China declined. In modern times, with the revival of India and China, and the improvement of their relations, India-China philosophical exchange ushered in a new era of growth. Two events contributed to this. First, in 1924, the celebrated Indian poet and philosopher Rabindranath Tagore visited China and his philosophical wisdom aroused Chinese people's interest in Indian philosophy across China. Second, in the early 20th century, the movement of the revival of Chinese Buddhism emerged. Due to this movement, China set up Buddhist academies in different regions such as Shanghai Huayan University, Hangzhou Huayan University, Chinese Inner Studies Institute in Nanjing, Buddhist Institute in Wuchang, Yushan Buddhist Institution in Zhenjiang, South Sea Buddhist Institute in Putuo Mountain and Minnan Buddhist College, to impart Buddhist knowledge, train Buddhist talent and study the philosophy of different religions of India. Additionally, Chinese Buddhist institutes offered courses on Indian Buddhist philosophy, the *Vedas*, Upanishads and the philosophy of six Hindu sects.

In early 20th century, China launched a campaign to study and research into Indian philosophy and many universities offered a course on Indian philosophy. In 1916, the Philosophy Department of Peking University ran the course on Indian philosophy and Xu Jishang taught it. From 1917 to 1924, Liang Shuming taught Indian philosophy at Peking University. In 1922, Tang Yongtong returned from the United States and taught history of Indian philosophy and Chinese Buddhist history at Southeast University in Nanjing, Nankai University in Tianjin and Peking University. In 1946, Wuhan University offered a course on Indian philosophical history, and Jin Kemu and Shi Junxian taught the course in succession. In 1948, Jin Kemu taught Indian philosophical history at Peking University. When Tang Yongtong served as vice president of Peking University, he continued to offer the course on Indian philosophy to postgraduate students. The above universities ran the courses on Indian philosophy which encompassed Indian Buddhist philosophy and the philosophy of six Hindu sects, Jainism and Lokayata of Atheism.

As they carried out the study of Indian religious philosophy in depth, Chinese scholars published a multitude of academic works. In 1919, Liang Shuming published *Introduction to Indian Philosophy*. In 1925, Liang Qichao published *A Brief History of Indian Buddhism*. In 1936, Huang Chanhua published

History of Indian Philosophy, and in 1943, Yin Shun published *Buddhism in India*. In 1945, Tang Yongtong published *A Brief History of Indian Philosophy*. Additionally, they published many papers on Indian philosophy in magazines to introduce ancient and modern Indian philosophy to Chinese people.

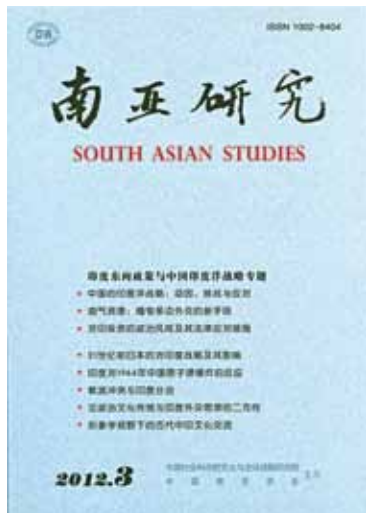
After founding of the People's Republic of China in 1949, India and China cemented relations and consequently a new era in India-China philosophical exchanges was ushered in. In 1950s and 1960s, the Department of Oriental Languages and Culture of Peking University began to admit students who studied Hindi language, Sanskrit and Pali and Beijing Broadcasting Institute (predecessor of today's Communication University of China) ran courses on Tamil language and Bengali language to train expertise on India-China philosophical exchanges. After the start of reforms in 1978, Chinese scholars carried out the study of Indian philosophy in depth and China launched

pioneered in producing the first academic journal for studying South Asia issues entitled *South Asia Studies*. Subsequently, Sichuan University produced the quarterly periodical entitled *South Asia Studies* and the Yunnan Academy of Social Sciences produced *Southeast Asia and South Asia Studies*. The establishment of these related academic institutions and the production of academic journals strengthened the study of Indian philosophy and culture by Chinese scholars and trained a large batch of postgraduates and new scholars.

As they carried out study of Indian philosophy in depth, Chinese scholars had great achievements in this field. First of all, they reaped the fruits of translation of Indian philosophical sutras by translating almost all the great ancient Indian philosophical classics from Sanskrit to Chinese. After the 1980s Indian classics were published in succession. These included the *Ramayana* translated by Ji Xianlin in 1980, *Mahabharata*, the *Preface* translated by Jin Kemu in 1993, *Mahabharata* translated by Huang Baosheng in 2005. *Sanskrit Aesthetics Anthology* translated by Wu Baihui in 1997 (excerpt from *Wisdom of Moon State*), *Fifty Upanishads* translated by Xu Fancheng in 1984, *Upanishads* translated by Huang Baosheng in 2010, *Manava Dharma Sastra* translated by Jiang Zhongxin in 1986, *Bhagavad Gita* translated by Zhang Baosheng in 1989, *Bhagavad Gita* translated by Huang Baosheng in 2010, *Agama Sutra* translated by Jiang Zhongxin in 1986, *Agama Sastra (Frog Upanishad)* translated by Wu Baihui in 1999 and *A Source Book in Ancient India Philosophy* translated by Yao Weiqun in 2003.

Meanwhile, Chinese scholars translated a good number of Indian philosophical works and some modern works from English to Chinese including *Indian Philosophy* authored by D Chattopadhyaya and translated by Huang Baosheng and Guo Liangyun in 1980, *Lokayata: A study in Ancient Indian Materialism* authored by D Chattopadhyaya and translated by Wang Shi'an in 1992, *Contemporary Indian Philosophy* authored by Basant Kumar Lal and translated by Zhu Mingzhong in 1991, *The Life of the Divine* authored by Aurobindo Ghosh and translated by Xu Fancheng in 1984, *Sadhana* authored by Rabindranath Tagore and translated by Gong Jing in 1992, *The Yoga and Its Objects* authored by Aurobindo Ghosh and translated by Xu Fancheng in 1998 and *The Synthesis of Yoga* authored by Aurobindo Ghosh and translated by Xu Fancheng in 2005.

Besides translation works, Chinese scholars published academic works on Indian philosophy including Huang Xinchuan's works such as *Study of the Indian Modern Philosopher Swami Vivekananda* (1979), *History of Indian Philosophy* (1989) and *Modern and Contemporary Indian Philosophy* (1989),

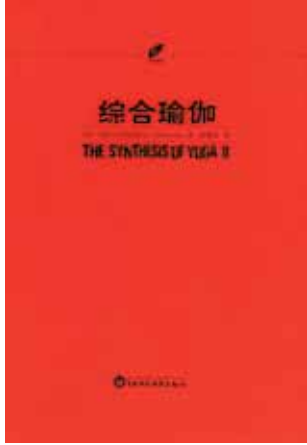


South Asian Studies (front cover)

a campaign which called for setting up academic institutions, training professionals and reaping the fruits of research.

In 1978, the Chinese Academy of Social Sciences worked with Peking University to set up the South Asia Institute with Ji Xianlin as its director and Huang Xinchuan as deputy director. It had Indian Philosophy Research Office specialising in research into the philosophy of Hinduism, Buddhism, Jainism and Sikhism. Subsequently, the Department of Philosophy of Peking University set up an Oriental Philosophy Research Office. The Department of Philosophy of Renmin University of China set up a Religious Research Office and the Institute of Philosophy of the Chinese Academy of Social Sciences set up an Oriental Philosophy Research Office. In 1979, the South Asia Institute of the Chinese Academy of Social Sciences

Wu Baihui's *Indian Philosophy Exploration of Veda and Interpretation of Upanishads* (2000), Yao Weiqun's *Indian Philosophy* (1992) and *Introduction*



The Synthesis of Yoga (front cover)

to *Indian Religious Philosophy* (2006), Li Jianxin's *Study of Indian Classical Yoga Philosophy* (2000), Sun Jing's *Indian Advaita Vedanta Philosophy* (2002), Gong Jing's *Rabindranath Tagore* (1992) and *Radhakrishnan* (1996), Zhu Mingzhong's *Aurobindo Ghosh* (1994), Jiang Yili's *Sankara* (1997) and *A History of Indian Vedānta Philosophy* co-authored by Sun Jing and Zhu Mingzhong (2013). Among them, Huang Xinchuan's *History of Indian Philosophy* quoted ancient Chinese data to expound on the philosophy of the Upanishads, Six Hindu sects, Buddhism, Jainism and Lokayata and other religions in a comprehensive and systematic way, reaching the highest level of study of Indian philosophy by contemporary Chinese scholars.

THEORY

PANCAVIDYA

Ancient Indian knowledge system called *Pañcavidyā* (five disciplines of knowledge) played a significant role in expanding transmission of a whole range of new ideas from India to China. It was customarily comprised of *Śabdavidyā* (science of language), *Hetuvīdyā* (science of logic), *Cikitsāvidyā* (science of medicine), *Śilpakarmasthānavidyā* (science of fine arts and crafts), and *Adhyātmavidyā* (science of spirituality). Known in Chinese as Wu-ming-lun, it is also referred to as *Sabdavidya* (science of language), *Hetuvīdyā* (science of logic), *Chikitsavidya* (science of medicine), *Śilpakarmasthanavidya* (arts and crafts) and *Adhyatmavidya* (science of spirituality).

Indian Buddhist monks were learned people; many of them were Hindu Brahmins by birth. They customarily studied the prominent sciences of time in their childhood. Biographies of Indian monks,

who visited China from the 2nd century onwards, mention that they learnt five secular sciences or *Pañcavidyā* as a basic training course. These sciences were also taught at the Nalanda University along with other religious training.

One of the earliest references to *Pañcavidyā* in the Chinese language is found in a Buddhist work Wu Ming Lun 五明論 that has been part of the Chinese Buddhist canon. This work is attributed to Nagarjuna which is often written as Long Shu 龍樹 in Chinese, so the title Long Shu Wu Ming Lun 龍樹五明論 or Nagarjuna's *Pañcavidyā*. There are references to medicine including gynaecology and obstetrics in this work. Incidentally, Nagarjuna had studied and taught at Nalanda too according to the accounts of Xuanzang 玄奘 (602-664 CE) and Yijing 義淨 (635-713 CE) the famous Chinese Buddhist travellers of Tang Dynasty. An Indian Buddhist monk Jnanabhadra, visiting China in 6th century CE, translated this work in collaboration with three other monks.

Each area of the *Pañcavidyā* or the corpus of knowledge that a Buddhist monk was supposed to master, made its mark in the new place where it was transmitted to. It is well manifest in canonical, historical and popular literature, in cave engravings and paintings, in manuscripts stored there, and also in popular legends like those of 'Bhaiṣajyaguru', Yaowang or Yaoshi (藥王 or 藥士). The names of authors like Long Shu 龍樹 for Nagarjuna and Qutan Xida 瞿曇悉達 for Gautama Siddhartha were used for works on ophthalmology and astronomy, respectively, and even names of medicinal formulae and alloys point at these exchanges. Many loan words entered Chinese language from Sanskrit too, e.g., Chan 禪 for *Dhyāna*, Jiu zhi 九執 for *Navagraha*, Ka mo lo 迦摩羅 for *Kāmalā* or jaundice in Sun Simiao's literature and San guo 三果 for *Triphalā*.

Ancient Indian medicine left its profound mark on Chinese medicine in the fields of ophthalmology, gynecology, pediatrics, pharmaceuticals, physical fitness, and psychological treatment like '*dhyāna*'. Many anecdotes of Buddha and Bodhisattva relate to their delivering medical instruction, medicines and medical texts to the needy.

Amoghavajra (CE 705-774), a prominent Buddhist monk from South Asia, introduced esoteric Buddhism in the form of Tantra and alchemy into China. He translated a large number of Buddhist works into Chinese. As the Buddhists were committed to lessening of human sufferings and hunger, the Buddhists pursued alchemy, both physiological to achieve immortality and metallurgical to make silver- and gold-like alloys. Worshipping Buddha involved making idols and vessels made of metals like copper and alloys, like brass and bronze. This process opened more areas of interest where ideas

could be exchanged viz alchemy and metallurgy. New processes and materials became known and new words entered Chinese scientific terminology. They were first found in technical books and later, listed in ancient dictionaries and compendia. Xinxiu Bencao 新修本草 of the 7th century CE and Bencao Gangmu 本草綱目 of the 16th century CE include 'Nao sha' for ammonium chloride or Sal ammoniac, Ti hu 醍醐 for 'Ghrta' or clarified butter and Niu Huang 牛黃 for 'Gorochona' ie dried gallstone of domestic cattle. Transliterated terms like Totamu 土多牟 for zinc, which is 'Tutthanāga' in Sanskrit, became common in Chinese literature.

As a first step, the Buddhists had to learn each other's languages. They wrote elaborate articles on systematic learning of Sanskrit or Fan wen 梵文 as it is called even today. They compiled specialised dictionaries to translate Sanskrit and Pali works into Chinese and Tibetan. For that, Chinese phonetic parallels for Sanskrit words were selected. The very first such attempt is seen in Faxian's writings. He left China in the late 4th century CE to reach India in the early 5th century CE. As translation activity gained momentum dictionaries were composed. 'Mahāvīyutpatti' ie Fanyi mingyi da ji 翻譯名義大集 (collection of translated names), is a 9th century Sanskrit-Tibetan dictionary; during Song Dynasty in the 12th century Fa yun 法雲 compiled a Sanskrit-Chinese dictionary. Fanyi mingyi ji 翻譯名義集. There is also a work by Li yan 禮言 viz Fan yu za ming 梵語雜名 (miscellaneous nuances of Sanskrit). These dictionaries are part of the canonical literature.

These are a few among numerous examples of alchemy, medicine, *lipi* or script and Tantra making their mark on Chinese cultural and scientific life.

(Vijaya J Deshpande & Kamal Sheel)

HETUVIDYA

Hetuvidya is a logic-centered theory of knowledge in ancient Indian philosophies of religion. Originally, it was formed out of some Indian philosophies of religions other than Buddhism, and later on, it was assimilated and transformed by Buddhism and became an important component of Buddhist thinking. Buddhist Hetuvidya, at a height of development, is a main representative of Indian logics and occupies an important position in the history of the development of ancient oriental philosophy.

Birth of Hetuvidya

The term "Hetuvidya" can be divided into "hetu", which means knowledge or wisdom and combined, "vidya" refers to knowledge or wisdom acquired through inferred cause or basis. Therefore, Hetuvidya is a kind of logical reasoning that obtains knowledge by proving an argument on

certain basis and studying principal components of the argumentation. Overall, Hetuvidya is a kind of logic, though it includes considerable contents of argumentation and general epistemology. Since Buddhism has quite consummate discussions on Hetuvidya, many people would like to refer Hetuvidya as Buddhist logic.

Though not the earliest founder, Buddhism has the highest achievements in respect of ancient Indian Hetuvidya. It was originally derived from thoughts or schools of some Indian philosophies or religions rather than from Buddhism.



Hetuvidya: New Explorations; papers on Hetuvidya by Chinese scholars (front cover)

Its earliest form is associated with ancient Brahmin argumentation about sacrifice. Brahmanism has a very ancient origin in India, and at its early stage in particular, believed that "sacrifice is omnipotent". Its sacrifice had various forms and very complicated procedures. In ancient India, religious doctrines and sacrificial procedures were passed on mainly through oral means and with time going, followers might remember and say differently and debate thus would occur. Objectively, this might make people strive to find out a fixed form of inference and corresponding logic rules. Ancient Hetuvidya is the earliest of such reference and logic rules.

Its earliest form is also related to clashes among different thoughts or schools of thought that arose before or at the same time with Buddhism. These thoughts are numerous and quite complicated, and clashes between them gave rise to wide argumentation, creating a cultural and mental environment suitable for the formation of Indian Hetuvidya.

The Nyaya School, as one of the six schools of Brahmin philosophy, was the first to satisfy such a demand and to make an important contribution to the establishment of Indian logic or Hetuvidya. The

Nyaya Sutra, the earliest classic text for this school, was composed around 1st century CE by Gautama (or Gotama), and existing text, with later interpolations, was formed in about 3rd to 4th centuries CE.



Lectures on Hetuvidya
 (Nyāya praveśatāka śāstra
 Lectures), Japan

Before or when the *Nyaya Sutra* was composed in India there were already certain scattered logic theories or concepts. For example, Bhadrabahu (about 433 to 375 BCE), a Jaina philosopher put forth some concepts or categories about the process of inference, involving the proposition, cause, example, conclusion and the like, but these concepts or categories all have a lesser influence than the *Nyaya Sutra* and a considerable part of them are only mentioned in some ancient documents, and their specific contents are not very clear. In contrast, the *Nyaya Sutra* is the first book in ancient India that proposed systematic logic theories and played an important role in the formation of Indian Hetuvidya.

From the *Nyaya Sutra* and its commentaries, it can be seen that the logic proposed by ancient Nyaya mainly lies with “pramana”, which refers to means of right knowledge and usually was discussed by an ancient Indian philosophy. According to *Nyaya Sutras*, there are four means of attaining right knowledge: perception, inference, comparison and verbal testimony. The Nyaya’s logic is mainly related to inference and its relevant theories can be divided into two parts. One is inferential theories about obtaining right knowledge and the other is analyses for the causation of fallacies or failure in the course of inference.



Abhidharmasamuccaya, translated by Xuanzang

The Nyaya thinks that a right form of inference or argument consists of five parts: proposition (*pratijna*), cause (*hetu*), illustration (*udaharana*), application (*upanaya*) and conclusion (*nigamana*). This is usually called as “Five-Part Syllogism”. According to the *Nyāya Sutra Bhāshya* by Vatsyayana (about 4th century CE), an application of this five-part syllogism can be as follows:

Proposition: Sound is non-eternal.

Cause: Because it is created.

Illustration (positive): Whatever is created is non-eternal, as is a plate or dish.

Application: So is sound, it is created.

Conclusion: Therefore sound is non-eternal.

Above is an example of positive illustration (*sadharna*) and below is an example of negative illustration (*vidharma*):

Proposition: Sound is non-eternal.

Cause: Because it is created.

Illustration (negative): Whatever is not created is eternal, as is Atman.

Application: Sound is not so and it is created.

Conclusion: Therefore sound is non-eternal.

In addition to five-part syllogism, the Nyaya also offers a detailed analysis of the causation of inference errors and argument failures, and expounds five logical errors, three quibbles, 24 futilities and 22 occasions for rebuke.

There are five kinds of fallacy that may lead to failed inference, including the inconclusive, the contradictory, the controversial, the counter-questioned and the mistimed (for details please refer to *Nyaya Sutra* 1, 2, 4-9).

Quibble is the opposition offered to a proposition by the assumption of an alternative meaning, including quibble in respect of a term, quibble in respect of a genus and quibble in respect of a metaphor (for details please refer to *Nyaya Sutra* 1, 2, 10-17).

Futility consists in offering objections founded on mere similarity or dissimilarity. There are 24 kinds of futility as follows: (1) balancing the homogeneity, (2) balancing the heterogeneity, (3) balancing an addition, (4) balancing a subtraction, (5) balancing the questionable, (6) balancing the unquestionable, (7) balancing the alternative, (8) balancing the reciprocity, (9) balancing the co-presence, (10) balancing the mutual absence, (11) balancing the infinite regression, (12) balancing the counter-example, (13) balancing the non-produced, (14) balancing the doubt, (15) balancing the controversy, (16) balancing the non-reason, (17) balancing the presumption, (18) balancing the non-difference, (19) balancing the demonstration, (20) balancing the perception, (21) balancing the non-perception, (22) balancing the non-eternality, (23) balancing the eternality, and (24) balancing

the effect (for details please refer to the *Nyaya Sutra* 5, 1, 1-43).

The following are 22 occasions for rebuke, for which an argument or inference fails due to breaking rules: (1) hurting the proposition, (2) shifting the proposition, (3) opposing the proposition, (4) renouncing the proposition, (5) shifting the reason, (6) shifting the topic, (7) the meaningless,



Mahayanabhidharma-samuccaya-vyakhya,
Fangshan Stone Classics

(8) the unintelligible, (9) the incoherent, (10) the inopportune, (11) saying too little, (12) saying too much, (13) repetition, (14) silence, (15) ignorance, (16) non-ingenuity, (17) evasion, (18) admission of an opinion, (19) overlooking the censurable, (20) censuring the non-censurable, (21) deviating from a tenet, and (22) the semblance of a reason (for details please refer to the *Nyaya Sutra* 5, 2, 1-25).

The Nyaya laid a basis for the establishment of Indian Hetuvidya and put forth the basic form, theoretical framework or discussion. Later on, most issues discussed by quite developed Indian Hetuvidya that focussed on Buddhist logic were from the *Nyaya Sutra*. The difference is that Buddhism significantly pushed forward Indian logic and Buddhist Hetuvidya has more in-depth and scientific study in respect of inference and categorization of logic errors.

Old Hetuvidya in Buddhism

Logic theory proposed by Nyaya is quite systematic and had an important influence on the history of Indian philosophy and attracted many ancient Indian philosophers to pay attention to the problem of logic. Some were prominent Buddhist thinkers. In the course of the evolution of Buddhist Hetuvidya, Theravada and early Mahayana had less discussion on logic, while Yogacara (a school of Mahayana) paid more attention to this respect. *Buddhist Hetuvidya* texts were mostly composed by Yogacara thinkers, and of them, Dignaga (about 5th to 6th centuries CE) had prominent achievements in respect of Hetuvidya, and is often used to divide the history of Hetuvidya development and before him is “old Hetuvidya” and after him is “new Hetuvidya” and Dignaga is a leading character for new Hetuvidya.

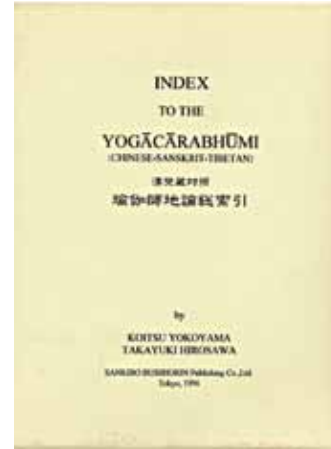
Basically, old Buddhist Hetuvidya absorbed the logic from Nyaya and other schools and did not

have many innovations. *Hetuvidya* in the works written by famous Buddhist commentators such as Hagarjuna, Maitreya, Asanga and Vasubandhu, is basically “old Hetuvidya”.

A considerable number of Buddhist texts include contents of old Hetuvidya, including among others, *Upaya-Kausalya-hṛdaya śāstra*, *Yogacarabhumi-sastra* (volume XV), *Prakaranaryavaca-sastra* (volume XI), *Mahayanabhidhar-ma-samuccaya-vyakhya* (volume XVI), and *Tarka sastra*.

The *Upaya-Kausalya-hṛdaya śāstra* discussed a number of Hetuvidya questions, for example, discussion about “four means of knowledge” (perception, comparison, example, sutra), and discussion about improper “cause” or “example” that might lead to contradictory or failed inference, and many of such contents were similar to the Nyaya.

The *Yogacarabhumi-sastra* also mentioned Hetuvidya, with most such discussions in the



'Index to the Yogacarabhumi- sastra:
Chinese- Sanskrit- Tibetan', (front cover)

volume XV, suggesting that “valid knowledge can be obtained through the following eight means: (1) proposition, (2) cause, (3) example, (4) similarity, (5) dissimilarity, (6) perception, (7) inference, and (8) valid cognition. Here, the first five correspond to Hetuvidya, and the latter three are main categories of “pramana”. Volume XV explains each of them in details.

“Proposition” corresponds to that of Hetuvidya’s five-part syllogism and is mainly intended to establish a proposition or a basic idea. According to the *Yogacarabhumi-sastra*, “a proposition is either for asserting one’s own idea or refuting, defeating or agreeing with an idea of others”.

According to *Yogacarabhumi-sastra*, “cause”, similar with that of the Nyaya, “is to explain the proposition on the basis of similarity, dissimilarity, perception and inference and to obtain valid knowledge”.

“Example” equivalent to the “illustration” of Hetuvidya, as explained in the *Yogacarabhumi-*

sastra, “is also to explain the proposition, by using examples to make for easy understanding”.

“Similarity” refers to similar points between things. According to the *Yogacarabhumi-sastra*, “It is to use similar means to prove the proposition. There are five kinds of similarity ie similar in state, similar in *bhava-svabhava*, similar in application, similar in means and similar in cause and effect”. This is relevant to “positive illustration” (*sadharma*) of the Nyaya’s five-part syllogism.

“Dissimilarity” means no similar point between things. According to *Yogacarabhumi-sastra*, “It is



‘Great Commentary on the Nyayapravesa’

to use dissimilar means to prove the proposition. The same with above categories, there are five kinds of dissimilarity”. This is relevant to “negative illustration” (*vidharma*) of the Nyaya’s five-part syllogism.

“Perception” is knowledge obtained through senses, and Indian philosophies all recognise this “pramana”. According to the *Yogacarabhumi-sastra*, “perception has three kinds, the one is not invisible, the second is not having thought or being obliged to think, and the third is not deranged”, and the *Nyaya Sutra* also mentions “perception”, but with a description somewhat different from that of the *Yogacarabhumi-sastra*.

“Inference” actually is a major component of Hetuvidya, and the *Yogacarabhumi-sastra* divides it into a number of categories, “inference means thinking and identifying all possibilities that have been thought or should be thought, and has five types: inference from appearance, inference from the corporeal, inference from action, inference from recognised law, and inference from cause and effect.” The *Nyaya Sutra* also mentions “inference”, but with a description very different from that of the *Yogacarabhumi-sastra*.

“Valid cognition” is to obtain knowledge through teachings or theories of the wise or holy man, and according to the *Yogacarabhumi-sastra*, “valid cognition refers to teachings of the omniscient or what he hears or follows, and it also has three categories, the one is no violation of holy scriptures, the second is no defilement, and the third is no breaking of recognised law.” The *Nyaya Sutra* also mentions “valid cognition”, but with a description not identical with that of *Yogacarabhumi-sastra*.

The *Prakaranaryavaca-sastra*, in the Volume 11, basically has the same discussion with the Volume 15 of *Yogacarabhumi-sastra*.

The *Mahayanabhidhar-ma-samuccaya-vyakhy* has a detailed discussion of Hetuvidya in the Volume 16, suggesting “there are eight types, that is, proposition, cause, illustration, application, conclusion, perception, inference, and valid cognition”, but these eight are different from those mentioned in the *Yogacarabhumi-sastra*, since “application” and “conclusion” replace “similarity” and “dissimilarity” in the *Yogacarabhumi-sastra*.

As for “application”, the *Mahayanabhidhar-ma-samuccaya-vyakhy* explains it “as extending the proposed maxim to remaining cases and making the proposition applicable and correct under other circumstances”.

The *Mahayanabhidhar-ma-samuccaya-vyakhy* explains “conclusion” as “consummate, complete and having a final result in respect of the proposition”.

As for the other six types, the *Mahayanabhidhar-ma-samuccaya-vyakhya* basically is not different from the *Yogacarabhumi-sastra*, and some names are different, but contents are the same.

In the *Mahayanabhidhar-ma-samuccaya-vyakhy*, the first five types are a kind of syllogism, and below is an illustration:

Proposition: Things are without self

Cause: Because an aggregate can be supposed.

Example: As apply the present to the past.

Application: If reputed, the proposition is non-permanent.

Conclusion: So five aggregates are non-eternal and without self.

Closer to the contents of the *Nyaya Sutra* is *Tarka Sastra*, another text of old Buddhist Hetuvidya, which discusses Hetuvidya under “three classes”, and its occasions for rebukes are extremely similar to those in the *Nyaya Sutra* and its discussion about syllogism and dispute errors basically are the same with relevant discussions in the *Nyaya Sutra*.

The *Tarka sastra* introduces a “five-part” syllogism in respect of occasions for rebuke ie “proposition, cause, example, application, and conclusion”, and uses the following example to illustration this:

Proposition: Sound is non-eternal.

Cause: Because it is created.

Example: Whatever is created is non-eternal, as earthenware is.

Application: So is sound.

Conclusion: Thus sound is non-eternal.

The five-part syllogism in the *Tarka sastra*, though different in name, is completely the same with that in the *Nyaya Sutra* and both have used the virtually same examples.

As for erroneous dispute, the *Tarka sastra* says under "Occasions for Rebuke", "there are 22 occasions for rebuke", which are consistent with those in the *Nyaya Sutra*, also including: (1) hurting the proposition, (2) shifting the proposition, (3) opposing the proposition, (4) renouncing the proposition, (5) shifting the reason, (6) shifting the topic, (7) the meaningless, (8) the unintelligible, (9) the incoherent, (10) the inopportune, (11) saying too little, (12) saying too much, (13) repetition, (14) silence, (15) ignorance, (16) non-ingenuity, (17) evasion, (18) admission of an opinion, (19) overlooking the censurable, (20) censuring the non-censurable, (21) deviating from a tenet, and (22) the semblance of a reason.

Overall, old Buddhist *Hetuvidya*, with logic reasoning assimilated from the *Nyaya*, is different from the *Nyaya* but not much and enough to separate both in a strict sense,

Old Buddhist *Hetuvidya* and *Nyaya* all have some aspects that are not complete or rigorous. For instance, "five-part" syllogism obviously has repetitions and after removing the first two or the latter two, the remaining three parts still can accomplish the inference. Old *Hetuvidya* in the main is a kind of analogous or inductive inference and a conclusion from such inference sometimes is not necessarily correct. Moreover, in spite of considerable studies on "hetu", old *Hetuvidya* still lacks adequate exploration as to how to decide a "hetu" is right or not and so, its theories of logics are not rigorous. Besides, its "occasions for rebuke" include contradictory or fallacious contents as well as contents that violate specific rules of dispute and some of contents are not within the strict scope of logic reasoning. These defects arose mainly because old *Hetuvidya* or the *Nyaya* proposed their theories in the process of debate and these theories are for the need of argumentation rather than for pure logic reasoning.

New *Hetuvidya* in Buddhism

The important reform made by Dignaga signalled the formation of the new Buddhist *Hetuvidya*, with major figures including Dignaga, Samkarasvamin, Dharmapala, Silabhadra, Jayasena and Dharmakirti and Dignaga, Samkarasvamin and Dharmakirti had the greatest influence.

Dignaga had written many works, but many of them were no longer available, and extant texts are mainly

Chinese and Tibetan translations eg *Nyaya-mukha*, *Upadayaprajnapitprakarana*, *Praj~naapaaramitaa-pi.n.dartha-sa.mgraha*, *Pramāṇa-samuccaya*, *Alambana-parikṣa* and *Hastavalaprakarana*. And among them, *Nyaya-mukha* and *Pramāṇa-samuccaya* are the most important.

Samkarasvami, a disciple of Dignaga, mainly composed the commentary on Dignaga's *Nyaya-mukha* ie the *Nyāyapravea*.

Dharmakirti is a quite accomplished thinker of new *Hetuvidya* and has many writings, including the so called "Seven works on *Hetuvidya*" ie *Pramanavarttika*, *Pramanaviniscaya*, *Nyayabindu*,



Nyayamukha: A Study (Yin Ming Zheng Li Men Lun Yanjiu); front cover

Hetubindu, *Sambandha parikṣa*, *Santanantara-siddhi* and *Vada-nyay*, all extant in Tibetan and some in Sanskrit as well as some modern Chinese translations. Of them, *Nyayabindu* and *Pramanavarttika* have the greater influence.

As for Dharmapala, Silabhadra and Jayasena, their thoughts about *Hetuvidya* are scattered in *Yogacara* works, including their won.

New *Hetuvidya* is an improvement of the old *Hetuvidya*, since its syllogism is improved, and it is more accurate when deciding whether a "hetu" is right or not.

In old *Hetuvidya*, Buddhism usually adopted a five-part syllogism and some Buddhist texts, when talking about *Hetuvidya*, mentioned "three-part syllogism", for instance, the *Mula-madhyamaka-karika* mentioned "proposition-cause-comparison", but its examples also contained "application", and it is not a sure form of three-part syllogism. "*Yogacarabhumi-sastra*" refers to "Founding Communion", "Debating on the Causal" and "Allusion". To sum up, three-part syllogism in old *Hetuvidya* is neither a regular nor a perfect reference. On the basis of these shortcomings, new *Hetuvidya* explicitly removed "application" and "conclusion", made "three parts" a quite regular form of syllogism and further

improved and made some contents more reasonable or scientific. Dignaga and Samkarasvamin all gave three-part examples in their works.

An example in *Nyaya-mukha* by Dignaga is as below:

Proposition: Sound is non-eternal.

Cause: Because it is made.

Positive example (Sadharna): Whatever is made is non-eternal, as a bottle.

Negative example (Vidharma): Whatever is eternal is not made, such as void.

While, an example in Samkarasvamin's *Nyāyapravea* can be summarised as follows:

Proposition: Sound is non-eternal.

Cause: Because it is created.

Positive example (Sadharna): Whatever is created is non-eternal, such as a bottle.

Negative example (Vidharma) Whatever is eternal is not created, such as emptiness.

In *Nyāyapravea*, when talking about the three constituents of valid source of knowledge, Samkarasvamin suggested "using proposition-cause-comparison to make people understand", "...can be proved when explaining to others..., and only with these three, can a proposition be proved".

The most important difference between new and old *Hetuvidya* lies with their analysis of "hetu", since whether a "hetu" is correct or not directly relates to the success of the inference. Old *Hetuvidya* made much exploration in respect of "hetu", for instance, it proposed "fallacious cause", but, it failed to show what hetu is correct and to discuss it in a clear and detailed manner. In this respect, new *Hetuvidya* made much improvement or reformation, and many of its theories of "hetu" were contained in "trairupya". The term "trairupya" had been mentioned in old *Hetuvidya*, for example, volume I of *Mula-madhyamaka-karika* but without a clear explanation. It is neo-*Hetuvidya* thinkers that discussed "trairupya" in a complete and clear manner.

"Trairupya" refers to "three conditions" that have to be met to be a valid source of knowledge. And these three conditions are: *pakṣa*, *sapakṣa* and *vipakṣa*.

Pakṣa means that it should be present in the case or object under consideration, the 'subject-locus'. Take an example from the *Nyāyapravea*, the cause's attribute must be present in "sound" (as the object). Such an attribute can be present in many things, but "sound" must have it.

Sapakṣa means that it should be present in a 'similar case' (*sadharna*) or a homologue. For example, the attribute should be present in a similar case (*sadharna*), that is, "bottle".

Vipakṣa means that it should not be present in any 'dissimilar case' (*vidharma*) or heterologue. For

example, as a dissimilar case (*vidharma*), "emptiness" should not have the cause's attribute.

Hetucakra is the most prominent innovation made by neo-*Hetuvidya* thinkers, and it was based on and was a further improvement of "trairupya".

Hetucakra was used by neo-*Hetuvidya* thinkers to decide whether a cause is right or not. A "cause" that satisfies *pakṣa* has nine possibilities with *sapakṣa* and *vipakṣa*: (1) + *sapakṣa*, + *vipakṣa*, (2) + *sapakṣa*, - *vipakṣa*, (3) + *sapakṣa*, ± *vipakṣa*, (4) - *sapakṣa*, + *vipakṣa*, (5) - *sapakṣa*, - *vipakṣa*, (6) - *sapakṣa*, ± *vipakṣa*, (7) ± *sapakṣa*, + *vipakṣa*, (8) ± *sapakṣa*, - *vipakṣa*, and (9) ± *sapakṣa*, ± *vipakṣa* (Note: + = all, ± = some, - = none)



A compilation of *Hetuvidya* in *Nyaya Theory*

Dignaga and others were of the opinion, above (2) and (8) all satisfy the latter two conditions of "trairupya", and therefore, are valid cause, and the remaining seven are fallacious cause, since they do not satisfy the latter two conditions.

Under new *Hetuvidya*, errors (faults or occasions for rebuke) were organized, replenished and closely connected with "trairupya", and were divided into *paksābhāsa*, *hetvābhāsa* and *drstantābhāsa*. Samkarasvamin, in *Nyāyapravea*, gave a most systematic list of 33 errors, including nine *paksābhāsa* ie *pratyakṣa-viruddha*, *anumāna-viruddha*, *svasastra-viruddha*, *loka-viruddha*, *svavaccana-viruddha*, *aprasiddha-visesan*, *aprasiddha-visesya*, *aprasiddhobhaya*, and *prasiddha - sambandha*, 14 "hetvābhāsa" that include *ubhayaśiddha*, *anyatarśiddha*, *samdigdhāsiddha*, *asrayadsiddha*, *sadharana-anaikantik*, *asadhāraṇa-anaikantik*, *sapakṣa-eka-desa-vrtti-vipakṣa-vyapin-anaikantik*, *vipakṣaika-desa-vrtti-sapakṣa-vyapaka-anaikantik*, *apakṣa-vipakṣaika-desa-vrtti*, *viruddhavyabhicarin*, *dharma-svarupa-viruddha*, *dharma-visesa-viruddha*, *dharmi-svarupa-viruddha* and *dharmi-visesa-viruddha*. Ten *drstantābhāsa* include *sadhana-dharmasiddha*, *adhya-dharma-asiddha*,

ubhyaya-asiddhah, ananvaya, viparitanvaya, sadhya-avyavrtta, sadhanavyavrtta, ubhayavyavrtta, avyavrtta and viparita-vyatireka

In addition to logic reasoning new Hetuvidya, the same with Hetuvidya, also has epistemology-related discussion. In *Nyāyapravea*, Samkarasvamin put forth the so-called “eight approaches to two kinds of benefit” (or eight propositions in two kinds of making aware). These eight approaches are: sadhana, dūaa, sadhanabhasa, dusanabhasa, pratyaka, anumana, pratyaksabhasa and anumanabhasa. “Two benefits” refer to enlightening self and others and in fact indicate the comprehensive role to be played by the new *Hetuvidya*. Clearly, these theories are more systematic and improved than those in old Hetuvidya.

After Dignaga and Samkarasvamin, Dharmakirti further pushed forward new Hetuvidya. According to texts such as the *Nyayabindu*, Dharmakirti had ideas on the form of inference, the judgment of valid cause and inferential errors that were different from or not even mentioned by Dignaga and others.

As for the form of inference, Dharmakirti had a unique understanding of “three-part” syllogism, and thought that “example” could be combined into “cause”, since the meaning or role of an example could be included into “cause”. Therefore, “example” actually does not necessarily become a separate part. However, Dharmakirti thought that it was not necessary to remove “example” or “three-part” syllogism and instead, the sequence of the “three parts” could be rearranged with “example” in the first and “proposition” in third. It would be “example-cause-proposition” and such a form of inference, in fact, is similar to “three-part” syllogism, and is something of deductive reasoning and is more rational or scientific.

As for “valid cause”, Dharmakirti advanced on the basis of “trairupya”. He suggested, there could be three kinds of valid cause that satisfied “three conditions” ie unattainable, of self-nature and causal. “Unattainable cause” means, when inferring the non-presence of an object, the cause can be not finding this object under relevant conditions, for instance, the signs (sound, body, etc.) of the presence of someone are not found in a certain place, and this being a cause, it can be inferred that this person is not present; “cause of self nature” means inferring the genus of an object from its attributes, for instance, an object can move and make a sound by itself (with attributes of animal or belonging to a kind of animal), it could be inferred as animal; “causal cause” means inferring the cause from the effect for an cause-and-effect object. For instance, from the rising of water, it can be inferred that it rains in the upper reaches of the river. As for “inferential errors”, Dharmakirti also put forth some novel ideas

and he had a different opinion on *Asadharana-anaikantika* and *Viruddhavyabhicarin*, the two hetvābhasa proposed by some *Hetuvidya* thinkers (Dignaga and others).

Asadharana-anaikantika means that a cause is not present in similar and dissimilar cases and thus cannot establish whether the proposition is right. For instance, suppose the proposition is “sound is non-eternal”, the cause is “can be heard”, a similar case is “bottle”, and a dissimilar case is “emptiness”. “Bottle” and “emptiness” all cannot be heard and so, the cause cannot prove that the proposition is right. This actually is the fifth circumstance under the Hetucakra.

Viruddhavyabhicarin means that in the course of an argument, both sides put forth their own propositions, and “causes” all satisfy “three conditions”, but conclusions (or propositions) are totally opposite (or contrary), and so, which side is right cannot be established. For instance, one side proposes: sound is non-eternal, because it is created, as a bottle, and another proposes: sound is eternal, because it can be heard, as an attribute of sound. For each side, their proposition seems to be right but it cannot prove the other’s fallacy.

For Dharmakirti, above two hetvābhasa in fact were not possible to arise, and so, should be removed.

With above thoughts of *Dharmakirti*, new *Hetuvidya* became more sound and rational. After him, there were also a number of *Hetuvidya* scholars, who usually inherited new *Hetuvidya* thoughts from Dignaga, Dharmakirti and others and pushed Buddhist Hetuvidya to a height of ancient Indian logic, and greatly enriched the pool of ancient Indian philosophy.

Dissemination and Influence in China

Indian *Hetuvidya* was brought into China together with other Buddhist thoughts, and had an important influence on ancient Chinese thoughts. In particular, when Yogacara School arose in the Tang Dynasty, since *Hetuvidya* had been much discussed in Yogacara texts, some Yogacara thinkers, while disseminating Yogacara, also worked vigorously to spread Hetuvidya theories. Moreover, Tibetans have translated and kept many valuable Hetuvidya texts, some of which are no longer available in India and both Chinese and Tibetans have played an important role in facilitating the study and development of Hetuvidya.

In modern China, scholars have attached significant importance to Hetuvidya, since it is a major representative of Indian logic and an important branch of Buddhism. Some Hetuvidya scholars have published many articles and works on Hetuvidya and universities also offer courses on Hetuvidya.

(Yao Weiqun)

HETUVIDYA OF TIBETAN BUDDHISM

Hetuvidya of Tibetan Buddhism (Tshad Ma Rig Pa) is the main subject and debate way of Tibetan Buddhism interpreting its semantics, and it is also called as Pramana. Its connotations are related to logistics, cognition and epistemology of Buddhism. *Hetuvidya* of Tibetan Buddhism comes from Indian Buddhism, has been developed in Tibet creatively, is listed one of the five great theories of Buddhism as well as becomes main component of 10 Tibetan metaphysics and plays an important role in studying and cultivating Tibetan Buddhism.

Tibetan Buddhists used and developed logic thoughts and interference ways of *Hetuvidya* including Dignaga's *Pramana-samuccaya* (theme) and Dharmakirti's *Pramanavarttika* (explanation), broke through four Indian heretical theories, established concepts of four Buddhist sects and set up the tenets of the thoughts of Prasangika Madhyamaka. Therefore, *Hetuvidya* was honoured as the golden key to open up the knowledge treasure gate of Tibetan Buddhism. A large number of monks attached importance to it as a methodology and cognition to seek truth and they wrote book and expounded theories to develop *Hetuvidya*.

The previous (11th~13th century CE) achievements which were made by Tibetan Buddhists in the field of *Hetuvidya* included mainly three types: commentaries, original treatises and comprehensive treatises. Commentaries treatises remarked *Hetuvidya classics of Dignaga* and *Dharmakirti*, which were represented by tshad ma rnam par nges pavi dkav bvi gnas rnam par bshad pa of rngog blo dan shes rab (1059~1109); original treatises were collected topics created by Tibetan monks uniquely, which were represented by tshad mavi bsdus pa yid kyi mun sel of cha pa chos kyi seng ge (1109~1169); comprehensive treatises were further studies on *Hetuvidya* on the basis of previous achievements, which were represented by tshad ma rigs gter of sa pan kun dgav rgyal mtshan (1182~1251).

Hetuvidya of Tibetan Buddhism in the Qing Dynasty was developed on the previous basis constantly and temples of Tibetan Buddhism represented by the Gelug sect became the base to develop and promote it. Through temple education and five great treatises on systematic cultivation, studies on *Hetuvidya* were developed and deepened, many theoretical schools were formed in the field of collected topics, and the main schools including btsan po bsdus-grva, gsal bsdus-grva and khen chen bsdus-grva, etc.

Except the Gelug sect in Qing Dynasty, eminent monks in other schools had conduct profound studies on *Hetuvidya*, and there were many great scholars and numerous famous works. The representatives

included the eminent monk khu lung pa yon tan rgya mtsho (1813~1890) and his work *tshad ma rig pa*, the great monk Thubten Gelek Gyatso (1844~1904) and his work *bsdus grvi spyi don rin chen sgron me* and the eminent monk Mipham Namgyel Gyatsho (1846~1912) of the Ningmapa sect and his work *tshad ma rnam vgrei gyi gzhung gsal bor bshad pa legs bshad snang bavi gter*, etc.

(Yao Weiqun)

COLLECTED TOPICS OF TIBETAN BUDDHISM

Collected Topics of Tibetan Buddhism (bob brgyud nang bstan chos lugs bsdus graw) is a special discipline that conducts classification, conduction and summarisation for essentials of *Hetuvidya*, and a compulsory course of Dharma Character for beginners. It plays a role in "establishing correct intelligence to defeat heretical theories" in the criticising circle of Buddhism and all other heresies and becomes the requisite defense skill and thinking formula in obtaining religious academic rank.

Theoretic system of collected topics is composed of three parts: small principle, middle principle and large principle from which develop from the easy to the difficult. Small principle starts from identifying red and white colours and realising the term and concept of *Hetuvidya* gradually and its deduction is short and poignant; middle principle is a process to realise things, analyse the conflicts such as contradiction and compliance and expand its *Pramana* knowledge; great principle is entry into debate stage of *prasangika* debate mode which aims at displaying mistakes in thought and cognitions through debate and has profound ways and complicate interference.

Three procedures includes disputing with other schools, establishing self-concept and defeating wrong thoughts for the principles of collected topics, ie raising questions, expounding opinions and drawing conclusions. Disputing with other schools is based on *Pramana* theory, adopts the form of *prasangika* debate, refutes wrong opinions of others, dispels doubts of others, and obtains argumentation of truth. Establishing self-concept is to demonstrate opinions of the arguer and observe and quote the opinions of classical works of *Pramana* such as Dignaga's *Pramana-samuccaya* and Dharmakirti's *Pramanavarttika*. Defeating wrong thoughts is established to dispel doubts and wrong opinions of others. Theoretical opinions are expressed in the arguer's stand to refute various theories proposed by the other party.

Connotation structure of collected topics is composed of blo rig and rtags rig. The former is to expound connotations and psychological cognition (psychology) of *Hetuvidya* from the perspective of

cognition; rtags rig is to expound the two concepts including pratyaksa-pramana and anumana-pramana from the perspective of logics (logics).

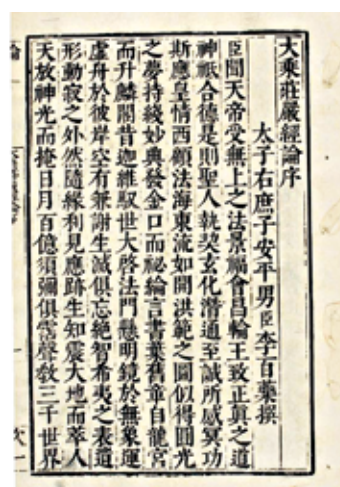
The ultimate objective of Tibetan Buddhism Hetuvidya is to infer and prove the theoretic concepts of Buddhism such as “performing good deeds to eliminate evils, karma and retribution, eliminating worries and nirvana”. Meanwhile, it focusses on Dharmakirti’s Hetuvidya, proposes reality in external environment, admits objective existence, attaches importance to roles of Buddhist pramana in the process of knowing things and forms a kind of system of Hetuvidya theory with unique characteristics.

(Yao Weiqun)

ADHYÀTMA-VIDYÀ

Adhyàtma-vidyà was an ancient Indian knowledge related to religion and philosophy, and was one of the five sciences. Indian Buddhists claimed that Buddhist theories such as teachings of Tripitaka and 12 divisions preached by Buddha and his disciples were “inner-teaching” or “inner-learning”, and called all non-Buddhist theories as “heretics”, and there was the statement of “18 heretical scriptures” or “ninety six heretics”. Adhyàtma-vidyà was also called as “inner treatise” or “inner doctrine”. volume III in *Bodhisattva Charya Nirdesha* translated by Indian Tripitaka Dharmakema in the middle Northern Liang Dynasty thought that “Buddha’s teachings were named adhyàtma-vidyà. There were two functions briefly: the first was to show cause and effect positively; the second was to show that cause led to effect and the corresponding result shall not be obtained without kama cause.” (Bodhi Power Chapter) in volume III of *Bodhisattva Charya Nirdesha* translated by Kophen Tripitaka Guavarman in the Liusong Dynasty pointed out that “inner treatises meant 12 *sutras*. Bodhisattva-mahasattva sought 12 *sutras* for two affairs. The first was to know the cause and effect. The second was to show that cause leads to effect and corresponding result shall not be obtained without kama cause.” Volume II of *Travelling Notes of the Western Regions in the Great Tang Dynasty* explained that the connotation of Adhyàtma-vidyà was “to think about five vehicles and understand cause and effect as well as truth”. Volume XIII of *Yogacharya-bhumi-shastra* preached by Maitreya Buddha and translated by Xuanzang pointed out that Adhyàtma-vidyà had four forms ie form of establishment of *sutras*, *vinaya* and *shastras*, form of establishment of specific Buddhist names and appearances, form of explaining Buddhist doctrines and form of knowing doctrines of Buddhism, in which the form of establishment of *sutras*, *vnayas* and *shastras* meant to explain all Buddhist doctrines with Buddhist *sutras*, *vinaya* and

sastras. As for different roles of the five sciences, volume V (Chapter of Appeals) of *Sutra Lamkara* written by Asanga and translated by Indian Tripitaka Prabhakara Mitra pointed out that “Adhyàtma-vidyà is a science of self-knowledge. Hetuvidya shastra is a science of conquering heretics. Shabdavidya is a science of persuading others. Chikitsavidya is a science of medicines. Shilpasthanavidya is a science of enlightening all living beings.” Adhyàtma-vidyà was related to different doctrines of different ancient Indian schools, contents were complicated and there were mutual differences, and these schools thought that their theories were authentic adhyàtma-vidyà. Religion and philosophy knowledge of Indian schools had massive *sutras* translated into



Li Baiyao's Mahayanasutralamkara
(Da Cheng Zhuang Yan Jing Lun), Ming
Dynasty edition

Chinese and Chinese scholars know about ancient Indian Adhyàtma-vidyà and recognise pluralism and complexity of Indian religion and philosophy through the *Samkhya* classic *Hiranyasaptati* and the Vaisesika classic *Vaisesika-dasa-padartha-prakarana* (written by Maticandra) which were regarded as “heretics of six teachers” by Buddhists and were respectively translated by Indian Tripitaka Paramārtha in the Chen Dynasty and Xuanzang in Tang Dynasty.

(Chen Ming)

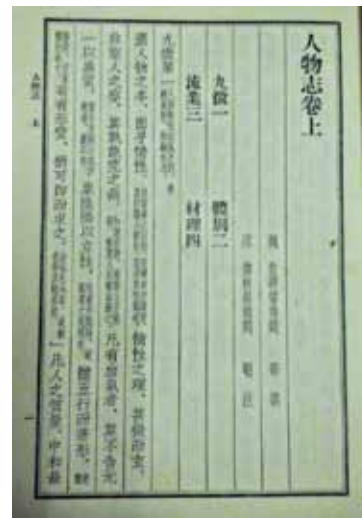
METAPHYSICS OF WEI AND JIN DYNASTIES

During the late Eastern Han Dynasty, three kingdoms period and Eastern and Western Jin Dynasties, “idle talk” (qing-tan or pure conversation) was popular. The fans and followers of “idle talk” (pure talk) lived a dissipated life, boasted of showing off an attitude of the Daoist natural inaction. Their thoughts and statements were referred to as “Metaphysics of the Wei and Jin Dynasties” by the people of later generations. The system of “metaphysics” of Wei

and Jin Dynasties contain theory of moralisation and theory of character and talent. The theory of moralisation included debate over existence and non-existence of the fundamental and incidental, debate on statements (sayings) and their connotations and debate on moralisation and the nature and so on which is represented by Wang Bi, He Yan, Xiang Xiu and Guo Xiang. The theory on character and talent focused on appreciation of talent, which originated in *“Records on Figures (personnel)”* authored by Liu Shao and was subsequently, introduced in another work titled *“Theory of Four Fundamentals”* authored by Zhong Hui. All the ideas of metaphysics of this period, with spirit of Taoism as its main theme, was combined with Confucian theories and a new system of thought thus emerged based on the convergence of different ideas.

Originating Evolution - Confucianism and Daoism began to integrate in Han Dynasty. Kong Rong while replying to Li Ying said: “Previously respectable Confucius and Daoist saint Lao Zi maintain the relations between the teacher and student. So I also maintain friendly relations with you”. This became a story passed on at that time with admiration. Obviously, in the late Han Dynasty, the scholars admitted that Confucianism and Daoism got blended. In the Wei and Jin Dynasties, Confucius and Lao Zi were deemed homologous. During Zhengshi Period (about 240-249 CE), Wang Bi, He Yan and other scholars studied Lao Zi and Zhuang Zi’s sayings, but they preferred to debate over the Confucian classics. For example, He Yan annotated *“The Analects of Confucius”* (*lun-yu*) and Wang Bi authored one book *“Answers to Questions on Analects of Confucius”* and annotated *the “Book of Change”*. Wang Bi and He Yan were born in famous big families, followed the traditions of “idle talk” since the late Han Dynasty; they had discussion between them with many questions raised for each other and analysed any issues with serious arguments over and over again; they raised the status and quality of the “idle talk” to the extent that people desired to imitate their contents and style. They further discussed about the relations between the fundamental and the incidental between “moralisation” (Confucian ethical code) and the “nature” and between sages’ emotionless feature and emotional feature. Liu Shao, Fu Gu and other contemporaries played the leading role in the discussion on the “theory of character and talent”. In the Eastern Han Dynasty, evaluation for human personalities and investigation of nature was an important issue which was closely related to talent selection and recruitment system of that time. During the period of “Seven Intellectuals in Bamboo Forest” (*zhu-lin qi-xian* 255-262 CE), Ji Kang and Ruan Ji adored the nature to put forward a viewpoint of “going beyond moralisation and

stressed on following the nature with no constraint”, and believed that “people should be in pursuit of the nature and break away from the limits of moralisation”. The root cause of this viewpoint was that the rulers surnamed Sima of that time concealed all the lawlessness and unfairness of regime under disguise of moralisation. Ji Kang and Ruan Ji felt shameful to wallow in the mire with such rulers as Sima. *“Theory of Four Fundamentals”* authored by Zhong Hui, was based on the theory of Character and Talent with nothing new ideas. In contrast, theorists of moralisation sprang up like



“Records of Personnel (Renwu zhi)”, Liu Shao

mushrooms from generation to generation with such representative masters like Xiang Xiu and Guo Xiang, whose ideas combined together came to be known as “Yuan Kang Metaphysics”. According to Xiang Xiu and Guo Xiang, the “nature” and “moralisation” actually never contradicted, and man’s doings were always in divine order of the nature. For example, the *“Chapter of Qiu Shui”* in *Zhuang Zi*, annotated by Guo Xiang, pointed out that “Can people never control horse and cattle for use in their lifetime? Can people never halter cattle or horse? Cattle or horse should be haltered which is their manifested destiny. This seems to be “mandate of heaven”, but this is the natural rule followed by man”. In debate over existence (being) and non-existence (non-being) of fundamental and incidental, Xiang Xiu and Guo Xiang put forward such opinions as “self-conversion” and “independent conversion in calmness” and believed that “Existence is self-existence rather than stemming from non-existence. In other words, all things are made by themselves”. Pei Wei authored the book *Theory of Existence* in which he argued that “everything is self-engendered and non-existence has no way for existence”, and also believed that “all sentient things of the world are self-engendered and inevitable rather



Zhouyi, Laozi, Zhuangzi

than stemming from non-existence". Since then, moralisation theory shifted from "stress on non-existence" to "stress on existence". By the time of eastern Jin Dynasty (317-420 CE), it has already been 300 years that Indian Buddhism had been introduced in China. Lots of important classics on Buddhism had too been translated and other local writings made debut with profound influence of the Buddhist theory on native culture; the development of metaphysics also accordingly presented different trend during this period compared with previous period. The "*Lie Zi*", annotated by Zhang Zhan, originally stated that "existence serve the purpose of vanity, while all things are proved by extinction". However, the argument of "no existence and no non-existence" replaced the argument of existence and non-existence of the fundamental and the incidental, which became a new style and fashion of discussing metaphysics. Since then, the rich contents of metaphysics provided the much needed theoretical grounds to comment on sutras of Buddhism. Following this, the unique characteristic features of the ideas of "metaphysics" gradually faded away. The term "metaphysics" (xuan-xue) was first found in *Book of Jin: Biography of Lu Yun* which says: "there is essentially no metaphysics in the beginning". However, at that time, the understanding of metaphysics was not the same as that of later periods, during which academic analysis with focus on "idle talk", facial looks and even family status was attributed to "metaphysics". In Northern and Southern Dynasties, *Book of Change*, *Lao Zi* and *Zhuang Zi* were crowned as "Three Classics of Metaphysics". With all this a new school of thought with its own classical form was then taking shape.

Philosophical Thoughts - Theory of moralisation took different views for existence and non-existence of the fundamental and the incidental in two directions ie school of thought stressing on non-existence and the school of thought stressing existence). The school of thought stressing non-existence advocated "non-existence as the basis of everything" and "the doctrine of non-existence governs all things of the universe; everything exists

and changes due to the ontology of non-existence. The so-called things in the universe are based on inaction. He Yan clearly put forward that existence is based on non-existence and relies on non-existence. Non-existence is home to all things". Wang Bi on the other hand flexibly discussed about the interdependence of existence and non-existence. He stated that "the heaven and earth are based on fundamental". Non-existence is such fundamental, and thought that "existence is tangible, finite and limited, while non-existence is absolute and unlimited with the ultimate significance". Starting from the concept of "basing on non-existence", he put forward political theory of "stressing on fundamental and depression for the incidental" and "stressing the fundamental and upgrading for the incidental" and thought it necessary to administer with "doctrine", achieve *laissez-faire* and fundamentally focus on guiding principle without entanglement in detail from the key perspective. School of thought stressing existence believed that "existence is self-engendered". Pei Wei authored the *Theory of Existence* and argued that "Everything is self-engendered, and non-existence has no way for existence", and also believed that "all sentient things of the world are self-engendered rather than absolute beings". Guo Xiang also stated that "non-existence cannot give birth to existence because non-existence is nothing. Existence and all things of the universe result from conversion from voidness". "Conversion from voidness" means that all things were engendered in the profound and everlasting realm beyond the knowledge of humans. All things never hinder each other, but all the things together give birth to the universe and the nature.

Debate over moralisation and the nature was intended to identify the relationship between the Confucian ethical code and the nature. The nature is the true look of the universe with no artificial features whereas rite, music and moralisation were created by human beings. Institutions, systems, rite,



Annotations and Commentary on the Analects of Confucius, He Yan (Wei), Xing Bing (Song)

music and moralisation cultivated and restraint the people's behaviors and emotions. According to He Yan and Wang Bi, "moralisation (purpose) stems from the nature (means)"; moralisation is incidental and tangible, and the natural is fundamentally intangible. But Wang Bi took faith in Taoism and referred to Taoism and Confucian thoughts, who believed that "ceremony is nothing but a kind of tangible constraints, which is falseness with limits. It is necessary to start from the ontology of nothing, remove the ceremonial constraints, achieve the real morality that rite, music and moralisation target at, and make all things in place". According to Wang Bi,

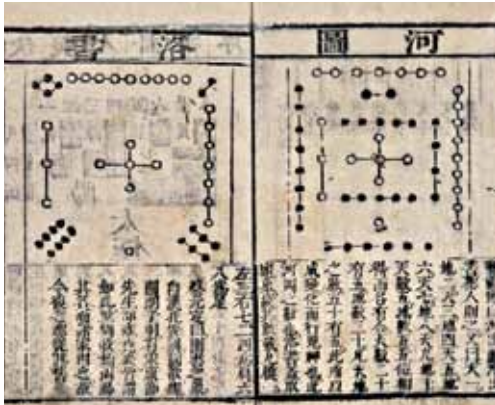


Book of Changes (Zhouyi), an extant block-printed copy of the Ming Dynasty

Daoism and Confucianism demonstrated homology so that "Existence was reflected because Confucius advocated non-existence, while Lao Zi advocated existence and disadvantages were revealed". Ruan Ji and Ji Kang put forward a viewpoint of "going beyond moralisation and keep unconstrained in the nature" due to dissatisfaction with the rulers surnamed Sima. After the rulers surnamed Sima usurped the regime of Wei Kingdom, they advocated ruling the country with filial piety, but they avoided to mention loyalty closely related to filial piety for purpose of downplaying the illegality of regime through the replacement of connotation of "moralisation". Moralisation, referred by Ji Kang, was different from that referred by Wang Bi and He Yan, which was manipulated by rulers and descended into opposite side of human nature. Ji Kang regarded ceremony and moralisation as chains, and believed ceremony and moralisation were the shackles of human nature and went contrary to the nature. Only going beyond moralisation and removing ceremony was the way out to recover the nature and comply with the truth. Guo Xiang's viewpoint was different from Ji Kang's, who stated that "moralisation is the nature". As Taoism was not respected and Seven Intellectuals in Bamboo Forest (Ji Kang and others intellectuals) got adrift and never followed decorum despite great reputation, Guo Xiang put forward a proposition

that "I can neither engender creatures, nor creatures engender me. So I am the nature. moralisation was inborn existence which was the same as the nature and should not be destroyed. According to Chuang Tzu, "Haltering horse head or piercing cattle nose is human behavior". Guo Xiang believed that "It is inevitable to halter horse head or pierce cattle nose in the lifetime. As a result, moralisation is created by humans, but the reason is natural".

Debate over sayings and connotations was longstanding. According to *Book of Change · Xi Ci*, "Books are unable to cover all sayings and sayings are unable to cover all connotations". In the Wei and Jin Dynasties, Confucianism and Daoism got blended and the *Book of Change* was held in high esteem and explanation on "theory of change" gained its popularity. In interpreting the "theory of change", scholars often faced up to the relationship among saying, exterior and connotation. With such questions demanding solutions, the philosophical foundation of metaphysics was laid. The "Sayings" refer to the language form, such as sound and other symbols. Connotation refers to meaning of the language and contained truth. Exterior refers to image and imago described by the language. According to theory of moralisation, there were three issues for debate over sayings and connotations viz sayings beyond connotations, sayings on a par with connotations and connotations beyond sayings. Xun Can put forward a theory of sayings beyond connotations ie "Sayings are overshadowed by connotations", especially the sage's connotations are unable to be revealed by exterior. Of course, the language is unable reach its deep connotation. In addition, the fundamental reason for the general things is unable to be explained exactly. This theory revealed the limitations of language, but believed that sage could break through the limitations. Ouyang Jian put forward a theory of sayings on a par with connotations ie "Exploring the law of things has to rely on the corresponding concepts and appellations. Different things have different definitions, while different emotions have different appellations. Appellations change with things. Appellations and things echo with each other. Wang Bi held the theory of connotations beyond sayings, and believed that "in the concrete world, the appellation in the language cannot accurately express the speakers' inner meaning but the imago can convey the meanings beyond language. He put forward three concepts of "sayings" eg "exterior" (expression) and "connotation" and believed the relationship among saying, exterior and connotation as follows: "Imago described by language can fully convey speaker's meaning, while the language can objectively describe the image. This is because the appellation in the language is derived from static



*Book of Changes (Zhouyi), annotated by Zhu Xi (Song),
 Zengyantang edition, Qing Dynasty*

image, and static image is derived from final versions of changing things and changes in the human minds. Wang Bi made argument for relationship among “sayings”, “exterior” and “connotation”, and further put forward the method of cognition in “understanding the exterior despite lack of the sayings and understanding connotation despite the lack of the exterior” which greatly promoted the development of metaphysics.

In the “theory of moralisation”, debate over sages’ emotionless feature and emotional feature was launched between He Yan and Wang Bi. From the perspective of pleasure, anger, sorrow and joy, He Yan divided people into three categories: ordinary people, virtuous people (man of virtue and talent) and saints and thought that “Ordinary people are unable to control the temper and cannot maintain balance of mind. With ordinary emotions like the joys and sorrows, the virtuous are able to make the emotions limited. Ordinary people keep unconstrained emotions. But Yan Hui keeps his anger in control”. The saints achieve the aloof status at will while fully maintaining a balance of their minds. Therefore, saints’ emotionless feature doesn’t mean that saints have no emotions such as joys and sorrows. But they don’t express their emotions like ordinary people. From the perspective of the objects generated by pleasure, anger, sorrow and joy. Wang Bi thought that “Saints would not let objects influence their state of emotions. But a saint is also emotional”. He said: “Saints are equal to gods. They have also emotions like ordinary people. However, with an enlightened mind and some divine qualities, saints make their existence possible without worldly desires. With the same emotions, saints respond to objects in a different way and fashion”. Wang Bi cited an example and said that “Confucius cried for Yan Zi’s death and felt sad for the illness of Bo Niu which proved that saints too are emotional. Saints have reached the status and position of controlling their emotions

and see that what they do, their activities do not overstep the boundary line. Thus, even though they can respond to objects (external environment) but never be bothered by objects”.

The theory on character and talent was a special theory which evolved in the course of bringing about certain change in the imperial examination system in late Han and early Wei Dynasty. Due to chaos caused by wars of devastation, the scholarly class migrated from their native places to other places of safety and security; the township-level imperial exam so far being held according to tradition remained discontinued. During the regime of the Emperor Ming of the Wei Dynasty (who reigned during 226-239 CE), Liu Shao devised the rules and regulations to conduct the tests and examinations for the examinee. In order to ensure the effectiveness of test method, it was necessary to evaluate characters and recommend potential officers according to their talent and character. The “*Records of Personnel*”, authored by Liu Shao, took the ideas of Confucianism, Daoism, moralisation and legalism together. It was a monograph talking of the ways on how to make assessment of the people, which met the need of that time. But the “*Records on Personnel*” discussed the ideas of Yin-Yang, image and Spirit, that match with the heavenly ideas of he saints”. According to *History Book of the Three Kingdoms Period · Book of the Wei Dynasty · Biography of Fu Gu*, Fu Gu often discussed about similarity and difference of talent and character and Zhong Hui gathered all those opinions of Fu Gu. The *Theory of the Four Fundamentals*, authored by Zhong Hui, collected popular opinions of that time on talent and character, accompanied by his own comments. A chapter titled *A New Account of Tales of the World · Literature* to be found in the *Book of the Wei Dynasty*: says that the theory of “four fundamentals discusses the similarities between talent and character (represented by prime minister Fu Gu); dissimilarities between talent and character (represented by chief secretary Li Feng), integration between talent and character (represented by assistant minister Zhong Hui) and separation between talent and



Book of Changes (Zhouyi), an old manuscript

character (represented by cavalry officer Wang Guang)". Actually Fu Gu and Zhong Hui's theories on talent and character were simply developed to evaluate characters for practical purpose, so its philosophical value was less than that of "Records on Personnel" authored by Liu Shao.

After southward migration of the scholars during the period of Eastern Jin Dynasty, the then prevailing ideas on metaphysics also crossed the Yangtze River. With the spread of Buddhism in China, topics of scholars' discussion were also influenced so that the argument of "no existence and no non-existence" replaced the argument of existence and non-existence of the fundamental and the incidental. Buddhist scholars also introduced

Buddhism in the Six Dynasties, scholars gradually refrained from discussing about metaphysics.

(Jiang Julang)

NEO CONFUCIANISM OF THE SONG AND MING DYNASTIES

The philosophic thinking of Confucianism in Song and Ming dynasties was called "Lixue", "Xinglixue" or "Daoxue", each of those means Neo-Confucianism. The word "Neo-Confucianism" first appeared in Lou Guanfu's memorial to the emperor that he used to asked a posthumous title for Zhou Dunyi. According to his statement, Lixue had already been reflected into people's daily life, and later it begun to form a system by Confucius and then popularised by Zisi, and Mencius. During 1000 years from Han Dynasty to Tang Dynasties, different Confucians had different theories. However, the Confucianism restored its original appearance until Song and Ming Dynasties. Broadly speaking, "Lixue" includes "Xinxue", which means the Neo-Confucian School of Mind and it is not contrary to "Lixue". When the Confucians in Song Dynasty explained and interpreted Confucianism classics, they were against the ancient chapters kept exegetical study style from Han Dynasty to Tang Dynasty. On the contrary, they adhered to the principles of pursuing the Confucian classics argumentation, exploring the famous theories and even life, and their theories were called "Yilizhixue", "Lixue" in short. Zhang Zai said "Yilizhixue needs to be further studied; otherwise, you won't understand it completely by a superficial reading"; this statement has disclosed the complexity of Neo-Confucianism. "Lixue" takes the Confucianism as the core and



'Records of the Three Kingdoms- Book of the Wei Dynasty (San Guo Zhi: Weishu)', compiled by Chen Shou, (Western Jin Dynasty), Qing Dynasty edition

metaphysics into the annotations and interpretations of the Buddhist sutras. "Sutras are cited and referred to while explaining the contents of other books". For example, when Hui Yuan mentioned "real look", he drew an analogy from Xhuang Zi theory. When Zhi Daolin discussed about existence and non-existence, he took Wang Bi and Guo Xiang's thoughts as the clue. Metaphysics also profoundly influenced the Buddhist theory itself at that time. For example, when Dao An sought to explain the meaning of emptiness, we very often find the influence of Wang Bi's "theory on sayings and connotations" in them. He also paid the equal attention to "removal of disorderly intention and appearance of the origin". Influenced by Guo Xiang's thoughts and methods, Zhi Daolin said: "Reason for material existence of things is not self-engendered. The so-called material existence is also empty". And the relationship was similar to the relationship between existence and obscurity. However, with the development of



Zheng Meng, block- printed edition, Qing Dynasty

absorbs Buddhism and Taoism thinking patterns or their partial theories to act as its own supplement and development, so "Lixue" scholars were called "Neo- Confucians" by the missionaries. Compared with ancient Chinese philosophy, the contents



The Three Religions Painting (San Jiao Tu), Ding Yunpeng, Qing Period

of “Lixue” was more profound, the theory was more complete and the thinking pattern was more complicated because it integrated Confucianism, Buddhism and Daoism together.

In the middle and later periods of Tang Dynasty, Han Yu, Li Ao and other scholars tried to change the study style since Han and Tang Dynasty. Han Yu wrote the book *Yuandao*, Li Ao wrote *Fuxingshu* (*Complexity of Human Nature*, Xing refers to Human Nature); they started to begin the transformation of Confucianism. Earlier, during the Song Dynasty, the famous Confucians such as Sun Fu, Hu Yuan and Shi Jie advocated “Taking humaneness and righteousness and music as learning contents” and took Confucian Orthodoxy as their own responsibility. They started the Neo-Confucianism in Song Dynasty and they were called “Three elites in the earlier of Song Dynasty” by later generations. Though “Yilizhixue” started by the three elites was not perfect. They gave priority to practicing personally, so they established the foundation of Neo-Confucianism. What’s more, the study style advocated by them got rid of the ancient chapters kept exegetical study style, so they were called the forerunners of “Lixue”. But the actual inaugurator of Neo-Confucianism was Zhou Dunyi. He wrote the book - *Interpretation of Tai-chi Diagram* in which he pointed out many elementary statements, such as the generation and development of the Universe, the prevalence of the Principle of Heaven and life of

human beings, and the new development direction of Neo-Confucianism. Cheng Hao and Cheng Yi, two brothers in Henan, were students of Zhou Dunyi, and they insisted to regard the “Li (Principle)” as the foundation of study. Later, they preached in the capital of their country, and had many followers. At the same time, Zhang Zai and Shao Yong also pursued the doctrine and strived to practice personally; they preached and taught apprentices, and “Lixue” was prevalent for a long period. Zhang Zai wrote *Zhengmeng*, *Tongshu*, *Ximing*, *Dongming* those books, paid more attention to the learning of sages, and obeyed the principle of practicing personally strictly, while Shao Yong was famous for his *Huang Ji Jing Shi* Book, *Guan Wu WaiPian* Book and *Yin Chuan Ji Rang Ji* Book. Though his knowledge was the same with the spirit of humaneness and righteousness, courtesy and music, his opinions about the change of the Universe were unique. Shao paid more attention to the research of divination; he once precast that Wang Anshi would be the Prime Minister (in feudal China) of Song Dynasty and many other things as well. In Southern Song Dynasty, Chu Hsi learned the philosophy of Cheng Hao and Cheng Yi mainly, as well as other Confucians and then he appointed Neo-Confucianism as the main philosophy in the society and finally became an agglomeration of different thoughts; he preached Confucian classics argumentation and wrote books. After that, Daoism became prevalent. People in



‘Question and Answers about the Catalogue of Books (Shu mu da wen)’, Saoye Shanfang Stone Printed Edition, 1925

later generations regarded the schools represented by Zhou Dunyi, Cheng Hao and Cheng Yi, Zhang Zai, Shao Yong, and Chu Hsi as Lian, Luo, Guan and Min School. Together with Chu Hsi, Lu Jiuyuan, Lv Zuqian, Chen Liang, Ye Shi and other scholars were also famous across the country. Lu Jiuyuan started “Xinxue”, took “enlightening the mind” as the principle; he thought that “Mind is Principle”, put forward “the Universe is my mind and my mind is the Universe’, which was excellent and outstanding and had a trend to surpass the philosophies of Cheng Hao, Cheng Yi and Chu Hsi. Lv Zuqian combined



From left: Meng Zi, Han Yu, Zhou Dunyi, Li Ao and Zhang Zai

the theories of different scholars and was famous for his various learning; while the theories of Chen Liang and Ye Shi reflected their minds of obtaining justice and benefit, which was thought to be the utilitarianism. Between Jin and Yuan Dynasties, the trend of study was weakened and there was no distinguished scholar; until the middle of Ming Dynasty, Yu Yao and Wang Yangming who were not successful of being officials started researching Xinxun, the Neo-Confucian School of Mind. They followed Lu Jiuyuan's philosophy, and put forward the thoughts "Nothing outside the Mind" and "No principle outside the Mind", regarded "Conscience" as the root and emphasised "The Unity of Knowing and Doing". Chen Xianzhang, at the same time with Wang Yangming, came up with "to know the truth with peaceful and clarified mind". It also inherited the trend of Lu Jiuyuan. The Confucians in Qing Dynasty just inherited the theories of former Confucians and didn't put forward any other excellent theories, and they even criticised that Xinxue in Song and Ming Dynasty was empty, and then restored the chapters kept exegetical study style in Han and Tang Dynasty. However, the Neo-Confucianism didn't vanish, it only existed weakly. Listed in Zhang Zhidong's book, *Questions and Answers about the Catalogue of Books*, there still were 22 Confucians. During the period of Republican of China, there were many scholars who were famous for their Neo-Confucianism theories, such as Ma Yifu, in Kuaiji, etc. The main schools of Neo-Confucianism in Song and Ming Dynasty can be summarised with eight words, and they are "Lian, Luo, Guan, Min and Cheng, Chu, Lu, Wang Schools".

Zhou Dunyi pointed out the theories of Tai Chi, Yin and Yang, and the run of five phases in his book *Interpretation of Tai Chi Diagram*. He used the concept of "Tai Chi" first in this book, and established the elementary theme of Neo-Confucianism. Shao Yong once said "the nature of Tai Chi is unchanged permanently, however, everything in the world changes all the time", which also regarded Daoism as Tai Chi, and regarded "mind" as Tai Chi. But Cheng Hao and Cheng Yi didn't talk about Tai Chi, they put forward "the Principle of Heaven", they

thought that "Everything only has one Principle of Heaven", "the Principle comes out first and then there comes Xiang, after that, the Shu comes out"; though Zhang Zai put forward "Nothingness is the root of the world" and thought that everything was "Qi", he also put forward "though the principle is one thing. It can be reflected differently in different forms" which meant the Principle existed in Qi. Chu Hsi said "before the generation of the planet, there only existing the Principle", "the Principle is the root of everything; Qi is the image or form of everything". They all regarded the principle as the root of the Universe and the reason why everything came into being.

As for what is the principle, Cheng Hao, Cheng Yi, Chu Hsi, Lu Jiuyuan and Wang Yangming all had different opinions. Cheng Yi pointed out that "Human Nature is the Principle". He said "Human Nature is the Principle and the Principle is Human Nature as well". He also said that "the Principle belongs to the Heaven, if it is gifted to human, it shall be called human nature; if it is spoken by human beings then it shall be called human mind". Yang Shi explicated "Xing is 'Human Nature'; action along the human nature is principle. Human nature, life and principle belong to one part but with different name, originally there is no difference. Speaking of life is the heaven; speaking of the human nature is the world; speaking of the principle is the action." He thought the principle and human nature are the same and the only difference between them was that the objects that they adhered to were different. Chu Hsi spoke highly of Cheng Yi's opinion — the Principle is Human Nature, he said "since Confucius, this statement of Cheng Yi is the most accurate", "everything in the world has their nature and human beings are born with the temperament of humanness, righteousness and benevolence", which combined the Principle and Qi together to the object of a man. At the same time, he also pointed out that "Human Nature" is different when it adheres to different objects and there exists differences between Nature of the Heaven and Nature of Temperament. This difference also originated from Cheng Yi. He said "a man's nature comes from the heaven and his

talents come from his temperament. If he has good temperament, then he possesses good talents, vice versa”, thought that human beings were different from each other because of their temperament, though they received the same principle of heaven, there still existed many differences, or in other way, Human Nature presented by different people was different from the principle of heaven itself. Cheng Hao once said “Mind is Li and Li is Mind”; Xie Shangcai also said, “Mind is the principle of heaven”. Lu Jiuyuan and Wang Yangming further claimed “Mind is Li”, Lu Jiuyuan advocated that “Xinxue” was powerful and should be respected by people, he said “Mind is the only one. Principle is the only one as well. Both, Mind and Principle, are unique and the two of them won’t exist”. “Everyone has a Mind and Mind is Li. So mind is Li”. He thought that mind of human beings was the principle of heaven and due to the impediment of bad habits, the principle of heaven could not be spread, and the mind was stifled. Wang Yangming also said “mind is Li, and is there anything or any principle that exists beyond the mind?” he thought that principle existed within the mind, so he advocated the learning of “To Conscience”. Cheng Hao and Cheng Yi and Chu Hsi thought that Human Nature was principle, logically thought that human nature was not kind, but the principle of heaven was; Lu Jiuyuan and Wang Yangming thought that mind is principle, which meant human nature was kind, but it needed to return to the conscience to remove bad habits and obtain the original nature. As for the question of human mind and Taoist mind, Chu Hsi and Lu Jiuyuan had different opinions; their divergences reflected in the difference and uniform of “nature is principle” and “mind is principle”. “There are many uncertainties in the mind of human being, and human nature is delicate, so if you want to understand human nature, you need to constantly strive for perfection, concentrate on what you are doing, and adhere to the Doctrine of the Mean strictly”, this is a sentence in the book of *Shangshu*, and it is the thought of the Confucians of Song and Ming Dynasty and it is very important. Chu Hsi said “if the Mind can sense the Principle, then it is Path-Consciousness; but if it is controlled

by greedy, it is just the human mind”. He thought “Path-Consciousness comes from the Principle and Human Mind comes from the human body, so even the sages cannot get rid of human mind”. However, Lu Jiuyuan put forward totally reversed opinion, he said “everyone has one mind, can anyone possess two minds?” Wang Yangming also thought “Everyone only has one mind, and if his mind is not affected by bad things, then it can be called Path-Consciousness. However, if it is affected badly, it is only called popular feeling. If a man could keep his faith firmly, then he has the Path-Consciousness, but if he lost his Path-Consciousness, then he just possessed dominant feeling. This means that no one has two minds”.

The prevalence of Buddhism has promoted the new development of Confucianism. On the one hand, the Confucians in Song and Ming Dynasty tried to establish their own philosophy to compete with Buddhism, and they formed their own theories; on the other hand, some Confucians were deeply inspired by Buddhism, and they deepened Confucianism theory. Zhang Zai pointed out “Taixu is mind” to repel Buddhism, because Buddhism had the saying of “Everything in the world is illusory”. Chu Hsi used sentences in Buddhism to interpret the features of mind and good quality, such as “People who are indifferent to fame or wealth can sense everything”, “Human’s nature is rational, so they can handle everything”, etc. This kind of action was mocked by Buddhists in Ming Dynasty, they mocked that Chu Hsi learned from Buddhism and looked down upon it at the same time. Chu Hsi used the metaphor “The Moon Reflected in All Rivers” of Buddhism to interpret “Li Yi Fen Shu”, which means that everything was included in Tai Chi completely. He said, “Tai Chi is only one single object, however, everything has its own nature and they are all reflected in Tai Chi. It is similar to the moon, which is the only one existed in the sky, however it can be reflected in all rivers and seen everywhere, but we cannot say that the moon is divided into different pieces”. Confucians in Song and Ming Dynasty advocated the “Idea of Respect”. Cheng Yi said, “improving self-control needs the idea of respect”, the so-called respect means that you need to concentrate on the



From left: Cheng Hao, Cheng Yi, Zhu Xi, Lu Zuqian and Lu Jiuyuan

thing that you are doing, and don't be tempted by outside things, and advocated meditation, and used meditation to practice Confucianism theory and improve self-cultivation. The idea of respect is similar to the Meditation Kung fu of Buddhism. Meditation was rare used by the Confucians in Pre-Qin Period and Han and Tang Dynasty, but the Confucians in Song Dynasty regarded it as a way to improve self-cultivation. As the forerunner of Neo-Confucianism, Cheng Hao obtained his learning from researching the Six Classics, "research the Buddhism for decades with no achievements, however, obtain a lot after researching the Six Classics". Thus, Buddhism has profound influence on the establishment of Neo-Confucianism.

(Jiang Julang)

JAINISM

As one of the three major unorthodox schools of thought in ancient India, Jainism can trace its theoretical roots back into time immemorial. However, Jainism as an independent and full-fledged religion did not emerge until around 6th century CE. Being popular throughout the entire Indian history, Jainism remains an influential religion in the country to this day. It spread to China along with Buddhism, where it attracted a huge amount of attention in the philosophical sphere of ancient China.

History and Representative Literature

Certain Jain theories can be traced back to Upanishadic era or even earlier. Most Jainists tend to hold that Jainism has multiple founding masters or siddhas, who laid down the most basic seminal theories of the religion. According to relevant records, there were 24 "Tirthankaras" in Jainism, including Rsabhadeva (1st Jain Tirthankara), Ajitanātha (2nd Jain Tirthankara), Pārśvanāth (23rd Jain Tirthankara) and Nirgrantha-jñātaputra (24th Jain Tirthankara). In fact, most "Tirthankaras" are just fictional characters, with only the 23rd and 24th ones being actual historical figures.



Jain Temple, Gwalior Fort, Madhya Pradesh, India



Tirthankara Mahavira

The actual founder of Jainism is Vardhamāna (around 6th century BCE) ie 24th Jain Tirthankara, Nirgrantha-jñātaputra. Vardhamāna is the birth name of Nirgrantha-jñātaputra. According to some scholars, the sect led by Pārśvanāth (23rd Jain Tirthankara) was also known as "Nirgrantha sect". Vardhamāna enforced a series of active reforms in Jainism, nurturing it into one of the most influential religious sects in ancient India. In recognition of his significant contributions to the establishment and development of Jainism, he was widely hailed by his followers as Mahāvira ("Great Hero"). Opinions differ regarding the exact date of Vardhamāna's birth and death. Some believed him to be a contemporary of Shakyamuni. Born into a Kshatriya family, he became a monk at the age of 30 and for the next 12 years he practiced intense meditation and severe penance and after achieving Kevala Jnana or enlightenment, travelled around to preach Jainism and died at the age of 72.

Around 6th century BCE, a massive anti-Brahmin movement emerged in ancient India spawning a large number of thinkers who proposed all kinds of brave new ideas. According to relevant records, there were over hundreds of significant thinkers active at the time, with the most influential ones being the renowned "Six Masters", including Nirgrantha-jñātaputra. Thanks to his painstaking efforts and other early members of Jainism, the sect gradually grew into an influential religion in ancient India with a huge following cementing its position on the Indian philosophical and religious scene as one of the three major non-orthodox schools of thought in the country (other two being Buddhism and the Lakayata school).

Jainism was divided into two sects of Digambar and Śvētāmbara in about 1st century CE. The monks of Digambaras practiced naked or "sky-clad", while



Indian ascetics

those of Svetambara were always white-clad. Some Buddhist literature referred to Digambar as “a school of naked practitioners”. It put an inordinate emphasis on ascetic practices and required its practitioners to strictly abide by its “no private wealth” rule, going so far as to count one’s clothes as “wealth” and demand their removal too. The earliest representative figure of the Digambar sect is Bhadrabahu.

Śvētāmbara sect also endorsed ascetic practices, though more moderately than the Digambar sect, at least, in terms of clothing - they insisted their practitioners wear white clothes. The earliest representative figure of the sect is Sambhutavijaya.

The Digambar and Śvētāmbara sects mainly differ in their interpretations on rules and disciplines and don’t otherwise contradict each other too severely. The two sects further broke down into quite many sub-sects in the ensuing centuries.

Before 13th century CE, Jainism was spread throughout of India, even counting quite a few kings among its followers and supporters. Though by no means a dominant religion in ancient India, it developed a massive following among Indian civilians.

Popular throughout the Indian history, Jainism was once a huge influence not just among the ruling elite, but also among the downtrodden and exploited lower-class people. Thwarted just like other indigenous religions in ancient India by the Islamic penetration of the South Asian subcontinent, Jainism’s influence gradually dwindled in the years that followed. However, as an independent religious sect, it managed to survive throughout the ages in India. Its doctrines continued to exert influence well into contemporary times in the country. Many prominent politicians and thinkers in contemporary India, including Mahatma Gandhi, had been profoundly exposed to the influence of Jain doctrines. Jainists also hold considerable economic and political sway in modern India.

A lot of historic records concerning Jainism survive, both in India and China. Among the earliest Jain texts are 14 Purvas and 12 Anga. Purva means before, referring to the foundational texts that emerged earlier; while Anga means a limb ie a part of the canon. However, 14 Purvas and one Anga have been lost, so the current Jain canon only consists of 11 Anga. The Śvētāmbara sect considered 11 Anga canonical, about which Digambar disagreed.

In addition to 11 Anga, Jainism also has large bodies of literature, with the most important ones including *Pancastikaya-sara* and *Pravachan-Asia* by Kundakunda (around 1st century CE); *Tattvarthadhigamasutra* by Umasvati (around 5th- 6th century CE) which was regarded by both Śvētāmbara and Digambar as canonical; and *Nyqyvatqra* by Siddhasana Divakara (around 8th century CE). Additionally, such Jain monks as Haribhadra Suri (around 8th century CE) and Hemacandra (around 11th - 12th century CE) also wrote many Jain texts. Chinese Buddhist scriptures including *Dirghagama-sutra*, *Madhyama-agama*, *Samyuktagama-sutra*, *Ekottaragama-sutra*, *Abhidharmamahavibhasa-sa Sutra*, *Mahaprajnaparamita-shaskra*, *Yogacarbhumi Shastra* and *Prakaranaryavaka*, also contain information on Jain activities and theories.

Main Theories - Śvētāmbara and Digambar sects both left large collections of Jain literature but there are also many Jain texts that are not jointly recognised by the two sects. According to the book “Tattvarthadhigamasutra”, where the major Jain theories were intensively presented and elaborated, the Jain theoretical system mainly concerns the following few issues: seven tattvas; Jiva and Ajiva; five kinds of Jnana (Mati, Sruta, Avadhi, Manah paryaya and Kevala); *Seven naya (Sapta Bhang, or seven-fold judgment)*; reincarnation and release; and social ethics.

Seven Tattvas

Jain metaphysics is based on seven truths or fundamental principles, also known as tattva or navatattva, which are an attempt to explain the



Dirghagama Sutra (Chang Ahan Jing)



Jain lady holding a fly-whisk; Indian miniature painting

nature and solution to the human predicament. The knowledge of these truths is essential for the liberation of the soul. Accordingly, *Tattvarthadhigamasutra* first proposed the Seven Tattvas which includes *Jiva*, *Ajiva*, *Asrava*, *Bandha*, *Samvara*, *Nirjara* and *Moksa*.

Jiva mainly refers to the main actors to be reincarnated and released in life phenomena. Jainism divides *Jiva* into two categories: non-liberated *jiva*; and liberated *jiva*. The former only exists in regular objects, while the latter dwells in human bodies or bodies of other living things, who can achieve liberation and release through practices and making efforts to learn truths.

Ajiva are the five non-living substances that make up the universe along with the *jiva*, reflecting Jainism's basic views on worldly phenomena.

Asrava refers to the influx of karmic particles into *Jiva*. Jainism held that karmic particles stem from one's actions;

Bandha refers to the binding of karmic particles to *Jiva*.



Jain treatise on astronomy in Devanagari

Samvara refers to the stoppage of *Asrava*.

Nirjara refers to preventing karmic particles from seeping into *Jiva* through ascetic practices.

Moksa means liberation, salvation or emancipation of soul, completely free from the karmic bondage, the attainment of true and pristine nature of infinite bliss, infinite knowledge and infinite perception.

The various philosophical theories of Jainism are mainly derived from, or build upon, the interpretations on "Seven Tattvas".

Jiva and Ajiva

Jain views on worldly things or phenomena are mainly contained in the notions of *Jiva* and *Ajiva*, two of the Jain "Seven Tattvas". Their contents actually constitute the basic theories of Jainism on the natural philosophy front.

The so-called *Jiva* in Jainism is roughly equivalent to something that exists eternally in living bodies, and is also different from the "self" (soul) in other religious sects. According to such Jain texts as *Tattvarthadhigamasutra*, *Jiva* does not just exist in living bodies, but also resides in non-living entities. Jainism divides *Jiva* into two types: one is stuck in reincarnation cycle; the other is liberated. The "reincarnated" *jiva* is further divided into *Trasa jiva* (mobile *jiva*) and *Sthavara jiva* (immobile *jiva*). *Sthavara jiva* exists in earth, water and plants, while *Trasa jiva* exists in animals that possess more than one sense-organ. Thus, the "reincarnated" *jiva* exists in virtually everything, including living things and non-living things, like earth and water. Therefore, it can be said that Jainism had actually proposed a belief that "everything is alive", which is a notion highly representative of the religion. The liberated *jiva* apparently refers to the souls that have broken free from material bondage. It is a fundamental goal of Jainism to free *Jiva* from bondage.

The so-called *Ajiva* is mainly comprised of four parts: *Dharma*; *Adharma*; *Akasha* and *Pudgala*, all of which are important Jain concepts concerning the state or forms of existence of things.

In regard to *dharma* and *adharma*, *Tattvarthadhigamasutra* 5.17 explains, "the role of *dharma* and *adharma*, is to help motion and rest, respectively". According to Jainism, things can move and rest due to the presence of *dharma* and *adharma*. The two concepts were also mentioned by other Indian schools of thought; for instance, the *Vaisesika dharma* and *adharma* are equivalent to *karma*, and are related to one's actions. Jainism does not espouse such an interpretation and only considers them the condition or cause for motion and rest of things.

Concerning "Akasha", *Tattvarthadhigamasutra* 5.18 states, "akasha provides shelter for all other



Kalpa Sūtra, Jainism

things.” Jainism used the concept of Akasha in explaining “space”.

Concerning “Pudgala”, *Tattvarthadhigamasutra* 5.19-25 explains, “the function of Pudgala is to form the basis of the body and the organs of speech and mind and respiration, and also to contribute to sensuous pleasure, suffering, life and death of living beings”. As we can see, “Pudgala” in Jainism actually means “matter” as the fundamental elements of worldly things and is of the form of an atom and of the form of an aggregate. Atom was actually considered by most ancient Indians as the smallest unit for each type of matter, a theory that was later adopted by many schools of thought.

Jainism also tackles the issue of “time”. *Tattvarthadhigamasutra* 5.22 says, “The function of time is to assist substances in their continuity of being (through gradual changes), in their modifications, in their actions and in their proximity and non-proximity in time”, which represent an important Jain theory on the forms of existence of things.

Jainism regards Dharma, Adharma, Akasha, Pudgala and Jiva as the five eternal substances (draya’s), pointing that the fundamental elements of universe are the five substances plus time. *Tattvarthadhigamasutra* 5.1-4 states, “Dharma, adharma, akasha and pudgala constitute the Ajiva. They are called drayas or substances. Jivas are also substances. The five substances are eternal in nature and they, along with time, form the whole universe.”

The Jain theory of “jiva” and “ajiva” represents the religion’s view on categorisation of worldly things. The theory is a kind of Anamabhavada theory, contending that things form resulting from the combination of numerous kinds of elements, including both material and non-material elements.

The Jain concept of “Jiva” contains undertones of reincarnation or release; however, the Jain “Jiva” is distinct from the concept of “Atman” or “Brahman” in the mainstream Brahmin philosophy. The Jain jiva exists in all kinds of things, or achieve release and break away from bondage; while the Brahmin “Atman” or “Brahman” refers to the things themselves, assuming that things and

Atman/Brahman are essentially one and the same. In contrast, in interpreting “Jiva”, Jainism never made the claim that only Jiva is real and all things are unreal.

From the Jain interpretations of Jiva and Ajiva, we can see the basic theoretical paradigm Jainism developed on the issue of universe or worldly phenomena. The religion held that jiva is a spiritual substance that will never perish. It exists in both human bodies and other animals and plants, even in such non-living things like earth, water, fire and wind. Ajiva contains the basic material elements (atoms) that constitute all type of things in the world, and also contains dharma and adharma, which, respectively, are responsible for making things move and making things rest. The concept also contains space and time, which provide necessary conditions for things to exist. This kind of Jain theory had actually done a fairly good job analysing in a systematic manner the basic composition and forms of existence of natural things.

Five Kinds of Jnana

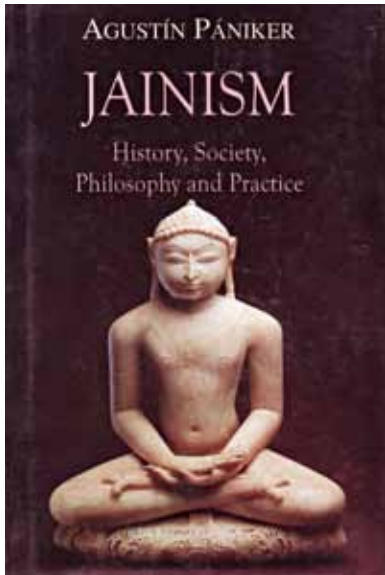
The Jain epistemology contains certain religious elements, emphasising sense-perception and considering it a sure path leading toward enlightenment. Accordingly, *Tattvarthadhigamasutra* proposed five kinds of Jnana ie *Mati, Sruta, Avadhi, Manah paryaya* and *Kevala*.

Mati-Jnana refers to knowledge acquired through the senses. The Jain “senses” mainly mean such external organs as eyes, ears, nose, tongue and body. “Mind” is an internal organ, which normally plays the role of directing external organs to convey externally acquired information to the “knower”.

Sruta-Jnana refers to scriptural (articulate) knowledge derived through language, symbols,



Basic Division of Universe according to Jainism, a 15th century painting



Jainism: History, Society, Philosophy and Practice (front cover)

signs, etc. Without using such external organs as eyes and ears to directly sense external objects, knowledge can nonetheless be gained by examining and comprehending words contained in scriptures or said by gurus, teachers or prophets. *Sruta* shall be based on *Mati*.

Avadhi-Jnana refers to direct perception of self, time and space. It is a natural born and direct perception of things and shall be distinguished from the faculty of perception assumed by regular living bodies. The object of *Avadhi* can be ordinary material-based things.

Manah paryaya-Jnana refers to mind-reading ie direct perception of what people thought about in the past and what people will ponder in the future. Jainism believes that the object of *Manah paryaya* is minuscule and subtle.

Kevala, or Ominiscience, refers to knowledge of all substances in all their modes: past, present and future, unlimited as to space, time and object. It is a state of highest perfection in Jainism, in which one has boundless vision. This kind of state can actually be construed as a state of liberation. *Kevala* can only be attained by eliminating karma.

In analysing the five *Jnana*, Jainism posited that the first two *Jnana* are indirect, while the last three ones are direct. *Mati*, *Sruta* and *Avadhi* are prone to errors, while *Manah paryaya* and *Kevala* are error-proof.

According to Jainism, knowledge acquired through organs and speech normally has to pass through a medium and therefore is prone to distortions and mistakes. In contrast, direct acquisition of knowledge without the aid of such medium as organs or speech is more impervious to error. The reason why *Avadhi* is also considered error-prone is that the degree to

which *Avadhi* knowledge is directly acquired is not high enough.

In framing its “five *Jnana*” theory, Jainism was actually trying to emphasise that: the capacity of human organs to understand things is limited, and might very likely give rise to misconceptions or incorrect perceptions. To attain perfect knowledge one must eliminate reliance on sense organs and try to directly perceive or intuit.

Seven naya (Sapta Bhanga, or seven-fold judgment)

Epistemologically, Jainism proposed a seven-fold judgment theory, positing that things could be judged as falling under either of the following seven categories: existent; non-existent; existent-cum-nonexistent; indescribable; existent and indescribable; non-existent and indescribable; and, existent-cum-non-existent and indescribable. It also held that things are subject to constant change, and due to the fact that things are diverse in terms of location, time and attribute, word *Syāt* (“probable”, “perhaps”, “maybe”) shall be prefixed to each of these seven predications to prevent the proposition from being absolute. A fairly representative Jain work on this theory is *Syadavadamanjari* by Malisena (around 13th century CE).

The Jain seven-fold judgment is obviously of regular worldly knowledge and, therefore, cannot be relied on to attain absolute truth. According to Jainism, any judgment or mode of understanding regular, worldly knowledge is limited, hence the prefix *Syat*. Theoretically, this theory has elements



Wheel of Life, Tibetan thangka



An ascetic in Rajasthan, India

of eclecticism or agnosticism. However, it is worth pointing out that Jainism did not propose this theory without an ax to grind as an unorthodox system, like Buddhism, Jainism represents the values, beliefs and opinions of the middle-to-upper class people of non-Brahmin origins in ancient India who had long held a grudge against the Brahmin superiority and hence tended to reject the Brahmin claim that canons are absolutely sacred and are not to be questioned, leading to the Jain tendency to regard with suspicion all of the judgments that had by then been widely upheld as “truth” - a tendency that helps explain why Jainism espoused this particular seven-fold predication theory.

Reincarnation and Release

Jainism also has its own “reincarnation and release” theory. Concerning the issue of reincarnation and cause thereof, *Tattvarthadhigamasutra* believes that the action of the body, the speech organ and the mind is called activity.

Karmic particles generated by one’s activities flow into *jiva* and impose bondage thereupon, giving rise to reincarnation. *Karma* can be divided into good *karma* and bad *karma*. The former will allow one to enjoy pleasure and live longer, get born into a good family; while the latter will subject one to awful forms of existence. Jainism held that to get released is to break free from the bondage of all the *karmic* particles. And when *jiva* gets liberated, one will attain a blissful state of consummation.

This particular Jain theory is actually aligned with the traditional Indian religious theories that had emerged since the advent of the *Upanishads*, all of them emphasising that human actions produce

Karma which is an invisible force or a small particle that will exert influence on one’s afterlife and lead to painful reincarnation. To exit the cycle of reincarnation one must try and suppress his or her actions. *Tattvarthadhigamasutra* 1.1 states that “*Samyag Darshan* (Right Belief or Perception), *Samyag Jnan* (Right Knowledge) and *Samyag Charitra* (Right Conduct) together constitute the path to liberation.” The so-called *Samyag Darshn* means to understand and uphold such basic Jain theories as Seven *Tattvas*; the so-called *Samyag Jnan* means to acquire wisdom or right knowledge by means of the last two of the Jain Five *Jnana*; and the so-called *Samyag Charita* means to observe and abide by such Jain code of discipline as the Five Vows, including its rules of acetic practices. Taken altogether, this theory is similar to the liberation theory advocated by other Indian religious sects and can be described as a “wisdom-based liberation” theory.

Social Ethics

The Jain social ethics theory is mainly reflected in their vows. *Tattvarthadhigamasutra* 7.1 specifies that “desisting from killing, falsehood, stealing, unchastity and attachment is the five-fold vow.”

The Jain “Five Vows” are not unlike the codes of conduct of other religious sects in ancient India. It is worth noting that Jainism put extra emphasis on the “no killing” vow, which it enforced most strictly. Besides, the scope of the vow is also much wider than that of other sects. For instance, Jainists are not allowed to kill not just people and animals, but certain plants as well, which might be attributable to the Jain theory that plants also contain “*jiva*”. Quite some historic records contain passages describing Jainists as being extremely careful walking out for fear of hurting small plants.

Jainism is also known for its ascetic practices. Many religious sects in ancient India endorsed ascetic practices, but Jainism attached greater importance to them. Certain Buddhist works contain extensive references to Jain asceticism.

The “no killing” precept and asceticism of Jainism were once very well-known in ancient India, and their influence continues to this day. The “non-violent” philosophy and ascetic lifestyles popular in contemporary and modern India can be traced back to these ancient Jain traditions.

Spread and Influence in China - Jain theories and ideas spread to ancient China along with Buddhism. Most people in ancient China gained their first glimpses into the religion through Buddhism.

As a sister religion of Buddhism, Jainism maintained extensive contacts with Buddhism, hence the extensive references to Jainism in many Buddhist texts including both seminal works of early-day Buddhism and Mahayana Buddhist texts that



Queen Trishala conceiving Mahavira, Kalpa Sūtra, Jainism

emerged still later on. Large bodies of such Buddhist works were introduced to China and translated into Chinese. Some Chinese monks mentioned Jainism frequently when repudiating or introducing relevant theories of other schools of thought.

When introducing the “Six Masters” active during the Buddhist era, the Chinese versions of various Agama sutras all mention the main founder of Jainism, Nirgrantha-jñātaputra. *Samyuktagama-sutra* (volume XXXII) and *Samyuktagama-sutra* (alternative translation) (volume VII), both contain an overview of the “no killing” percept advocated by Nirgrantha-jñātaputra. *Ekottaragama-sutra* (volume L) states Buddha’s opinion of Nirgrantha-jñātaputra — “Nirgrantha-jñātaputra is of a dim, confused and agitated mind”.

In his book *Chenweishilun*, Master Xuanzang also repudiated relevant Jain theories. For instance, the “saivites” mentioned in the book actually refers to some early-day Jain thinkers. In its first volume, the book dedicates some portions addressing the “saivites” theory, rejecting it as unreasonable and implausible. In addition, the book also mentioned some other Jain concepts when repudiating “ātma-grāha”.

There are also many other Chinese Buddhist works containing Jain references, which greatly facilitated Chinese people’s efforts to get to know Jainism and its theories.

In contemporary and modern China, Jain theories have also stirred up a lot of renewed interest. Jainism still has a large following in India, as is known to those Chinese who have visited the country. Some Chinese scholars also paid special visits to Jain temples and interacted with modern Jainists. Some Indian visitors to China also made active efforts to introduce the religion to Chinese people, with relevant Jain literature also brought to China.

Some Chinese scholars focus their research on Jainism. Many research papers on Jainism have also been published in relevant Chinese scholarly journals. There are also chapters dedicated to Jainism in books published in China about Indian philosophy or religions. In Indian philosophy or culture, courses offered in Chinese universities, Jain theories are also extensively mentioned.

(Yao Weiqun)

SIX ORTHODOX SCHOOLS

Six orthodox (*astika*) schools (*Liupaizhexue*) refer to six main schools in the Brahmanic philosophy of ancient India, eg *Samkhya*, *saamkhya-yoga*, *Vaisesika*, *Nyaya*, *Mimamsa* and *Vedanta*. They respected the authority of *Veda* which is regarded as a holy document by Brahmanism and Hinduism. The origin of thought has a long history in ancient time. They have been developed from some thoughts in *Vedas* and *Upanishads*. They have many believers in later generations, and usually take the main position in the thought circle. Therefore, they are regarded as the orthodox schools of ancient India philosophy.

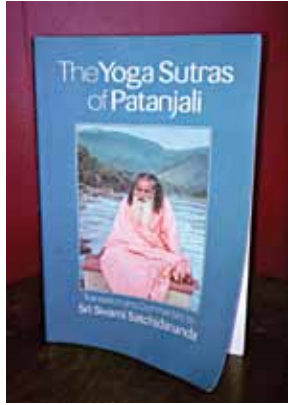
Some thoughts of six orthodox (*astika*) schools (*Liupaizhexue*) already appeared in 1000-600 BCE. But the formation of their independent schools was in 300 BCE to the beginning of the Christian era.

Samkhya formed the independent school in about 400 BCE. According to legend, the founder of this school was Kapila, at that time. At present, the existing earliest document of this school is the *Samkhya-karika*, which is a systematic document made by Isvarakrsna in about 400 CE. The time for *karika* is not that early compared with other basic classics of other orthodox philosophy schools. However, almost all systematic classics of *Samkhya* before they were lost were regarded as the representative document of ancient *Samkhya*. Its position is the same as that of basic classics in general orthodox philosophy schools. After *Samkhya-karika*, the main works of this school are an explanation to *Samkhya-karika*. The basic theoretical frame of *Samkhya* is the so called “two realities and twenty five concepts”



Hetuvidya Nyaya Dvara Sastra, Reign of Guangxu, 1881 edition

(namely 25 basic concepts in theories of this school - *Purusha*, *Prakrti*, *Buddhi*, self control, eye, ear, nose, tongue, skin, vocal organ, hand, foot, excretory organ, reproductive organ, heart, fragrant, flavour, colour, feel, sound, earth, water, fire, wind and air). Its various philosophical thoughts are included in this frame. *Samkhya* holds a *parinama-vada* theory, which believed that things in the world and life were formed by the mutual interaction of material *Prakrti* and psychogenic *Purusha* (two realities). According to this school, transformed things (other



The Yoga Sutas of Patanjali
(front cover)

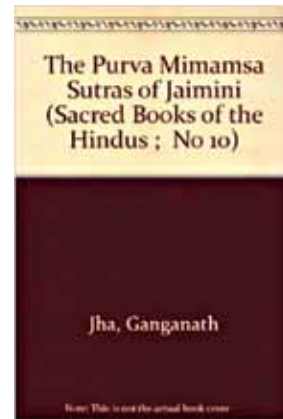
23 concepts) form the samsara (world). This world is full of suffering. If one wanted to be relieved, he/she had to depend on the highest intelligence of the “two realities and 25 concepts” of *Samkhya* to distinguish *Purusha* and *Prakrti* to get rid of *samsara* and get relieved.

Saamkhya-yoga formed the independent school in about 200 BCE. According to legend, its founder was Patanjali at that time. The basic classic of this school was the *Yoga Sutra* of Patanjali. The existing *Yoga Sutra* included contents which were added in later generations and it was finally formed in 300-500 BCE. After *Yoga Sutra*, books of *saamkhya-yoga* were mainly an explanation and note on *Yoga Sutra*. The appearance of *saamkhya-yoga* has a theoretical systematisation on the ancient yoga practice in the Indus Civilisation period. It also had important influences on the formation of cultivation theories of philosophy schools of religion in India. *Saamkhya-Yoga* devotes to restrain the role of the heart to reach the samadhi state. Its specific cultivation method is the so called “eight steps of Raja yoga”, eg Yom, niyam, asan, pranayama, pratyahar, dharana, dhyana, samadhi. The later three steps of the eight steps are called “general restrain”. Through it, people can gain various magical powers, distinguish *Prakrti* and *Purusha* and finally reach the “Dharma Megha samadhi”. In this samadhi, various *samsara* seeds can be destroyed to achieve final release.

Vaisesika formed the independent school in about 200 BCE. According to legend, its founder was Kanada in that time. He wrote the basic classic *Vaisesika Sutra* for this school. The existing *Vaisesika Sutra* included contents which were added in later generations. It was finally formed in 200 CE. In about 600 CE, another two important books of *Vaisesika* appeared, eg *Padarthadharmasamgraha* of Prasastapada and *Vaiśeṣika-daśa-padārtha-prakarana* of Maticandra. Main philosophical thoughts of *Vaisesika* were reflected in the contents of these three books. The important theoretical

feature of this school is to distinguish the main category of natural phenomenon by the “*padārtha*” (reality corresponding to concept). Ten *padārthas* mentioned by this school are: *dravya-padārtha* (object), *guna-padārtha* (static property of object), *karma-padārtha* (dynamic state of object), *sāmānya-padārtha* (common relations among objects), *viśeṣa-padārtha* (difference relation among objects), *samavāya-padārtha* (indivisible causal relation between the object itself and its property), *śakti-padārtha* (make object be able to generate specific result jointly or independently), *aśakti-padārtha* (make object be unable to generate specific result jointly or independently), *sādrśya-padārtha* (relative similarity and difference relations among objects) and *abhāva-padārtha* (nonexistence state of object). In the system of *padārtha* theory, *Vaisesika* discussed *paramānu* theory, *pramāna*, view of time and space, view on similarity and difference, etc. *Vaisesika* also pursues liberation. It holds that the understanding of the highest intelligence of *padārtha* theory can get rid of the *samsara* and reach the supreme good state.

Nyaya formed the independent school in about 100 CE. According to legend, its founder was Gautama at that time. He wrote the basic classic *Nyaya-sutra* for this school. The existing *Nyaya-sutra* contained contents added by people in later generations. It was finally formed in about 300-400 CE. After *Nyaya-sutra*, books of *Nyaya* were mainly explanation and note on *Nyaya-sutra*. *Nyaya* takes the “Sixteen categories (*padārtha*)” as its basic



The Purva Mimamsa Sutas of Jaimini
(front cover)

system. The so-called *padārtha* refers to reality. In discussing and debating issues, *Nyaya* put forward 16 basic concepts or categories, eg means of valid knowledge, objects of valid knowledge, doubt, purpose, example, conclusion, the constituents of a syllogism, argumentation, ascertainment, debate, disputations, destructive criticism, fallacy, quibble, refutations, and points of the opponent’s defeat. This 16 *padārthas* form the basic theoretical frame

of this school. In explaining these *padārthas*, *Nyaya* put forward theories such as categories of four *pramāṇas*, basic syllogism for five step method, reflection and reasons for reasoning and debating failure, etc. *Nyaya* regards the intelligence of 16 categories (*padārtha*) as the basic way for liberation.

Mimamsa formed the independent school in about 200 BCE. According to legend, its founder was Jaimini at that time. He wrote the basic classic *Mimamsa-sutra* for this school. The existing *Mimamsa-sutra* contains contents which were added by people in the later generations. It was finally formed in about 100 CE. Earlier explanations on *Mimamsa-sutra* were made by Sabara in the 5th century CE. Main Mimamsa thinkers after Sabara were Kumārila and Prabhakara in 7th and 8th century CE. These two people played an important role for the later development of Mimamsa. Mimamsa takes the Vedic sacrifice as its main object of study. They believe the correctness of Veda canon



'A Brief History of Indian Philosophy',
 Shang Yongtong, 2008, (front cover)

and efficiency of sacrifice. Corresponding to this standing, the basic thought for this school is the "sound permanent residence theory". The so called sound refers to language, concept or knowledge, specially refers to language or knowledge of Vedas. Mimamsa held that this concept and knowledge was born in nature rather than man-made. It is permanent and absolute. Common language and concept is the displaying of the natural sound and shall on the basis of this natural sound. Mimamsa emphasises on "sound permanent residence theory" to prove the immutability and supremacy of Veda and its thoughts. Mimamsa once largely broke the theism of ancient India, absorbed and developed the *padārtha* theory of Vaisesika.

Main thoughts of Vedanta were put forward in the Upanishad. But it did not form an independent school until in about 100 CE. According to legend,

its founder was Badarayana at that time. He wrote the basic classic *Brahma-sutra* for this school. This school generated many branches later. Each branch was mainly formed according to different opinions on the Brahman atman relationship theory mentioned in documents, such as Upanishad, etc. These branches mainly are: *bhedabheda-vada* of Badarayana, *advaita* of Sankara (788-820 CE), *Vivistadvaita Vedanta* of Rāmānuja (about 11-12th centuries CE) and Dualism of Madhava (about 13th centuries CE). *Bhedabheda-vada* holds that: as the creator or fundamental reason of the world, Brahman is not the same with *Atman*. But in the aspects that any *Atman* has *Brahman* property and anything cannot exist without *Brahman*, *Brahman* and *Atman* are the same. *Advaita* holds that: *Brahman* or the greater self is the foundation for all things, and all things are the illusion of *Brahman* or greater self. Nothing is independent from Brahman or greater self. *Atman* (phenomenal world) is neither a part of *Brahman* nor the variation of *Brahman*. As a phenomenon of life, numerous *Atman* and greater selves are the same thing in nature. They are reflected differently for body restriction. They are the same in fact. *Vivistadvaita Vedanta* holds that: *Atman* (small self or the phenomenal world) is the property or constituent part of *Brahman* (entity or whole). Although property or a constituent part belongs to the entity or whole, the property or constituent part cannot be regarded as unreal. In the meantime, it shall be realised that, the phenomenal world (small self) is not void, but is only limited to the property or constituent part of the highest entity. The highest entity of objects is the *Brahman* which cannot be divided. Dualism holds that: although *Brahman* is the foundation, it is not the same with *atman* and these two concepts are different. Both of them are entity in a dualism relationship.

Thoughts of six orthodox (*astika*) schools (Liupaizhexue) took the leading position in the philosophy history in India. They also have great influence in the thought circle of modern and contemporary India. Particularly, theories of *Vedanta* are still the leading traditional philosophy in the thought circle of modern India.

In ancient times, thoughts of six orthodox (*astika*) schools (Liupaizhexue) were also spread to China with Buddhism. In Chinese Buddhist sutra, there are many contents on reporting or criticising thoughts of these schools. The academic world in modern and contemporary China also pays much attention to these schools. There are many research papers on these six schools in Chinese learned periodicals. Fundamental classics or document of these schools have been translated into Chinese in China. There are also many Chinese research monographs on these schools. In college curriculum, there are many

contents on these schools. There are many paper titles on these schools.

(Yao Weiqun)

SAMKHYA

Samkhya or *sāṃkhya* is one of the major philosophical schools of Brahminism in ancient India. With a long history in India, the earliest theories or thoughts of the school were mentioned in some of the most ancient Indian literature. It became an independent school of philosophy around 4th century BCE. A pervasive and strong influence throughout India's intellectual history, the theories postulated by the school had long been a subject of wide interest in the country's philosophical community. It spread to China along with Buddhism.

Theoretical Evolution and Major Texts

The word, *Samkhya*, is based on the Sanskrit word *sāṃkhya*, which arguably has multiple meanings. Some claimed that it had something to do with "number" or "enumeration" as the school specifies the number and nature of the ultimate constituents of the universe, around which it built its basic theoretical system. Still others contended that the word meant "search" or "reflection". In Chinese Buddhist scriptures, in addition to being referred to as *Samkhya*, the school was also variously called "Jiapiluo Lun", "Yuzhong Waidao", or "Seng Qu".

According to relevant Sanskrit records and Buddhist scriptures, the school was founded by Sage Kapila, a legendary figure whose existence was widely debated. Some scholars who believe in his existence speculate that he lived around 4th century BCE. However, the school was determined to originate earlier than that. Some *Samkhya* theories were believed to have come from the *Shvetashvatara Upanishad*, which contains explicit references to the theories of early-day *Samkhya* school. Some *Samkhya* ideas can be traced back to the Vedic period. The Sanskrit epic, the "*Mahabharata*" (especially the "*Bhagavad Gītā*"), contains rich details of the school. In addition, "*The Caraka Saṃhitā*", a huge treatise



Bhagavad Gita, Chinese edition (front cover)

on ancient Indian medicine, also mentioned early *Samkhya* thoughts in its various chapters.

Many of the surviving records mentioning the main founders of the school are of a mythical proportion. For instance, *Samkhya karika* recorded in its first half, that "once upon a time, there was



Swami Vivekananda

a divine figure called Kapila, who descended into the world from the sky". And in its second half, it went on to go through the school's genealogy with Kapila unequivocally credited as the very first founding sage of *Samkhya*, and then it was passed to Asuri, Pañcaśikha Garga, Uluuka and Isvarakrsna. And among the various "founding fathers" of the school, the one who played the most important role in spreading *Samkhya* was Isvarakrsna (4th century CE).

The earliest foundational texts of the *Samkhya* school never survived including one particularly important - *Samkhya* work, *Sastitantra*. The earliest extant work that offers a systematic exposition of the school is the *Samkhya-karika* by Isvarakrsna. Although created hardly any earlier than the foundational texts of other orthodox schools of philosophy in ancient India, due to the fact that most of the major *Samkhya* texts had been lost before the book, it had been widely considered the foundational text of the *Samkhya* school. Following *Samkhya-karika*, the most significant *Samkhya* works primarily comprised commentaries on the book, with the five existing ones being: *Suvarṇasaptati*, or *Treatise on the Golden Seventy* (translated into Chinese by Paramārth in 6th century CE); *Yukti-Dipika* by unknown author (around 6th century CE); *Gaudapada-bhasya* (around 7th to 8th centuries CE); "*Mathara-vrtti*" (slightly later than *Gaudapada-bhasya*); and *Tattvakaumudi* by Vacaspati Misra (9th century CE). The major text of the later *Samkhya* school is *Samkhya-sutra*, rumoured to be authored



The Six Paths of Metempsychosis, Dazu Rock Carvings, Chongqing

by Kapila, but actually penned by some unknown author between 14th and 15th century CE. Significant commentaries on the sutra include, *Samkhya-sutra-vrtti* by Aniruddha (15th century CE) and *Samkhya-pravacana-bhasya* by Vijnana-bhiksu (16th century CE). Important works of later Samkhya school also include *Samkhya-sara* by Vijnāna-bhiksu. In addition, there is also a Samkhya text by an unknown author, called *Tattvasamasa*, which is widely considered a key text of the later-day Samkhya school.

The later-day Samkhya school was heavily influenced by the Vedānta school, and also absorbed quite some elements from *Yoga Sutra*. The Samkhya school during this period differed from the early Samkhya school mainly in that the concept of “Ivara” was introduced, reflecting the school’s efforts to seek middle ground between monism and dualism.

An important philosophical influence in ancient India, the theories of this school received a heavy dose of scrutiny from other schools of thought. For instance, many Buddhist and *Vedanta* thinkers once actively analysed and criticised the Samkhya theories.

The philosophical theories of the Samkhya school also exerted some influence on the intellectual scene of contemporary India. In modern India, during religious and social reform movements, certain thinkers or philosophers, when engaging in social activities or building philosophical systems, had heavily absorbed or borrowed from *Samkhya* ideas. For example, such famous philosophers in contemporary India as Vivekananda and Aurobindo Ghosh all conducted serious analyses of Samkhya theories. Vivekananda held that dualism was the most prevalent philosophical viewpoint in India, in actuality considering the dualistic theory of the classic *Samkhya* school as natural. Additionally, he also extensively borrowed from *Samkhya* theories in expounding his epistemology. When studying the yoga school, Ghosh also scrutinised a key concept of the *Samkhya* school — three gunas (*tamas*, *sattva*, and *rajas*), and talked about the significance and

roles of the three gunas and the interrelationship among them. Samkhya theories had long been widely regarded as a distinctive part of Indian orthodox philosophy.

Main Theories - According to the *Samkhya-karika* and commentaries thereon, the basic philosophical system of the Samkhya school can be characterised by dualism and 25 tattvas. “Dualism” refers to the two ultimate realities, Prakriti, matter and Purusha, self (spirit), advocated by the Samkhya school, while 25 tattvas are the 25 basic concepts (including Dualism) of the philosophical system of the Samkhya school. The school considered its basic concepts as “reality” and “truth”, hence the name *tattvas* (Sanskrit word for “reality”, “realness” and “truth”). Into this philosophical system built around dualism and 25 tattvas, the Samkhya school had also incorporated a series of important sub-theories, including *Pre-existence of effect in cause* theory, *Three gunas* theory, the *Three Pramānas* theory (Pratyakṣa, Anumāna, and Śabda), and the reincarnation theory.

Transformation Theory (Dualism and 25 tattvas) - The Samkhya upheld a “transformation” theory, claiming that all things, creatures or phenomena in the world are transformed from a certain kind of fundamental cause. The process of transformation concerns two “ultimate realities” and 25 basic concepts (aka Dualism and 25 tattvas), with “dualism” referring to “Prakriti” and “Purusha” and “25 tattvas” meaning Purusha (Transcendental Self), the uncreated (unmanifest) Prakriti (primordial nature), Mahat/Buddhi (intellect), Ahamkara (ego, consciousness of self), Manas (mind), the five sense-organs, the five motor-organs, the five subtle elements and the five gross elements. These Tattvas are involved throughout the process of transformation of objects.

Prakriti is a material entity, while *Purusha* is a spiritual one. The interplay of the two gives rise to all the phenomena in the world. When affected by *Purusha*, *Prakriti* will lose its inner balance, leading to the occurrence of all kinds of worldly phenomena. *Prakriti* gives birth to *buddhi* (rational part or judgmental part of the mind), which further cites *ahankara* (self-awareness or I-am-ness). This on the one hand, engenders *ekadasa* — *indriya* (11 indriya) ie sight, hearing, smelling, tasting, touching, speech, hand, foot, anus, genitals and mind and on the other hand, begets five *panca* — *tanmatras* ie sound, touch, colour, taste, and odour or smell which further generates five Bhutas, ie space, air, fire, water and earth.

A typical philosophical system built around the theoretical core of “transformation”, “dualism and 25 Tattvas” theory constitute a unique philosophical perspective on the occurrence of life phenomena and the creation of the world in ancient India.



A Commentary on Hetuvidya, Qing, Guangxu, Jinling Scriptural Press, 1896

According to the Samkhya school, the transformation of worldly objects or life phenomena is related to both *Prakriti* and *Purusha*, though to varying degrees. Only negative *Prakriti* can directly engender objects, with the positive *Purusha* playing a collaborative role. The Samkhya school offered several arguments to prove the existence of *Prakriti* and *Purusha*.

Concerning the existence of *Prakriti*, the No. 15 of *Samkhya-karika* explained that “everything in the world has a limit, for which there must be a fundamental cause. Things are different, but they share a commonality that stems from the same cause. Everything that can be generated must be attributable to a relevant cause. Cause is different from effect. All the different objects in the world are the “effect”, from which can be deduced a different “cause”. All things must be attributable to a fundamental cause, which ultimately makes them the same thing. Thus, for all these reasons, it can be established with certainty that there exists the fundamental *Prakriti*”.

Concerning the existence of *Purusha*, the No. 17 of *Samkhya-karika* explained that “all things gather up for the sake of a user that differ markedly from them — *Purusha*”. The Samkhya school held that all things in the world were composed of three *gunas*: *sattva*, *rajas* and *tamas*, which need one “commander” that can impart consciousness into them, and it is *Purusha*. The body needs something to rely on, and it is *Purusha*; and things in the world are like food waiting to be eaten, and the eater is *Purusha*. The school claimed that the world was full of pain and suffering, and when “liberated” and delivered, one would feel something separating from him and it is “*Purusha*”.

The Samkhya school maintained that for objects to be created and life phenomena to occur, “*Prakriti*” and “*Purusha*” must be combined. To illustrate this point, No. 21 of *Samkhya-karika* analogously explained that “‘*Prakriti*’ is like a lame person who can see but cannot walk, while ‘*Purusha*’ is like a blind person who can walk but cannot see. Only by letting the lame person ride on the back of the blind

person can they progress together. Likewise, only by combining *Prakriti* and *Purusha* can the 23 tattvas of Samkhya be created, thereby giving rise to all things in the world.”

In the Samkhya school’s “transformation” theory, three *gunas* are a key concept that plays a significant role, which concern *Prakriti*, its transformations, as well as the root cause therefor.

The Samkhya school held that all things in the world are composed of three *gunas* (qualities), ie *sattva*, *rajas* and *tamas*. *Sattva* is illumination, enlightening knowledge, and lightness; *rajas* is energy, passion and expansiveness; and, *tamas* is a binding force and darkness. The No. 12 of *Samkhya-karika* described *sattva* as something that can illuminate and enlighten; *rajas* as something that can build momentum; and *tamas* as something that can inhibit and curb.

The school maintained that the three *gunas* were subject to mutual inhibition, interdependence, mutual generation and interaction, and in different things there might be different compositions of *gunas* at work, with a particular *guna* playing a dominant role. *Prakriti* also contains three *gunas*: when the three *gunas* are balanced, *Prakriti* will remain latent, but once such a balance is upset, *Prakriti* will give rise to all kinds of worldly phenomena. The upsetting of balance among the three *gunas* is directly related to the impact of *Purusha* on *Prakriti*.

The “three *gunas*” theory adopted by the Samkhya school, which uses conflict and interaction between different constituents of an object to explain the creation and development of object, serve a uniquely distinctive philosophical approach in ancient India.

A large number of philosophical sub-theories fall within the theoretical framework of “dualism and 25 tattvas”, with the most representative ones being the “pre-existence of effect in cause” (*Satkaryavada*) theory, the *pramāṇa* (means of valid knowledge) theory and the reincarnation theory.

“*Pre-existence of Effect in Cause*” Theory (*Satkaryavada*) - The Samkhya school upheld a “transformation” theory with regard to the creation of the world, claiming that all things and phenomena in the world can be attributed to a fundamental cause. And accordingly, in terms of causation, it espoused a “pre-existence of effect in cause” theory (*Satkaryavada*), which posits that all things in the world bear the quality of “effect”, with all “effects” being merely the transformations of “causes”. The effect has already existed in the cause, with cause and effect being the explicit and implicit states of the same substance. To illustrate this with a revealing analogy: as fruit comes from seed, seed shall be the “cause” and fruit the “effect”. According to the Samkhya school, however, they are actually the same thing, with seed being only the latent

condition of fruit and fruit the patent condition of seed. Seed, before it germinates and grows and develops into fruit, already contains fruit (pre-existence of effect in cause). By extension, it may be postulated that all things in the world are some kind of “effect” as transformed from a fundamental “cause”, in which all phenomena have already existed long before they actually occur.

The Samkhya school also made persuasive arguments for the “pre-existence of effect in cause” theory (*Satkaryavada*). For instance, the No. nine of *Samkhya-karika* lists five basic arguments for this premise: the first argument, *asadakaranat*, states that the effect exists in its material cause before its production because no one can produce an effect from a material cause in which that effect does not exist. For example, no one can press oil without sesame. The second argument is *upadanagrahanat*, which states that because there is an invariable relationship between cause and effect, material cause can produce only that effect with which it is causally related. Only milk can produce yogurt because milk alone is materially related to yogurt. The third argument, *sarvasambhavabhavat*, which states that there is a fixed rule for the production or manifestation of things. A certain thing can be produced only by a certain other thing; it cannot be produced from just anything or anywhere. For example, it is impossible to produce gold and silver from grass. The fourth argument, *saktasya-sakya-karanat*, states that an effect exists in its cause in an unmanifested form before it is produced. For example, potters can manufacture a bottle from clay. The fifth argument, *karanabhavat*, states that if the effect does not exist in the cause, then that which was non-existent would be coming into existence out of nothing. For example, malt is generated from seed.

With a heavy emphasis on the inner relationships of object during its development process, this particular causation theory as espoused by the Samkhya school neglects to address the differences between cause and effect, thus making it a frequent target of criticism by other schools of philosophy in ancient India, including Buddhism, which had made a continuous effort to repudiate *Satkaryavada*.

“Three Pramāṇas Theory” - The Samkhya school attached great importance to means of obtaining knowledge, which was called *Pramāṇa* in ancient Indian philosophy. According to the school, there are three *Pramāṇas*, ie *Pratyakṣa*, *Anumāna*, and *Śabda*.

Pratyakṣa means direct sense perception; *Anumāna* means logical inference and can be further divided into three kinds. *Purvavat anumāna* (subsequent inference) – is that which has an antecedent, a cause, just as, on account of the dark clouds, you

infer rain. *śeṣvat anumāna* (antecedent inference) – when you see muddy water flowing down a river, you infer a torrential rain upstream. *Sāmānyato dṛṣṭa* (analogous inference) – when you see a tree blooming in one place, you infer another such tree is flowering in another place.

Śabda means opinions from reliable people, luminary and scriptures. In Samkhya school, *Śabda* means precept or opinions from the founder of the school and philosophers of previous generation in fact.

The Samkhya *Pramāṇas* Theory and the *Pramāṇas* Theory espoused by Buddhism, *Nyāya* and Jainism have both noticeable similarities and distinct differences. For instance, the Samkhya school’s analysis of *Anumāna* is not as nearly as complicated as that by Buddhism and *Nyāya*, while in categorising *Pramāṇa*, Samkhya’s theory is rather similar to that of Jainism.

Reincarnation and Liberation - Like the majority of Indian philosophical schools, the Samkhya school also espoused the theory of “reincarnation and liberation”. According to *samkhya* philosophy, the universe is full of pain and misery. It divided the state of reincarnation into three realms: demi-god realm, animal realm, and human realm. The school believed that things stuck in reincarnation cannot rid themselves of pain and misery, and life has three kinds of pain: *Adhatmika*; *Adibhoutika*; and *Adhidaivika*.

Adhatmika: pain due to intra-organic psychophysical which includes all mental and physical suffering. For example, bodily suffering due to wind-heat discomfort and mental suffering due to love and hate.

Adibhoutika: extra-organic natural causes like human suffering due to hurt from beasts or landslide.

Adhidaivika: supernatural causes like human suffering due to cold, hot, windy, rainy and stormy weather.

According to Samkhya school, liberation means complete cessation of all suffering. Supposedly there are numerous ways to achieve liberation, but some are far from effective or even downright ineffective. Samkhya states that true liberation can be achieved only through the correct discriminative knowledge of reality. Samkhyans believe the key to *mokṣa* is differentiating from *Puruṣa* and *Prakṛiti* using *vivek* (discrimination) by gaining a thorough insight into the theory of “dualism and 25 tattvas”, which in turn would lead to renunciation and indifference to material creation, thus ending the cycle of reincarnation and obliterating the possibilities for pain and thereby, achieving true liberation. Therefore, it can be said that the Samkhyan liberation theory is wisdom-based, as in Samkhya, the highest wisdom is “dualism and 25 tattvas”, and



Vijnapti-matrata-siddhi-sastra

only by acquiring this kind of wisdom can liberation be finally attained.

There is an intimate relationship between the Samkhya school and Yoga school. Many Samkhya practices are heavily yogic, while the Yoga school draws upon the Samkhya theory of “dualism and 25 tattvas” in establishing its own philosophical system. The main differences between the two schools lie in that Samkhya put an emphasis on the transformation theory, while the Yoga school attached importance to a religious way of practice. In addition, the Yoga school also enshrines Shiva as the Supreme Lord, while the early Samkhya school didn't have a creator-god concept at all.

Spread and Influence in China - The theories of the Samkhya school were spread to China along with Buddhism and exerted some influence on the intellectual scene of ancient China. It's worth noting that the spread of the school in China was mostly related to Buddhism. The school had been violently criticised by Buddhism in its native India, with Samkhya thoughts widely cited in Indian Buddhist scriptures. These Indian Buddhist records were later translated into Chinese and introduced to China. Some of the major Samkhya texts were also brought to China by Buddhist monks and translated into Chinese, including the *Samkhya-karika* and the *Suvarṇasaptati* (translated by Master Zhen Di), the latter of which had also been incorporated into the Chinese Buddhist Canon, a phenomenon rarely seen among Indian philosophical literature, allowing Chinese people to gain a systematic understanding of the theoretical framework and characteristics of the Samkhya school.

Chinese Buddhist scriptures also contain extensive references to the founders of the Samkhya school and their theories. For instance, in his *Great Commentary on the Nyayapravesa*, Kuiji gave a genealogical account of the Samkhya school, with its “founding fathers” listed one by one, starting with Kapila, who, according to the book, “is a divine figure with yellow-reddish skin”.

“His disciple, a leader in the 18 groups of disciples, is named Varsya, which means “rain” because he

was born in the rainy season, with the followers called “rain congregation.” Tianzhu Sanskrit is “Monk Qu She Sa Tan Luo”, called “Shulun” in Chinese (meaning: number theory), namely “wisdom number theory” also known as “wisdom number”; as “numbers” create everything in the world, with “theory” developed from and creating the “numbers”, it is also known as “number theory.”

Buddhist Master Puguang also offered a brief overview of the Samkhya theories in volume 11 of his “Commentary on Abhidharma-kosa”, with focus placed on the school's 25 tattvas. “The Samkhya clan developed a “25 tattvas”. The first tattva, I (ie Sanskrit), also known as “normal me” with thinking as the body, instinct is just a bear rather than initiator. The other 24 tattvas talk about those bears or used by me (ie Sanskrit).

The “*Vijñāptimātratāsiddhi*” translated by Hsüan-tsang also contains parts repudiating the theories of the Samkhya school, in which Yogacara thinkers declared Samkhya theories invalid. For instance, chapter one of the book states that “if 23 tattvas are composed of three gunas, then they shall have no “prakriti” whatsoever, just like woods, as composed of many trees, or armies, as composed of many soldiers, have no prakriti”. In addition, the book also reasoned that “if the 23 tattvas are substantial, they shall be independent of each other, just like the three gunas; and if the three gunas are 23 tattvas, they shall be composed of three gunas too. According to this logic, both the 23 tattvas and the three gunas are made of multiple elements, and according to commonly held philosophical views, things composed of multiple elements have no prakriti”. The book also challenged Samkhya's “three gunas” theory as unreasonable or invalid, with volume one arguing that “if things are all made of three gunas according to Samkhyans, then there shall not be differences between objects, there shall not be differences between karma, cognitive object, cognitive way, material elements and various organs, with one single cognitive organ sufficient enough to understand everything, and there shall be no differences between sattva and tamas, cleanness and dirtiness, and Pratyakṣa and Anumāna”. According to “*Vijñāptimātratāsiddhi*”, the viewpoint from Samkhya is absurd, the so-called substance is a product of false ponder and it should be refuted.

These dedicated parts in Chinese Buddhist scriptures, either recounting or repudiating Samkhya theories, along with the *Suvarṇasaptati* translated by Master Zhen Di, have allowed Chinese people some important insights into the Indian Samkhya school.

The Samkhya theories also received a lot of scholarly attention in modern China, with the

Samkhya-karika translated entirely into Chinese and the *Samkhya-sutra* partially translated into Chinese. Many modern Chinese scholars focus on the study of the Samkhya school, with some dealing specifically with the philosophical system of the school, others concentrating on a particular theory of the school and still others studying the relationship between Samkhya theories and Buddhist theories. Relevant papers have been frequently published in Chinese scholarly journals or included in professional proceedings. There are also chapters dedicated to the Samkhya school in Chinese books about oriental philosophy.

In Indian philosophy courses offered in Chinese universities or research institutions, the theories of the Samkhya school are also extensively mentioned. Some courses specially deal with Samkhya classics, while others focus on particular Samkhya subjects. In addition, some masters' theses focussed on the samkhya philosophy, and in some professional conferences or symposiums held in China, and the theories of the school or papers published on the school were also discussed with great interest.

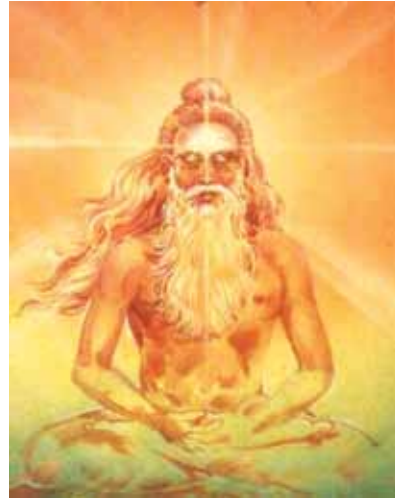
(Yao Weiqun)

YOGA

As one of the major philosophical schools of Brahmanism, Yoga has a long history in India, and can trace its roots back to the early civilisations in the Indian subcontinent. Some of the most ancient Indian literatures contain information on the practice of Yoga. It came into its own and became an independent school of philosophy around the mid-2nd century BCE. The theories and ways of practice of Yoga have long been a subject of wide interest among all Indian schools of thought. As a highly influential school of philosophy in India, it spread to China along with the Buddhism.

Historical Evolution and Foundational Text - The word "Yoga" comes from Sanskrit and originally means "union" or "conjunction", and by extension, "conformity with the mento-emotional energy". As a religious practice, the Yoga school took its rudimentary form as early as the period of the Indus Valley civilisations. At two representative Indus ruins sites, Mohenjo-daro (Mound of the Dead) and Harappa, thousands of small seals have been unearthed, which were mainly used at the time as clan emblems, lucky charms, or identity indicators. A few of them even reflect the religious beliefs practiced then. Some show deities seated in a posture consistent with the popular Yoga posture we become familiar with today. Therefore, it can be established that the practice of Yoga originated from the period of the Indus Valley civilisations ie 2500 BCE.

Such ancient Indian classics as the *Upanishads*, *Arthasastra* and Sanskrit epic *Mahabharata* all



Patanjali

contained references or information about the yoga school. Its ways of practice have long been adopted by many other Indian schools of philosophy. However, religious practices of yoga were concluded and summarised, then became an independent religious and philosophical school with systematic theories of its own at a much later date.

It is generally acknowledged that Patanjali was the creator of Yoga and the school's earliest foundation text is the *Yoga-sūtra* by Patanjali. Containing additional parts incorporated later, the extant version of the sutra was compiled between 300 CE and 500 CE. There was an Indian grammarian active around 150 BCE who was also named Patanjali. If this grammarian and the author of the *Yoga-sūtra* were the same person, then we can establish with certainty that the early version of the sutra first appeared around 2nd century BCE.

After the *Yoga-sūtra*, classic texts of the yoga school were mainly comprised of commentaries on the sutra including the *Yoga-sūtra-bhasya* by Vyasa (around 6th century CE), the *Tattva-vaisarabi* (commentaries on "Yoga-sūtra-bhasya") by Vacaspati misra (around 9th century CE), the *Rajamartanda* by Bhoja (11th century CE) and *Yoga-varttika* (commentaries on *Yoga-sūtra-bhasya*) and *Yoga-sara-samgraha* (direct exposition on the theory of this school) by Vijnana-bhiksu (16th century CE).

Following the appearance of *Yoga-sūtra* and commentaries thereon, the Yoga School saw its influence steadily growing. Some new Yoga classics such as the new *upanishads* also emerged, which mainly dwell upon the relationship between deity, soul and body. In addition, the theories and ways of practice of yoga were also assimilated and improved by many other Indian schools of thought. Except for the Lokayata School, all major schools of philosophy popular in ancient India have Yoga elements of their own.

The Yoga elements inherent in the various Indian schools of thought partly derive from the ancient Indian Yoga traditions, and partly from the Yoga school. Each school was generally influenced by both aspects. The Yoga school organised and improved the traditional Yoga practices and theories which helped promote the formation of religious practice theories of many Indian religious and philosophical schools that arose still later.

The theories and ways of practice of Yoga exerted an influence on both Brahmanism (orthodox school) and Buddhism (non-orthodox school).

The Vedānta School of the Brahmanism absorbed a lot of Yoga elements. Many *Vedānta* thinkers borrowed extensively from Yoga practices, and considered the “imported” Yoga elements highly instrumental in helping them grasp the Brahman.

The Yoga philosophical system is closely allied with the Samkhya school. There was no concept of creator-deity in the early-day Samkhya school, but over time, due to the influence of the Yoga school, the later-day Samkhya school started to accept the concept of creator-deity in its philosophical system.

The literature of the Vaiśeṣika school and Nyāya school also contains elements of Yoga practices. Although said two schools never addressed these Yoga elements as their main subject of interest, they mentioned them frequently in discussing their own epistemological concepts or principles.

An important practice of Buddhism, meditation owes its origin to the ancient Yoga practices. After the Yoga school emerged, Mahayana Buddhism was also heavily influenced by the school.

In addition to influencing other schools of thought, the yoga school was also influenced by other philosophical schools and absorbed some of their ideas and theories. Buddhism, for instance, has been a huge source of influence. The fourth chapter of the *Yoga-sūtra* was widely deemed to be added later, in which a lot of Buddhist elements were adopted. Therefore, it can be claimed that the Yoga school and Buddhism have exerted mutual influence upon each other throughout the course of their development.

The influence of the theories and practices of the yoga school still lingered strongly in contemporary Indian society. Many contemporary Indian thinkers or philosophers advocated, to varying extents, the practice of Yoga, including Dayananda Saraswati (1824~1883), Svāmi Vivekananda (1863~1902), and Aurobindo Ghose (1872~1950).

It must be pointed out that the concept of “yoga” in contemporary India had differed greatly from its ancient concept. For instance, the “yoga” mentioned by Svāmi Vivekānanda actually refers to all major aspects of his teachings, including religious beliefs, ethics, and philosophical doctrines. Aurobindo

Ghose also incorporated some new connotations into its traditional concept by propounding such concepts as “The Life Divine” and “Integral Yoga”, all of which were never mentioned or discussed in ancient yoga literature such as *Yoga-sūtra*. So it is fair to say that the Yoga theories had undergone significant new developments in later years.

The ancient Yoga school also exerted important influence on Neo-Platonism in the west and religions in Iran, China, and Japan, which further extended to still other parts of the world in contemporary times. For instance, there are now many yoga research centers in Europe and the United States, with yoga’s positive role in the field of general healthcare and fitness also gaining increasing attention.

Theory and Practice of Yoga

According to *Yoga-sūtra* and most commentaries thereon, the theoretical system of the yoga school is primarily comprised of the following concepts: mind activities; *Samadhi*; seer and the seen; eight limbs; and *siddhis*.



Aurobindo Ghose

Mind Activities (vrttayah)

Yoga-sūtra defines Yoga as “the mastery of the activities of the mind-field”, positing that there are five mind activities: correct perception, incorrect perception, imagination, sleep and memory.

Correct perception means accurate, truthful general information in daily life, and may be acquired by *partyaksa*, *anumana* and *agama* directly.

Incorrect perception is based on false information and on perception of what is not the true form.

Imagination is verbal information which can distinguish or divide things and is followed by concepts which are devoid of reality.

Sleep is the mind-consciousness mode which is supported by the absence of objective awareness.

Memory is the retained impression of experienced objects.

According to the definition of yoga contained in the *Yoga-sūtra*, it is concerned with attaining a state of tranquil abiding (*Samadhi*) free of external influences, because the five mind activities are actually the product of external influences



A Yoga practitioner, rock carving

("Xiang"). Both correct perception and incorrect perception are reflection of external objects and manifestation of people's consciousness with regards to their interaction with the external world. The "correct perception" mentioned here refers to a mind activity that correctly reflects the worldly characteristics of external objects, while the "incorrect perception" is a mind activity that incorrectly reflects the worldly characteristics of external objects; "imagination" is a mind activity that arises out of differentiating external objects; "sleep" is a mind activity that is actually spawned from sleepers' interaction with external objects when he or she is awake; and "memory" is also a mind activity that stems from external objects, since it is mainly a product of recollection of external objects. All in all, these five mind activities cannot exist apart from external objects, and what external objects manifest is mainly of an insubstantial, illusive nature, which can only harass and disturb. In the opinion of *yogis*, only by isolating oneself from the influences of illusive, unreal external objects can one truly attain a state of physical and mental tranquility.

Although among the five activities there are both correct ones and incorrect ones, the Yoga school held that they all posed hindrances to the attainment of the highest state of wisdom, and therefore should be suppressed, or put specifically, "eliminated" through long periods of "practice" and "abandonment of desires". "Practice" means to make continuous efforts to achieve mental tranquility, which requires the deepest absorption and great exertions to fend off the external influences; and "abandonment of desires" refers to the efforts to abandon the pursuit

of external things, namely to get rid of worldly pleasures and special, transcendental pleasures (such as heavenly pleasures). Through "practice" and "abandonment of desires" one can finally attain the blessed state of "Samadhi".

Samadhi - The "samadhi" concept adopted by the Yoga school means the collectedness of the mind on a single object through calming and/or increasing mental activities, also sometimes referred to as "Samāpatti" in the *Yoga-sūtra*.

The *Yoga-sūtra* divides "samadhi" into two types: "*Savikalpa Samadhi*" and "*Nirvikalpa Samadhi*".

Savikalpa Samadhi: A state of consciousness in which one knows one's own consciousness but remains in a subject-object relationship with the world.

Nirvikalpa Samadhi: The highest, transcendent state of consciousness in which there is selflessness, no-mind, non-duality and the subject-object relationship momentarily disappears. It is the highest samadhi-state of non-dual union with one's own consciousness.

The *Yoga-sūtra* also discusses the means to attaining "Nirvikalpa Samadhi". The author held that one must rely on confidence, stamina, introspective memory, concentration force and profound insight to reach this blessed state. In addition, "Nirvikalpa Samadhi" can also be achieved by the method of profound religious meditation upon the Supreme Lord. The Supreme Lord is that special person who is not affected by troubles, actions, developments or by subconscious motivations. "Of Him, the sacred syllable āum (om) is the designation. That sound is repeated, murmured constantly for realising its meaning. As a result there is inwardness of the sense consciousness and the disappearance of obstacles to progress." These obstacles are disease, idleness, doubt, inattentiveness, lack of energy and prone to sensuality, mistaken views, not being able to maintain the progress attained, unsteadiness in progression, scattered mental and emotional energy. Distress, depression, nervousness and laboured breathing are the symptoms of a distracted state of mind. For the removal of the obstacles, there should be the practice of a standard method used in the pursuit of the reality (*tattva*). The abstract meditation resulting from the serenity of the mento-emotional energy comes about by friendliness, compassion, cheerfulness and non-responsiveness to happiness, distress, virtue and vice or by regulating the exhalation and inhalation or by fixing the mento-emotional energy on someone who is without craving; or by conduct Dhyana (meditation) on any random object.

When called "samāpatti", "samadhi" can be divided into four categories: *savitarkā-samāpatti*, *nirvitarka-samāpatti*, *savicāra-samāpatti* and *nirvicāra-*

samāpatti which in their respective order, represent a progressive process.

Savitarkā-samāpatti is when the unity, word, purpose, knowledge and imagination completely mixed.

Nirvitarka-samāpatti is when the memory is completely purified and the essential inquiring nature disappears.

Savicāra-samāpatti and *nirvicāra-samāpatti* depends on the yogi's interest in particular subtle phenomena, approaching to reality of an object.

Though by progressing through the four *samāpattis* mentioned above the yogi can achieve a fairly high level of *dhyana*, the Yoga school maintained that these four *samāpattis* are "seeded *Samadhi*", meaning that although the yogi has gradually expunged those distractions or impressions, he or she has not yet completely eliminated the lingering latent force (seed) resulting from his or her past *karmas*. If he or she can go one step further and eliminate or at least effectively suppress the latent force inherent in the "seeded *samadhi*", the blessed state of "seedless *samadhi*" may finally be achieved.

The Yoga School held that the dynamic *kriyā yoga* practices which make for union with the Soul are: austerity, spiritual reading, and complete obedience to the Master. "Austerity" is an act to purify one's mind; "spiritual reading" refers to the reciting of pure words (such as Om) again and again; and "complete obedience to the Master" means to dedicate everything to the Supreme Lord.

The *Yoga-sūtra* specifies five hindrances: the darkness of unwisdom, self-assertion, lust, hate, attachment. The darkness of ignorance is the field of the others. It is exhibited when what is temporary, impure, distressful and mundane, is identified as being eternal, pure, joyful and spiritual, respectively. Self-assertion comes from thinking of the Seer and the instrument of vision as forming one self. Lust is the results from the sense of enjoyment. Hate is the results from the sense of pain. Attachment is the desire toward life, even in the wise, carried forward by its own energy.

The Yoga school maintained that *asaya* (latent force) produced by one's behaviour was rooted in *klesa*. From this root there grow and ripen the fruits of birth, of the life-span, of all that is tasted in life. As long as people remain in this state, they cannot escape from sorrow and pain.

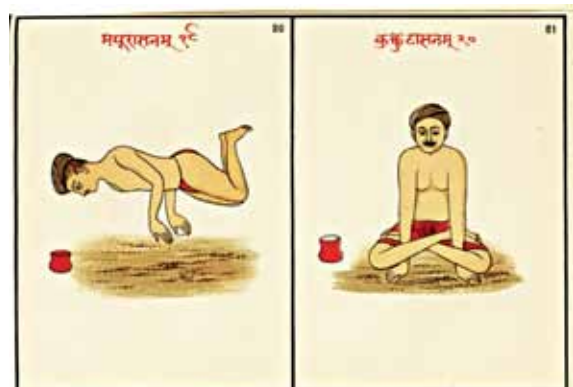
Seer and the Seen - The Yoga School held that sorrow is an integral part of reincarnation, and therefore, to discuss the reason for reincarnation is to discuss the reason for the generation of sorrow, which concerns the basic philosophical theories held by the Yoga school. The school maintained that fruits of rejoicing or affliction are sprung from holy or unholy works done in the past during the process of human survival. Changes belong to affliction and

reincarnation is a process of change with a lot of differential things, therefore, all differential things belong to affliction. In the opinion of Yoga school, the generation of reincarnation is related to the two entities. The *Yoga-sūtra* states that, "The cause of what is to be warded off, is the absorption of the Seer in the Seen." And the "seer" and "the seen" here refer to the "prakriti" and "purusha" directly relating to the reincarnation, respectively.

It is widely acknowledged that the yoga school borrowed extensively from the Samkhya school, which held that reincarnation results from the combination of "prakriti" and "purusha". In the philosophical system of the yoga school, the two entities are called "the seer" and "the seen", respectively. Both schools believed that "purusha" is a spiritual or positive entity, while "prakriti" is a material or negative entity. When "purusha" affects "prakriti", the two will combine, generating all things or all kinds of life phenomena and giving rise to reincarnation. During this process, "purusha" can be called "the seer", while "prakriti" may be referred to as "the seen".

The Yoga school believed that the "Seer" is pure vision; and "the seen" have manifestation, action, inertia as their property. They are formed by the elements and the sense-powers. They make for experience and for liberation. The very essence of things seen is that they exist for the Seer.

The school held that the cause for association of the Seer with things seen is the darkness of unwisdom. If the darkness of unwisdom were eliminated, the combination could not exist. In order to eliminate the darkness of unwisdom and make the Seer get rid of the Seen, we must obtain the help of discrimination (*viveka-khyati*). One significant commentary on the *Yoga-sūtra* by Vyasa states that "*viveka-khyati* is a perception of the different nature of 'prakriti' and 'purusha'". As soon as the differences between the seer and the seen can be perceived, the combination of the two will come to an end, terminating reincarnation, thereby allowing people to escape sorrow and pain. Therefore, it is of vital importance to acquire "*viveka-khyati*",



Yoga asana



Indian miniature painting of a Hindu ascetic

according to the philosophies of the Samkhya school and the Yoga school, the latter of which claimed that to acquire the “viveka-khyati” one will need to rely on a particular set of yoga practices, ie The Eight Limbs of Yoga.

The *Eight Limbs of Yoga* form the structural framework for yoga practice. They are: the commandments, rules, right poise, right control of the life-force, withdrawal, attention, meditation and contemplation.

There are five commandments that must be obeyed by the yogi: non-injury, truthfulness, abstaining from stealing, from impurity and from covetousness.

The “rules” or “fixed observances” include: cleanliness, contentment, austerity, study and persevering devotion to God. From purity follows a withdrawal from enchantment over one’s own body as well as a cessation of desire for physical contact with others. Supreme happiness is gained via contentment. Impurities can be removed and special powers can be received in the body through austerity. By studying and reading, we can communicate with the Lord. “Samadhi” can be realised by the persevering devotion to God.

Right poise must be firm and without strain. Right poise is to be gained by steady and temperate effort and by setting the heart upon the everlasting. The fruit of right poise is the strength to resist the shocks of infatuation or sorrow.

There follows the right guidance of the life-currents, the control of the incoming and outgoing breath. It is regulated according to place, time and number. Energy-control which goes beyond the sphere of external and internal is also vital.

Pratyahara refers to the withdrawal of the five senses from external objects, so as to prevent the mind from getting distracted by the external world.

Dharana is the fixing of the mind in a single spot (any chosen object).

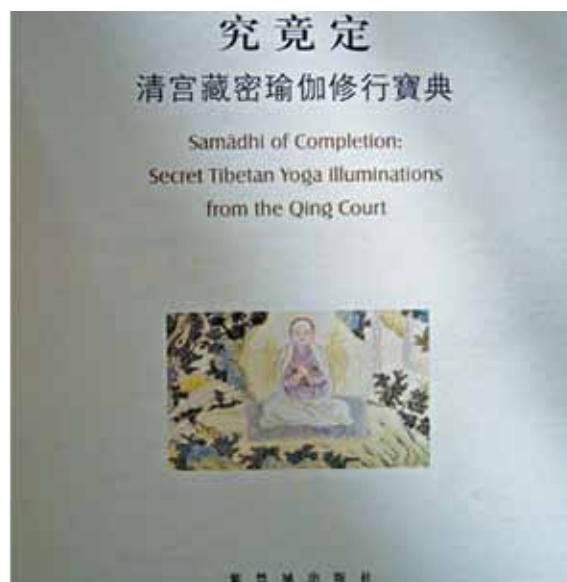
Dhyana is a progression of dharana, ie sustained concentration on the meditated object.

Samadhi is the highest state of wisdom for yogi practitioners, wherein only the “object” shines forth in the mind, with the consciousness and the object become fused together; even self-awareness disappears in the state of samadhi.

The Yoga school called the first five levels “external aids to yoga” (*bahiranga sadhana*), and the last three “internal aids to Yoga (*antaranga sadhana*). The external aids to Yoga, aka *bahiranga sadhana*, focus on moral, ethical and physical disciplines; and the internal aids to Yoga, aka *antaranga sadhana* (Raja Yoga), focus on spiritual practices.

The Yoga school attached great importance to the internal aids to Yoga (*antaranga sadhana*), believing them to be “more interior” than the other five. The three levels of the *antaranga sadhana* are also called *samyama*, by acquiring which one can finally reach an enlightened state.

Siddhis - Yoga school held that certain types of miraculous force can be obtained through samyama. This kind of miraculous force is in essence a



Samadhi of Completion: Secret Tibetan Yoga Illuminations from the Qing Court

supernormal power, aka *siddhis*. The force differs depending on the specific objects of samyama. The *Yoga-sūtra* mentioned many types of *siddhis*, which refer primarily to certain knowledge or abilities normal people could rarely acquire. For instance, through samyama on one’s body, one can become invisible; via samyama on differences between



An illustration from *Samadhi of Completion: Secret Tibetan Yoga Illuminations from the Qing Court*

speeches and objects, one can understand animals' sounds; through samyama on perception, one can read minds; through samyama on behaviour and consequences thereof, one can gain valuable insights into death; via samyama on the latent force, one can acquire knowledge about his or her former life; and, through samyama on animals, the sun, the moon, the stars, body organs and functions thereof, etc one can accordingly obtain a wealth of supernatural knowledge and miraculous ability. In addition, one may also acquire the *viveka-khyati* to distinguish between *sattva* (prakriti) and *purusa* (purusha). Once the yogis achieve this particular "viveka-khyati", he can gain a mastery over all existences and infinite knowledge. If yogi went further and got rid of "viveka-khyati", he could destroy the seeds of evil and entre into an absolute independent state. In this state, *sattva* (prakriti) and *purusa* (purusha) have the same nature of cleanness. Both of them exist independently without combination. Thus there is no basic condition for reincarnation, which makes suffering elimination possible. This is a state pursued by the Samkhya school and the Yoga school.

The Yoga-sūtra also discussed the means to achieving "siddhis", claiming that there are five sources where it derives: firstly, people are born with it; those who are born with siddhis must have practiced Yoga in their past lives; secondly, people acquired it with the help of medicine or herbs; thirdly, people can achieve it through spells or incantations; fourthly, people can acquire it through austerities; and fifthly, people can acquire it via the samadhi, ie threefold power of attention, meditation and contemplation.

Among the five sources mentioned above, the Yoga school put the greatest emphasis on the fifth one. It maintained that by achieving siddhis through samadhi, the yogi never left behind any

asaya (latent force or momentum) but only a karma that is "neither white nor black," which is similar to "avipāka-karma" in Buddhism. According to the *Yoga-sūtra* and other relevant literature, if the yogi can perceive the difference between the seer and the seen and acquire the "viveka-khyati", and rid themselves of fixation, karma, sorrow and dirtiness, he may finally achieve the samadhi of the "dharma-meghah-s" type, in which the "seeds" will be destroyed, enabling one to break out of reincarnation cycles, escape pain and get delivered.

Influence in China - The Yoga school made some improvements and also some systematisation efforts on the ancient Indian yoga practices which had exerted a noticeable influence on many popular schools of religious philosophy in ancient India. For instance, Buddhism absorbed a lot of elements from the school. Therefore, when Buddhism spread to China, the theories and ways of practice of the Yoga school were also brought to China and went on to make a noteworthy impact in the country.

The Yoga school emphasised the suppression of the modifications of the mind which bears considerable similarity to the Buddhist meditation. Chinese Zen emphasised that meditation shall be separated from appearance externally and mind shall not be influenced internally. In fact, this is the modifications of the mind required by the yoga school and generated from the suppression on influence by external unreal things. Besides, such concepts as the eight limbs, samadhi and siddhis advocated by the yoga school also exist in Indian and Chinese Buddhism in varying forms. The Buddhist essential Threefold Training in discipline, meditation and wisdom also overlaps to a large extent with relevant practices of the Yoga school. The first two of the eight limbs of Yoga school prescribe rules similar



An illustration from *Samadhi of Completion: Secret Tibetan Yoga Illuminations from the Qing Court*

to those contained in Buddhist precepts. The state of “samadhi” pursued by the yoga school is also close to the Buddhist Dhyāna. The highest wisdom or truth sought by the school is also highly similar to the Buddhist “wisdom”. Many such yoga elements were mixed with relevant Buddhist concepts and enjoyed wide popularity in ancient China.

The classic texts and theories of the Yoga school have also received widespread scholarly attention in modern China. The *Yoga-sūtra* has been translated into Chinese, with the theories of the school being extensively studied by Chinese scholars. A large number of research papers are being published every year on the *Yoga-sūtra* or yoga theories. There are also many Chinese books that specifically deal with the yoga school. Some Chinese universities also offer Indian philosophy or religion courses that contain information on the yoga school. Some Masters or PhD candidates in relevant Chinese universities or research institutions also chose yoga theories as their thesis or dissertation topic. Besides, in some professional conferences or symposiums held in China, the theories of the school or papers published on the school were also discussed with great interest.

Among Chinese people, Yoga elements are adopted primarily with the purpose of boosting physical wellness, with the practice of Yoga becoming increasingly popular in the country. Throughout China, Yoga training programmes or classes are offered to dedicated and enthusiastic fans.

(Yao Weiqun)

VAISHESHIKA

As one of the major philosophical schools of Brahmanism, Vaiśeṣika, or the Vaisheshika school, was formed around 2nd century BCE. With a significant philosophical influence in India, it spread to China along with Buddhism, where it attracted great attention from some of the major thinkers in ancient China.

Theoretical Sources and Relevant Legends - The word “Vaiśeṣika”, which is the Sanskrit name for Vaisheshika, is derived from “Vishesa,” which means “distinction,” or “distinguishing feature,” or “particularity.” This school was also transliterated into “feishishijia” and “pishishi” in ancient China. In Chinese Buddhist scriptures, it is often referred to as “Sheng Zong” or “Shenglun Waidao”.

Some of the basic theories of the Vaisheshika school were covered by certain key philosophical treatises in ancient India such as the “Brāhmaṇa” and the “Upanishad”. However, what had contributed directly to the formation of this particular philosophical school were the thoughts and ideas of some Shramana thinkers active in ancient India.

It is generally acknowledged that this school was

originally proposed by the sage Kaṇāda (or Kana-bhuk, literally, atom-eater) around 2nd century BCE, who was also extensively referred to as “Youloujia” in Chinese Buddhist records. Most of the information about him contained in existing records is of a legendary, even mythical, proportion. For instance, *Bailun Shu* (“Commentary on the Shata Shastra”) describes the legendary figure as “Uluka,



A Commentary on Śata-śāstra

aka immortal of barred owl, having been born 800 years earlier than Śākyamuni” and “fond of lecturing during the day and travelling at night. If you want to keep one, you must feed it in the night and it will eat with its family dependents”.

Historical Evolution and Foundational Text - Widely considered the foundational text of the Vaiśeṣik (Vaisheshika) school of philosophy, the original version of the *Vaiśeṣika-sūtra* was created around 2nd century BCE by Kaṇāda. Containing additional parts incorporated still later, the extant version of *Vaiśeṣika-sūtra* was created around 2nd century CE. Having established some of the fundamental theories of Vaiśeṣik, the sutra laid the theoretical groundwork for the school.

Around 6th century CE, there emerged a significant commentary on the *Vaiśeṣika-sūtra*, the *Padārtha-dharma-samgraha* (commentary on Kanada’s Vaisesika sutra) by Prasastapada, which is the only extant Vaisheshika literature in India that offers a systematic exposition of the Vaisheshika school. Appearing much later than the sutra, it offers a clearer and richer picture of the theories of the Vaisheshika school and also proposes a more complete theoretical framework, having been widely recognised as the most representative extant Vaisheshika literature except the *Vaiśeṣika-sūtra*.

During roughly the same period, another important Vaisheshika work also appeared, which is the *Daśapadārthaśāstra* by Maticandra. The original text of the book has been lost, with the extant version being one Chinese translated by Hsuan Tsang. Created close to the *Padārtha-dharma-samgraha* in time, this book contains descriptive information about the Vaisheshika system that differs substantially with that recorded in extant

Sanskrit literature of the school, and has long been a subject of great interest among researchers and scholars.

After the 10th century CE, the Vaisheshika school began to merge with the Nyāya school, with a large body of significant new works emerging, including: *Kiranavali* by Udayana (10th century CE), *Nyayakandali* by Sridhara (10th century CE), *Saptapadarthi* by Sivaditya (around 10th- 11th century CE), *Upaskara* by Sankara Misra (15th century CE), *Tarka-Kaumudi* by Laugaksi Bhaskara (17th century CE) and *Bhasapariccheda* and *Siddhanta-muktavali* by Visvanatha (17th century CE).

Since its inception, the Vaisheshika school has been an important influence in the Indian philosophical scene, and figured largely in both Buddhism and the dominant philosophical schools of Brahmanism. Many Vedānta and Buddhist texts discuss or refute the theories of the Vaisheshika school, and therefore constitute valuable sources of information instrumental in helping people understand Vaiśeṣika and its philosophical system.

Major Philosophical Theories - The basic philosophical system of the Vaisheshika school is built around the concept of “Padartha”, which means “worldly matter corresponding to concepts”, with “Pada” meaning “words, speech or concepts”, and “artha” meaning “things or objects”. Vaisesika is a system of pluralistic realism, which emphasises that reality consists in difference. It classifies all objects of experience or phenomena into several padartha, or categories. Different Vaisheshika works tend to adopt different padartha systems, with the two most widely known ones being the *Six Padartha* theory and the *Ten Padartha* theory. Most of the specific philosophical ideas of the school fall under the theoretical framework of “padartha”.

Six Padartha Theory - Major Vaisheshika works such as the *Vaiśeṣika-sūtra* and the *Padartha-dharma-samgraha* (commentary on Kanada’s *Vaisesika sutra*) proposed that there are six padarthas (categories): dravya (substance), guṇa (quality), karma (activity), sāmānya (generality), viśeṣa (particularity) and samavāya (inherence).

Dravya means substance or entity, and the substances are conceived as nine in number. They are, pṛthvī (earth), ap (water), tejas (fire), vāyu (air), ākaśa (ether), kāla (time), dik (space), ātman (self) and manas (mind). earth, water, fire and air constitute material elements and are composed of atoms. Ether often means space (sometimes, elements too) according to *Upanishads*, but in Vaisheshika it primarily refers to a particular element on which sound relies. Time is a real entity according to the Vaisheshika school and all activities, changes or modifications can be achieved only through time. Space is a real entity through which one perceives

such directions as east, south, west, north, up and down. Atman (self) refers to the inner self or soul, whose existence can be confirmed by inference from the perception of feelings, breathing and desire. Manas (mind) is the real sense organ behind the five senses. When the five senses come in contact with the external world, perception can (or cannot) be achieved sometimes, This is the reason why manas exists.

Guṇa (quality): The *Vaiśeṣika-sūtra* mentions 17 guṇas (qualities), to which Praśastapāda added another seven. The original 17 guṇas (qualities) are, rūpa (colour), rasa (taste), gandha (smell), sparśa (touch), saṁkhyā (number), parimāṇa (size/dimension/quantity), pṛthaktva (individuality), saṁyoga (conjunction/accompaniments), vibhāga (disjunction), paratva (priority), aparatva (posteriority), buddhi (knowledge), sukha (pleasure), duḥkha (pain), icchā (desire), dveṣa (aversion) and prayatna (effort). To these, Praśastapāda added gurutva (heaviness), dravatva (fluidity), sneha (viscosity), dharma (merit), adharma (demerit), śabda (sound) and saṁkāśra (faculty). While a substance is capable of existing independently by itself, a guṇa (quality) cannot exist so.

Karman (action or motion): Motion is of five types – upward and downward motion, contraction and expansion and locomotion.

Samanya (universal) is generality. It refers to nature for the existence of substances.

Visesa (ultimate particularity) is the extreme opposite of the universal (samanya). It refers to the ultimate differences of substances.

Samavaya (inherence) is a relation by which types are held together while maintaining their own identities, often defined as the relation between cause and effect. Each padartha shall be distinguished from concept. However, they should be unified in substance (reality). It is Samavaya that can produce this inseparable relationship between one’s own identity and property.

Ten Padartha Theory - According to the “*Daśapadārthaśāstra*”, there are 10 padarthas: dravya (substance), guṇa (quality), karma (activity), sāmānya (generality), viśeṣa (particularity), samavāya (inherence), “śakti”, “aśakti”, “sadrśya”, and “abhāva”. The first six padarthas are similar to those proposed by the *Vaiśeṣika-sūtra* and *Padartha-dharma-samgraha*, and the newly added four padarthas are defined as follows:

“Śakti” refers to a padartha wherein the innate interrelationship among dravya, guṇa and karma enables them to collectively or individually give rise to particular results. “Aśakti” refers to a padartha wherein the innate interrelationship among dravya, guṇa and karma enables them not to collectively or individually give rise to particular results.



'Daśapadārthaśāstra (Sheng zong shiju yilun)'

“Sadrsya” specifically addresses objects’ relative universality and particularity. Sāmānya is limited to existence and viśeṣa is limited to ultimate differences, while other generalities and particularities shall constitute an independent padartha. The *Vaiśeṣika-sūtra* and “*Padartha-dharma-samgraha*” both believe that “universality” and “particularity” are only relative concepts and tend to change depending on the specific perspective people take. Some concepts may be deemed as “universal” under certain circumstances but might be considered “particular” under other circumstances. For example, for the concept of padartha, substance is considered as “particular” because it is a kind of padartha, but for earth, water, fire and air, it shall be considered as “universal” because the four elements are substances. This kind of relativity was never properly addressed in either the *Vaiśeṣika-sūtra* or “*Padartha-dharma-samgraha*”. By contrast, “*Daśapadārthaśāstra*” restricts viśeṣa (particularity) only to the ultimate differences between objects (“Bian Yi”), and sāmānya (generality) only to the existence of objects (“You”). In other words, the book singles out the relativity of viśeṣa (particularity) and sāmānya (generality) and makes it into a separate, independent padartha (ie “sadrsya”).

“Abhāva” refers to an objects’ state of nonexistence, and there are five types of “nonexistence”: antecedent non-existence (non-existence of objects that are yet to be created); subsequent non-existence (non-existence of objects that have been destroyed); reciprocal non-existence (non-existence of objects that, if in existence, will contradict existing ones); absolute non-existence (non-existence of objects that will never appear); and natural non-existence (non-existence of nature of one object in another).

Important theories proposed by the Vaisheshika school include: the atomic theory; “non-preexistence of effect in cause” theory; and the pramāṇa (means of valid knowledge) theory.

The Atomic Theory - Atom (Anu) is the smallest unit of matter postulated by some philosophers in ancient India. This concept exists in the theories of many Indian schools of thought, with the atomic theory espoused by the Vaisheshika school being the most representative. The Vaiśeṣikas attached great importance to “fundamental cause” for the creation of objects, but instead of the prevalent theory of “single cause”, upheld a “multiple causes” theory, positing that all objects in the world (the effect) don’t stem from any single cause, but multiple ones. It claimed that objects are all composed of small indivisible “atoms”. In dravya, four bhūtas, ie pṛthvī (earth), ap (water), tejas (fire) and vāyu (air) are made of indivisible atoms. The four bhūtas further fall under two categories: atoms as the smallest unit; and combination of atoms. All objects in the world are made of the four bhūtas in infinite combinations.

The Vaisheshika school believed that atoms exist and there is no smaller “cause” than the atoms; they cannot be destroyed for they are ever-present, permanent and eternal. All tangible objects that have forms are the “effect” composed of “atoms”. The existence of the “effect” is a mark indicating the existence of atoms as the “cause”. Effect exists only because of the existence of cause. Non-eternal is a special “opposite” of eternal.

The school also held that atoms are essentially of four kinds: Earth, Water, Fire and Air, the combination of which can form all kinds of objects in the world. Atoms are not created, but ever-present and eternal. There is nothing smaller than the atom. Indivisible and indestructible, it constitutes the “ultimate cause” for the creation of objects. It is spherical in shape and reflects the ultimate difference between objects. By contrast, objects formed through a combination of atoms can be created; they are non-eternal, degradable, destructible, and not spherical in shape, with no ultimate differences exhibited.

In addition, the Vaisheshika school also postulated an “invisible force (Adrsta)” theory in analysing the momentum in the material world and the occurrence of many natural phenomena. For instance, the literatures of Vaiśeṣika points out such phenomena as fire burning up, wind blowing sideways, sap circulating in trees and earthquakes striking can all be attributed to “invisible force”. Actually the Vaisheshika school tended to attribute all inexplicable natural phenomena at the time to “invisible force”. Invisible force (Adrsta) can be seen as a result of one’s own actions, evil or good, and in this sense is not unlike the Buddhist concept of Karma. The Vaisheshika school posited that it is always the invisible force that starts the atoms in motion.

The atomic theory of the Vaisheshika school served as an important approach in ancient India

to understanding the occurrence and dynamics of natural phenomena, and as such, was once a highly influential theory that held considerable sway over other schools of thought, leading the latter to also form a habit of discussing this issue extensively. For instance, some works of the Vedānta school analysed the atomic theory and eventually “proved” it invalid. Many other Indian philosophical schools also expressed their views on the “atom” concept.

“Non-preexistence of Effect in Cause” Theory

- Like many schools of philosophy in ancient India, the Vaisheshika school also put a special emphasis on the theory of causationism, with the *Vaiśeṣika-sūtra* discussing it extensively. Vaisheshika school opposed the general view that cause and result are inseparable from each other. For instance, the sutra states, “there won’t be an effect without a cause, but there might be a cause without an effect”, setting out to emphasise that effect cannot exist without cause, but cause can exist without effect.” For instance, a table (the effect) cannot exist apart from wood (the cause), but we cannot say the wood does not exist if there is no table.

The Vaisheshika school once proved, “Non-preexistence of Effect in Cause” Theory, and they believed that there is a fundamental difference between cause and effect. According to literatures from other schools, the Vaisheshika school espoused the idea that “there is no effect in cause, and cause is different from effect” for the following seven reasons: firstly, cause and effect are easily perceived to be starkly distinct from each other: nobody would take the thread (the cause) to be the cloth (the effect), just as nobody would mistake the clay pot (the effect) for the clay (the cause). Secondly, cause and effect are named differently: nobody would call thread cloth, or call cloth thread. Thirdly, the same cause may give rise to different effects: thread can be used to make not just clothes, but other things too, like rope; fourthly, cause comes before effect at all times. Fifthly, cause and effect differ in form: clay (the cause) has a form of block while the clay pot (the effect) has a form of ampulla with a wide base. Sixthly, cause and effect differ in quantity: a single piece of cloth (the effect) is composed of many threads (the cause); and seventhly, if cause and effect are the same thing, then there shall be only one cause, ie there shall not be a lot of causes such as material constituting effect and maker manufacturing effect.

Vaisheshika espoused the idea of “no effect in cause”, which may be attributed to its basic philosophical system. In explaining the creation of things in the world, this school upheld a “multiple causes” theory (anamabhavada), positing that all objects in the world (the effect) don’t stem from any single cause, but multiple ones. There won’t be

any effect coming out of a single cause, only the combining of multiple causes can produce effect. The “cause” mentioned by the Vaisheshika school actually refers to the constituent parts that make up the whole, while the “effect” refers to the whole or the combined. Thus, the school held that the process of “generation” or “creation” means the combining of multiple elements (cause), and to consider cause and effect to be the same simply could not explain the creation of things. In their opinion, the process of “generation” must produce an effect distinct from the cause. In the theoretical system of Vaisheshika, all things are made of multiple elements, ie the formation of everything in the world is a process of forming one new thing through combining independent elements, and the created things (effect) never pre-exist in those elements (cause), hence the “no effect in cause” theory.



A Commentary on Vijnapti-matrata-siddhi-sastra

Bold and audacious, this theory made waves in the philosophical scene in ancient India, causing a lot of Vedānta and Buddhist thinkers to violently react to it.

Pratyaksha and Anumana - Thoughts of Vaisheshika school in epistemology are included in the theory of pratyaksha and anumana to a large extent.

Pratyaksha means sense perception. The *Vaiśeṣika-sūtra* further classified pratyaksha into two kinds: regular pratyaksha; and Yogi-pratyaksha. They were also named as earthly pratyaksha and non-earthly pratyaksha by later generations. The former only covers the ordinary things in the world, while the latter covers such diverse metaphysical dimensions such as ego, emptiness, space, mind, etc. The “*Daśapadārthaśāstra*” doesn’t distinguish between regular pratyaksha and Yogi-pratyaksha, but analyses the major factors contributing to the generation of perception, postulating that the generation of perception normally relies on four factors: “Jing”, literally “environment”, referring to the surrounding objects that can be perceived by five senses; “Gen”,



A Commentary on *Vijnapti-matrata-siddhi-sastra*

literally “root”, referring to one’s five senses; “Yi”, literally “mind”, referring to the link between five senses and “self”; and “Wo”, literally “self”, referring to the one who perceives. And according to the book and other Vaisheshika works, the normal process of generation of perception can be described as follows: firstly, one’s “Gen” (five senses) come in contact with “Jing” (external environment), giving rising to impressions, which will soon be picked up by “Yi”, which is not an element of consciousness but a material one. It is extremely small in size, and can move very fast within the body. And when the information gathered by five senses is transmitted to “self”, perception occurs. However, according to the Vaisheshika school, for perception to occur, it is not necessary to have all four factors at once. Two, “Wo” and “Yi”, or three, “Wo”, “Gen”, “Yi”, of the four may be sufficient to generate perception.

Anumana mainly refers to inference. The *Vaiśeṣika-sūtra* specifies five circumstances of anumana: firstly to infer cause from effect, (e.g., fire can be deduced from seeing smoke); secondly to deduce effect from cause, (e.g., sound can be deduced by a deaf from special relation for drumsticks drumming). Thirdly, to infer one from the known other, provided that the two are in conjunction with each other (e.g., touch organ can be deduced from seeing an animal). Fourthly to infer one from the know other, provided that the two are in conflict with each other (e.g., food for snakes can be deduced behind the tree from restless performance of a snake); and to infer one from the known other, provided that one is inherent in the other (e.g., water can be deduced having been boiled from hot water).

Although Vaiśeṣika, traditionally recognised as a Brahman school, adopts the social class system of Brahmanism and believes too in reincarnation and deliverance, it is less adherent than the other “orthodox” schools of philosophy in ancient India. With its theoretical focus on natural philosophy, it deviates materially from the other mainstream Brahman schools dominant then.

Spread and Influence in China - The theories of the Vaisheshika school were also spread to

ancient China, exerting a pervasive influence on the country’s philosophical scene.

One particular Vaiśeṣika work was translated into Chinese in its entirety in ancient China, ie the “*Daśapadārthaśāstra*” as translated by Hsuan-tsang. Different from the *Vaiśeṣika-sūtra*, the *Padārtha-dharma-samgraha* (commentary on Kanada’s *Vaisesika sutra*) in a substantial way, the book proposes 10 *Padarthas*. Some of the Buddhist monks or scholars in ancient China noticed and discussed these differences. As a “heretical” work, the “*Daśapadārthaśāstra*” was incorporated in its entirety into the Chinese Dazangjing (“Great Treasury of Sūtras”), which was extremely rare throughout the long history of Buddhist literature compilation, indicating the high level of attention the Vaiśeṣika work had received in ancient China.

In relevant Buddhist scriptures, the theories of the Vaisheshika school were extensively criticised and decisively repudiated. And in refuting the Vaiśeṣika theories, Buddhist records also gave a brief account of Vaiśeṣika and quoted its representative thoughts, some of which were translated into Chinese when Buddhism spread to China. Some Buddhist monks in ancient China once expounded or analysed relevant thoughts or theories of the Vaisheshika school, as evidenced by relevant expositions widely present in Buddhist literature compiled in ancient China.

The “*Vijñāptimātratāsiddhi*” translated and compiled by Hsuan-tsang contains parts specifically dedicated to repudiating the Vaiśeṣika theories, arguing that the *Padarthas* considered “eternal and permanent” by Vaiśeṣika cannot be eternal and permanent if they can generate effect. For instance, if the atoms of earth, water, fire, and air in the *Dravya-padārtha* can be combined to create “effect”, they must be non-eternal and impermanent, because they have functions and therefore are subject to changes. As for those “eternal” *Padarthas* that don’t generate “effect”, such as *kāla* (time), *dik* (space), *sāmānya* (generality) and *samavāya* (inherence), they are like such non-existent things as rabbit horns, having no “*prakṛiti*” apart from consciousness. And those *Padarthas* considered “non-eternal and impermanent”, if blocked, will be like such things as armies and woods, having no “*prakṛiti*” whatsoever; and if unblocked, they will be like consciousness or manifestations thereof, having no concrete “vehicle” and thus, no “*prakṛiti*” apart from consciousness. In addition, the book also challenged the rationality of categorising *pṛthvi* (earth), *ap* (water) and *tejas* (fire) into *Dravya* (substance) and *rūpa* (colour) into *Guṇa* (quality), arguing that they are all subject to the control of body organs, and therefore should be put under the same category. The “*Vijñāptimātratāsiddhi*” also argued that there is no need for the *sāmānya-padārtha* as proposed

by Vaiśeṣika, because according to the school's own theory, the Dravya-padārtha shall exist of its own accord, without having to depending on the sāmānya-padārtha to verify its existence. For these reasons, the "Vijñāptimātratāsiddhi" concludes that the padārtha theory of the Vaisheshika school is self-contradictory, and therefore is not valid.

Kuiji also mentioned the Vaisheshika school in his "Commentary on Vijñāptimātratāsiddhi", which contains descriptions like "Vaiśeṣika proposed the brilliant Six Padārtha Theory, which is an unparalleled feat among its philosophical peers. Still later, a Vaiśeṣika disciple named Huiyue put forth a Ten Padārtha Theory."

Puguang also stated in volume 5 of his "Jushe Lunji" that "the Vaiśeṣika masters proposed six Padarthas, ie dravya (substance), guṇa (quality), karma (activity), sāmānya (generality), viśeṣa (particularity) and samavāya (inherence); later, a master named Huiyue proposed a Ten Padārtha Theory".

There are actually many such descriptions contained in Chinese Buddhist records (especially Mādhyamika commentaries), either recounting or repudiating the Vaiśeṣika thoughts.

In ancient China, many non-Buddhist thinkers also paid a fair amount of attention to the Vaisheshika school. For instance, Lv Cai, a thinker in China's Tang Dynasty, was once attacked by his adversary for adopting in his philosophical thinking a certain theory rather similar to the atomic theory espoused by the Vaisheshika school.

In refuting his adversaries, Zhang Taiyan, a famous thinker in contemporary China, also cited the theory for earth, water, fire, air and the atomic theory of the Vaisheshika school.

The Vaiśeṣika theories also received a lot of scholarly attention in modern China, with the *Vaiśeṣika-sūtra* translated entirely into Chinese and the *Padārtha-dharma-samgraha* partially translated into Chinese. In books published in contemporary China about Indian religious philosophy, there are dedicated chapters describing the evolution of the Vaisheshika school and its major theories. Quite many research papers on the Vaisheshika school have also been published in some Chinese scholarly journals.

On higher-education front in China, quite some masters' theses focussed on the "Daśapadārthaśāstra", while many PhD dissertations mentioned the Vaiśeṣika theories.

Vaiśeṣika is also mentioned in the oriental philosophy courses offered in modern Chinese universities, with some courses focussing on the study of classic texts of the Vaisheshika school and others aiming to give an account of the evolution of the school and its basic theories. Among the

scholars studying oriental culture in contemporary China, the Vaiśeṣika theories remain a familiar topic. Besides, in some professional conferences or symposiums held in China, the theories of the school or papers published on the school were also discussed with great interest.

(Yao Weiqun)

NYAYA

Nyaya (Nyāya) is one of the main factions of Brahmanism philosophy in ancient Indian and also the earliest ideological faction who systematically discussed about logic and debate rules. It emerged roughly around the 1st century CE. After it was introduced to China, it had an important influence on the development and prevalence of hetuvidya of Chinese Han and Tibetan.

Historical development and primary literature

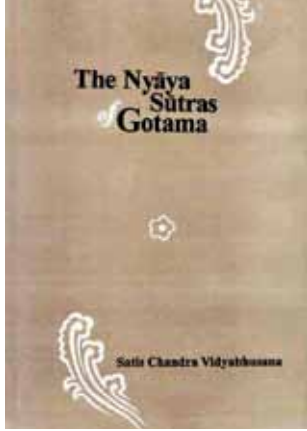
- The ideological origins of Nyaya faction could be traced back to the debate and reasoning specified for early Brahmanism sacrifice in ancient India. In some of the ancient codes and records of the early times of Mimamsa, Buddhism, Jainism and the epic *Mahabharata*, there were contents discussing the debate methods, inference rules and other aspects related with Nyaya ideology.

The Sanskrit word for "Nyaya" is "Nyāya". Its original meaning was "a conclusion could be conducted with the aid of its ideology", and later became a faction name specialised in research on reasoning and debate in Indian philosophy.

According to legend, the founder of this faction was Gautama or Gotama, around the 1st century CE. Regarding the life experience of Gotama, considerable components of the available materials people now can see have legend features, so generally it is not very clear. There are many viewpoints about his era. The academic world often compares the contents of his writings with contents of writings of other factions in order to speculate the approximate period of Gotama.

The first fundamental classic of Nyaya was Gotama's *Nyaya Sutra* (Nyāya-sūtra). Today's *Nyaya Sutra* people can see contains the added ingredients by descendants; it was completed in its form around 3rd and 4th century CE. After *Nyaya Sutra*, the major ancient codes and records of Nyaya faction were the annotation and re-annotation on *Nyaya Sutra* and so on. Among which, they mainly include: Vatsyayana's (around 4th-5th century) "Nyaya-sutra-bhasya", Uddyotakara's (in 6th century CE) "Nyaya-varthika", Vacaspati misra's (in 9th century CE) "N.-v.-tatparya-tika", Udayana's (in 10th century CE) "N.-v.-tatparay-parisuddhi" and "N.-kusumanjali" and so on.

Around the 12th century CE, the new Nyaya was formed. Meanwhile, Nyaya also gradually mixed



The Nyaya Sutra of Gotama (front cover)

with Vaisheshika. The main representative of New Nyaya was Gangesa (12th century CE), he wrote the book of *Tattvacintamani*. After Nyaya was mixed with Vaisheshika, the important figures and their works include: Varadaraja's (12th century CE) *Tarkikaraksa*, Kesava misra's (13th century CE) *Tarkabhasa* and Annam Bhatta's (16th century CE) *Tarkasamgraha* and so on.

Ideological system and logical debate doctrine

- The basic ideology of Nyaya faction is the theoretical framework of its "Sodasa-tattva". In this framework, Nyaya faction discussed in details their doctrines about logical theories, debates rules and other aspects.

Sodasa-tattva

According to *Nyaya Sutra* and its ancient annotation, Nyaya regarded "Sodasa-tattva" as the basic system of its doctrine. The so-called "tattva" refers to reality. Nyaya proposed 16 basic concepts or categories while exploring logic, debate and other issues, these concepts or categories and related explanation appear to be real and correct for this faction, therefore called "tattva".

Sodasa-tattva includes: pramana, prameya, samsaya, prayojana, drstanta, siddhanta, avayava, tarka, nirnaya, vada, jalpa, vitanda, hetvabhasa, chala, jati and nigrahasthana.

Pramana refers to the way or method of obtaining a correct understanding. "Nyaya Sutra" divided it into four categories: pratyaksa, anumana, upamana and Zabda.

Prameya refers to the object to be comprehended. It is divided specifically into 12 kinds: I, body, root, condition, feeling, mind, karma, negligence, rebirth, retribution, bitterness and liberation.

Samsaya is a judgment conflicting with the exact nature of matter, that is, a confused state of mind. Only with confusion, people would seek for reasoning or start debates.

Prayojana refers to the purpose of taking an action, that is, the purpose of reasoning or debate.

Drstanta is the case towards which the common people and authority share the same understanding, that is, the fact or truth recognised by everyone. This plays a very important role in reasoning.

Siddhanta refers to the proposals established according to the authority, assumptions, etc of one faction, which is the main idea or arguments of the side that put forward the proposals.

Avayava refers to the syllogism of pañca-avayava-vākya, which consists of pratijñā (proposition), hetu (cause), udāharana (illustration), upanaya (application) and nigamana (conclusion). It is the rightful inferential mode praised by Nyaya faction.

Tarka refers to when the true nature of matter is not known, the consideration of knowing the truth by assuming. This is a thinking process during reasoning.

Nirnaya refers to considering the arguments of both sides and make a decision on an issue.

Vada refers to adopting correct ways of understanding or pañca-avayava-vākya during debate, and requiring it not contradictory with siddhanta.

Jalpa means though in the debate, setting up the above syllogistic, however winning by using of sophistry and other improper means.

Vitanda refers to the debate action that only destroying the opponent's arguments, not establish argument on own side.

Hetvabhasa refers to the specious basis or reasons used in reasoning process.

Chala refers to the improper selection of the meaning not meant by the opposite side from the words said.

Jati refers to raising objections against the opposite side solely according to similarities and differences of matters ie false criticism.

Nigrahasthana refers to the various realities of debates failure of misunderstanding or not understanding, etc.

In Nyaya faction's theoretical system of "Sodasa-tattva", it dealt with many problems, which mainly include: classification of four kinds of quantity, basic syllogism of pañca-avayava-vākya, performance and reasons of reasoning failure and debate failure, etc.

Four kinds of quantity

Similar to many ancient Indian philosophical factions, Nyaya faction had great concern of how to obtain correct understanding. This faction believed that the so-called "quantity" (the way or method to get a correct understanding), mainly included four kinds, namely pratyaksa, anumana, upamana and zabda.

Pratyaksa refers to the consciousness arising from the contact of sensory organs with the objects. While defining pratyaksa, *Nyaya Sutra* said: "pratyaksa is the cognition generated while the root and condition are consistent, which are

ineffable, correct and definite.” This definition indicates Nyaya faction’s viewpoints about several basic characteristics of Pratyaksa: first, pratyaksa comes from the contact between sensory organs and external objects; second, it should be ineffable, that is the consciousness produced by is not mixed with concept and analysis; third, pratyaksa should be correct, that is, it is generated really after contact with objects; finally, pratyaksa must be definite, without any doubt or hallucinations.

Anumana refers to reasoning; Nyaya faction divided it into three kinds: “Pūrv-avat”, “Cesavat” and “Samanyatsdrstam”. Pūrv-avat means to infer results from causes, like when seeing dark clouds we infer it would rain; “Cesavat” means to infer causes from results, like when seeing the river is full of turbidity, we infer there’s rain in the river’s upstream; Samanyatsdrstam refers to analogy, like when a kind of tree blossoms in one country, we infer the same tree in another country would blossom as well.

Upamana refers to understanding the unknown things according to the similarity between the unknown and the known. While discussing upamana, *Nyaya Sutra* said: “upamana is to get knowledge of the unknown based on the similarity between the unknown and matters previously known.”

Zabda, also known as Sabha, āgama or Śabda, refers to the teachings of trustworthy persons. While discussing zabda, “*Nyaya Sutra*” said: “zabda is the teachings of trustworthy person, it has two kinds: zabda made according to the visible matter and zabda made according to invisible matter.” Here, the so-called “visible matter” refers to common things that could be felt; the so-called “invisible matter” refers to sacrifices, going to heaven and other things.

Among the four quantities discussed by Nyaya faction, most discussions or the richest part of content were for its anumana theory, because the syllogistic part and analysis part of reasoning failure and debate failure in the theoretical system of Nyaya faction were all further in-depth discussion of anumana. The logic theory of this faction is mainly reflected in its viewpoints about anumana.

Pañca-avayava-vākya

The characteristic feature of Nyaya faction in logical deduction is its syllogistic method of “pañca-avayava-vākya”. This faction believes that the correct syllogism should be composed of five parts, namely: pratijñā (proposition), hetu (cause), udāharana (case or illustration, divided in two kinds: sādharma and vaidharma), upanaya (application) and nigamana (conclusion). Specific application cases were recorded in “*Nyaya Sutra*” and its annotations. Examples of pañca-avayava-vākya containing sādharma:

Pratijñā: sound is impermanent.

Hetu: because it is produced.

Sādharma: all those produced matters are impermanent, like plate, tray and so on,

Upanaya: sound is in this way, and is produced.

Nigamana: so the sound is impermanent.

Examples of pañca-avayava-vākya containing vaidharma:

Pratijñā: sound is impermanent.

Hetu: because it is produced.

Vaidharma: all those not produced are permanent, like ātman, etc.

Upanaya: sound is not in this way, not belong to be not-produced matter.

Nigamana: so the sound is impermanent.

There are substantial similarities between Nyaya faction’s pañca-avayava-vākya and general formal logic syllogism. Although there are five parts in this syllogism, among which only three components play the major roles in the practical reasoning, namely minor terms, middle terms and major terms. In the above example of pañca-avayava-vākya containing sādharma, the “sound” is a minor term, “impermanent” is a major term, and “produced” is a middle term. Reasoning process is through the middle term to connect the minor term with the major term. As “all those produced matters are impermanent” is a universally acknowledged fact, therefore just say “the sound is produced” and the conclusion could be launched “sound is impermanent”.

If seen simply from the point of view to reach the reasoning target, there’re obvious repeated elements in pañca-avayava-vākya. But pañca-avayava-vākya was founded by Nyaya faction from the debate across the country in ancient India. The purpose for Nyaya faction’s using this syllogism was not only for general reasoning, it also needed to demonstrate the correctness of their own viewpoints to the people during the debate, to most effectively win the debate and win over followers. Though the five main components in the syllogism were repetitive, however repetition was an important technique to emphasise the correctness of their own viewpoints. This was the important reason for Nyaya to put forward this pañca-avayava-vākya.

Performance and reasons of reasoning failure and debate failure

When Nyaya faction discussed about the issues of reasoning and debate, it analysed in detailed of the various performances and causes of faults and debate failure. These analyses generally could be summarised into: five hetvabhasas, three chalas, 24 jatis and 22 nigrahasthanas.

Five hetvabhasa refer to indefinite reason, contradictory reason, proposition alike reason, unproved reason and outdated reason.

“Indefinite reason” refers to the given reason may lead to more than one conclusion. For example: “the sound is permanent, as it is could not be touched.” Here, matters could not be touched might be permanent, might be impermanent. Therefore, this “reason” could not lead to conclusion doubtlessly, therefore the reasoning fails.

“Contradictory reason” refers to the reason contradictory with the proposition. For example say: “The pottery pot is produced, because it is eternal.” Here, the mentioned reason is in contradiction with the proposition, because eternal things could not be produced. Thus this reason could not prove the correctness of the pratijñā.

“Proposition alike reason” refers to the given reason is similar to the proposition, which is the case of tautology, and not adding new content to specifically prove the proposition. For example say: “Sound is non-eternal, because it does not have eternal nature.” Such reasons cannot achieve the purpose of reasoning.

“Un-proved reason” refers to the proposed reason itself needs to be proved like the proposition. For example say: “The shadow is an entity, because it has movement.” Here, whether there is movement of shadow needs to be proved itself, thus could not be used as reason to justify the pratijñā. The inference could not be established.

“Outdated reason” also known as wrong time reason, means the given reasons is not applicable in terms of time, thus could not prove the proposition. For example say: “Sound is persistent, because like the colour it could be displayed through combining.” Here, the reason proposed is not applicable in time, because the colour of an object exists no matter before or after it contacts with light source (such as a lamp). Therefore colour is persistent. But the sound is showing up after the object striking (like wood hammer beat drums), that is, the mentioned reason is wrong in time and could not prove the pratijñā. Therefore the inference fails.

These five hetvabhasa are the typical cases of reasoning failure due to wrong reasons.

Three chalas refer to the three cases of distorting opponent’s meaning in debate, that is, misinterpretation of words, misinterpretation of category and misinterpretation of metaphor.

“Misinterpretation of words” refers to when the word used by the opponent have two or more different meanings, interpret the word differently from what the opponent means. Such as Sanskrit “nava” has the two meanings of “new” and “nine”. When the opposite side said: “This boy has a new blanket”, in the debate the one who misinterpreted would say: “This boy does not have nine blankets, he has only one.” In this way, the meaning of “new” was misinterpreted to be “nine”.

“Misinterpretation of category” refers to extending the specific meaning of something to be the meaning of a category in debate, by doing this judge the possible thing to be impossible. For example one person says: “This Brahmins is learned and virtuous,” while the one who misinterprets would say: “how could this person be inferred to be learned and virtuous because he is Brahman? Some boys are Brahmins, but not knowledgeable nor virtuous.” Here, the misinterpreting person extends a special meaning of Brahmins to the entire meaning of Brahmin (category).

“Misinterpretation of metaphor” means in the debate when the opposite side uses metaphor words, the one who misinterprets would deny the correctness of the opponent’s words according to the words’ literal meaning. For example one person says: “The platform is calling,” but the one who misinterprets would say: “Platform could not call because it is not biological.” Here, the former so-called “platform” actually means “people on the platform,” but the latter misinterprets this rhetoric (metaphor).

All these three misinterpretation used in debate were improper practices, and according to Nyaya faction’s view, need to be denied.

Twenty-four jatis include same method similarity, different method similarity, increase similarity, decrease similarity, primary evidence similarity, non-primary evidence similarity, difference similarity, proposition similarity, arrival similarity, non-arrival similarity, infinite similarity, anti-metaphor similarity, no-life similarity, doubt similarity, question similarity, no-cause similarity, arthapatti similarity, no difference similarity, possibility similarity, attainable similarity, non-attainable similarity, impermanent similarity, permanent similarity, conclusion similarity. Though there’s a multitude of names of these jatis, the basic contents are the various situations or instances in the debate of opponent’s wrong approval of the part who establishes the proposition.

For example, among them the “same method similarity” refers to when opposing the opponent’s proposition (pratijñā), use the case in opponent’s “different metaphor”, but the “cause” proposed could not prove his own proposition. For example, the party who set up the proposition says: “Sound is permanent, because it is produced; all those produced are impermanent, like pot.” The opponent said: “The sound is permanent, because it is invisible. All invisible things are permanent, like the sky.” Here, the “cause” and “metaphor” mentioned by the opponent could not prove the proposition (pratijñā). Because intangible things can be both permanent and impermanent, this could not lead to an inevitable conclusion.

Again, among them the “infinite similarity” refers to while opposing the opponent, take the opponent’s “metaphor” (cited thing) not proved by a series of “cause” as basis. For example the party who set up the proposition says: “Sound is impermanent, because it is produced, like pot.” The opponent would say: “If the impermanent of sound is demonstrated by the impermanent of pot, then what would prove the impermanent of the pot? If the impermanent of the pot is proved by the other thing, then the impermanent of this thing needs to be proved by another impermanent thing, it would be an endless process.” This situation is one of error disapprovals in reasoning debate.

The specific contents of these jatis are extremely in big volume, they are essentially all incorrect reasoning performances. Nyaya believed that if these jatis appeared, we could know the relative reasoning was wrong, it should be considered the relevant argument or debate as unsuccessful.

The 22 nigrasthanas refer to various failure situations in debate, specifically including destroying proposition, different from proposition, contradictory with proposition, abandoning proposition, different cause, different meaning, no meaning, non-understandable meaning, missing of meaning, not arriving time, decrease, increase, repetition, could not be cited, not knowing, not skillful, avoiding and escaping, admit the opponent’s jati, neglecting the points to blame, disapproval of the non-claimable, away from the proposition meaning and hetvabhasa. Though there are a lot of nigrasthanas names, they are all description of the unsuccessful or failure situation in debate.

For example, among which the “abandoning proposition” means when the proposition of one party is denied, the party would withdraw the viewpoints narrated before. Among which the “different meaning” refers to during the reasoning, introduce the meaning which has nothing to do with the original meaning of the proposition. The “non-understandable meaning” refers to if being said three times, it is still could not be understood by the audience and debate opponents. The “avoiding and escaping” means in the process of debating, one party terminates the argumentation with an excuse of being engaged in other things. When these cases appear, according to Nyaya faction, the relative party could be directly judged as failing in the debate.

View of nature and religious ideas

Nyaya views of natural phenomena are consistent with Vaisheshika faction. They believed the variety of tangible objects in the world is constituted by paramanu, which is the smallest unit of matter. The contents of twelve items in prameya of Nyaya faction not only include body and mind, but also

the outside world environment, and also all status of life phenomena of human. Although Nyaya made analysis of natural phenomena, it did not make detailed distinction like Vaisheshika faction, who in detail analysed with sentence meaning theory. This faction focuses on logic, debate and other aspects. This is the important difference of it from Vaisheshika faction.

In religious ideas, same as most philosophical factions of Brahmanism, Nyaya faction also adopts the content of reincarnation and liberation, and also believes there is a subject “me” in life phenomenon. In reincarnation, man is full of pain. The reason why man enters into the reincarnation cycle is because he could not understand the essence of matters. If man wants to get out of reincarnation cycle and get rid of the pain, he must gain the highest



The Tripitaka Holy Doctrine of the Great Tang, Zhao Cheng Jin edition

wisdom. That is, to hold the idea of achieving liberation through wisdom. And for Nyaya faction, the so-called wisdom, mainly refers to this faction’s “Sodasa-tattva” In *Nyaya Sutra*, it said: “Perfection comes from the knowledge of 16 truths of pramana, prameya, samsaya, prayojana, drstanta, siddhanta, avayava, tarka, nirnaya, vada, jalpa, vitanda, hetvabhasa, chala, jati and nigrasthanas. When the understanding of bitterness, life, behaviour, fault and mistake were eliminated one by one, liberation would be obtained due to the continuing eradication of these ideas. Vatsyayana, the commentator of *Nyaya Sutra* said: “When the true knowledge is gained, the wrong understanding would disappear, when the wrong understanding disappears, the fault would disappear, when the fault disappears, the behaviour would disappear, when there is no behaviour, life would not exist. When there is no life, the bitterness would end. With the bitterness disappearing, the final liberation would be attained, this is the perfection.” In addition, although Nyaya faction explains the formation of matters in the world with paramanu, however there’s concept of divinity in its system, using divinity to explain the origin of

matters. But this kind of religious component takes small proportion in “Nyaya Sutra”. The core idea of Nyaya faction is in epistemology.

Nyaya theory occupies an important position in the development history of Indian philosophy. It’s a relatively complete doctrine system of logic and debate, originally formed in ancient India. Nyaya faction’s logic and debate theory raised the concerns from other Indian factions on issues of this aspect. Among which the most prominent was Buddhism. Buddhism was inspired by Nyaya faction’s doctrine, made further theoretical innovation and established its grand ideological system of Hetuvidya.

Nyaya doctrine is still having an important influence in modern India. Some modern Indian thinkers once compared and analysed Nyaya faction’s reasoning and debate ideology with Western logics. The ideology of this faction, as a typical representative of ideas with Indian characteristics, has gained people’s attention in the world.

Dissemination and influence in China

Nyaya theory was also introduced to China in ancient times. This dissemination was realised with the development of Buddhist Hetuvidyā in China. When Buddhism emerged, it did not have significant concerns about logic and debate issues. But along with the stronger and stronger ideological fighting between different ideological factions in ancient India, logical reasoning and argumentation skills gradually become an important means for various factions to win over followers and expand their influences. Nyaya’s theoretical specialty in this area gained Buddhist concern. Thus Buddhism began to attach importance to studying logic and debating skills. Buddhist Hetuvidya was set up under this background. Buddhism had developed its own logical and debated skills theory by taking reference of Nyaya’s relevant ideas.

Buddhism Hetuvidya is divided into ancient and new Hetuvidya. The theory of ancient Hetuvidya is set up based on the absorption and transformation of the logical reasoning and debate rules of Nyaya faction’s theory. The dissemination of Nyaya theory in China was originally attached to the Buddhism ancient Hetuvidya theories.

Among Buddhist writings of ancient Hetuvidya, the typical literature absorbing Nyaya’s ideologies are “Upāya-Kauśalya-hṛdaya śāstra”, “Āryavācāprakaraṇa-śāstra” and “Reality Theory” and other works.

“Four knowledge and visions” discussed in *Upāya-Kauśalya-hṛdaya śāstra* are actually the four quantities mentioned in *Nyaya Sutra*. There are many contents in “hetvabhasa” discussed in *Upāya-Kauśalya-hṛdaya śāstra* identical with “hetvabhasa” mentioned in *Nyaya Sutra*. Many contents of the twenty “jatis” discussed in *Upāya-Kauśalya-hṛdaya*

śāstra are similar with “jatis” in *Nyaya Sutra*. There are also many contents about “nigrahasthana” in *Upāya-Kauśalya-hṛdaya śāstra*, though not identical with the 22 nigrahasthanas in “Nyaya Sutra”, the basic contents are the same, they are all the expressions of the failure condition in debate.

In *Āryavācāprakaraṇa-śāstra*, there are many contents about Hetuvidya, similar with the ideology of *Nyaya Sutra*. Such as in *Āryavācāprakaraṇa-śāstra*, it mentioned eight kinds of “success method” - establishment of pratijñā, differentiation of reasons, allusions, same category, different category, pratyaksa, anumana, Zabda. Among which establishing pratijñā, differentiating reasons, allusions, same category, different category correspond with the main components of pañca-avayava-vākya in Nyaya faction. Pratyaksa, anumana and Zabda are also the main contents of Nyaya faction’s pramana.

Reality Theory is most close to *Nyaya Sutra* in reasoning and debate ideology. The discussions about syllogism and errors in debate are basically the same as the related discussion in *Nyaya Sutra*. *Reality Theory* proposed “five divisions” syllogism. Among the five divisions, the establishment of proposition word, reason word, metaphor word, conforming metaphor word, conclusion word is basically the “Five divisions” of *Nyaya Sutra*. The sixteen kinds of error disapproval proposed in “Reality Theory” are similar to the “jati” in *Nyaya Sutra*. The 22 “nigrahasthanas” proposed in “Reality Theory” are basically the same as the 22 nigrahasthanas” in “Nyaya Sutra”.

After these works were translated into Chinese, the logic and debate ideas proposed in *Nyaya Sutra* witnessed an important dissemination in Chinese ideological realms.

In addition to the writings in Chinese language, the writings of Indian Buddhist Hetuvidya were also translated into Tibetan in large volumes. The ideas of Nyaya faction contained in these writings were also circulated in Chinese Tibet.

In modern China, the academia also attaches great importance to the study of Nyaya ideology. The complete *Nyaya Sutra* in Sanskrit version has been translated into Chinese language. Special discussions on ideology of *Nyaya Sutra* have been actively carried out in Chinese academic circles. The related research papers are published in Chinese academic journals. In Chinese colleges and universities, there are post graduate student’s papers set *Nyaya Sutra* as the subject. In the courses on Eastern philosophy opened by China’s teaching and research institutions, there are contents of *Nyaya Sutra* or Nyaya faction. In some Chinese Symposium there’s also academic exchange about Nyaya ideology.

(Yao Weiqun)

MIMAMSA

One of the six schools of Brahmanistic philosophy in ancient India is Mimamsa. The Chinese term 弥曼差 for it is a transliteration from Sanskrit *Mīmāṃsā*, a word meaning “investigation”. It became an independent philosophical school in ca 2nd century BCE. It was introduced into China along with Buddhism and had exerted a certain influence upon ancient Chinese thinking circles.

Origin and Development

The school of Mimamsa mainly focused upon the studies of sacrifices and the related rules of the rituals of Brahmanism. Ancient Indians prized Vedic literature such as *Brahmana* and specialised in various practices in sacrifice. Such researchers gradually formed a school known as *Pūrva Mīmāṃsā* (“prior” inquiry), or *Karma-Mīmāṃsā*. It was later called Mimamsa for short.

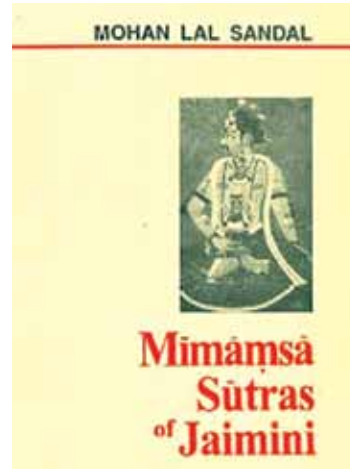
Jaimini flourishing in ca 2nd century BCE is believed to be the founder of the Mimamsa school. His *Mimamsa Sutra* summed up the general rules in use. The extant *Mimamsa Sutra* was finalised in ca 1st century CE and later mimamsakas made some notable contributions.

Sabara-bhasya, a major commentary on *Mimamsa Sutra*, was composed by Sabara in ca the 5th century CE. The school reached its height with thinkers Kumarila Bhaṭṭa and Prabhakara flourishing in ca 7th-8th century CE. Both of them had written extensive commentaries on Sabara’s *Mīmāṃsāsūtrabhāṣyam*. Kumārila Bhaṭṭa wrote *Slokavarttika*, *Tantra-varttika* and *Tuptika*, and Prabhakara wrote *Brhati* and *Laghri* on the *Bhasya* of Sabara. They formed two factions of the Mimamsa school. Their commentaries added some new concepts to the theory contained in *Mimamsa Sutra*. Both of them and their followers exerted substantial influence in the history of Indian thought and became two representative doctrines of Uttara Mīmāṃsā. Madhava expounded the thinking of the Mimamsa school in the 14th century CE. Appaya Dikṣita and Apadeva were two important figures of Uttara Mimamsa school in the 16th-17th century CE.

The influence of the Mimamsa school was not very apparent in modern India. The sacrificial practices it had advocated was absorbed into some rituals of Hinduism.

Major Doctrines

The main theory of the Mimamsa school includes *sabda-nityata-vadin* and *pramanas* in *Mimamsa Sutra* and its commentaries. After the 7th century CE, some new doctrines were added, mainly epitomised by Kumarila Bhaṭṭa and Prabhakara’s *padartha* and their refutation of theism. *Sabda* means language, conception or knowledge, the Vedic language or knowledge in particular. According to the Mimamsa school, concepts and knowledge were innate, not



Mimamsa Sutras of Jaimini (front cover)

man-made, everlasting and absolutely right. Words and concepts in general are manifestation of and rooted in *sabda*. It asserts that words denote classes and not individuals; individuals may perish, but words can be eternal. If words were not eternal, but were destroyed as soon as they were uttered, human beings would be unable to speak to one another normally, and listeners would be unable to understand the meaning of speakers. *Sabda-nityata-vadin* is a kernel concept used by the Mimamsa school to prove that the Vedic revelations are eternal and absolutely right, thus asserting that the Mimamsa school holds a significant status among various schools of Indian philosophy.

Pramana is the right way or approach to obtain correct cognitions. Most ancient Indian schools have their own *pramanas*, centering on how to obtain correct cognition or *prajna* regarding objects in concern.

Vrttikara, a commentator of *Mimamsa Sutra*, mentions six *pramanas*: perception, inference, comparison, verbal testimony, implication, and non-apprehension. His ideas are learned from the *Sabara-bhasya*, and are recognised and developed by later Mimamsa scholars. Perception proceeds directly from sense-contact with an external object in the world and therefore is direct apprehension. Inference is knowledge gained through the knowledge of invariable concomitance of two entities. The relation was based upon inference that must be unfailing, true and permanent, such as that which subsists between the cause and its effect, whole and part, substance and quality, class and individuals. Inferential argument consists of three parts: statement of the case; statement of the cause; and the major premise, which gives the general rule with the corroborative instance. Comparison is knowledge gained through similarity between two objects. Verbal testimony, also named Vedic testimony, is knowledge gained from reliable

and authoritative personalities. For the Mimamsa school, the paramana of the Vedas is the only source of knowledge of dharma, and only Vedic sentences should be considered as pramana. But others think that even in conventional usage we have knowledge from words. The Vedas and Upanisads are called Shruti because they are eternal and without any human author. They were directly revealed to the Rishis who were seers of the truth. Verbal cognition is defined as the cognition of something not present to the senses, produced by the knowledge of words. Implication is knowledge gained through incompatibility of two facts without adding a third one. The facts observed remain inconsistent or doubtful until the assumption of another thing is made. Non-apprehension is admitted by Kumarila, after Vrttikara, as an independent source of knowledge. It is a means of knowledge with reference to the object negated.

Padartha

The doctrines of the Mimamsa school were enriched to a certain extent after the 7th century CE, for it has absorbed some theories of other schools. The influence mainly came from padartha. The Pūrva Mimāṃsā school did not put forth considerable perspectives upon types or forms of things in the world. Starting from Kumarila and Prabhakara, the Mimamsa school began to show interest in the formation of things, accepted and transformed the padartha of the Vaisesika school. According to Kumarila, the phenomena of the world can be divided into five padarthas: dravya, guna, karma, samanya, abhava. Prabhakara believed that the phenomena of the world can be divided into eight padarthas. The division of padarthas by the Uttara Mimamsa school was not substantially different from that of the Vaisesika school. The padartha theory focuses upon phenomena in nature and formation of things in the world, and is of importance in the history of ancient Indian philosophy.

Criticism of Theism

Theoretically, the Uttara Mimamsa school manifested obvious tendency of atheism. This was related with its apurva doctrine. The Mimamsa school believed in the effect of sacrifice, trusting that sacrifice could bring about beneficial power to human beings. The power was named apurva which had not been there before sacrifice. If one claimed there was God, he had to admit God's supernatural power and that it was not apurva but God who played a role between sacrifice and effect, thus denied the effectiveness of sacrifice. Consequently, the Mimamsa school was clearly opposed to the concept that God was the maker of the world. Kumarila's *Slokavarttika* is a typical work criticising theism. The starting-point of the Mimamsa school's criticism of theism was to maintain the authority of

Vedic sacrifice, and prevent from any negation of the effectiveness of Vedic sacrifice because of admitting God's creative function. While criticising theism, the Mimamsa school also denied the doctrine that the world was maya or unreal, holding that maya-vada or sunya-vada was groundless.

Dissemination and Influence in China

The thinking of the Mimamsa school was introduced into China along with Buddhism. The ideas of this school, called jnana-vada or vidya-vada, are often intermingled with Vedic or Vedantic thought in Chinese Buddhist scriptures, for both the Mimamsa and Vedantic schools were of orthodox Brahmanism or philosophic system in addition to the fact that all those doctrines were rooted in Vedic literature. When discussing the mode of inference, Buddhist Hetuvidya often took the sabda-nityata-vadin or sabda-anityata-vadin of the Mimamsa school for cases, and thereby actually disseminated Mimamsa ideas to the Chinese.

In modern China, the academic circles have also attached importance to the Mimamsa school. Some related works such as *Mimamsa Sutra* and *Slokavarttika* have been translated into Chinese in abridged versions. In works regarding Indian philosophy by Chinese scholars, the Mimamsa school is generally discussed. A couple of universities in China have courses discussing the Mimamsa school.

(Yao Weiqun)

VEDANTA

Vedanta is one of the main schools of Brahmanism philosophy in Ancient India. Its theory is the base of ideological system of Hinduism, which is the school with the greatest impact on the later generations of Indian philosophy of religion. The absorption and development has been carried out in the Brahmanism mainstream ideology since Veda Upanishad, which is the main representative of Indian orthodox school philosophy. After its foundation, Vedanta theory generally had the leading role in Indian history, which has still played an important role in the thought circle of India currently.

Thought origin and major development branch

The Sanskrit of "Vedanta" is " Vedānta ". Its literal meaning is "the ending of Vedas", which mainly refers to the last part of the Veda in a broad sense, namely the Upanishad. Because many theories of this school are derived from Upanishad, it has received the name.

Although many theories of Vedanta are created on the basis of Upanishad, the time for occurrence is later than other schools as an independent philosophical school. It is generally acknowledged that such a school has been founded by Badarayana in about 1st century CE. Some main thoughts of Veda Upanishad have been concluded by Badarayana in



Agama-sastra, Gaudapada Acarya (front cover)

theory to create the earliest fundamental and classic “Brahma Sutra”, which has established the basic ideas of Vedanta.

There are many famous ideologists in the developments of Vedanta, such as Gaudapada (about 7th century CE), Shankara (788-820), Vacaspati Misra (about 9th century CE), Bhaskara (about 9th-10th century CE), Ramanuja (about 11th-12th century CE), Sriharsa (about 12th century CE), Madhva (about 13th century CE), Vallabha (about 13th century CE), Sripati (about 15th century CE) and Baladeva (about 18th century CE).

There are many similarities and differences in the theory of these ideologists, which have formed many branches. The foundation of each branch in such school is related to the understanding in the interrelated thesis of Upanishad by the thinkers. When narrating the previous theory of Upanishad in *Brahma Sutra*, there is also the ambiguity. Therefore, there are some differences in the understanding of the previous traditional theory by the later Vedanta ideologists; different branches have taken shape.

The core issue of Upanishad is the relationship between “Brahman” and “Atman”. Many philosophers have proposed “The unity of god and man”. However, the obvious problem exists when discussing this theory, ie on one hand, Brahman and Atman are the same thing; on the other hand, distinction has been made between them, such as Brahman is unique, while Atman is motley. Brahman is free and pure, but Atman is constrained and unpurified. In this way, there are various understandings in Brahman and Atman to the same degree and the differential degree, or even

with the completely opposite explanation. When Vedanta was rising, the philosopher was carrying on the theory of “the unity of god and man” in Upanishad. The problem that also occurred was - how to deal with the relationship between Brahman and Atman, which are absolutely the same without any difference, or they are basically the same, with a little difference; perhaps the identity is true and the difference is visional. Consequently, numerous branches have been taken shape by different answers to the problem of relationship between Brahman and Atman (phenomenal world).

The main types of the theory in the relationship between Brahman and Atman are as follows: “Bhedabheda”, “Advaita”, “Visista-advaita”, “Dvaita-Vada”, “Dvaita-advaita”, “Suddha-advaita”, “Sakti-visista-advaita” and “Acintya-bhedabheda”.

Among these theories, the theories with more influence are as below: “Bhedabheda” by Badarayana, “Advaita” by Shankara, “Visista-advaita” by Ramanuja and “Dvaita-vada” by Madhva.

Badarayana and “Brahma-sutra”

The production of “*Brahma-sutra*” by Badarayana is the outstanding feature when Vedanta was viewed as an independent school. The life of Badarayana wasn’t quite clear, but his “*Brahma-sutra*” has become the fundamental sutra of Vedanta, which has occupied an important position in the intellectual history of India. At present, the “*Brahma-sutra*” we have read is a supplementary, which had been finished about the beginning of the 5th century CE.

“*Brahma-sutra*” consists of 555 simple sentences, with four sections, and each section is divided into four chapters. Section 1 is mainly to discuss the outline of the whole book, emphasising that Brahman is the basis of things in the world. Section 2 is to criticise the doctrines of other schools, such as Samkhya, Vaisesika, Buddhism and Jainism, expounding the generation of the world. The 3rd section explains the relationship between Brahman and small self (individual) and the state of reincarnation, while section four focusses on man’s meditation, behaviour retribution and liberation.

There are many issues involved in “*Brahma-sutra*” and the understandings of Brahman, but the written language is very simple. The meaning of many sentences in “*Brahma-sutra*” is understood by the related annotation. Generally speaking, the relationship between Brahman and Atman is carried forward from Upanishad; while discussing Brahman or the supreme self as the base of all things on earth, it is viewed as god.

When expounding the relationship between Brahman and Atman in “*Brahma-sutra*”, several main viewpoints have been mentioned by the



Adi Shankaracharya preaching to disciples

previous ideologists of Brahmanism. According to the annotation from 1, 4, 19–22 of “*Brahma-sutra*” by Shankara, the standpoints to the relationship between Brahman and Atman by three ideologists are stated in “*Brahma-sutra*” as below: Asmarathya believed that Brahman and Atman was the relationship of “Bhedabheda”; Audulomi thought that Brahman and Atman was the relationship of Satya-bheda; Kasakrtsna considered that Brahman and Atman was the relationship of *Advaita* with no difference. It was quite simple to *Brahma-sutra*. Some discussions aren’t inconsistent from the beginning to end. So the viewpoint on the relationship between Brahman and Atman was not clear sometimes by Badarayana. Generally recognising, Badarayana is inclined to “Bhedabheda” in the relationship between Brahman and Atman. This theory thinks that Brahman is different from its part, property or creature - Atman (phenomenal realm) as the creator or the cause in the world. However, Atman (phenomenal realm) has Brahman, and everything cannot exist without Brahman. Brahman and Atman are the same. The relationship between them is compared to the sun and its shadow reflected in the water.

“*Brahma-sutra*” also discusses reincarnation and liberation, and represents the reincarnation process of the individual and how to acquire Brahman through meditation. The sacrifice to Brahmanism is helpful to know Brahman correctly. It has stressed if the individual is integrated with Brahman, we cannot be reborn in the world again.

There are many glossographers of “*Brahma-sutra*” in later ages. There are different sayings to the implication of some scriptures frequently, which is also a reason to facilitate Vedanta to form different branches.

Gaudapada’s Theory

Gaudapada is an ideologist of Vedanta with more influence, with an unknown life. His main work is “*Agamasastra*” (*Āgama-śāstra*, referred to as “*Ode to*

Frog” and “*Ode to Gaudapada*”. Based on the related idea of absorbing and reforming Upanishad and “*Brahma-sutra*”, he first put forward the thinking of “*Advaita*” between Brahman and Atman in this school.

Gaudapada considered that Brahman or the greater self is the foundation. All things are the eidolon of Brahman or the greater self in essence, which are false. There is no existence that is independent of Brahman or the spiritual self. The small self is not a part of Brahman, nor its variation. Their relationship is like the small emptiness of bottle and the large emptiness outside the bottle, ie the small emptiness of the bottle and the big emptiness outside the bottle are the same thing, and they are distinct due to the limitation of the bottle. Similar to this situation, the countless small self and the spiritual self are the same thing as the phenomenon of life. They are different because of the physical limitation, in fact, they are identical.

In the age of Gaudapada, Mahayana has already been developed for a long time, which has the significant influence in an ideological circle. Gaudapada learnt a lot of Buddhist ideas to organise the Advaita doctrine of Vedanta. He especially focussed on the concept of “Emptiness” of Mahayana to incorporate the theory of Vedanta that there is no real thing independent of Brahman. In “*Agamasastra*”, the theory of Mahamaya (*māyā*, which is the unclear magic power) is related and analysed through the length of an article by Gaudapada. It believes that universal is shown by people’s ignorance, just like the way we dream in bed, which is to support the idea of “Unity of dream and awakening”. This sense was very popular in ancient India, yet its initiator, in addition to Mahayana, Gaudapada has also made a brilliant achievement in this aspect.

Although Gaudapada wasn’t the first ideologist who proposed Advaita, he was the person who demonstrated this theory earliest. His theory had a great impact on the foundation of systematised thinking of Advaita philosophy by Shankara and other thinkers. In Vedanta, it had the vital function in the process of being mainstream faction in intellectual history of India.

Shankara’s Ideological System - Shankara was the philosopher with the greatest impact in Vedanta, which was the ideologist with a higher position in the whole Indian history. His theory has still played an important role in the Indian idea in modern times, which is the thought core of Hinduism.

Shankara was born in Southern India, with the family name of Brahman. In his early years, he had once learnt from Govinda, the ideologist of Vedanta. He had an accomplishment in philosophic theory of Brahmanism since Upanishad to create the most representative doctrinal system of Vedanta. He had

taken activities in many parts of India to take great efforts in propagating theories of Brahmanism or Hinduism, and died in north India finally.

There were many works related to philosophy of religion by Shankara, such as “*Brahma-sutra-bhāṣya*”, “*Upadeśasāhasrī*”, “*Pānci-karana prakriyā*”, “*Ātmabodha*” and the annotations to “*Bhagavad Gīta*” and “*Bṛihadaranyaka Upaniṣad*”.

The relationship between Brahman and Atman of Shankara was directly influenced by “Advaita” doctrine of Gaudapada. Further transformation and development have been made to Upaniṣad and “*Brahma-sutra*” to build the most systematic “Advaita” doctrine in Vedānta, which has become the orthodoxy of Brahmanism or Hinduism philosophy.

Shankara viewed that Brahman is the only thing that was existing in the world among many things. Brahman is the base of everything, and the phenomenal world is a kind of illusion. Because the universal is rooted in Brahman, Brahman is also viewed as a power like the supreme god who is omnipotent.

Shankara also thought that, like other Upaniṣads say, Brahman cannot be known by the common means like general things adopted. Brahman can be really realised only by a ceaseless negation. Shankara has the same opinion with that of Upaniṣad, using “*Neti, Neti*” to describe Brahman. On one hand, what he did was to indicate Brahman’s supremacy, which is incomparable; on the other hand, he wanted to deny other things except Brahman. It was very popular in Ancient India to know or realise the foundation or reality of things by *apoha*.

When Shankara lays stress on Brahman as the only and real entity, the independent truth of all kinds of things in the world has been denied, with detailed argumentation. He considered that the essence of Brahman is unique. There are two kinds of Brahman due to the understanding of it, and one is *Apara*, also called “*Saguna-Brahman*” with limitation and property; another one is *Para*, also called “*Nirguna-Brahman*”, which is to get rid of all condition factors with no difference and no property. Shankara demonstrated that the difference between *Para* and *Apara* is only the product of human’s subjective cognisance. In fact, there is only one Brahman.

There is the origin relation between the concept of *Para* and *Apara*, and the discussion of Upaniṣad. In 5 and 2 of “*Praśna Up*”, this pair of concepts has been mentioned. In addition, “*Tangible Brahman*” and “*Intangible Brahman*” are also mentioned in 6 and 3 of “*Maitri Up*”, which are close or similar concepts. However, it is very clear that although the thinkers of Upaniṣad have referred to the concepts of *Para* and *Apara*, they haven’t elaborated them intensively and deeply, nor without attaching

importance to them. Additionally, such distinction has not been made to Brahman by all Upaniṣads. Yet, the concepts of *Para* and *Apara* have been served as the key concepts by Shankara. The real noumenon is stated clearly with *Para* by Shankara; the false delusion appeared due to the incorrect understanding of reality of thing as illustrated by *Apara*.

Shankara viewed that the idea of epistemology and theory of reality was closely related to each other. When discussing the reality of thing, he presented “*Para*” and “*Apara*”. Correspondingly, “*Aparavidya*” and “*Paravidya*” have been put forward in his epistemology. Shankara considered that the inconsistent Brahman is viewed as *Apara*, which is uneducated, called “*Aparavidya*”. Brahman is thought as the sole and true *Para*, ie genuine knowledge or “*Paravidya*”. In his opinion, supreme and true cognition was acquired only by a variety of false appearances, and was universal to know the truth of Brahman (only the *Para*).

There are the origin relations with the “*Aparavidya*” and “*Paravidya*” and the idea of some Upaniṣads by Shankara. Such distinction has been once made in 1, 1 and 4-5 of “*Mundaka Up*.” To think that “*Paravidya*” is the knowledge of “*Immortal*” while “*Aparavidya*” is related to the knowledge of “*Four Vedas*”. When expounding “*Aparavidya*” and “*Paravidya*”, Shankara expanded its deep meaning instead of just explaining the original sense of Upaniṣad. There is something similar between “*Paravidya*” and the primary meaning in “*Mundaka Up*.” The immortal of “*Mundaka Up*” means Brahman, but “*Mundaka Up*” doesn’t clearly say that the immortal is *Para*. There are more meanings in “*Aparavidya*” as stated by Shankara than those in “*Mundaka Up*”. “*Aparavidya*” was discussed from *Avidya* or “*Mahamaya*” (*Māyā*, fantasy) to a large extent. “*Quantity*” of various factions in Indian philosophy was also involved when Shankara was discussing the theory. Three kinds of quantity have been referred to by Shankara, such as *partyaksa*, *anumana* and *agama*. His later followers mentioned more about the related information of quantity. However, the quantity mentioned by Shankara was familiar with the general things in society instead of knowing the supreme reality “*Brahman*” (*Para*). Therefore, the cognition obtained from these quantities was concluded into the range of *Aparavidya*. According to Advaita of Shankara, the only reality was Brahman (*Para*), while other things were imaginary. Due to man’s ignorance, the imaginary things were viewed as real. Such kind of ignorance was so-called “*Mahamaya*” by Gaudapada. The imaginary things could be regarded as reality by *Mahamaya*, so it was a power (fantasy). When discussing *Mahamaya* that lead to the false

cognition of things, the interpretation of Shankara was similar to that of Gaudapada. Shankara explained in 1, 4 and 22 of "*Brahma-sutra-bhāṣya*", "The distinction between individual and supreme self is caused the restrictive factors, such as the body. Their (bodies) are consisted of the name and form. Thus, the difference is not real." This was similar to that people's view of small emptiness and big emptiness as two types of emptiness because of the bottle, the description of restricting factors. It should be mentioned that Shankara assimilated knowledge from Gaudapada in this aspect.

The philosophy theory and Shankara's liberation theory are linked together. In ontology and epistemology, "Para" and "Apara", "Aparavidya" and "Paravidya" were put forward. Similarly in liberation theory, liberation was divided into two kinds. One is "Gradual liberation" and the other is "Total liberation". He deemed that gradual liberation was produced in the faith of Apara, which has been obtained by "Aparavidya". This liberation believed that individual would go to the Brahman world and lead a life of pleasure after man's death, but it is not true or not total liberation. Complete liberation is generated from the faith of Para to acquire from "Paravidya". This liberation has no body because it has got rid of metempsychosis without any body. Nevertheless, when analysing this liberation, Shankara also maintained that it was beneficial to achieve liberation by complying with all provisions of Brahmanism and Hinduism, and performing the duty of caste. However, to fulfill liberation, one should depend on supreme intelligence of Vedanta and insist in the viewpoint of "Unity of god and man" and "Advaita". Only in this way could a person reach the uppermost realm and be liberated completely.

During the process of creating the theory by Shankara, some ideas of Buddhism have been absorbed. A long time ago, Mahayana was very popular in India. When discussing Advaita, Shankara more or less absorbed some theories of Buddhism, such as "Emptiness", "True meaning" and "Samvrti-satya", the method to control the reality of things by Buddhism. Shankara has also been called "Pracchanna Buddha" in India's history because he absorbed some Buddhism components in his theory. But it is obvious that the attitude to Buddhism by Shankara is different from that of Gaudapada. In the degree of absorbing Buddhism theory, Gaudapada had more achievements than Shankara. Furthermore, when assimilating Buddhism theory, some ideas of Buddhism was also criticised by Shankara. This is different from Gaudapada. In addition, the foundation for Advaita formation of Shankara and Gaudapada was the doctrine of Ancient India canon in Brahmanism, especially the idea of Upanishad and

"*Brahma-sutra*" instead of the theory of Buddhism. Moreover, some doctrines, which were usually viewed as independent theories of Buddhism, were absorbed by Buddhism from references of ancient Brahmanism in fact, such as Veda Upanishad; or founded on the base of Brahmanism. Viewed from this aspect, Advaita of Shankara mainly resulted from the transformation and improvement on the development of Brahmanism. Its theoretic source is still the canon of ancient Brahmanism.

In Vedanta, there are many works that proposed Advaita. It had much to do with the core theory of Vedanta. This theory was mostly close to the core theory of "Unity of god and man" in Brahmanism of Upanishad.

Ramanuja's Theory

Ramanuja was a famous philosopher of Vedanta since Shankara, the ideological forerunner of pietist in India. He was born in a Brahman family. In his early year, influenced by Shankara, he earned the Advaita from Shankara and his followers. But later, the new opinions between god and man were produced to create "Viśiṣṭa-advaita", the important theoretic branch of Vedanta.

There are many works by Ramanuja, such as *Sri-bhasya*, the annotation of *Brahma-sutra*, *Gita-bhasya* and *Vedartha-samgraha*.

The theory of the relationship between god and man was proposed on the basis of the absorbing and changing of the canon of Brahmanism in early stage by Ramanuja. The base of his view was Brahman Monism of Upanishad and "*Brahma-sutra*". Some concepts of Advaita in Shankara's theory have been accepted by Ramanuja, but the vital revolution was carried out in the Advaita of Shankara. He was opposed to Mahamaya theory by Gaudapada and Shankara, denying that the phenomenal world was illusory or with avidya product.

Ramanuja considered that although Brahman was the supreme entity, it had a few properties and differences. As for the opinions by Shankara and other famous thinkers that there was not any property or difference in the supreme substance, he said in 1, 1, 1 of "*Brahmsatra-bhashya*" as follows: "The people who proposed that there is no difference has no right to assert this or that a kind of entity proven because all the correct ways of knowing have the differential things as the objects."

In Ramanuja's view, the relationship between individual (phenomenal world) and supreme self (Brahman) was like the relationship between attribute and entity or the part and entirety. It was like light was a part of fire or the sun, or white was the nature of the thing with colour. Although the small self was close to the supreme self, they were also different. Small self is the attribute or part of the supreme self. Although property or part

belongs to entity or entirety, we cannot think that property and part are different. Similarly, although the phenomenal world that serves as the property or part belongs to the Brahman as the entity or entirety, we cannot think that the phenomenal world is false. The phenomenon in the world is not visual.

Although the diversity and distinctiveness of the phenomenal world proposed by Ramanuja are true, as the thinker of Vedanta, he also acknowledged that only the supreme self or Brahman exists as the reality of thing. Although the phenomenal world (small self) is not meaningless, it is only the property or part to limit the highest reality; the highest reality of thing being “Consistent”. This relationship between Brahman and Atman by Ramanuja was called “Viśiṣṭa-advaita”.

In epistemology, the theory of knowledge was evolved by Ramanuja. He mentioned three types of quantities: *pariyakṣa*, *anumāna* and *āgama*. These quantities were viewed as the effective tool to obtain correct understanding. These three quantities have a higher position than those of Shankara’s theory. Because Shankara asserted “*Aparavidya*”, the said three quantities and the knowledge acquired belong to the range of “*Aparavidya*”. Therefore, the three quantities stated by both of them were different in impact or position.

Ramanuja, like other Vedanta thinkers, pursued liberation. In this aspect, he specially laid stress on belief and respect to god. In Ramanuja’s eye, Brahman was god, especially to Vishnu who had supreme position. Ramanuja emphasised to view god directly by remembrance and meditation, to gain liberation.

The religion theory of Ramanuja included ideology of equality, during the process of getting rid of metempsychosis, even the lower caste like Sudra could reach his goal. According to him, if we can really respect god, we can achieve liberation through sacrificing ourselves and returning to Vishnu.

Madhva’s Theory

Since Shankara, Madhva was another famous thinker of this school. He was born in southern India and accepted the education of traditional ideology of Brahmanism. In his early years, the relationship between Brahman and Atman by Shankara influenced him, but later there were some new opinions in this aspect, and Madhva proposed his theory. There are many works written by Madhva, and he had the notes and commentaries to the ancient canons of Brahmanism. The annotations of “*Brahma-sutra*” were deeply influenced. He also concentrated on the ideas of some other schools of philosophy, absorbing the theories from Samkhya, Vaisheshika, Nyāya and Jainism. Like great majority of ideologists of Vedanta, Madhva inherited and



Statue of Adi Shankaracharya

developed some basic concepts in Upanishad and “*Brahma-sutra*”. He admitted that Brahman is the original cause of all things. He thought that Brahman was Vishnu who is powerful, omniscient and omnipotent. God or Brahman owns the essence of unadulterated spirit, which exists in all different things. Madhva, like other ideologists of Vedanta, considered that Brahman, as the highest entity or supreme god, has the indescribability. Brahman exceeds the range that speech and ratiocination can reach. However, he opposed to the visible description of “*Saguna-Brahman*” (*Apara*) and the invisible and indescribable views of “*Nirguna-Brahman*” (*Para*) by some Vedanta thinkers of Advaita.

In the relationship between “*Brahman*” and “*Atman*”, Madhva was opposed to the related ideas of Shankara and “*Mahamaya*”. In his eye, things in the world were not the products of *avidya*, without approving “*Advaita*”, but supporting “*Dvaita-vada*”. He thought that Brahman was the foundation, but Brahman and Atman were not alike, but detached. In fact, he emphasised more on the substantiality of the small self and the differences between the small self and Brahman. In his “*Brahmsutra-bhashya*”, Madhva explicitly declared as follows: small self and Brahman were separated from each other, which were different. Because Madhva extremely emphasised the double reality between god (Brahman) and small self (phenomenal world), and his theory was known as “*Dvaita-vada*”. This theory tends to confirm the factuality of things in the world, which are obviously different from Advaita, the mainstream ideology of Vedanta.

When demonstrating the relationship between “*Brahman*” and “*Atman*” in his “*Dvaita-vada*”, Madhva put forward five theories of basic difference. He considered that there were eternal

differences between god (Brahman) and small self, god and material, one kind of substance and another kind of substance, small self and small self, small self and matter.

The epistemology idea of Madhva was close to that of Ramanuja. He recognised the effectiveness of *partyaksa*, *anumana* and *agama* and the significance of gaining correct cognition of ancient canons in Brahmanism like Upanishad. Additionally, he also attached great importance to the sacrifice of Brahmanism, viewing that sacrifice was important to acquire the right cognition.

Gaining the knowledge of this school and liberation was directly connected to each other by Madhva. Anyone who wanted to reach liberation, he should rely on the intelligence of Vedanta. Madhva put a high value on worship to god. He considered it vital to obtain liberation by dedication to Vishnu.

In addition to the theories for the relationship of Brahman and Atman from the thinkers who had the brilliant achievements of Vedanta as said above, there are also numerous bifurcation theories. Although there are varying degrees among these theories, the core of the discussion by these branches focus on traditional problems like whether Brahman and small self (phenomenal world) is same or different and if the small self is substantial or visional.

Since the foundation of Vedanta, it has had an extensive and powerful influence on the history of India. Many ideologists and social activists in modern times in India have taken the theories of Vedanta as the base of the ideological system, and then absorbed or changed the doctrine of Vedanta to a varying extent.

In modern and contemporary times, the theory of Vedanta not only kept the crucial influence on the development of social thought in India, but it also propagated many countries and territories. It has been researched by the international community as the most representative theory of the traditional culture of India, which has been attached importance to various countries, playing an important role in the development of Orientalism in the world.

Transmission and Impact in China

The idea of Vedanta was introduced to China with Buddhism in ancient times. This school was indirectly recommended to the Chinese people during the process of relating or criticising outer-course idea by Buddhist ideologists. The contents about the idea of Vedanta in Buddhist Scripture with Chinese translation have certain influence on the thought circle in ancient China. The initial source of Vedanta originated from Upanishad, the ancient canon in India. Many concepts are the same as those of Veda Upanishad. As a result, when discussing Vedanta in the theory of Chinese Buddhism, Veda

was basically the same, which was usually translated as “Doctrine of knowledge” and “Clear knowledge”.

Brahman is frequently described as god or Mahesvara by Vedanta. The school viewed that the fundamental cause of the world is Brahman or Mahesvara. Mahesvara is the supreme reality or god in all things, and all things on earth are created by him. Everything lies as the basis of him in essence. The basic cause is identified as real existence and ubiquity, which can produce many methods. In some literatures, such concept of Vedanta was argued by Buddhism. This kind of literature has also been translated into Chinese. The first chapter of “*Vijnaptimatratasiddhi-sastra*” is as follows, “Somebody thinks that there is Mahesvara, “Entity” exists in the world and can derive various kinds of “dharma”. The viewpoint kept by him was unreasonable. Why do we say so? If “dharma” can be created, it must not be unchangeable. However, the mortal is capriccioso, certainly with no universality. Yet, the thing without generality cannot exist in the world really. Since “Entity” is in the universality of the world with many functions, all “dharmas” can be derived in all places. If “dharma” can be produced due to “Inspiration” or “Reason”, theory of one cause is violated. Perhaps “Inspiration” or “Reason” immediately appears due to methodicalness of all things on earth. In my opinion, Brahman, time, square, bhuta-koti, void and self exist in the real world with various functions, which produce all dharmas. All is such a principle.” Some concepts of Vedanta orientated in dominant ideas of Upanishad are included in this citation. “Mahesvara”, “Brahman” and “Self” are proposed by Vedanta. Such contents can be found in the Chinese scripture as well. As a result, the idea of Vedanta was mainly related by Buddhism literature to become known by Chinese in ancient times.

In modern and contemporary times of China, Vedanta has been attached great importance. There is much contact between Indian and Chinese, which made the Chinese aware about Hinduism to a certain degree. As the prevailing philosophy of Indian culture, the idea of Hinduism has got a lot of attention from Chinese. There is a close relationship between the core ideology of philosophy in Hinduism and Vedanta, and when the Chinese got in touch with Hinduism, they could also familiarise themselves with Vedanta.

In the study of Indian philosophy of modern China, Vedanta is very important. When writing thesis in the study of Indian philosophy, there are many Chinese scholars who have written on Vedanta philosophy as the subject. In modern China, there are many treatises of Vedanta that have been published. In Chinese universities or the scientific

research institutions, the courses of Vedanta are established. In the related academic conferences, there are seminars related to Vedanta.

(Yao Weiqun)

SIX STRAMANA MASTERS

Liushi (Six Teachers) Six persons representing non-Brahmin or anti-Brahmin thoughts formed around the sixth century, contemporary with the Buddhist founder Shakyamuni, who were referred to as “Six non-Buddhist teachers” in Buddhist texts, including Purana Kassapa, Makkhali Gosala, Ajita Kesakambala, Pakudha Kaccayana, Sanjaya Belatthiputra and Nigantha Nataputta. Activities and thoughts of these six persons had a significant influence on non-orthodox schools in ancient Indian history, and constitute some characteristic theories in Indian philosophy.

Purana Kassapa, as tradition has it, was the son of a slave, disputed with Buddha, and drowned himself at Sravasti 16 years after the Buddha’s Enlightenment. His teachings are recorded in the Buddhist texts, including the one in Pali *Samannaphala Sutta*, the one in Chinese *Dirghagama-sutra* and *Samyuktagama sutra*.

There is not much information on his life and activities. The *Samyuktagama* sutra records in Book 3, “Purana Kassapa is a preacher of heterodox doctrines and surrounded by 500 non-orthodox followers, talking loudly about secular matters”, and in Book 5, “Purana Kassapa is a popular teacher and followed by five hundred disciples, including the wise and the foolish. When he dies, no one can tell where he is.”

Purana Kassapa denies the theory on punishment and reward. He holds, from good (bad) deeds does not come reward (punishment). As the *Dirghagama-sutra* states in Book 17, “killing, theft, sexual indulgence, nonsense, burglary, arson and blockade are not bad. Neither mass killing on the south of the Ganges is punished, nor mass alms giving on the north of the Ganges is rewarded”. Pali *Samaññaphala Sutta* reports similar in Book 17, Purana Kassapa is said to believe, “If with a razor-edged disk one were to turn all the living beings on this earth to a single heap of flesh, a single pile of flesh, there would be no evil from that cause, no coming of evil... through generosity, self-control, restraint, and truthful speech there is no merit from that cause, no coming of merit.” Purana Kassapa’s theory negates that the rewards and punishments can be caused by people’s actions, which directly results a concept of the meaningless of morals.

Purana Kassapa denies any reward or punishment for either good or bad deeds, as he denied any cause-effect relationship. He holds the existence of all living beings or feelings as natural and has no



Six Tirthika Teachers, Dazu Rock Carvings, Chongqing, China

particular reason or fate, as the *Samyuktagama sutra* represents in Book 3, “No cause and no fate, living beings are dirty; no cause and no fate, living beings are clean”.

In extant historical texts, ideas of Purana Kassapa are often confused with those of Makkhali Gosala and Pakudha Kaccayana, since they are usually identified as teachers of Indian Ajivika (or Ajivika). And so, their ideas were not clearly distinguished by later generations. Ajivika has been existent in India for about two thousand years. At the time of these three persons, their doctrines were not hard to be known, but after they died, people easily forgot and confuse the doctrinal differences and similarities between these Ajivika predecessors. Besides, Pali texts and Chinese texts do not provide consistent relevant information.

Makkhali Gosala, contemporaneous with Nigantha, the founder of Jainism, once acted together with Nigantha, but departed due to disputes and differences.

Pali *Samaññaphala Sutta* and Chinese Agamas all contain concise information about his life. As the *Dirghagama-sutra* states in Book 17, “Makkhali Gosala heads the masses, is learned, reputed, accepts everything just like a vast sea, and is followed by many.”

Dirghagama-sutra provides clear information about his view, as Book 17 states, he asserts “no giving, no sacrifice, no good or bad law, no good or bad reward, no this world and no afterworld.” The *Samyuktagama sutra* (Book 5 and Book 35) also contain some relevant information. In fact, as Pali texts shows, Makkhali Gosala holds that things develop from its own living environment and its nature. Humans can do nothing to change it and their life is not controlled by any specific cause. For instance, the *Samaññaphala Sutta* (Book 20) states, “There is no cause, no requisite condition, for the defilement of beings. Beings are defiled without cause, without requisite condition. Beings are purified without cause, without requisite condition.

There is nothing self-caused, nothing other-caused.” This is a kind of fatalism, and it denies the then popular retribution, reward and punishment as well as the impact of human deeds on subsequent life.

Historical texts often confuse Makkhali Gosala’s teachings with those of other “six teacher” Makkhali Gosala, Purana Kassapa and Pakudha Kaccayana are all identified as early thinkers of Ajivika, but Makkhali Gosala is considered to be the major contributor to early Ajivika thoughts. Therefore, many tend to deem Makkhali Gosala as the founder of the Ajivika movement.

Ajita Kesakambala is an important representative of Lokayata, a philosophical school in ancient India.

Systematic information on his life and activities is no longer available, but there are many fragmentary discussions about him and Lokayata ideas. Texts such as the Pali *Samaññaphala Sutta*, and Chinese versions of the *Dirghagama-sutra* and the *Abhidharma-mahāvibhāsā-sastra* all contain relevant information.

Most of extant Indian and Chinese texts on Lokayata fail to distinguish ideas of Ajita Kesakambala and those of other Lokayata thinkers. Therefore, people cannot rely on Lokayata-related texts to find out the teachings of Ajita Kesakambala. Clear information about his ideas can be found in Amagas and the Pali *Samaññaphala Sutta*.

The *Samyuktagama sutra* and the *Dirghagama-sutra* contain some information about the life or activities of Ajita Kesakambala. For instance, the *Samyuktagama sutra* reports that “he is also surrounded by 500 disciples like others of the Six Teachers”. Another version of the *Samyuktagama* (Pinyin: *Bie Yi Za A Han Jing*) sutra states in Book 3, “like others of the Six Teachers, he does not believe in anuttara-samyak-sambodhi”. The *Dirghagama-sutra* in Book 17 represents him as “a popular leader, learned and reputed”.

As for his teachings, the *Dirghagama-sutra*, in Book 17, states, Ajita Kesakambala holds, “When a man dies, his constituent four elements are gone and empty, with earth back to earth, water to water, fire to fire and wind to wind. Put a dead man and his bed amid tombs, and burn and turn them into grey colour or ash. Be wise or foolish, a dead man is nothing”. “Four elements” are the basis of his teachings, and in this respect, Ajita Kesakambala thinks that alms giving, sacrifice and offering are meaningless, and there is no heaven and no hell. For instance, According to the Pali *Samaññaphala Sutta* (Book 23), Ajita Kesakambala asserts that “there is nothing given, nothing offered, nothing sacrificed. There is no fruit or result of good or bad actions. There is no this world, no next world, no mother, no father, no spontaneously reborn beings; no priests or contemplatives who, faring rightly and practising rightly, proclaim this world and the next after

having directly known and realised it for themselves. Generosity is taught by idiots. The words of those who speak of existence after death are false, empty chatter. With the break-up of the body, the wise and the foolish alike are annihilated, destroyed. They do not exist after death.” These ideas are all based on four elements, since if four elements are the only basis for all things, then afterworld, heaven, hell and retribution will be unfounded, and karma will not arise, alms giving, sacrifice and the like will be without meaning, and Brahmanic teachings will be false and useless.

Though not the earliest exponent, Ajita Kesakambala put forth explicit Lokayata thoughts quite early. The Pali *Samaññaphala Sutta* and Chinese versions of *Amagas* do not include all Lokayata theories, and Buddhist texts also fail to fully present Lokayata’s ideas about the connection between consciousness and material and about hedonism, but some Brahmanic or Hindu texts (for example, the *Sarva-Siddhānta-Samgraha* and the *Sarva-Darsana-Samgraha*) contain clear information about Lokayata. However, these texts do not indicate which can be attributed to Ajita Kesakambala.

Pakudha Kaccayana Little is known about his life. The *Samyuktagama sutra* in Book 5 also identifies him as one of the heterodox teachers, and alleges that “he is also surrounded by five hundred disciples”.

Pakudha Kaccayana holds a doctrine of “Seven Substances”. The *Samannaphala Sutta* (Book 26) represents this view as follows: “There are these seven substances -- unmade, irreducible, uncreated, without a creator, barren, stable as a mountain-peak, standing firm like a pillar — that do not alter, do not change, do not interfere with one another, are incapable of causing one another pleasure, pain, or both pleasure and pain. Which seven? The earth-substance, liquid-substance, fire-substance, wind-substance, pleasure, pain, and the soul as the seventh... that do not alter, do not change, do not interfere with one another, and are incapable of causing one another pleasure, pain, or both pleasure and pain. And among them there is neither killer nor one who causes killing, no hearer nor one who causes hearing, no cogniser nor one who causes cognition. When one cuts off [another person’s] head, there is no one taking anyone’s life. It is simply between the seven substances that the sword passes.”

The *Samyuktagama sutra*, in Book 7, does not explicitly mention the name of Pakudha Kaccayana, but has a description similar to the *Pali Samaññaphala Sutta*, which, as a result, can be known to be the ideas of Pakudha Kaccayana. It says, “There are these seven substances are unmade, not reduced, and do not kill, do not move, and are firm. Which seven? The earth-substance, the liquid-

substance, the fire-substance, the wind-substance, pleasure, pain, and the fate as the seventh.....that are unmade, unreduced, do not kill, do not change, do not move, do not interfere with one another, and are incapable of causing good luck, bad luck or both good luck and bad luck or of causing one another pleasure, pain, or both pleasure and pain. When one's head is cut off, it is simply seven substances that the sword is directed to, and there is neither killer nor killing". Chinese texts are similar to Pali ones. Actually, Pakudha Kaccayana proposes a seven-element theory, and holds that all things or phenomena are made up of these elements.

Pakudha Kaccayana also denies the causal relationship in human life. According to the *Dirghagama-sutra* represents (Book 17), "No cause and no fate, living beings are defiled; no cause and no fate, living beings are purified. All living beings are powerless and un-free, and no enmity is predestined." Such disapproval of reward and punishment is popular among the Six Teachers.

Pakudha Kaccayana's ideas are very close to and therefore are often confused with those of Makkhali Gosala in Buddhist texts. However, Makkhali Gosala represents the orthodox of the Ajivika, while Pakudha Kaccayana is considered by some scholars as a heterodox sect.

Sanjaya Belatthiputra A contemporary of the Buddha, not much is known about his life. The *Samyuktagama sutra* (Book 5) reports him "being surrounded by five hundred disciples". He is said to have two major disciples, ie Sariputa and Maudgalyayana, who later on turn to Buddhism together with many followers of Sanjaya Belatthiputra.

Both Pali and Chinese texts contain the teachings of Sanjaya Belatthiputra. Some of his ideas are close to Buddhism. For example, according to the *Samaññaphala Sutta* (Book 32), he is said to have said, "If you ask me if there exists another world after death, if I thought that there exists another world, would I declare that to you? I don't think so. I don't think in that way. I don't think otherwise. I don't think not, and I don't think not not." When being asked whether there are retribution for good and bad and whether Buddha exists or not after death, he would not give an explicit answer, and indicate the answer cannot be no or yes or anything clear-cut. This is similar to Buddhism's 10 or 14 Avyakrtas. The *Dirghagama-sutra*, in Book 17, also states, that when being asked whether human deeds and cultivation have retribution, he replies, "There is retribution, there is no retribution, there is not and there is not not". This indicates that he was skeptical of the then prevailing ideas, and it was a popular approach then adopted to oppose Brahmanism.



Samyuktagama-sutra (Za Ahan Jing), Song edition

Nigantha Nataputta A major founder of the Indian Jainism, Vardhamana is his childhood name, and later he is called "Mahavira" by his followers. He was born into a Ksatriya family in Vaishali, and has stayed with Makkhali Gosala for several years, but departed later on. He is said to have died at the age of 72.

Agamas contain many of his deeds or ideas. For instance, the *Samyuktagama sutra* in Book 31, mentions his opposition to killing, As Nigantha says, "Those who kill and keep killing frequently are destined for naraka, and so are those who tell lies." According to Bie Yi Za A Han Jing, "Nigantha Nataputta often says: all those who take life are destined for a state of deprivation, are destined for hell. All those who steal... All those who indulge in illicit sex... All those who tell lies are destined for a state of deprivation, are destined for hell. Whatever one keeps doing frequently, by that is one led to a state of rebirth". One reaps what he sows. What about religious practices? As the *Dirghagama-sutra* (Book 17) states, someone asks Nigantha Nataputta, "Great merit, like a man rides an elephant or a horse and the like, now has retribution, will those that are now cultivating themselves have retribution?" Nigantha replies, "I am omniscient and know everything. Like walking, staying, sitting and lying down, wisdom will arise when a full knowledge is there." He does not give a direct reply, and uses "omniscient" to answer the question of retribution. The *Ekottaragama-sutra*, in Book 51, reports Nigantha as "persuasive, often deranged and unsettled", and in Book 41, states that Nigantha has similar ideas as other teachers, and reports, "there is an old man in Rajagriha, named Shi Li Jue,..... neglects Buddhist dharma but follows the heterodox Nigantha. The King and ministers all know him. Then, non-orthodox Brahmins and Nigantha as well as laymen and monks belittle Buddhism, including all Six Teachers." This revealed some of Nigantha Nataputta's features and his view on Buddhism.

"All those who take life are destined for a state of deprivation, are destined for hell. All those who steal... All those who indulge in illicit sex... All those who tell lies are destined for a state of deprivation,

are destined for hell. Whatever one keeps doing frequently, by that is one led [to a state of rebirth].”

Nigantha Nataputta has also been mentioned in Pali texts. According to *Samaññaphala Sutta* (Book 29), “Nigantha refrains from all cold water, follows all restraints and avoid all evils”, shows some characteristics of Nigantha Nataputta and later Jainas. Restraint from cold water has something to do with the Jain concept that atman exists in all things (including earth, water, plants, etc.). Since water contains atman as well, drinking cold water will kill atman in it, and killing is an violation of ordinances and has to be stopped. “Follow all restraints and avoid all evils” is also related to Jain asceticism and other strict religious practices.

The Role in the History of Indian Thoughts

In ancient India, Brahmanic or orthodox doctrines prevail, and the “Six Teachers” have an important role in non-Brahman or anti-Brahman teachings around 6th century BCE, and their theories have a great contribution to the formation of the non-orthodox schools. Many of their ideas directly oppose prevailing Brahmanism. For instance, Ajita Kesakambala’s four elements and Pakudha Kaccayana’s seven elements deny the unitary Brahman, disagree that things are ruled by the Brahman or the Gods, and hold that all things are made up of a variety of elements. These thoughts promote the formation of the atomism that is influential in the history of Indian thinking. The “Six Teachers” mostly deny reward and punishment, reincarnation and karma and reflect the ideas then prevailing among the lower classes, and a major representative of these ideas is Lokayata, which daringly opposes various religious doctrines, including Brahmanism, and facilitates some scientific thoughts to grow and develop in ancient time.

Dissemination and Influence in China The “Six Teachers” were born in the period around the birth of Buddhism, and they maintain frequent contacts with early missionary monks, and so are frequently mentioned in early Buddhist texts. These texts are brought into China, and many of them are translated into Chinese. Therefore, the Chinese Buddhist circle has been familiar with the “Six Teachers” for long. When refuting or talking about heterodox schools,



Dirghagama Sutra (Chang Ahan Jing); early Ming supplementary edition of an earlier version from Song and Yuan periods

the “Six Teachers” are often referred as main or typical non-orthodox leaders of the Buddha period. Their lives and teachings are nothing strange to many ancient Chinese.

In modern China, Buddhism scholars, especially those that study early Indian Buddhism, all have a basic knowledge or discussion of “Six Teachers”. Chinese scholars also publish treatises on the ideas of the “Six Teachers”, Chinese publications on Indian Buddhism or philosophy usually contain chapters on the “Six Teachers”, and college courses on Indian religion and philosophy also cover the “Six Teachers”.

(Yao Weiqun)

LOKAYATA

Lokayata is a school of ancient Indian philosophy and one of three non-orthodox schools of thought. It is popular mainly among lower classes. In ancient Chinese text, it is also known as Lokaayatika, Carapace and the like. It has a very old origin and began to exert an important influence around the 6th century BCE.

Evolution and Relevant Literature - Lokayata dates back at least to the Vedic Age or earlier. Some scholars think it is associated with the earliest Ganges civilisation and primitive Indian folk beliefs. In the *Vedas*, we can see that some hymns are doubtful of the existence of Gods, and this is consistent with later atheism of Lokayata. In the Upanishads, material and element theories mentioned in some texts are quite close to those of Lokayata.

Its important representative is Ajita Kesakambala, one of the “Six Teachers” who were active before and after the birth of Buddhism, and this indicates that Lokayata then already enjoyed certain influence.

Lokayata is recorded or mentioned in a number of Buddhist texts. Beside Hinayana and Agama sutras, Mahayana texts also contain Lokayata discussion. According to Buddhist records, when at the Nalanda, Xuanzang argued with non-Buddhist schools, indicating that Lokayata was very active in India in the 7th century CE.

Hindu texts between the 8th and 13th century CE also recorded Lokayata ideas, showing that Indians then were still familiar with Lokayata.

In the latter 19th century CE, several thousand of a certain Sikh sect followed the same ideas with Lokayata.

As a very special school, Lokayata opposes many popular religious and philosophical thoughts in India as well as dominating ideas in Indian society, and therefore, as an antagonist, it’s extremely difficult to disseminate, and this also affects the preservation and circulation of its written texts.

No independent works on Lokayata can be found now. The *Brihaspati Sutra*, an alleged classic text in

the 7th century BCE, is already lost. In India, very few Lokayata texts have been preserved. People mainly depend on other Indian schools' introduction or criticism to find out the development and ideas of Lokayata. Such extant texts include among others: the *Sarva-Siddhānta-Samgraha* composed by Samkara (788-820), the *Sarva-Darsana-Samgraha* by Madhva (about 13th century CE), the *Prabodha-candrodaya* by Kṛṣṇa Miśra (about 12th century CE), and the *Saddār ana-samuccaya* by Haribhandra Suri (about the 8th century CE). Besides, Buddhist texts and others also contain many but sporadic Lokayata activities and ideas, and lack of any systematic discussion. The two great Indian epics also contain some information on Lokayata.

Main Ideas

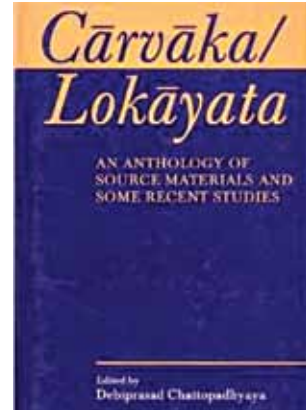
Lokayata is materialistic and atheistic in many aspects. Its ideas on four elements, reincarnation and karma, consciousness as an outcome of elements, means of valid knowledge and asceticism are eye-catching in ancient India.

Four Elements as the Basis of All Things

Lokayata holds a materialist opinion on the basis of the world, and thinks, the world, in essence, is formed by four elements, that is, earth, water, fire and wind. Nothing exists except four elements. Everything is made up of four elements, and human body is also a mixture of four elements. As Samkara explains in the *Sarva-Siddhānta-Samgraha* (Chapter 1), "*Lokayata considers four elements ie earth, water, fire and wind, as the eventual origin, which can be nothing else.*" The *Samyuktagama-sutra* points out in Book 7, "A living being lives in this world and dies with nothing. A body is made up of four elements, and when life expires, earth returns to earth, water to water, fire to fire and wind to wind."

Lokayata holds that things are all made up of four elements, and denies any supernatural thing as a fundamental cause for the creation. In ancient India, many religious schools attribute this cause to the Gods, Brahma and the like, and think that all things are created by this supernatural fundamental cause. In contrast, Lokayata insists that, there is no such a cause, master or creator, and everything is born of the Nature. For instance, the *Sarva-Siddhānta-Samgraha* (5.3) relates Lokayata as follows: "Who decorates the peacock? Who makes the cuckoo sing? Nothing else but the Nature." "Building temples, water houses, ponds, wells and rest places are praised by travelers only, not any other existent beings." With such an opinion, Lokayata, resolutely opposed to theism and attacked by many other schools, is extremely hard to develop itself in ancient India.

Denial of Reincarnation and Karma - Historically, major Indian philosophical schools all agree with reincarnation and liberation, with



Cārvāka/Lokāyata: An Anthology of Source Material and Some Recent Studies (front cover)

the exception of Lokayata. Lokayata holds that this theory is unfounded, and heaven and hell do not exist at all, sacrifice is meaningless, and various religious obligations or requirements are nothing but falsehood.

Lokayata considers heaven and hell as false and unreal. According to the *Sarva-Siddhānta-Samgraha* (Chapter 8), "There is no other world that is different from this world, no heaven and no hell, and places for sivas are fabricated by foolish swindlers of other schools." Lokayata believes that the so called heaven and hell are only descriptions of real life. The *Sarva-Siddhānta-Samgraha* (9.10) states, "The joy of the heaven is: eat good, stay with young women, and enjoy requisite clothes, spice, garland and sandalwood, etc. The pain of the hell is troubles caused by enemies, weapons and diseases."

Lokayata denies reincarnation and liberation on the basis of common sense, as the *Sarva-Darsana-Samgraha* states, "When once the body becomes ashes, how can it ever return again?" The *Sarva-Siddhānta-Samgraha* (Chapter 10) says, "Liberation is death and the end of life."

Directly related to reincarnation, "karma" for long has been a popular concept for Indian religions and philosophies. Under this concept, a man's deeds will produce a kind of force to affect his future life, and he will reap what he sows. Resolutely opposed to this idea, Lokayata denies karma. As for this, the *Sarva-Darsana-Samgraha* states, "Nor do the actions of the four castes, orders, produce any real effect."

Lokayata clearly negates any religious practice intended for good fruits.. According to the *Sarva-Siddhānta-Samgraha* (11.12), "The wise need not bother about liberation, and only fools afflict themselves with ascetic practice and hunger. Chastity and other such ordinances are laid down by clever weaklings."

Lokayata denies any connection between joy & pain and karma. The *Sarva-Siddhānta-Samgraha* (Chapter 4) says, "Do not imagine the existence of

karma in light of happiness or pain, and man feels joy or pain because of the Nature, and there is no other cause.”

Such denial of karma, heaven, hell, religious practice and the like is directly associated with Lokayata’s assertion of “four elements” as the only fundamental cause of the world.

Consciousness as an Outcome of Elements - Lokayata holds, human consciousness cannot be separated from human body, and consciousness exists when body exists, and disappears when body is destroyed. Human body is an outcome of the mixture of four elements, and therefore, consciousness, ultimately, is derived from elements. Though an individual element may not be conscious in itself, yet, when combined in some way, that is, when they form a body, consciousness will show itself. The *Sarva-Darsana-Samgraha* describes Lokayata as follows, “In this school there are four elements, earth, water, fire, and air; and from these four elements alone is intelligence produced, just like the intoxicating power from the mixed ingredients for wine making. When elements that constitute the body dissolve, consciousness disappears instantly.” As the *Sarva-Siddhānta-Samgraha* (7) states, “Consciousness arises from the change of soulless elements just as red color arises from the mixture of betel nut and lime.”

For many Indian religious sects, man has conscious, since he has a spiritual body, that is, atman (ie soul). When a man dies, his atman (soul) is gone, and his body is dead and no longer conscious. Lokayata disagrees, and it opposes an independent substance that masters or controls consciousness and denies consciousness being an attribute of atman. It asserts, if body dissolves, then consciousness is non-existent, and no atman can go up to heaven and realize rebirth. For Lokayata, atman, as a subject of religion or consciousness, does not exist. If atman indeed exists, it is nothing but a mixture of four elements. This concept of no soul is similar to and yet also different from the Buddhist anatman. Buddhism asserts anatman, but does not oppose reincarnation and liberation, while Lokayata insists on non-existence of soul on the basis on denying reincarnation. Therefore, Lokayata is a more resolute opponent of atman.

Perception to be the Only Valid Source of Knowledge

Lokayata is particularly concerned with perception. It is stated in many texts that, Lokayata considers perception as the only source of valid knowledge. For example, the *Sarva-Darsana-Samgraha* states, “This school holds that perception is the only source of knowledge and does not allow inference, etc.” The *Sarva-Siddhānta-Samgraha* (Chapter 2) also says, “it holds that an object exists

if it can be perceived, and does exist if it is never felt through senses.” While emphasising the importance of perception, Lokayata also examines other means of knowledge, with a focus on inference. It deems inference as unreliable, since inference is based on necessary causation among things, while such connection cannot be fully perceived.

Lokayata also examines testimony and comparison. It rejects the reliability of testimony, since testimony in itself relies on recognition of a kind of language signs, and such language used by an old man when a kid appears. Comparison is also rejected as the means of the knowledge of the connection, since the objective of using comparison is to establish a different kind of knowledge, ie the relation of a name to something so named.

According to the *Sarva-Darsana-Samgraha*, the *Sarva-Siddhānta-Samgraha* and other texts, Lokayata dismisses inference and other means of knowledge as incredible and asserts perception as the only reliable source of valid knowledge. Yet, not all texts say so, and some texts testify, Lokayata does not deny inference indiscriminately, and it only denies reference in respect of matters such as another world.

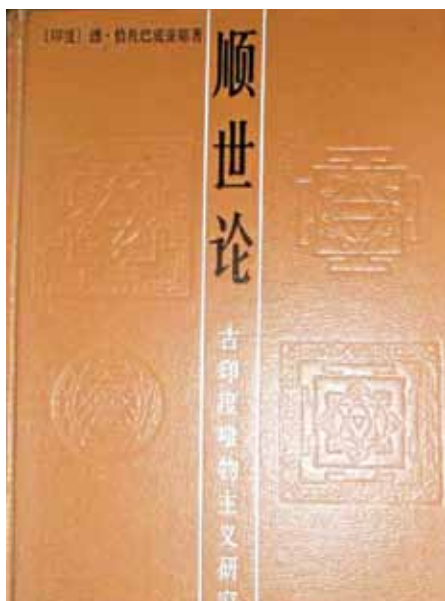
Disapproval of Asceticism

Lokayata suggests that everything is an outcome of the mixture of four elements, and there are no heaven, no hell and no karma. And so, ethically, it denies the meaning of asceticism and urges people to see for a happy life in the real world.

For many Indian philosophical and religious schools, the real world is filled with pains, and a moment of delight or joy is always accompanied by pains and never lasts long. Man should free himself from this world and not seek after pleasures in this world. Moreover, they also hold, ascetic practice in secular life will produce good fruits and help avoid pains, while hedonism or sensual pleasures will produce evil fruits and pains. Lokayata disagrees, and asserts that only fools will refuse pleasure for the sake of its connection with pain. According to the *Sarva-Darsana-Samgraha*, Lokayata holds that “the only end of man is enjoyment produced by sensual pleasures. Nor may you say that such cannot be called the end of man as they are always mixed with some kind of pain, because it is our wisdom to enjoy the pure pleasure as far as we can, and to avoid the pain which inevitably accompanies it; just as the man who desires fish takes the fish with their scales and bones, and having taken as many as he wants, desists; or just as the man who desires rice, takes the rice, straw and all, and having taken as much as he wants, desists. Therefore for us, we should not reject pleasure through a fear of pain... While life remains let a man live happily, let him feed on ghee even though he runs in debt.” It is of the opinion, that

ascetic practice cannot bring pleasure and avoid the pain, and so, is meaningless.

In this respect, Lokayata is called by many as “hedonism”. With original works on Lokayata no longer available, existing descriptions about it may be distortions. However, no matter whether these descriptions are accurate or not, Lokayata has a clear stance, that is, it holds that man should seek for a happy life or secular joy. This is rare in ancient thinking. Other religious and philosophical schools also call for happiness, which, however, mainly refers to supreme happiness in a religious sense, realised through wise liberation, that is, by recognising that things are unreal, a man can eliminate his ignorance, stop pursuing external objects or secular pleasures, and thus avoid pains arising from failure to obtain pleasures, and eliminate relevant karma and reincarnation. With a firm opposition to various religious doctrines, Lokayata calls for secular



Lokayata: A study in Ancient Indian Materialism, Debiprasad Chattopadhyaya, Chinese edition (front cover)

happiness. This is directly related to the firmly opposition against any other religious theories. Since another world does not exist, the theory of karma and reincarnation will be unfounded, and it will be ethical or rational for people to do the best to have a happy life in this world.

Lokayata survives, despite its consistent opposition to ruling ideas and its being suppressed for thousands of years. But, compared with other philosophical schools, its influence in the history of India is limited. To be noted, a number of its ideas are quite close to modern science and represent the thinking of ancient middle and lower classes in India. It makes the great ancient Indian civilisation more diversified.

Dissemination and Influence in China

Lokayata is also brought into China, and Chinese know it mainly through Buddhist texts. Due to its materialism and anti-religion stance, Buddhists considers it as heretical and something that should be refuted. As a result, it is rebuked in many of ancient Chinese translations and works by ancient Buddhist monks.

Lokayata is directly mentioned, retold or criticised in many ancient Buddhist texts. For instance, Agama translations refer to some Lokayata thinkers and their ideas when refuting the ideas of the “Six Teachers”. In the *Madhyamaka Shastra*, composed by Nagarjuna, translated by Kumarajiva and with commentary from Qing Mu, mentions the “birth from inherent nature” or “elements” advocated by Lokayata. The *Vijbaptimatrasiddhi*, translated by Xuanzang, also refutes Lokayata’s elements (atomism). Many ancient Chinese texts contain direct discussion on Lokayata.

In modern China, Lokayata is attached great importance. Due to its atheism and materialism, it attracts attention from quite many Chinese thinkers, and there are translations of Indian works on Lokayata, while Chinese scholars also publish their studies of Lokayata. Some works on Indian philosophy have chapters dedicated to Lokayata, and college courses on Indian philosophy also have introduction or study of Lokayata.

(Yao Weiqun)

AJIVAKA

Ajivaka or Ajivika, aka the “School of Wrong Livelihood” or the “Non-Buddhist School of Wrong Livelihood”, is a religious and philosophical school in ancient India. Originated roughly between 5th and 6th century BCE and initially comprised of a few prominent Samana thinkers active shortly before or after the birth of Buddhism, the school underwent some important transformations afterwards. Popular in India for over 2,000 years, it spread into China in the wake of Buddhism.

No literature or written records directly attributable to the school survived. The existing records describing the activities and thoughts of the school are of Buddhist or Jainist origin. Such religious scriptures as the Chinese Agama Sutra, the Pali Samannaphala Sutta, and the Jainist “blessing sutra” contain some inconsistent information about the school. Certain thoughts of the school were even contradictorily, classified in these scriptures.

Some of the “Six Samana Masters” were the early members of the Ajivaka school. According to relevant Buddhist and Jainist records, the thoughts of three of the “Six Samana Masters”, ie Makkhali Gosala, Purana Kassapa, and Pakudha Kaccayana, formed the theoretical foundation of the school. And among

the three thinkers, Makkhali Gosala was the most influential, therefore he was also widely considered the founder of the school. Still other historical records, such as the Pali “Majjhima Nikaya” and the Chinese translation of “Madhyam Agama”, also mentioned some of the early representatives of the school, such as Nanda Vaccha. However, most of the information contained in existing records involving the school was on the thoughts of the three “Samana Masters” mentioned above.

Makkhali Gosala didn’t believe in such theories as good/evil karma and reincarnation. In his opinion, good deeds, such as sacrifice-giving or almsgiving, have no effect whatsoever. There is no “this life”, nor an “after life”. People’s living conditions won’t be affected in any way by the karma of their acts or behaviours.

Purana Kassapa was not a believer in good/evil karma. He claimed that such evil deeds as killing, stealing, sexual misconduct or false speech wouldn’t bring about any bad karma, just like such good deeds or virtues as almsgivings, self-control or truth-telling wouldn’t bring about any good karma. The reason why he rejected the theory of poetic justice or karma may be attributed to his denial of the law of cause and effect. He believed that the presence of creatures or emotions is only natural and spontaneous, without any underlying “cause” giving rise to them. Samyuktagama-sutra Volume Three contained one of his trenchant observations, which goes “people are dirty for no reason, just as people are clean for no reason”. Meant at the time to subvert the dominant Brahmanism, this thought also ran counter to Buddhist theories.

Pakudha Kaccayana was also a major thinker of the school. He espoused a “seven elements” theory, claiming that all things and creatures in this world are composed of seven elements, ie earth, water, fire, wind, hardship, happiness and life. These elements are all ever-present (non-working, non-working for those need to be done, non-converting, non-converting for those need to be converted, non-killing, non-moving, non-transforming and non-changing) and eternally changeless. Things like the human body are essentially made up of them. Pakudha Kaccayana held that because of the changelessness and constancy of these basic elements, a human body composed of them cannot actually be harmed even if you cut it with a knife, because the basic elements cannot be destroyed. The element is the smallest unit of matter that constitutes such things as the emotional human body. Therefore, it cannot be divided and destroyed, it is changeless. This kind of element-based theory was once very influential in ancient India. It differs from such central Brahmanist concepts as the Atman or Brahman, and is also distinct from mainstream



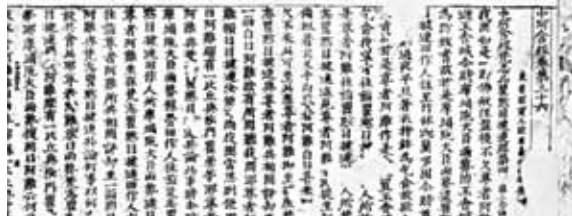
Ekottaragama-sutra

thought of the “emptiness” concept in the Buddhist philosophy. Like the other two Samana masters, Pakudha Kaccayana also repudiated the theory of poetic justice or karma, believing in the spontaneity of birth and change of things or lives. Because he claimed that there was nothing one can do, he was considered somewhat fatalist. His thoughts bear a striking resemblance to those of Makkhali Gosala, so much so that the two were often confused in Buddhist scriptures. Normally the theories of Makkhali Gosala were deemed the orthodox of the school, while those of Pakudha Kaccayana were held to be heretic.

Generally, the theories of these early thinkers of the Ajivaka school are distinctly different from the mainstream philosophy then. For instance, the dominant Brahmanism and Buddhism both believe in reincarnation and karma, while the Ajivaka school rejected such beliefs. The mainstream Brahmanist thoughts popular at the time held that there is a Brahman or God, a being the Ajivaka thinkers claimed doesn’t exist. Buddhism espouses the concept of “emptiness”, claiming that things are “empty” and impermanent, while some Ajivaka thinkers upheld pluralistic realism of element-based theory. Still other schools of thought in ancient India advocated specific moral and ethical ideas, what they claimed were also linked to the theory of reincarnation or karma, while the Ajivaka school generally repudiated such ideas or thoughts.

During such periods as the Maurya Dynasty, the Gupta Dynasty and the Vardhana Dynasty, Ajivaka was moderately active but never dominant, exerting only a limited influence on society.

The thoughts of the Ajivaka school were also spread to China, mainly through Buddhism. As it happens, large portions of Buddhist scripture were dedicated to criticising or refuting heretical ideas, the various thoughts and different concepts before or after the creation of Buddhism by Śākyamuni are the major contents of schools other than dominant in ancient India. There are a lot of differences between the thoughts of Ajivaka and the theory of Buddhism. Many Buddhist records containing information



Madhyama Agama

about such philosophical “conflicts” or “clashes” had been translated into Chinese, allowing the Chinese people have a rare glimpse into the school.

In modern and contemporary China, historical records concerning the Ajivaka school often interested Chinese scholars who study the history of Buddhism and the intellectual history of ancient India. Some Chinese scholars who focus on heretical thoughts also published research papers on the school in Chinese Academic Journals. In some Chinese books about the Indian religious philosophies, there are also chapters or parts dedicated to the Ajivaka school. In addition, the school is also mentioned in the oriental philosophy courses offered in some Chinese universities.

(Yao Weiqun)

CONCEPTS

BRAHMATMAIKYA

Brahman is “Atman” which is the core concept in the Brahman philosophy of Ancient India. It appears first in some early Upanishads. It is later regarded as the main philosophical thought by the Vedanta. The Hinduism which is popular in the later ages of India also takes it as its theoretical basis.

Upanishad is a batch of Veda document in the later ages which put forward large amount of clear philosophy theories earlier in India. The main content discussed in the documents is the relationship between Brahman and Atman. The so called Brahman is the noumenon of all things. It is the highest reality in the cosmos. The so-called “I” is the transliteration of Atman. It usually refers to the subject and soul of biological phenomena.

Many ideologists of Upanishad think that Brahman is the highest reality without any specific property, and we cannot give a precise definition to Brahman by the general conceptual category. If we are sure to know the true meaning of Brahman, we can only understand and realise it by various negations. In Upanishad, Brahman is described as the supreme god by some thinkers. It is viewed as the fundamental cause or the creator for things in the world.

There are many meanings for “Atman” in Sanskrit, such as self, breath, nature, the whole body and the highest noumenon of human life. In Upanishad,

this word is used in two meanings. One meaning of “Atman” refers to self (individual), which is used as the main part of many organs in human’s body or the centre of vital movement, being the so-called “individual”. Another sense of “Atman” means “Brahman”. When discussing Brahman as the noumenon of the world by many Upanishads, “Atman” (I) is only applied instead of “Brahman”. Such kind of “Atman” is the so-called “Collective Self” or “Brahman”. The “Atman” in this kind of Upanishad is the noumenon of everything, which has no difference as that of “Brahman” in its actual meaning.

In Upanishad or the Indian philosophy of religion in later generations, “I” or “Atman” is generally made use of the former meaning. If not otherwise indicated, it means the subject-of-a-life or the master of spirit and consciousness of person, being the main body of eternal cycle of birth and death. In modern times, “I” or “Atman” is frequently translated into “soul”. There are many types of “Atman”, however numerous forms of “Atman” are known as the phenomenal world.

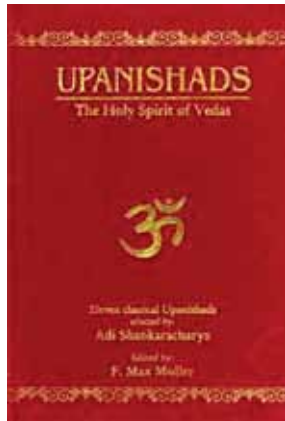
In Upanishad, many ideologists discuss the relationship between Brahman and Atman, and the predominant viewpoint is the so-called “Brahman is Atman”. They consider that the noumenon of thing (Brahman or the spiritual self) and the human’s main part (Atman or individual) are the same at heart.

“Brahman is Atman” has an important position in the development of Brahman later. The key reference or branch of Vedanta, which is mostly influenced in the Indian Philosophy, has this kind of thoughts. However, many ideologists of this school have different attitudes towards the same degree or the actual relation to Brahman and Atman; thus, diverse branches of Vedanta have been formed.

Badarayana, the originator of Vedanta has a standpoint of “bhedābheda” in this main work named “Brahma-sutra”. He thinks that the creator of world or fundamental cause (Brahman) and Atman or the phenomenal world are different. Therefore, Atman has the nature of Brahman. If all things cannot be existent in the world without Brahman, then Brahman and Atman is the same.

Gaudapada and Sankara, the thinkers of Vedanta, think that Brahman and Atman have the relationship of “Advaita”. In their opinions, Brahman or the spiritual self is the universal foundation; everything is the image of Brahman or spiritual self without things other than being independent of Brahman or spiritual self. Individual is not the part of Brahman, nor its variation. As the life phenomenon, innumerable individual and spiritual self are the same thing, only due to the limitation of the body, they are different; in fact, both of them are the same things. Ramanuja, the ideologist of

Vedanta, considers that Brahman and Atman have the relationship of “Visistadvaita”. In his opinion, Atman (individual or phenomenal world) is the property or part of Brahman (substance or entity). Although the property or part attaches to substance or entity, we cannot think that the property and part are not complied with each other. The phenomenon in the world is not visional. However, Ramanuja is also acknowledging that the supreme Atman



Upanishads: The Holy Spirit of Vedas (front cover)

or Brahman exists as noumenon. He deems that although the phenomenal world (individual) is not meaningless, it is only to limit the nature or part of the supreme entity. The supreme entities of an object are same or identical.

In modern and contemporary times of India, “Brahman is Atman” still has a great influence. Because the mainstream ideology of Vedanta, “Advaita” has been mainly accepted by the great majority ideologists, while the origin of thought or the core ideology of “Advaita” originates from “Brahman is Atman” in Upanishad.

“Brahman is Atman” has had its influence on China. In ancient China, when some Chinese Buddhist scriptures criticised the heterodox ideology, the thought of Upanishad or Vedanta had been related or demonstrated. In modern and contemporary times of China, the orthodoxy of ancient philosophy in India has been given great importance in the academic world, to do research on Upanishad and Vedanta. There are many research papers on “Brahman is Atman” in Chinese academic journals. The introduction to “Brahman is Atman” is also published by China in the treatise or textbook about the Indian philosophy of religion.

(Yao Weiqun)

SAMSARA

Samsara is an important part of the ancient Indian philosophy of religion. Brahmanism, Buddhism and Jainism regard it as the fundamental part of their

own theoretical system. The concept has also been introduced in China, and produced great influence to Chinese culture.

Samsara concept in Vedic Upanishad - In the vedic period, Indians started to think where they would go after death. *Ēgveda* mentions of Death “Yama” and Western Pure Land, and believed that people who do good will enter Western Pure Land after they die. *Ēgveda* says that “reuniting with ancestor, meeting Yama, and obtaining the returns of benevolence in Western Pure Land”. In Vedic period, people believed that the soul lasted forever, and death meant that the soul could walk from one world to another. Indian religions in later ages emphasised that Samsara was directly related to a human’s behaviour. Such contents were also mentioned in the Veda, but the difference was that the latter stressed that people doing good would ascend to heaven, but it had not directly shown that people doing evil things would go to hell.

The core thought of Indian philosophy of religion was formed in the Upanishad period, when the Samsara concept gradually developed into a system. At this period, Samsara was directly related to Vimukti, and closely connected with ethics. The famous theory of Samsara in Upanishad was “five stages and two approaches”. “Five stages” referred to the five Samsara stages from death to rebirth, namely, a human is cremated after death, first enters the moon, then becomes the rain, subsequently, turns into food after raining, sperm after eating food, finally enters the mother’s womb. The so-called “two approaches” referred to devayana and pitṛyāna. Devayana is the road in which humans cannot return to the original world after death, while pitṛyāna is the road in which humans can return to the original world following the order of the five stages after death.

Ideologists of Upanishad have made a clear distinction between good and bad results of Samsara, and have had a definite concept of karma. The good and bad results of Samsara were considered to be related to a human’s behaviour (ie good or evil). Well-doing and evil-doing produce their corresponding karmas, which directly affects the living pattern or state of the doer in life and afterlife. Ideologists of Upanishad believe that people doing good will become saint, while doing evil will become villain. Well-doing mainly refers to compliance with various religious regulations of Brahmanism and performance of various obligations. Many ideologists of Upanishad clearly put forward the subject of Samsara during discussion, that is “me” or “Altman”, which is the producer of Karma, and the bearer of good and evil results in Samsara. Ideologists of Upanishad believe that the state of Samsara is



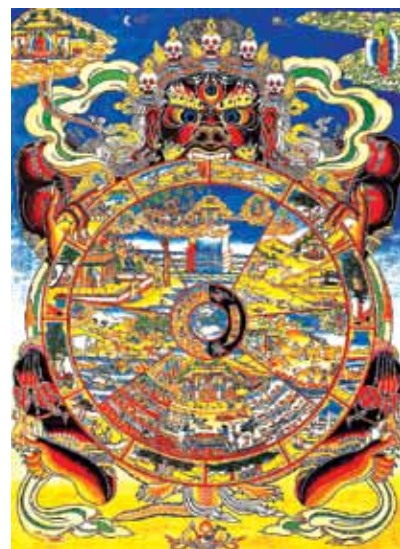
Wheel of Life painting

associated with pain. Therefore, people should jump out of Samsara to reach a state of liberation, and to achieve this goal, the most fundamental point is to know the true nature of things, and obtain the supreme wisdom of “Brahman and Atman are one”. Samsara concept in Vedic Upanishad produces enormous influence to the philosophy of religion of later generations in India.

Samsara concept in Astikya - About 300 BCE to early CE, Brahmanism developed “Astikya”, namely Sankhya, Yoga, Vaishesika, Nyaya, Mimamsa and Vedanta. In Samsara concept, Vedanta inherits the core idea of ancient scripture of Brahmanism. Its famous ideologist Sankaracarya (788-820 CE) adhered to the thought that “Brahman and Atman are one” in Upanishad, and thought that Brahman was same with the phenomenal world composed of innumerable ego and related things in nature. Everything in the world is Brahman in nature, and if people fail to realise it, they will get caught into ignorance and Samsara. Mimamsa holds that what makes people fall into the Samsara are proper dharma and improper dharma, and what produces proper dharma and improper dharma is behaviour (karma). If people want to jump out of Samsara, they should not hate the troubles confronted in the world, and realise that happiness is always associated with pain, and that they should give up enjoyment, so no karma will be produced, and “Atman” will no longer return to Samsara. According to *Samkhya*, Samsara is the combination of two entities - Prakriti and Purusha, divides Samsara into natural law, animal law and humanity, and believes that everything in Samsara is painful in nature. The way to be free from pain is to eliminate the mistaken understanding, make Prakriti and Purusha survive alone, in this way, Samsara can be eliminated. The Samsara concept of Yoga is similar to that of

Samkhya, which thinks that everything in Samsara is painful. If people want to jump out of it, it is necessary to eliminate ignorance and practice yoga to achieve liberation. Vaishesika believes that the state of Samsara is the combination of “Atman” and the body, which results from the ‘invisible force’. Invisible force is generated by man’s good and evil behaviour. If there is no invisible force, there is also not the combination of “Atman” and the body; thus, no body will appear, so it will annihilate Samsara. Nyaya believes that the state of Samsara is “pain”. Pain evolves from “rebirth”, rebirth from “behaviour” (proper dharma and improper dharma), behaviour from “negligence”, and negligence from mistaken understanding. When people obtain the “correct understanding”, the mistaken understanding will disappear, thus, no mistaken understanding means no negligence, no negligence means no behaviour, no behaviour means no rebirth, and finally, no rebirth means no pain. Nyaya holds that to get the correct understanding is key to get rid of pain. Mistake and mistaken thought lead to Samsara, and the way to correct it is to obtain the “correct understanding”, thereby eliminating negligence and getting rid of Samsara.

Samsara concept in Buddhism - The theoretical system of early Buddhism absorbs the Samsara concept in Vedic Upanishad. It thinks that life phenomenon is controlled by the karma of sentient beings, and believes that there is a circulation process, namely, so-called Samsara, but denies that there is an eternal Samsara subject. Buddhism advocates the “theory of Anatman” (or theory of no subject), uses the idea of “destiny” to explain the phenomena in the world or life, and thinks that things and human are composed of many elements or “destinies”, the changes in life phenomena of things or human are just the separation and reunion



Wheel of Life painting, Tibetan Buddhism



Wheel of Life, Dazu Rock Carvings, Chongqing, China

of various elements or destinies, and the causality in life phenomena are correlative or interdependent relationship of various elements or destinies. Early Buddhist scriptures put forward the Samsara of “five paths lam Inga” (heaven, hell, hungry ghost, human and animal). On the basis of five paths lam Inga, the later Buddhism schools add an “Asura”, forming “six-path metempsychosis”. In the division of Samsara forms, Mahayana adds some paths from Samsara to nirvana, namely, Sravakayana, Pratyekabuddha, Bodhisattva and Buddhism, thus, there is a ten-path theory in Mahayana.

Samsara concept in Jainism - Jainism thinks that the subject of Samsara phenomenon is “jāva” (soul), and jāva can be divided into two kinds - jāva being in Samsara and jāva achieving liberation. Jāva being in Samsara is divided into the immobile jāva and mobile jāva. The immobile jāva exists in land, water and plants, while mobile jāva exists in animals with more than two sense organs. Jainism argues that material of karma produced by behaviour of body, words and thoughts flowing into “jāva” will make people be bound and fall into Samsara. Samsara concept in Indian history has been keeping a wide range of effects, except for Lokayatika, all sects of Indian philosophy of religion insist on this theory until modern times.

The spread and influence in China - Samsara concept was introduced in China with Buddhism. In ancient China, the most famous representative who advocates that there is a subject in Samsara is Hui Yuan in the Eastern Jin Dynasty. He thinks that “the body can be destroyed, but the spirit cannot be”. In *Disrespect of Sramana to King*, he says that “desire is the mother of life, while spirit is the root of desire. Desire can change things from one form to another, while spirit can also be transmitted with it”, “firewood is burned to ashes, while fire can spread from one firewood to another, never extinguished. Similarly, the body is destroyed, while the spirit can move from one body to another”. Hui Yuan thinks that there exists an immortal “spirit”

in life phenomenon, and that once the human body is dead, the “spirit” is still alive, because it can move to another body, which is a typical theory of Atman. Hui Yuan advocating such theory is related to the influence of the original traditional culture in ancient China, (e.g., theory of Chuang tzu and Yellow Emperor).

In the Northern and Southern Dynasties, a heated debate about whether humans have an eternal subject after death has ever been conducted. For example, Fan Zhen in Qi and Liang Dynasties struggles against the independent existence of “spirit” (soul). He says in his *Theory of Spiritual Perishability* that, “the spirit and the body are the same one. They are interdependent whether existence or destruction”. Fan Zhen does not fight against the theory of *Atman* on the basis of the theory of *Anatman* of Buddhism, but against the theory of *Samsara*. However, in Northern and Southern Dynasty, there are also many people who think that there exists a Samsara subject after death, such as Emperor Wu of Liang, Cao Siwen. They believe in the existence of Samsara from the point of view of Buddhism. About the retribution forms in *Samsara*, Chinese Buddhism not only absorbs a lot of relevant contents from Indian Buddhism, but also keeps its own characteristics. For instance, Hui Yuan in his *Theory of Three Retributions* puts forward three forms of retribution: present-life retribution, next-life retribution and future-life retribution. After Sui and Tang Dynasty, there were many discussions on Samsara by some Chinese Buddhism sects such as Tiantai Sect.

Samsara concept also produces a huge impact on Chinese masses, and it is also reflected in Chinese literary and artistic works. The thought of *Samsara* and *karma* plays a role of restricting



Wheel of Life mural at Zhaohua temple, Hebei, China

people's behaviour. The thought of "the good will be rewarded with good and the evil with evil" is deeply rooted in people's minds. Many people do good, pray to Buddha and worship Bodhisattva to get a good retribution or have a good end-result in the afterlife. Considering karma, those who believe in *Samsara* will actively do good and strictly avoid evil to seek advantages and keep away from the disadvantages, which is of positive significance for social peace and stability.

(Yao Weiqun)

VIMUKTI

Vimukti or *vimokṣa* is an important part of the ancient Indian philosophy of religion. Many major religious sects also involve such content. Its early ideological form can be seen in *Upanishad* and other ancient Indian scriptures obviously. Brahmanism, Buddhism and Jainism all take it as the ultimate goal that everyone pursues. This concept is also introduced into China, exerting an influence on Chinese religion. *Vimukti* in *Upanishad* philosophy - *Vimukti* in ancient India mainly refers to freeing people from pain. Indian religions think that the specific form of life is *Samsara* which is filled with pain, while *Vimukti* is free from *Samsara*. The concept of *Vimukti* can be found earliest in *Upanishad* in India. *Upanishad* philosophy thinks that *Samsara* is painful in nature, while *Vimukti* is jumping out of the *Samsara* and getting rid of the pain. There are two approaches in *Upanishad*: *pitryāna* and *devayāna*. *Pitryāna* is the road to *Samsara*, while *devayāna* is the road to *Vimukti*.

In the view of many ideologists of *Upanishad*, *Vimukti* in the highest level is directly related to the understanding of the relationship between *Brahman* and *Atman*. *Brahman* is the core concept of the *Upanishad* and even the entire Indian philosophy. In *Upanishad*, *Brahman* is described as the noumenon of everything and the highest reality of the universe by most ideologists. *Brahman* is a kind of consciousness in essence, but it is different from those common ones in the world. *Brahman* cannot be understood as and described by common concepts. *Atman's* transliteration is *Atman*, and it is usually used with two meanings in *Upanishad*. One refers to "ego" or the individual soul, ie it is taken as the subject of human's body organs or the centre of human's life activities for use, and the other refers to *Brahman*. When discussing the *Brahman* as the noumenon of the world, many *Upanishads* will not use *Brahman*, but only use *Atman*, and such "ego" is the so-called "spiritual self". Among the discussions in *Upanishad* on the relationship between *Brahman* and *Atman* by many ideologists, the dominant view is the so-called "Brahman and *Atman* are one". They think that

the *Brahman* (spiritual self) as the noumenon of universe and the *Atman* (ego) as the individual are same in essence. *Brahman* is the root of everything, and is the essence of the ego. The worldly people regard *Brahman* and ego as different things, think that only the ego is the root of human, and do not know *Brahman*, which is ignorance. Ignorance urges people to pursue things that does not exist in fact, which will need the concrete behaviour. People think that behaviour will produce a variety of "karma", promoting people to suffer in the *Samsara*. Therefore, to get rid of the pain for achieving the *Vimukti*, people shall obtain the greatest wisdom, and the wisdom is the cognition of "Brahman and *Atman* are one". In such state, people will no longer pursue something outside the *Brahman*, and no longer believe that there is difference between *Brahman* (spiritual self) and *Atman* (ego). People who have such cognition will no longer have the desire and behaviour, and no behaviour means no karma, then no karma means no *Samsara*, finally *Vimukti* is achieved. One sentence in *Brihadaranyaka Upanishad* is that "people understanding the *Brahman* will go to heaven and achieve *Vimukti* after they die." The concept of *Vimukti* in *Upanishad* produces some influence upon that of many schools of philosophy of religion in India.

Vimukti in Astikya: Various philosophical schools of Brahmanism appeared very early in India, about 300 BCE to early CE. There are six schools, namely, *Sankhya*, *Yoga*, *Vaishesika*, *Nyaya*, *Mimamsa* and *Vedanta*, being collectively called "Astikya". These schools have their own opinion on the *Vimukti*.

Vedanta directly inherits the *Vimukti* in *Upanishad*, and thinks that achieving the cognition of "Brahman and *Atman* are one" is liberation. Sankaracarya, the most influential ideologist of *Vedanta*, thinks that liberation can be divided into "gradual liberation" and "true liberation". Gradual liberation means that people's ego will enter *Brahmaloka* for enjoyments after they die, which is not a complete liberation, while true liberation is achieved after eliminating ignorance, knowing spiritual self or *Brahman*, which is "non-body liberation". Sankaracarya believes that human nature is pure, and true liberation is to eliminate ignorance, know spiritual self or real *Brahman*. Two ideologists Prabhakara and Kumarila of *Mimamsa* in the 8th century or so had more discussions on liberation. They argue that liberation is that eliminating the proper dharma and improper dharma according to the principle stipulated in *Brahman's* scripture makes "Atman" is unable to return to the world of *Samsara*. Kumarila thought that liberation is that "Atman" gets rid of all the pains to reach the state of self-nature, also keeps the state of the destruction of body possessed by "Atman" and unproduced body in the future.



Statue of reclining Buddha, Nirvana Temple, Kushinagar

Sankhya holds the opinion that Samsara is produced by the combination of material entity - Prakriti and spiritual entity - Purusha. Liberation is escaping from the world of Samsara full of pain. The way to be free from pain is to prevent their combination. Yoga thinks that the process producing life or everything in the Samsara is painful. The cause of suffering is the combination of the observer and the observed. Achieving "Samadhi" through the practice of yoga can eradicate all troubles and ungodliness to obtain liberation. Vaisesika thought that Samsara is the combination of "Atman" and the body, which results from the 'invisible force'. Invisible force is generated by man's good and evil behaviours. If there is no invisible force, there is also no combination of "Atman" and the body. When the Samsara is over, people will get liberated. Nyaya believes that liberation is to get rid of the pain in Samsara. Samsara is the existence of life form. The emergence of the form is connected with the karma produced by human behaviour, and karma relates to mistaken understanding. In order to eliminate the mistaken understanding, people shall get the correct knowledge. In the view of Nyaya, the correct knowledge is related to man's appropriate reasoning and debate, as well as thinking method. And such knowledge mainly exists in the theoretical system of Nyaya's "16 truths" (16 basic concepts involving rules of reasoning and debate). By knowing 16 truths, people can eliminate the mistaken understanding to reach the state of "highest good", namely, liberation.

Vimukti in Buddhism: It is mainly manifested in its "nirvana" theory. The original meaning of Nirvana (nirvāṇa in Sanskrit, nibbāna in Pali) is "extinguishing". In Buddhism, its main meaning is removing troubles to achieve the highest state without any troubles, ie to obtain the supreme consciousness or liberation. Although various schools of Buddhism all discuss nirvana, the interpretations of nirvana are different.

Buddhism believes that the world is full of pain, which is directly related to man's greed or desire, and desire comes from ignorance. Everything in

the world or life phenomena is nothing but the separation and reunion of karma. With people being in ignorance believe that there are everlasting things, and pursue the eternal existence of self, but finally fail to realise it, which is because that everything is changeable, life is short, and there is no eternal entity (Atman) in life phenomena. When people pursue those things beyond their reach with the ignorant opinion, they will confront all sorts of troubles and pains. If people realise that everything or life phenomena is preordained, changeable and egoless, they will eliminate ignorance and not go for those that do not exist, thus, they will have no greed. In this way, people can remove the trouble and pain, or reach nirvana or liberation.

Hinayana thinks that if you want to reach nirvana, it is necessary to become a monk and live the ascetic life. It puts emphasis on individual liberation, not on helping others for liberation. Directed against the Vimukti in Hinayana, Mahayana puts forward the concept of taking across sentient beings universally, and it emphasises the unity of nirvana and world. Volume five of *Saddharmapundarika-sutra* writes that "For taking across sentient beings universally and showing what nirvana will become after life ends, the Bodhisattva will not conduct the real nirvana". The sutra is to show that nirvana is not isolated from the world, instead, lives in the world, which is because of the reason that Bodhisattva need to moralise humans. Volume 4 of *Madhyamika-sastra*, the main works of Madhyamaka, writes that "there is no difference between nirvana and world". The sutra emphasises that nirvana is a spiritual or cognitive state relating to the world. In this state, people realise that all dharmas are atyanta-sunyata, and don't persist in any prejudice.

Mahaparinirvana-sutra defines a new boundary between nirvana and world, which maintains the independence of Buddhist sangha to a certain extent. But from the view of Buddhism going deep into the secular society, it is not as convenient as the theory of Madhyamika, because "reality nirvana" theory of Madhyamika provides an important theoretical basis for Mahayana going deep into secular society for religious activities.

Vimukti in Jainism: Jainism argues that liberation refers to the state that jāva (soul) as the subject of human or life phenomena gets rid of the Samsara. Jainism thinks that jāva can be divided into two kinds - jāva being in Samsara and jāva achieving liberation. The former is bound, while the latter is unbound. The reason that jāva gets into Samsara and is bound is that the materials of karma produced by the behaviour of body, words and thoughts flow into it, making jāva and material combine to form the body, from birth to death. Such material flowing into jāva is called a 'leak'. For liberation, it is necessary to destroy the leak and make jāva free from the material. For

ways to destroy the leak or to achieve liberation, the main scripture of Jainism - *Tattvarthadhigama* thinks that jāva can get rid of the yoke of the material to reach liberation by relying on “three treasures” of Jainism, namely - correct faith, correct wisdom and correct behaviour.

Spread and influence in China: Vimukti was introduced into China with Buddhism. Chinese translation of *Mahaparinirvana-sutra* and other Buddhism scriptures provide direct discussions on the concept of nirvana of Buddhism, and there are also many discussions on nirvana or liberation in Indian Buddhism. In China, Vimukti in Mahayana is the most prevalent. The understanding of Indian Vimukti by the Chinese mainly refers to being Buddha or enlightenment, which can be reflected from some main sects of Buddhism in China. The dominant one among Chinese Buddhist sects is dhyana, and its *Altar Sutra* puts forward that, “The Buddhadharmas is here in the world, enlightenment is not apart from the world”, which shows the basic opinion of Chinese Buddhism on liberation or being Buddha, namely, enlightenment or liberation shall be conducted in the world. Pure land sect advocates some Indian Buddhist scriptures, and takes the rebirth in West Pure Land as the main content of liberation. Other Chinese Buddhist sects often take the realisation of greatest wisdom of Buddhist scriptures as the state of liberation. These thoughts about liberation are widely spread in China and exert a profound influence on Chinese culture.

In addition to Buddhism, Indian thoughts introduced into China also include Brahmanism thought. These thoughts also include Vimukti. Some important literatures (*Hiran Yasaptati* and *Vais/es!ika-das/a-pada^rtha-prakaran!a*) of Samkhya and Vaisesika in Brahmanism Astikya were translated into Chinese in ancient China, making the Chinese gain some knowledge of basic thoughts of Indian Brahmanism philosophy about liberation. These thoughts and Buddhism thoughts produce influence on Chinese culture to some extent, and are the important contents of cultural exchange between ancient India and China.



Nagarjuna's theories

In modern China, India's Vimukti still has some impacts on the Chinese public, and this concept in Buddhism still plays a major role. The Vimukti is also attached great importance in modern Chinese academic circle, and is given the special attention in study of Indian religious culture. Many papers on this aspect are often published in Chinese academic journals, and China has even published the monograph on such contents.

(Yao Weiqun)

PERSONALITIES

LAOZI

Laozi's dates of birth and death have been hitherto debatable. His family name being Li, with given name of Er, and another version of his cognomen is Lao Dan. He is creator of Taoism School of Learning, and a great thinker of the Spring and Autumn Period.

Brief biographic notes

Based on Collected Biographies of Laozi and Han Fei of the Historical Records by Sima Qian, Laozi was a native of Qurenli of the town of Lixiang, the Ku County, the State of Chu (present-day Taiqinggong Town, Luyi County, He'nan Province). It is said that at his birth date his hair was snow-white, and hence the cognomen of Laozi, an old man. He was once the head of imperial archive and library of the Eastern Zhou Dynasty, in charge of state-collected books, maps, archive and documents. Confucius is known to ask him for advice on the rites of the Zhou Dynasty. Laozi had these to say to him: What you asked about the man and the rites initiated by him no longer exist, even his bones are decaying, only his words still ring in our ears. If a man of honour's fortune turns, he could get on cart to accept official appointment, but if he lives at the wrong time, then his lot is like a piece of fluffy grass that would be gone with the wind. I'm told that a good businessman will stash and hide away his stock of goods, and only present to the outsiders the facade of seemingly empty warehouse, so is the man of honour's way of doing things, who possesses noble and gracious moral character with modest appearance as if the dull and stupid. To cast away your conceit and excessive desire, and abandon your affected look and outgrown ambition which would bring nothing good to yourself. That's all for what I can offer you as an advice. These words reveal Laozi's attainment of virtue, that is, an advocate of being ready to make change for adaptability and conservatively receding to have fewer desires. Confucius highly admires nobility of Laozi as he comments: Today I have a chance to see Laozi, isn't he a loong (means: king-size gentleman)



Laozi

Historian Sima Qian also described him as a man of moral excellence and extensive learning but in low profile with fervent intent of not seeking to be known to the outside. After having stayed there for long and having witnessed declining of the Zhou House, Laozi finally decided to leave the capital. When he arrived at Hangu Pass, he was stopped and requested by the pass officer Yinxi to write a book. That is the origin of the book of our having today; it is in two parts, elaborating the concepts of Dao and De totalling over 5,000 characters. After he completed and handed over his book, he was allowed to pass through Hangu Pass and hitherto gone into reclusion, and his whereabouts have never been heard of since. In view of the above, Laozi should have been Lao Dan who lived in the end period of the Spring and Autumn, and was senior in age to Confucius. Although Sima Qian was inclined to this version, yet there has been no consensus of this point. History after the Han Dynasty abounds with disputes on Laozi. The recent contemporaries still believe Laozi actually is none other than Lao Dan of the end period of Spring and Autumn, such experts as Ma Xulun, Tang Lan and Guo Moruo. Whereas Fan Wenlan, Hou Wailu and others alleged that Laozi should have lived in the Warring State Period. In short, there has been so far no firm and ascertained dates of Laozi's birth and death while his life story is no more than brief record and narration highly scattered and fragmentary just like a swan's footprints found on snow and mud; nevertheless, description of his theoretical features by the scholars of later generations is, for the most part, highly similar.

Academic thoughts

What it is prevalently referred to with regards to Laozi's thoughts is the philosophical view reflected in the *Book of Lao Zi*. His ideological system, by inheriting the tradition of what it calls theory laying

foundation to create Change Sect, constructed with "Dao" as core also by summing up his own experiences. He attempted to sum up the unitarity and essence of cosmic inventory, and cosmic ontology existed not in the vast heaven and earth, but resided in the minds of people. Dao as natural property of cosmic inventory is antecedent to the existence of Heaven and Earth as he said, "There was something formless yet complete. They existed earlier than Heaven and Earth. Silent and empty, it relies on nothing, moving around forever. We may regard it as the Mother of all things. I do not know its name, so I name it as Dao." (Quoted from Chapter 25. And all quotations hereinafter are referred only to the chapter number.) Universe is all evolved into being through Dao, as he said, "Dao begets the One; the One consists of Two in opposition - the Yin and Yang; the Two begets the Three; the Three begets all things of the world," (chapter XXXXII). Moreover, Laozi considers Dao as general basis for the comic existence, believing all things within the Heaven and Earth take shape and grow through Dao. He has the connotation of objective laws, and everything in the universe and including social and human affairs are governed by Dao, as he said, "Man takes Earth as his model; Earth takes Heaven as its model; Heaven takes Dao as its model; Dao takes what is natural as its model," (chapter XXV). Whereas, Dao is beyond human's vision and perception, "What cannot be seen is called 'YI' without colour; what cannot be heard is called 'Xi' without sound; what cannot be touched is called 'Wei' without shape; these three things can be in no way defined, so they are combined into one," (chapter XIV). Dao exists independently without being hooked on any external things, and is moving perpetually without let-up. "There is a thing formed in an integrated manner, and born earlier than Heaven and Earth. It is silent and empty. It relies on nothing, but it is moving around forever. We may regard it as the mother of all things," (chapter XXV). In his mind's eye, Dao features "nothingness" and "the shape without shape", as Laozi defines in the Chapter 14: "It is categorised as Nothingness, and is called the shape without shape as well as the image without substance. It is hence named as vague and dimly visible," which suggests Dao is the root of all things on earth and exists forever, but is so indistinct that is beyond our visual perception, nor can be fathomed or ascertained by our mental capacity.

Laozi's philosophy is rich in dialectics, believing all things are in a perpetual process of motion and change, also contain mutually contradictory two facets, putting forth the thought of interdependency of two opposites, as he said, "Therefore Existence and Nothingness beget each other; long and short manifest themselves by comparison; High and low

are inclined as well as opposed to each other; musical sound and singing voice harmonize each other; front and back follow each other,” (chapter II). And, he further considers that the both opposite’s sides can be mutually inclusive and mutually transforming, “Disaster hides itself behind good fortune; Good fortune leans against disaster,” (chapter LVIII). The law of motion for everything is to move and develop to the opposite direction, “Cycling is the movement of Dao” (chapter XXXX). He deems the movement of Dao as a circulating movement and ultimately will return to ontology of Dao, as he said, “All things, full of vitality, and finally return to their own roots,” (Chapter 16).

In epistemology, Laozi comes up with new ways of understanding things, ie “deeper meditation”. He is aware of limitation of perceptual experience, therefore he needs reliance of unique experiences to experience Dao existence, and thereby he upholds such an epistemology as it is rendered in this way, “Block the openings of knowledge, and shut the door of desires,”(Chapter 52), and “Know everything without going out; and sees Dao of heaven without looking out of the window” (Chapter 47), and “I try my best to be in an extreme emptiness of mind; I try to keep myself in a state of stillness. From the vigorous growth of all things, I perceive the way they move in endless cycles,” (Chapter 16). In short, we should calmly observe all unceasingly changing and moving things in the universe by getting rid of human subjective consciousness, and placing your body and mind in a void and empty realm; he so sticks to this view even so far as to put the understanding of specific matters to be antagonistic to the cognition of cosmic ontology, believing that - “He who seeks learning must increase his knowledge every day; he who seeks Dao must reduce his knowledge very day. He reduces and reduces until he reaches the state of inaction. When reaching the state of inaction, one can succeed in everything,” (Chapter 48).

In political idea, Laozi stands for governing a country by doing nothing that goes against nature (ie governing through inaction, or non-interference, or better still rendered in an English equivalent: Laissez-faire), and sees “small country both in terms of territory and population” as a typical ideal state. The way of life he adores is a utopian dream, like “The dog’s barking and the cock’s crowing in one state are heard in another; the people of one state will never have dealings with those of another, even if they get old and die” (Chapter 80). In political practice, he lashes out at rulers, pointing out , “The hunger on the part of the people is the result of exorbitant taxes on the part of the ruler, and making light of life on the part of the people is the result of setting too much store by life on the part of the

ruler ”(Chapter 75). Likewise, he views weapons as something ill omen (Chapter 31), opposes the provocation of war and creation of incident, although he does not rule out all kinds of war completely, yet he believes a stratagem of gaining mastery by striking only after the enemy has struck under the circumstances of “having no choice but to use it”. He thinks that advancement of human’s knowledge level and improvement of material life is an important root cause of disaster and crimes in the world, “The more prohibitions there are, the poorer the people become. The more sharp weapons there are, the more prevailing chaos thee is in the state. The more skills technique, the more cunning things are produced. The greater the number of statutes, the greater the number of thieves and brigands,” (Chapter 57); “Banish wisdom, discard knowledge, and the people shall profit a hundredfold; banish love, discard justice, and the people shall recover love of their kin; banish cunning, discard utility, and the thieves and brigands shall disappear,” (Chapter 19). He believes that abandoning knowledge and culture, virtue and morality, crafts and technique, human being shall be simple-minded and innocent, and accordingly a great peace and order, stability and happiness shall prevail. In social life, he made criticism against reality in the end period of the State of Zhou, pointing out what was present then was dynamic process of retrogression, “Virtue comes after the loss of Dao; Benevolence comes after the loss of virtue; Justice comes after the loss of benevolence; rites come after the loss of justice. Thus rites result from the lack of loyalty and good faith, and function as the beginning of the great disorder” (Chapter 38). Such a retrogression process is utterly detrimental to the humanistic cultivation and social stability. It is true that Laozi also advocates morality, but is differed quite distinctly from that of Confucius and Mencius. The morality suggested by Laozi prevailed before the benevolence and justice, which is in a natural state. Confucius was born later than Laozi, and foundation of its theory is benevolence; Mencius, born even much later than Confucius, further expounded benevolence and justice; Xun Zi, the most posterior among the three, attributed everything to the rituals; Han Fei and Li Si, the disciples of Xun Zi, revered law, cunning tactics and power, from then on, crafty tricks and cheat have been surfaced openly, resulting in confusion of people’s mind and social turmoil. In this perspective, what Laozi says is true indeed.

In his outlook on life, he believes, “No crime is greater than greediness; no disaster is greater than the lack of contentment; thus the contentment of feeling content is an eternal contentment,” (Chapter 46). Laozi loves the weak but supple, and disdains strong but brittle, believing only a man is open-



Statue of Laozi, Mt. Qingliang, Quanzhou, Fujian, China

mindful with moderate desires, could he be possible to have easy survival and remain invincible, and he uses metaphor of the property of grass and trees, alleging, “While alive, a man’s body is supple; when dead, it becomes hard. While alive, grass and trees are supple, when dead, they become dry and stiff. Thus the hard and strong is of the dying sort; that is why the army, having grown strong, will be wiped out, and the tree, when grown up, will be cut down. Thus the strong and big is inferior to the weak and supple,” (Chapter 76). Therefore the way to keep thing sustainably strong and prosperous is flexible with keeping low profile, as he said, “Though knowing what is masculine, you are ready to play the role of female,” (Chapter 28).

Profound impact to the later generations

The Doctrine of Laozi, with profound and far-reaching influence, holds an important position in Chinese ideological history. Taoism was gradually taken shape after his death. Zhuang Zi said in his works of Zhuang Zi - Cantos of Heaven, “Are they Guanyin, and Lao Dan? Aren’t they the most erudite and great immortal in the ancient times? Yes, indeed!” From the eulogy, it is clear that Zhuang Zi is addicted to Taoism, so after the Han Dynasty, the doctrines of Laozi and Zhuang Zi become prevalent hand in hand. The Interior, the first and second volumes of Intention, and Pure Mind of Guan Zi belong to this school of learning. Tian Pian, Shen Dao and Huan Yuan who once visited, on their study tour, the royal school run by the state of Qi may be the representative scholars of this school of learning, and the famous legalist Han Fei was also influenced by their thoughts. In the early Han Dynasty, the school of the Emperor Huang and Laozi prevailed and become the Court Orthodoxy. Senior courtiers like Xiao He and Cao Can are fervent lovers of this school of learning. Then to the Emperor Wu of the Han Dynasty when Confucianism was made as an overwhelming Orthodox, Taoism had gradually been in decline,

but its influence still retained, as Wang Chong of the Eastern Han Dynasty called his theory as the one that though in violation of Confucianism, it was still in line with sense of Emperor Huang and Laozi doctrines. (Weigh in the Balance - Nature). Taoism, combined later with folk belief, has become a religion. The Taoism created by Zhang Ling in his veneration to Laozi, as a local religion, keeps surviving and stretching long and unbroken. Until the times of Wei and Jin, Wang Bi and He Yan took the approach of explaining Confucian classics with theories of Laozi and Zhuang Zi, thereby assimilating and giving play to the Taoist’s idea of Natural and Inaction, integrating the Confucian ethical code with the nature. Guo Xiang created new approach in the Chinese Ideological history - Metaphysics by way of annotating the Book of Zhuang Zi. The Annotation of the Book of Laozi by Wang Bi exerts enormous influence on the later generations. After Buddhism made inroad into China, some scholars resorted to explaining and commenting Buddhism with Taoist’s concept to make the dissemination of Buddhism easier. The disciples of Kumàrajāva who was a famous Buddhist sutra translator were all versed in theories of Laozi and Zhuang Zi. In accordance with the record contained in the third volume of Dao Xuan’s Collection of Debate between Buddhism and Taoism, it is quoted to the effect that on his return from the trip of India and was given interview by Emperor Taizong in the twenty first year of Zhenguan Reign of the Tang dynasty (647 CE), Li Yibiao was debriefed, reporting that he had given introduction of The Book of Laozi to King Kumàra in the State of Kàmarāpa (west region in Assam State, India at present) in ancient India. The Emperor then gave edict to Monk Xuanzang to organise the translation of Lao Zi’s cannon into Sanskrit together with over 30 experts like Taoist priest Cai Huang and Chengying. They read through the text five times, discussed elusive key points, carefully researched into the Book of Lao Zi, then Xuanzang began to translate Lao Zi’s classic only after thoroughly comprehending the delicate and hidden connotations. About this grand translation event, real or just a legend, the answers given by different historical records are differed, but all records establish the truthfulness of Emperor Taizong’s wish to the Book of Lao Zi translated in Sanskrit by Monk Xuanzang in order to have academic exchange with India. In the Song Dynasty and Ming Dynasty, the Neo-Confucianism rejected both Buddhism and Taoism, but did not rejected intake of some elements from Taoism. For example, Tai Ji Theory by Zhou Dunyi is the fruit of partial assimilation of the thoughts from Taoist Chen Po from Mt Huashan. Philosophy of Cosmic System Mathematics by Shao Yong is the hybrid of

Confucianism and Taoism. That is why Cheng Hao described Shao Yong's theories as the way of inner sageliness and outer kingliness, meaning both are sound in theory and practice.

In allusion to the dissemination of Buddhism in China, in the end period of the Eastern Han Dynasty, there had already existed the anecdote or legend about Lao Zi's creation of Buddhism in India and enlightening the local habitants after he had left Hangu Pass. To the times of Emperor Hui of the Jin Dynasty, there was a debate between Wang Fu, libationer of Tianshi Daoism, and Shramana Po Yuan about the supremacy of two religions, from then on Wang Fu wrote the book about Lao Zi's creation of religion in alien land with the aim to belittle Shakyamuni. That book was expanded with additional 10 volumes by the posterities that were used by the Taoists of various generations to elevate Taoism and belittle or discriminate against Buddhism, and, was of cause bitterly opposed by the Buddhists. In the times of Emperors Xianzhong and Shizu in Yuan Dynasty, there was a great debate on true and false of the book of Lao Zi, *Creation of Buddhism in Alien Land*, followed by imperial court ban of the Taoism books. And this book was on the top of the list of the books to be burned. And hence this book disappeared from history forever. In the exchange between China and the West over contemporary era, Lao Zi's teaching has spread to European and Asiatic regions, arousing interests of many scholars, thus furthering the development of oriental and occidental philosophies.

(Jiang Julang)

CONFUCIUS

Confucius (551 BCE-479 BCE), with given name of Qiu, also styled Zhongni, is a great thinker in the spring and autumn period and founder of Confucianism.

Brief biographic notes

His ancestors had been members of the ducal house of the State of Song, which was descended from the royal house of Shang, the dynasty that had preceded the Chou, and migrated to the State of Lu because of political and social turmoil. His father, named Shu Liangho, was governor of Zou in State of Lu. His mother's family name was Yan. Confucius was born in Zou Yi, Changpingxiang of State of Lu (Qufu, Shandong present-day) on lunar August 27, the 22nd year of Duke Lu Xiang (551 BCE). When he was a kid, he loved to hold make-believe temple rituals as a game, and when he grew up, he once served the State of Lu, on several occasions, as petty official of the same category like master of ceremony, granary keeper and livestock tender. Later, he was on study tour to other ducal states, learning rituals from Lao-

zi, music from Changhong, and lyre from Shixiang. In the 25th year of Duke Lu Zhao (517 BCE) when the State of Lu was in great turmoil and Duke Zhao took refuge in the State of Qi, Confucius fled with him to the State of Qi and became a retainer of Gao Zhaozi who was prime minister to Duke Jing of the State of Qi, and thereby he could be able to be near Duke Jing of the State of Qi. When asked about the approach of how to govern a state by Duke Jing of the State of Qi, Confucius answered, "Let the king be a king, the minister a minister, the father a father and the son a son." And at the time when the Duke asked for his advice, the State of Qi was in political quagmire and disorder characterised by so-called the king being unlike a king, the minister unlike a minister, with dejected human relations. As Confucius' response hit his point, Duke of Jing intended to bestow the land of Nixi to Confucius to show his courteous reception, but was rebuffed and aborted by Yan Ying, his prime minister. In the first year of Duke of Ding of the State of Lu (509 BCE) when Ji, a clan member of the Duke, held dictatorial rule by overstepping his authority and followed by insurrection and usurping of power by Yanghu, a retainer to the Duke clan member, Confucius who had already returned to the State of Lu, resigned from his office and concentrated himself in perusal of *Classics of Odes, History (Collection of Deciphered Official Documentation of Earlier Dynasty) Rite and Music* and at the same time, was devoted himself to educational activities with great many followers regarding him as tutorial master. In the ninth year of Duke Ding of the State of Lu when Confucius was 51 years old, Gongsun Buniu intended to rebel against Ji by virtue of City Fei and sent for lobbying Confucius. Confucius would love to go, but did not make it. At the same year, Duke Ding appointed him the head of Zhongdu. He managed administrative affairs with Virtue and Rite, making all surviving spouse, orphanage and helpless people there in their respective proper place, with social morality much improved; in one year term of office, his performance attracted the neighboring localities' governors to emulate his way of governance. He was then promoted successively to the posts of Minister of Water Conservancy & Construction, and Minister of Justice. In the 10th year of Duke Ding's reign, he assisted Duke Ding to meet with Marquis of the Qi State at the place of Jiagu and tactfully reclaimed the lost territory of the Lu State. In the 12th year of Duke Ding's reign, he recommended his disciple Zilu as head of clan members. In order to concentrate power on family of prince, and consolidate prince's ruling position for Duke Ding, he suggested enforcement of the policy of dismantling three cities' wall of which the dimension and scale exceeded royal formality, ie the role-violating city walls of City Fei, City Cheng

and City Hou, thus weakening the powers of the three big families of Ji Sun Si, Meng Sun Si and Shu Sun Si. Although his move was not completely succeeded, yet it reclaimed the partial usurped power from them, thus strengthening the authority of prince family. In the 14th year of Duke Ding's Reign (496 BCE), Confucius held concurrently the offices of Minister of Justice and Prime Minister, and in an ensuing three months, the State of Lu was put in great universal peace and order. Later, resented from the domineering behavior of ruling official Ji Huanzi, Confucius resigned from his posts and toured around the other States of Wei, Song, Chen, Cha and Chu. In transit to State of Kuang, he was mistaken by the local people as Yanghu and consequently besieged; in State of Song, he was narrowly killed by Sima Huantui, the War Minister of that State; and when he and his followers were besieged and trapped in the place between the State of Chen and the State of Cha, he almost starved to death. In spite of all sorts of hardships and perils, he always remained the mood of "seeking pleasure in order to free himself from care without knowing the insidious approach of old age", which suggests his mental cultivation of being content with what one is, would never wear away even in his displaced drifting life. In the 11th year of Duke Ai of the State of Lu (484 BCE) he returned to the State of Lu at the age of 68. In ensuing years, he did not seek any appointment in officialdom and began to annotate the Book of History (deciphered earlier dynasty documentation), revise and reform the Book of Rites, edit and revise the *Book of Odes and Music*, and annotate and comment on the Book of Change. In the 14th year of Duke Ai, the State of Lu hunted and captured an animal known as unicorn. But Confucius deemed it as a sign of unlucky omen and hereby lamented that this world had gone to the dogs with declining moral code and prevalent heresy and tyrannical rules, which denied him a chance to fulfill his political dream. And therefore he started his writing of the Spring and Autumn Annals, lamenting that, "Is it only the Spring and Autumn Annals from which you all would understand me and at the same time find fault with me?" The posterities deemed his composition of the annals as king-making enterprises and endeavours of king without crown or government. In April of the 16th year of Duke Ai (479 BCE), Confucius passed away and was buried in the Capital north of the State of Lu. Although his disciples did not wear mourning gowns according to the rituals, yet they, with sad and sorrowful sentiments, resided beside his tomb for three years running to demonstrate their filial piety. Among his disciples, Zigong didn't leave his teacher's tomb for his whole life. Confucius influenced the moral code of the times with his own words, deeds and high



Kongzi/Confucius

moral cultivation, and engaged in educating those promising budding talents. Since then, it started fashion of private teaching. It is reputed that he had 3,000 disciples among whom 72 were sages versed in the *Six Classics*.

His academic views

Ancient Literati commentators said that what Confucius did in his lifetime academic efforts was his editing and revising the Book of Odes and the Book of History, finalising the Book of Rites and the Book of Music, annotation and commenting on the Book of Change and composing of the Spring and Autumn Annals. He laid emphasis on study, once describing him as being studious never tired of learning, so he was a man of very extensive learning with solemn and refined manners, and was referred to as sage in his life time. After his death, his followers are divided into eight different schools and gradually evolved into the Confucian school, Confucianism, exerting a profound influence on scholars of the later generations.

There are two cardinal concepts in his theory: one is benevolence (or, humane, or humanity, or goodness, etc.) while other is a rites and rituals. Whereas benevolence is at the root of his knowledge foundation, from which all his doctrines are thus unfolded and converged. Among the most basic comprehensions of benevolence, it means "love your fellow men" (quoted from chapter 12 of the Analects, Yan Hui, henceforth wherever it is quoted, only referred to title of chapter), while definition of "the benevolent loves others" (The Book of Rites - Doctrine of Mean) is made on basis of regarding benevolence as intrinsic quality of human being. Confucius believed that the rite is formed by the ancient sage with its function to restrain human's excessive human emotion and

thus conventionalise human being conduct within the confine of moral code of conduct. That is why he said “to restrain oneself and observe the rituals constitute humaneness” (Yan Hui). Only complete correspondence of one’s words and deeds with the rituals could one accomplish the requirement of benevolence. However, benevolence cannot be attained by simply acting according to the rituals, as he once said that - “What have the rituals got to do with a person who is not humane?” (Eight Row of Dancers), believing if a man lacks of kind virtue in his innermost mind, he cannot make rapport with others; understanding of human nature is not enough to correctly handle the rituals and accordingly attain the standard of benevolence. He hence put forward a concept of Doctrine of Means, deeming “Going too far is just as bad as not going far enough” (Those Who First Studied the Rituals and Music), and asserting not going too far but reasonably far enough. So Doctrine of Means is not just a kind of methodology only, what is even more so is a kind of virtue that could be internalised, asserting the virtue of Golden Means is the virtue of heaven and earth, and believing that the human beings could only attain the rule of Golden Means by taking rituals as yardstick as he said that - “What does it mean by rituals? Rituals are employed to restrain excessiveness and overstepping so as to keep the interpersonal contact at the centre of moderation” (The Rituals - Confucius Home and Living). However, rituals change with times, believing “It is possible to know the regulations and rituals which the Shang Dynasty inherited from the Xia Dynasty, including additions and omissions. In the same way, we come to know those of which the Zhou Dynasty inherited from Shang. Therefore, should there be a successor to the Zhou Dynasty, it is also possible to know the regulations and rituals even a hundred generations from now” (He Who Rules the Country). Which means that the rituals of the Shang Dynasty differs from that of Xia Dynasty, and the rituals of the Zhou Dynasty is not the same as that of the Shang Dynasty, however, the basic tenet of rituals remain unchanged. Rituals are within human’s cognition, and benevolence could be attainable, which hinges on key of desirability and determination of putting the doctrines into practice. So Confucius said: “Is humaneness really so remote? I have only to wish for it and it will come to me” (I Transmit). In a final analysis, attainment of benevolence is through seeking the cause in oneself and engaging in self-examination.

Confucius attached great importance to filial piety, as it is manifested in his comments in this field in the legendary Classic of Filial Piety. In the Analects, he was asked about filial piety by his disciples, his answers differed from person to person, however,

the essence of his answers never go beyond “love and respect”. He said, “The person to his dear one would never ill-treat others; the person to respect his dear one would never be rude and arrogant towards others”, (Chapter Son of Heaven, Classic of Filial Piety). Sages from the ancient time to the present made their offsprings aware of the virtue of respect by right of patriarchal awe-inspiring and made people aware of the virtue of loving people by their own exemplary role. But Confucius did not consider the custom of which sons must obey the order of father as the only filial piety. He advocates the filial piety should proceed from righteousness, and in the time of imperative, frank criticism of father’s faults is also way to show filial piety, and in his words, “If father is doing something disloyal or unjust, it is the son’s duty to offer criticism to his father, so is the duty for court official to do so towards sovereign” (Chapter Criticism, Classic of Filial Piety).

Confucius’ Analects not just touches upon the aspects of benevolence and filial piety, the most important aspect that is elaborated is way of governance. Confucius’ response to his disciples’ question in this aspect in Analects preserves his attitude and viewpoint toward politics. Confucius said, “He who rules the country by virtue can be compared to the Polestar which holds its own with a multitude of stars revolving around it” (He Who Rules the Country), suggesting the virtue is the foundation for becoming a good statesman, as he believed that the kernel of political governance lies in cultivating morale of the people. When asked the reason of his not becoming involved in government, he answered, “The Book of Historical Documents says, ‘Piety means being filial to your parents and being fraternal to your brothers; spreading this idea will exert and influence upon the government.’ If that is so, why must I take part in government?” (Quoted from He Who Rules the Country), Confucius believes that holding a key official position is not the only conduit of becoming a good statesman, actually good governance skills and ethical conduct can be acquired through daily practices and interaction within human relations. “Sweeping before your own door” maxim can be practised in daily life whenever and wherever. Confucius emphasised, “Let them know the way of virtue and keep them in line with regulations and rituals” (He Who Rules the Country), also he emphasised that, “Tolerance wins the hearts of many; generosity gives one authority to use others” (Yang Huo) and his objection to arbitrary punishment of kill. In his view, the law and order of a society and country could not be maintained merely by law and regulations, nor sustained merely by posing criminal penalty, but should be maintained by prevailing law-abiding populace which is induced and nurtured with



Kongzi composing poetry

lavish bestowing virtue and magnanimity from the state governor. Thus it can be seen that Confucius' political theory is benevolence-based.

Confucius takes a positive attitude towards life, regarding comprehension of one's destiny as the important realm. Nevertheless, he is never blindly self-confident and self-righteous, stating "The man of honour holds three things in awe - the mandate of Heaven, people in high position and the words of sages. The petty-minded man, being ignorant of the mandate of Heaven, does not stand in awe of it. He treats people in high position with insolence and the words of the sages with disdain" (The Head of the Jisun Family). His outlook on heavenly mandate pre-determines his attitude of leaving the question open towards ghosts and gods, so to speak, phenomenological reduction. Zilu asked about serving the ghosts and spirits. The Master said, "Why should one worry about serving the ghosts and spirits when he is not even able to serve the living?", Zilu went on, "May I ask about death?" The Master said, "How can one understand death when he does not even understand life?" (Those Who First Studied). But he pays great attention to worship and sacrificial offering, as it is evident in passage of He had Eight Rows of Dancers that "When the Master offered sacrifices to the dead, he did so as if they were present. The same when he offered sacrifices to the gods", advocating "respect given to the ghosts and spirits but keeping a distance from them" (Ranyong). Obviously, his altitude is cautious.

In education, he upholds education for all people without discrimination as he said, "In teaching, I take disciples of all backgrounds without discrimination" (Duke Ling of Wei), and "I have never refused to teach any disciples who offered me 10 strips of dried meat", which means such a gift presented shows sincerity of student's willingness to learn. Confucius divides the human being into three categories according to their intelligent quote, ie acquiring knowledge which were "inborn", "through learning" and "learning with clearer targets in difficulty". Different teaching method to different students, therefor it needs the tailored-made approach of "teaching students in accordance

of their aptitude". He takes stock on an inductive teaching approach, considering the need of student in quest of problems, who, in this way, through tutor's elicitation and illumination, could be fruitful in study. In Confucius' own words, "I do not try to enlighten my disciples until they have tried hard but failed to understand something. I do not supply my disciples with any new vocabulary or put their ideas into words for them unless they have difficulty doing so" (I Transmit but Do not Create), To students, he laid stress on "Is it not a great pleasure to be able to practice frequently what you have learned?" (Is it not), and "he is able to acquire new idea through reviewing old knowledge" (He Who Rules the Country). The knowledge imparted from teacher could only be truly grasped through self-fermentation and digestion, and then it could have comprehension by analogy, so to speak, when hearing one thing, he could thereby know 10; therefore it is imperative to combine study with pondering, and in Confucius' words, "Learning without reflection will end up in confusion; reflection without learning will end up in peril" (He Who Rules the Country). The learning attitude in a down-to-earth manner is indispensable, as he believes, "Say you know when you know, and say you don't know when you don't, that is true knowledge" (He Who Rules the Country). Regarding teacher, he attaches an importance on role model. In the eye of his disciples, Confucius lives up to the image of "never making groundless speculation, never claiming absolute certainty, never being inflexible and never being self-centered" (Master Seldom), ie never conjecture, never be subjectively assertive, never stubbornly stick to one side of the matter, and never consider oneself always right. He demonstrates the significance of teaching by example with his own words and deeds.

Veneration by Posterity

Ever since Confucianism was established its position as an orthodoxy, emperors from various dynasties granted numerous titles posthumously to Confucius in order to manifest their respective reverence towards him. Here are just a few names: Emperor Liu Kan of the Western Han Dynasty in the first year of reign of Yuanshi (the first year CE) bestowed to Confucius a title of Honourable Baochengxuan Duke from Ni Mountain; Emperor Xiaowen Yuanhong of the Northern Wei Dynasty (492 CE), addressed him as Cultural Sage of Reverent Father from Ni Mountain; Emperor Yangjian of the Sui Dynasty (581 CE) named him as Master of Earlier Generation; Emperor Li Zhi of the Tang Dynasty (666 CE) presented him the title of Senior Grand Tutor; and Empress Wu Zetian of the Tang Dynasty (690 CE) gave him the title of Grand Moral Duke; Emperor Xuanzong of the Tang Dynasty (739 CE) gave him the title of King

of Cultural Eminence; Emperor Chengzong of the Yuan Dynasty (1307 CE) increase for him the title of King of Cultural Eminence of Great Achievement and Sacrosanctity; Emperor Shizong of the Ming Dynasty (1530 CE) gave him the title of the Earlier Sacrosanctity Master; Emperor Shizu of the Qing Dynasty (1645 CE) honored him as the Earlier Master of Cultural Eminence of Great Achievement and Sacrosanctity; then in 1935, National Government of KMT respected him as the Earlier Master of Great Achievement and Sacrosanctity.

Confucius holds an important position in the Chinese and world cultural histories. He and his philosophical theory were highly valued by his contemporary. Confucianism has become one of the influential scholastic and academic pursuits as early as in the Warring States Times. Zigong said, "Other virtuous men are like low hills that can be surmounted. But Confucius is like the sun and moon that are insurmountable. Even if someone wanted to alienate himself from them, that would not harm the sun and moon one bit. It would only serve to show that he did not know his own measure" (Zizhang), which shows Zigong has the greatest esteem for his teacher Confucius, deeming the semblance of his good and honest virtue with the sun and moon. Mencius also evaluated Confucius by quoting eulogy made by Confucius' disciples, thinking that he is the brightest among the multitude of mass populace, and has been the greatest man of moral cultivation since the emergence of human being. It is evident that his eminent virtue has long been woven into the social fabric of Chinese civilisation. The comments and eulogy made by his disciples and scholars of later generations are perhaps somehow exaggerated, but it is clearly evident that these comments and eulogy are expressed from the bottom of their hearts.

Sima Qian, the greatest historian of China of all the times, who follows school of Master Zhuangzi in his formative years, nevertheless, made comments in the chapter Confucius Family of his works, The Historical Records: The Verse has a saying, "a lofty mountain inspires a great awe from the beholders and great thoroughfare of virtue attracts people to emulate." Though an ordinary folk cannot reach such towering high, he is forever longing for it... there are so many kings and lords, even sages, and they used to be honored and venerated at their life time, but too many sank into oblivion after their death. Whereas Confucius was just an ordinary commoner, but his thoughts and works have been passed down to a dozen generations, avidly followed by the later scholars. From the Son of the Heaven, princes and marquises downwards, there are so many who alleged to have perusal of the Six Classics, but only at the hands of Confucius, The Six Classics are finalised and enriched. One may well say that

Confucius is the greatest sage of sacrosanctity!" The appraisal of Sima Qian reveals the lofty position of Confucius as a towering mountain in the mind of then contemporary. Worship of him by common people is not out of power and influence but out of his theory passed down to later generations, which is urging people to be benevolent and popular with and supported by the common people. And thereby the posterities adopted his thoughts as criterion for scholarly pursuit. Sima Qian showed his particularly high regard for Confucius by choosing a particular stylistic rules and layout in his Record of History, ie placed the biography within the category of aristocratic family. After Emperor Wu of the Han Dynasty, Confucianism was made as a single authoritative official doctrine, and since then, voices to praise him highly are too numerous to mention. Zhu Xi of the Southern Song Dynasty once said of him, "If heaven did not give us Confucius, eons would be in total eternal night" which shows his high esteem towards Confucius. Ma Yifu, a contemporary scholar, quoting from *Record of Art and Culture - History of Han Dynasty* by saying that "the sublime words would be extinguished if Confucius did not exist", considers Confucius' position irreplaceable since his times to the present days in that his wise thought and theory are profound and penetrating.

Confucius' thoughts have been enriched and modified ceaselessly through the ages since the Han Dynasty, to the period of the Tang Dynasty and Song Dynasty, his thoughts were fused with Indian Buddhism and gave birth to now schools of learning of "Neo-Confucianism" and "the Philosophy of the Mind", thus raising the Chinese philosophical intellectual enquiries into a new high. That is because of the fact that in the process of replacement of Sanskrit by Chinese language in the Buddhism Classics, the logical thinking assimilated from the language also gradually intrudes into the men of learning who took Confucian classic as basic language context, and even further, the Buddhism concept translated from Sanskrit directly became core concept of the theoretical construct of Neo-Confucian classics, for instance, "the Subject and Object of Knowledge", and "Body And Function", etc. Such a linguistic and ideological blending is possible as Confucius' thoughts already contain potential possibilities. Xu Fancheng, a modern scholar, is thus able to recount Confucius' thoughts represented by Lu-wang philosophical school of the Ming Dynasty, by basing on the philosophical thought of Sri Aurobindo, a thinker in the Indian modern times.

In early 17th century CE, Italian missionary Matteo Ricci (Matthaeus Ricci, 1552 ~ 1610) and French missionary Trigault (Nicolas Trigault, 1577 ~

1628) introduced Confucius and his works to West in Latin and French, respectively. Confucius and his ideas began to attract the attention of Western scholars. From the late 18th to the early 19th century CE, there were several scholars studying Sinology. Legge (James Legge, 1814 ~ 1897) translated the “Four Books”, “Five Classics” into English which were published from 1861 to 1886. In 1867, he also published a monograph describing the life and thoughts of Confucius. Soothill (William Edward Soothill, 1861 ~ 1935) had long been and missionary and educator in China, having translated the “Analects of Confucius” into English (1906), besides which he authored “China’s Three Religions” (1913) and other works. Thereafter, English books on the life and thought of Confucius continued to be published. The Indian intellectual elite had ample opportunities to read these English books. For example, an eminent Indian Sinologist P C Baghchi wrote a special section in his book *India and China* to talk about Confucius and his ideas.

(Jiang Julang)

MA DEXIN

In Sino-Islamic intellectual tradition, Ma Dexin (1794-1874), also known as Yusuf Ma, is widely recognised along with Wang Daiyu and Li Chi as the three brightest scholars of pre-modern China. All of them contributed greatly to the spread of tenets of Islam through the translation of original text into classical Chinese using the vocabulary of Confucianism, Daoism and Buddhism. They were aptly called ‘Islamic Confucian’ scholars who produced a collection of Islamic and Confucian texts as the religious *Han Kitab*.

Born in 1794, Ma belonged to the Hui ethnic minority from Yunnan province of China. The Hui are Chinese speaking and have been culturally similar to Han except for their religion, which is mostly Islam. In fact, the Chinese character for Hui [回] also signifies Islam. The educated among the Yunnan Hui learned Arabic along with Chinese. Ma is known to have acquired excellent proficiency in Arabic and Persian as well as in Islamic texts.

In 1841, Ma went to Mecca and Medina to perform Hajj. As the traditional maritime route was disrupted due to the Opium War, he accompanied a group of Muslim merchants and travelled overland to the south reaching Mandalay in Myanmar, and then took a boat down the Irrawady River to arrive at Rangoon (now Yangon). He then boarded a steamship for the Arabian Peninsula. After conducting the Hajj, he stayed in the region for another eight years studying at the al-Azhar University in Cairo, Egypt which was famous for Islamic studies, as well as travelling widely to places connected with the Ottoman Empire such as Alexandria, Istanbul, Jerusalem, etc.

He was greatly influenced by the Islamic modernity movement simmering there.

In the spring of 1849, Ma returned to Kunming in Yunnan as a Hajji and became an Islamic scholar. He not only received much prestige and honour for his accomplishments, but also commanded great influence over Muslim Yunnanese as a high priest. Settled in the Linan district (a Ming dynasty Muslim settlement in Jianxian county) in south Yunnan, he preached to a large Muslim congregation at the local mosques and school. In the time when greater Han migration and the Qing’s ethnic policies had started to alienate Muslims, his strong religious orientation arising out of developments in Arabia began to politicise the populace.

In 1853, conflicts between Han and Moslem miners increased, which by 1855 finally took the shape of a local rebellion, known as the Panthey (or Hui) Rebellion, under the charismatic leadership of Du Wenxiu. Taking the title of Sultan Sulaiman and establishing the Pingnan guo [Kingdom of Pacified South], Du ruled from his capital, Dali, until caught and beheaded by the Qing in December 1872. Ma Dexin initially worked closely with Du in the Rebellion as one of the leading religious and military leaders. He later shifted his allegiance to the Qing Government and played the role of a peacemaker between the state and rebels, propagating a harmonic integration of Islam into the Confucian order. Some of his best writings were produced during this time. He was however, still considered a rebel by the state due to his early subversive activities. Finally in January 1874, two years after the complete suppression of Rebellion, he was arrested and executed. Some accounts mention that he was poisoned to death.

As the leading Islamic scholar of his time, Ma is most famous for producing first authentic translation of the holy Qur’an in Chinese entitled, *A Direct Explanation of the Treasured Mandate of the True Scripture* [Baoming Zhenjing Zhijie 宝明真经直解]. His other important works reflect his exposition of theoretical and theological basis for the coexistence of Islamic and Confucian culture, strong rejection of incorporation of Daoist and Buddhist elements in practising Islam, and a positive attitude towards Tasawwuf or Sufi mysticism. Of his more than 30 publications, the noteworthy are *A Summary of the Great Transformation* [Dahua zonggui 大化总归], *Essence of the Four Canons* [Sidian Yaohui 四典要会], *Record of the Pilgrimage Journey* [Chaojin Tuji 朝觐途记], *Completing the Path of the Way* [Daoxing Jiujing 道行究竟], *Essential Discourse on Returning to God* [Huihui Yaoyu 会归要语]. His Arabic works include *Tahqiq al-Salat* [The Verification of Prayer], *Akadhib al-Nasara* [Lies of the Christians], *Mushtaq* [Yearning], *Munabbihat* [Stimuli], *al-Muhkam* [The Definite] and

Asrar al-Ma'ad [Secrets of the Return]. To the Sino-Islamic intellectual tradition, Ma Dexin thus made a lasting contribution.

(Kamal Sheel)

KANG YOUWEI

Kang Youwei 康有为 (19 March, 1858 – 31 March, 1927) was a famous Chinese scholar, philosopher and reformer of the late Qing period. He is best known for the leading role he played in the Hundred Days Reform Movement 戊戌变法 of 1898, which sought to introduce major political and institutional reforms in China through the patronage of the Guangxu emperor. He was the author of the famous work *Da Tong Shu* 大同书, in which he envisioned a future utopia encompassing the whole world. This book was completed during



From left: Kang Youwei, *Commentary on the Analects of Confucius* (front cover)

a period of exile he underwent in India after the suppression of the reform movement which he had pioneered. Kang Youwei was one of the earliest and most influential Chinese intellectuals to analyse and write about modern India from first-hand experience.

Kang Youwei lived in India from 1901 to 1903. Although based in the hill station Darjeeling in the northeastern part of India, he travelled to different parts of the country. He visited India again in 1909. We find more than 200 references to India in his writings, some derived from his direct observations of India and the Indian people, while others were based on earlier Chinese writing. One of his most important essays on India was entitled “Essay for fellow scholar Liang Qichao and others discussing the destruction of India due to its fragmentation”, written in 1902. As can be seen from the title of this essay, Kang was mainly interested in analysing India’s situation as a country under foreign subjugation, as well as the causes for it, so that his own country would not suffer the same fate. Like many of his contemporaries among Chinese intellectuals, he categorised India as a *wang guo* 亡國 or ‘ruined country’. He also wanted to use

the example of India to buttress the arguments in support of his own political views at that time.

Kang Youwei many times expressed his admiration for India’s ancient civilisation, which he considered as “the ancestor of the European and American civilisations”. However he bemoaned the decline of this civilisation to the point where “a British trading company worth just 1,20,000 *taels* ruined India.” “India,” he wrote, “that spans several thousand kilometres, has been caged by the British like a bird.” Much of Kang’s writing on India was devoted to trying to understand how India had come to this pass. Initially he analysed that it was due to conservatism and a reluctance to change. This view was perhaps influenced by his own views on the pressing need for change and reform in China. In 1898, even before coming to India, he had written: “A boundless nation like India perished due to its reluctance to introduce political reform.” He further expanded his analysis of the causes of India’s subjugation to include the disunity among its constituent parts. He wrote: “I lived in India for a long time, glanced over its modern history, and tried to get to the reason for its enslavement; I found out that it was the independence of various states.” He saw that the British were able to utilise the differences among the princely states to extend their own domination.

In his writings on India, Kang Youwei commented on social issues as well. He condemned the caste system, saying “how abominable and absurd it is to divide people into valuable and worthless!” He also criticised the colonial system of education, warning that if education in India was conducted in a foreign language, the indigenous customs and traditions were in danger of disappearing. In one of his writings he mentions having “discussed with Gandhi and others” the division of Indian society on caste and religious lines. It is probable that the two met in December 1901 when Gandhi had come from South Africa to attend the Calcutta session of the Indian National Congress.



Family photo of Kang Youwei, Shanghai, 1921. (Middle row, from right): Fifth wife Liao Dingzheng, fourth wife Shi Gang He zi, first wife Zhang Yunzhu, Kang Youwei, second wife Liang Suijue, sixth wife Zhang Guang, daughter Tonghuan. (Front row, from right): Tongling, Tongjian. (Back row, from right): Daughter Tongfu, son-in-law Pan Qixuan

Kang Youwei pondered many times over how Indians would be able to secure their freedom again, but given the time in which he wrote about India, it is not surprising that he could not really envision how this would come about. Nevertheless, his interest in and links with India represent an important milestone in the process of Chinese and Indians learning afresh about each other in the modern era.

(Madhavi Thampi)

SUN YAT-SEN (*Sun Zhongshan*)

Sun Yat-sen, (November 12, 1866 – March 12, 1925), is one of the most prominent figures not only in the modern Chinese political realm but also a political leader of international renown. Although Sun Yat-sen in his many sojourns abroad during his lifetime, never actually travelled to India, he



Sun Yat-sen (Sun Zhongshan)

remains an extremely popular international figure in the minds of the Indian people. There is even a street in Kolkata named after him. He referred to India a number of times in his writings and speeches. He thought India's problems were similar to the ones in China during the pre-independence days when much of the country was ruled by warlords and feudal lords.

He is credited with being the pioneer of the democratic revolution in modern China, the founder of the Republic of China and the Chinese Nationalist Party (Kuomintang Party KMT), and the main advocate of the revolutionary programme "San Min Zhu Yi" or "The Three Principles of the People" and the leader to raise the idea of putting an end to the 2,000 year old monarchy in China and bring about republican rule which ultimately paved the way for the unification of China. He is hailed as the "Father of the Republic of China" by the Nationalist Government of KMT and as the "great forerunner of modern democratic revolution by the Communist Party of China.

Sun Yat-sen was born to a peasant family in Xiangshan County of Guangzhou Province in China.

He inherited the tradition of struggle of the people of Guangdong and always aspired to the cause of the Taiping Revolution. He spent his entire lifetime in the effort to transform China from a poor, backward feudal monarchy into forward thinking modern republic, leaving behind an indelible mark of his achievements on the annals of history and precious heritage for his political successors. He received his early education in his native village in the traditional learning of the classics. However, at the age of 13, he migrated to Honolulu along with his mother where he completed his high school and college education studying Western science and Christianity.

After graduating in Honolulu, he returned to his native village in 1882 briefly to be married which was arranged by his family. He later shifted to Hong Kong to pursue his education in medicine. After completing his medical training Sun Yat-sen went to Macau to practice medicine but unfortunately, was denied permission to stay there by the Portuguese authorities. Thus he returned to Hong Kong where he was witness to the treachery, tyranny and rampant corruption of the Qing government. By this time his interest in politics overshadowed his interest in medicine which led him to begin his crusade against the corrupt Qing government and to formulate a bourgeoisie political programme which would completely transform Chinese political thought. This was the beginning of his political career where he often aired his anti-government views in speeches and had intellectual exchanges with other reform leaders of those times such as He Qi, Zheng Guanying, etc., forming liaisons with anti-Qing secret societies and preparing to form revolutionary groups. In 1894 he wrote a letter to Li Hongzhang, the Governor of Zhili, a high official in the Beiyang government, in which is urged for reforms. Sadly Sun's appeal fell on deaf ears. In 1894, he returned to Honolulu to organise the "Revive China Society" which promised to "expelling the Manchus and restoring China and forming a unified government. In February of the following year, the local patriotic intellectuals of Hong Kong organised the "Fu Ren Literary Society" which symbolised the Hong Kong branch of the Revive China Society. A secret uprising which was to be organised by the society on October 10 of that year was leaked to authorities and thus failed. Sun Yat-sen was forced to flee abroad. This set the pattern of his life which was punctuated with unorganised plots, failures, execution of coconspirators, overseas wanderings and financial backing for further coups (hostile takeovers). Sun grew a moustache, donned Western-style clothes, and, posing as a Japanese man, set out once again, first to Hawaii, then to San Francisco, and finally to England to visit a former school instructor. Before leaving England, he often visited the reading

room of the British Museum, where he became acquainted with the writings of Karl Marx. While in exile in London, he minutely studied the economic and political conditions of Europe and USA, the various schools of thought in political theory and got in touch with several Europeans and Americans who were progressive in their thought. During this period he formulated his distinctive “theory of people’s livelihood” and “the three principles of the people”. In 1897, Sun reached Japan where he spent the next 16 years in exile like several other leaders of that time. After the Reform Movement, which was led by prominent leaders such as Kang Youwei and Liang Qichao, there were some attempts made by Sun Yat-sen’s group to work in conjunction with the reformists. But because the reformists continued their support for the monarchy and were against the revolution, Sun Yat-sen’s alliance with them could not bear fruit.

Sun believed India became a colony solely because the English East India Co., “cunningly” took advantage of the divisive state of Indian feudal society. His advice for India’s independence was similar to that for his own country. He said since India was crucial for Britain’s economy, “the British authorities would hold on to India with no stone unturned even to the extent of sacrificing everything else.” He also predicted that the Indian revolutionary movement would not be smooth sailing and urged the Indians to stay united and persevere in their struggle to end British rule. When he founded the Zhongguo Tongmenghui (League of China) in Tokyo, and started Minbao (People’s paper) as its mouth piece in 1905, he met several revolutionaries from India, discussed with them the problems of anti-imperialist struggle and national liberation. He was the greatest inspiration for these revolutionaries. These were the earliest contacts between the revolutionaries of the two countries.

At the beginning of the World War I, Indian revolutionary organisations inside and outside



Front row: Sun Zhongshan (third from left), Huang Xing (second from left), Dai Jitao (Back row: second from left) et al., with Japanese industrialists at the Specie Bank, Shanghai, April 1913.

India which advocated armed struggle often sent missions to the far East to purchase arms. They often sought his help. For example, Naren Bhattacharyya (later M. N. Roy), who was a member of a secret organisation in Bengal, and the special envoy of the Ghadar Party in USA, Sachindra Sen (Sachindranath Sanyal) and Vishnu Ganesh Pingle, had all met Sun Yat-sen in China. He did what he could in helping them. When he was in Shanghai and Japan, he helped Rash Bihari Bose (who had made an abortive assassination attempt on Governor General Hardinge in 1912, and had again engineered an armed uprising in Punjab and north India in February 1915 for which he was absconding) to escape arrest twice. He also maintained close contacts and established cooperation with the well-known Indian revolutionary Barkatullah. Indian revolutionaries greatly admired Sun Yat-sen. They also knew that he was an advocate for armed struggle. It was but natural that they would seek his help. Bose recorded the unforgettable memory of how he had been helped by him in his book entitled ‘*The Revolutionary India*’.

When Mahatma Gandhi launched the non-cooperation movement, Yet-sen had assumed power in Guangzhou as the Extraordinary President of the provisional government, ready to launch his Northern Expedition against the war-lords. He hailed Gandhi’s movement as the “awakening of India”. In 1921, he said in a speech: “The Indians have long been oppressed by the British. They have now reacted with a change in their revolutionary thinking... There is progress in their revolutionary spirit; they will not be cowed down by Britain.” He departed from his prepared text to specially commend Gandhi’s doctrine of non-cooperation while he was speaking and propounding the doctrine of his own three people’s principles in 1924. He said: “What is non-cooperation? It is not to supply what the British are wanting. It is not



Sun Zhongshan and Song Qingling, Guangzhou, July 1921



Sun Zhongshan and Song Qingling with naval sailors and officers on the Yongfeng ship on August 14, 1923.

to accept what the British are eager to supply. If the British need workers, no Indian would work for them; if the British bring up a lot of imported goods for the Indian consumption, the Indians should refuse to use them, and only consume their native products. In the beginning, the British had taken this idea lightly. Through the passage of time non-cooperation organisations had mushroomed in India, and this greatly hurt the British economy, hence, the British Government throws Gandhi into prison." He, then, called upon the Chinese people to emulate the Indian example, become united and act, "sever economic ties" with the imperialists. He continued: "If all Chinese could emulate the Indian example of non-cooperation... we will not be cowed down even if the foreign powers resort to the suppression of armed forces, economic measures, and the presence of their people."

Apparently it looked strange that a champion of armed revolution like Sun Yat-sen would be favourably disposed for a non-violent and non-cooperation movement. But he had a wide vision to look at the strategies and tactics of the national struggle from various angles. He dwelt upon the active and passive ways in fighting imperialism: active, like awakening the national spirit, seeking the solutions of people's power and livelihood, and face-to-face against foreign aggression: passive, ie "non-cooperation, to weaken the role of imperialists, hence safeguarding the national position, avoiding the fate of total extinction." While he thought that the non-cooperation movement was an effective economic weapon in fighting the foreign rule the people will have to resort to armed struggle to overthrow it. Sun Yat-sen also advocated India-China unification. He wrote in 1923 that "All the oppressed peoples should unify their efforts to fight against the tyranny of foreign aggressors." "India and China are the backbone of the oppressed peoples in Asia." In deference to his wishes, the Guangdong revolutionary government and the Kuomintang Party adopted as one of their foreign policies the

unification with all the oppressed people, especially with India.

While Rabindranath Tagore was passing through Hong Kong on the way to his visit to China in 1924, Sun Yat-sen sent a person from Guangzhou to pay him a visit and convey that owing to his illness he would not be able to meet him in Guangzhou or Hong Kong. However, he expressed the hope that he might be able to meet him in Beijing, saying, "Beijing is the life centre of China, the work of the Indian representatives must begin from Beijing. I will meet there at the first available opportunity." However, it was very unfortunate that he and Tagore - the two towering literary personalities who bore special significance for their respective nations - could not finally meet.

The Wuchang Uprising broke out on October 10, 1911 which soon spread to several other provinces. Sun Yat-sen who was in the United States of America at the time, returned to China in December after hearing the news of the uprising. On arrival, he was elected as the provisional



Sun Zhongshan Memorial hall

President by representatives of 17 provinces to set up the provisional government of the Republic of China. On January 1, 1912 he was proclaimed as the provisional President of the Republic of China in Nanjing. The abdication of the Qing emperor Pu Yi was announced on February 2, 1912 ending the more than 2,000-year old absolute monarchy in China.

Sun Yat-sen as the President of the Republic formulated and issued a series decrees designed for the systemic reform and progress of China. On March 11, the provisional Constitution of the Republic of China was promulgated. However, soon due to the forces of imperialism and centuries of feudalism as well as the lax and weak revolutionary party itself, Sun Yat-sen was forced to resign from the post of the Provisional President of the Republic on February 13, 1912 to give way to Yuan Shikai. In the next year, he actively promoted people's livelihood, called for the adoption of equal land rights, and the promotion of industrial projects, personally



Oath taken by Sun Zhongshan on assuming the office of the provisional president.

undertook the supervision of the national railways and making all efforts to borrow foreign capital for the construction of railway lines. But, as the power of governance lay in Yuan Shikai's hands, his efforts were of no avail.

With prompting from Russia, Sun Yat-sen arranged an alliance between China's Nationalist and Communist parties in 1923 to fight the remaining colonial powers and work towards reunification. The great legacy of this move was the cementing of his role as the father of modern China in the eyes of both the Nationalists and Communists. He still plays an important role in the creation myth of today's Chinese Communist Party.

In 1924, he was diagnosed with cancer after months of deteriorating health. He spent his final days urging his followers to hold true the goals of revolution through to victory. He died on March 12, 1925 in Beijing was accorded a state funeral.

(Sabaree Mitra)

ZHANG BINGLIN (Zhang Taiyan)

Zhang Binglin 章炳麟 also known as Zhang Taiyan 章太炎 (December 25, 1868 – June 14, 1936) was a well-known Chinese scholar, philosopher and revolutionary nationalist of the early 20th century. He was known for his radical political views and outspokenness, which got him into trouble with the authorities both at the end of the Qing dynasty and after the establishment of the Republic of China. As a writer and contributor to several papers, among them the *Shiwubao* and *Minbao*, he wrote several pieces analysing the condition of India. During his exile in Japan, he appears to have maintained contact with some Indians studying in Japan who influenced his views on India and Asia.

Some of his important writings on India are to be found in the 20th issue of *Minbao* in April 1908, under the heading “Methods for the Chinese Indian Alliance (支那印度聯合之法)”.

Some of his earliest comments on India appeared in a discussion of the views expressed by his contemporary, the famous reformer Kang Youwei. He argued that the Indians had been preconditioned to accept the British rule by their experience of subjugation of other foreign rulers, particularly, the Mughals. He wrote: “By the time the Mughals unified the land, the Indian people had already pledged their allegiance to different people. To be owned by the Mughals and then be owned by the British, what difference did it make to them?”

At that time, there was an extensive literature in China on the *wangguo* 亡国 or ruined countries, which sought to understand the reason for the apparent decline of countries like India. Like Kang Youwei, Zhang Taiyan tried to ascribe responsibility for certain qualities of the Indian people, which had led to their subjugation, to their environment. As he puts it - “Various objects quickly rot in the heat, and so the (Indian) people have little idea of ownership... Precisely because they lack the idea of ownership, they think that everything is impermanent and they cannot hold on to anything... Since their idea of possession is weak, Indians have generally not cared if their national territory is lost or if their race declines.” At this stage, Zhang was convinced that



Zhang Binglin

the Chinese people did not share such weaknesses, and hence, China was not in imminent danger of becoming one of the *wangguo* in spite of the many troubles that it faced at that time.

A major change in Zhang Taiyan's attitude towards India seems to have occurred as a result of his serious study of Buddhism while imprisoned by the Qing authorities from 1903 to 1906. In Zhang's writings, India is identified repeatedly as the home of Buddhism, and Indians as Buddhists. In the essay entitled, “Method for a Chinese-Indian alliance (支那印度聯合之法)”, he wrote: “There are only two great

Asian nations: the Han scholars in the East and the Buddhist scholars in the West... the world of the Han owe a great debt to the exchanges across the Congling (Pamir) mountains." In another piece on "The Indian people's discussion of National Essence (印度人之論國粹)", he recounts having had a discussion with an Indian friend in Japan whom he identifies as "Dai", in which both expressed very similar views about the importance of historical thinking to bring out the national essence of the people. He wrote that "When I heard my Buddhist friend say this, I knew that the Han and Fan (梵) (Buddhist) peoples shared the same feelings, and I was secretly overwhelmed with joy (竊沾沾自欣幸)."

After his prison term, Zhang Taiyan left for Japan, where he associated himself with the Revolutionary Alliance or 'Tongmenhui' 同盟會 led by Sun Yat-sen. In Japan, he recorded his impressions of a meeting he attended there in April 1907 organised by some Indian students to commemorate the 16th century Indian ruler Shivaji. While in Japan his pan-Asianist ideas also began to develop. However, Zhang Taiyan was critical of what he saw as a growing trend of Japanese hegemonism and gravitated towards the idea of a Chinese-Indian alliance.

He expressed his support for the struggle of the Indian people for liberation from British rule, which he saw as part of their struggle to rediscover their national essence. He wrote that - "if only the Indian people gained independence through one war, then they would already surpass the level of British culture, but they would not necessarily surpass the level of culture of their own past."

Although Zhang Taiyan did not have the opportunity to visit India, unlike his contemporary Kang Youwei, he was one of the prominent intellectuals of early 20th century China who did interact with Indians and tried to understand and analyse their views, particularly on the subjects of nationalism and Asianism. He was one of the early intellectuals of modern China to espouse the idea of a special bond between India and China that went beyond their traditional relations, based on Buddhism.

(Madhavi Thampi)

LIANG QICHAO

Liang Qichao 梁启超 (February 23, 1873 – January 19, 1929) was one of the most influential intellectuals of early 20th century China. A disciple of the famous late Qing reformer, Kang Youwei, he later parted ways with his mentor on the path for the political advancement of China. He was a multi-faceted personality and a man of many talents, who can be considered as the father of both modern journalism and modern historiography in China. In the history of India-China cultural contacts in the

modern era, his importance lies mainly in his role as the host of the Indian poet Rabindranath Tagore during his visit to China in 1924.

There are two phases in Liang Qichao's understanding of India, which correspond to the different phases of his thinking about the nature of Western civilisation, and the challenge posed to countries like China and India by the West. In the early years of the 20th century, Liang was an admirer of Western civilisation. At this time there was extensive discussion among Chinese intellectuals about the 'ruined countries' (*wangguo* 亡国), which had been completely subjugated or extinguished by external powers, and about how China could avoid a



Liang Qichao

similar fate. India was considered as one of the most prominent examples of a 'ruined country', whose weaknesses had allowed it to come completely under the domination of a 'handful' of British. That Liang Qichao was a participant in this discussion can be seen from the fact that his mentor Kang Youwei, who had spent a couple of years in exile in India, titled one of his notable pieces of writing on India as "Essay for Fellow Scholar Liang Qichao and others Discussing the Destruction of India due to its Fragmentation".

However, later in his life, and particularly after witnessing the terrible destruction wrought by World War I, Liang Qichao became disillusioned about Western civilisation and what he saw as its emphasis on material progress at the cost of great destruction and of spiritual wellbeing. He wrote that "of the methods of relieving spiritual famine, I recognise the Eastern – Chinese and Indian – to be, in comparison, the best." His changed stance brought him into conflict with many young Chinese intellectuals of the May Fourth generation (participants in May 4, 1919 demonstrations and the radical New Culture movement of the time). This formed the background to Liang Qichao's role during Rabindranath Tagore's visit to China.

As President of the Beijing Lecture Association (Jiangxueshe 讲学社), Liang formally invited



Rabindranath Tagore (2nd from left) and
Liang Qichao (2nd from right) at Beihai Park,
Beijing in 1924

Tagore to China to deliver a series of lectures. As his host, Liang accompanied Tagore during much of his visit. His speech welcoming Tagore provides one of the most eloquent statements by a Chinese intellectual in modern times of the spiritual and cultural debt that China owed to its 'nearest and dearest brother' India. Liang said: "Across our south-western boundary, there was a great and cultured country, India. Both in character and geography, India and China are like twin brothers. Before most of the civilised races became active, we two brothers had already begun to study the great problems that concern the whole of mankind. We had already accomplished much in the interests of humanity. India was ahead of us and we, little brother, followed behind. But nature had not been kind. She had placed between us a vast area of unfeeling desert and two great ranges of cruel snowy peaks, which separated us for thousands of years. It was not until 2,000



Liang Qichao

years ago that we were given gradually to know that we had a very good elder brother on the earth." In a similarly lyrical vein, he went on to say: "India has taught us to embrace the idea of absolute freedom, that fundamental freedom of mind, which enables us to shake off all fetters of past traditions and habits as well as the present customs of a particular age. India also taught us the idea of absolute love, that pure love towards all human beings which eliminates all obsessions of jealousy, anger, impatience and disgust, which expresses itself in deep pity and sympathy for the foolish, the wicked and the sinful, that absolute

love, which recognised inseparability between all beings." Elaborating what China had learned from India in various spheres of art and culture, literature, science and medicine, and religion and philosophy, Liang concluded that "Indian thought has been entirely assimilated into our own world of experience and has become an inalienable part of our consciousness."

Liang Qichao is also credited with having given the Indian poet his Chinese name Zhu Zhendan on his 64th birthday. Explaining the significance of the Chinese characters which made up this name, Liang went on to say: "I wish the revival of the old friendship between the Indian and the Chinese people in this person whose name is Zhu Zhendan." Liang's warm sentiments for Tagore and his wholehearted avowal of the virtues of Indian civilisation were sharply attacked by several other intellectuals at the time. Nevertheless, he gave eloquent expression to the idea of the ancient spiritual and cultural ties between India and China.

(Madhavi Thampi)

SWAMI VIVEKANANDA

Swami Vivekananda (1863-1902 CE) was an Indian modern philosopher, religious reformer, and pioneer of Indian nationalism. His name was paraphrased to be "Identification of Joy" and transliterated as Swami Vivekananda. He was born in the Kshatriya caste in Calcutta in 1863. He graduated from Calcutta Provincial Academy, and in the following year he was transferred to the City College of Calcutta, where continued his studies in law. In college, Vivekananda once had keen interest in Western philosophy and had read the works of Hegel, Kant, Descartes, Spencer and others. After graduation, due to social influence, he gave up his dream of being a judge and followed Ramakrishna, the Hinduism reformer, as his guide and was determined to throw himself into the Indian religious reform movement. Since 1888, he spent five years in the identity of mendicant monk, roaming all over India and extensively contacting the masses to understand their needs. In 1893, he broke the canon of Hinduism forbidding Hindus travelling overseas and went alone to Chicago, in the United States of America. Here, he attended the World Conference of Religions. At the meeting, his excellent speeches won the attention of the meeting attendants on this young Hinduism scholar. After the meeting, he was employed by Harvard University, Columbia University as a lecturer of Eastern philosophy and made dozens of speeches regarding Indian Vedanta philosophy throughout the United States of America, which were popular in the American intellectual circles. Here, he also published a number of papers on Indian philosophy,



Swami Vivekananda

such as *Vedanta Philosophy*, *Karma Yoga*, *Raja Yoga*, and so on. In 1896, he established in New York a “Vedanta Society” and began to spread Vedanta thought to the United States of America. In the same year, he paid a visit to Europe, England, Germany, Switzerland and other countries, and had speaking tour. In 1897, he returned to his motherland and welcomed by all circles in India. On May 1st of the same year, he founded in Calcutta Ramakrishna Mission Association named after his teacher. This organisation later became one of the most influential religious reform communities in India. In 1899, Vivekananda created at the foothills of Himalaya an “Advaita Vedanta Academy”, with the purpose to study and reform the traditional Vedanta philosophy. In June of the same year, he again went abroad to the United States and gave academic lectures, then went to France to participate in the World Religions History Conference. Vivekananda died in 1902 at the age of 39.

New Vedanta Doctrine

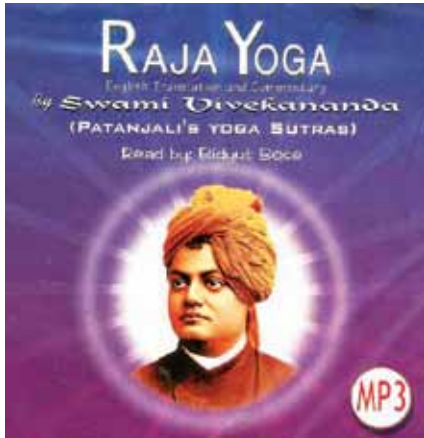
Vivekananda devoted his life to research and spreading of Indian Vedanta philosophy, he was the first scholar who had promoted innovation of traditional Vedanta, therefore he was known as the initiator of New Vedanta philosophy. He took advantage of viewpoints of Western philosophy and natural science, made a completely new interpretation of traditional Vedanta. First, he criticised Sankara’s “Illusory World” theory, advocated everything in the world were not illusory but manifestations of Bráhma. He believed that the world’s highest noumenon was Bráhma, also known as “Cosmic Rationality.” Bráhma is a pure existence and has no differences of attributes,

position, quantity and quality. It is the basis of the entire universe, any phenomena in the world, regardless of the nature, human society or human thinking activity, are all Bráhma’s manifestations.

While expounding the issue of the formation of the world, Vivekananda advocated that Bráhma manifested (or created) the world through the media of time, space and causality. Time, space and causality were like a mirror. Bráhma manifested all things in the world with the aid of reflections in this mirror. The universe includes not only the physical world, but also the mental world or spiritual world. The relationship between material world and spiritual world was not the relationship between primary and secondary, but a parallel and juxtaposed relationship, of which both originated from Bráhma. Here, he had changed the concept of “Maya” in traditional Vedanta. The traditional Vedanta usually regarded “Maya” as a kind of magic power, so the world manifested through “Maya” was an illusory world. However, Vivekananda believed “Maya” was not a magic force or magician, but the real time, space and causality. The time, space and causality were real existences, thus the world manifested through the media of time, space and causality by Bráhma was bound to be true. His interpretation of “Maya” enabled his new Vedanta philosophy to step out from the dilemma of the traditional Advaita Vedanta, which believed the world was illusory, and could explain all kinds of phenomena in the world in more scientific ways.

While explaining the material world, Vivekananda also changed the view of Vedanta and proposed a lot of materialistic viewpoints by absorbing a lot of contents of materialism and natural science from Western philosophy. He believed that the world composed of constantly changing matter, things differing in thousands of ways were all manifestations of matter. The whole universe was like an ocean of matter, all matters were in the state of flowing changes. Matter constantly developed and changed, nothing was immutable, and kept on condensing or dispersing forever. He also emphasised that the changes of all things in nature followed laws and moved in accordance with its own laws, there was no exception. This view of Vivekananda broke the negation of the material world of ancient Vedanta, changed the direction of traditional Vedanta and manifested the features of new Vedanta philosophy.

Vivekananda’s philosophy contains many elements of dialectics. He often talked about the unity of opposites and contradictions of matter, while he analysed the various natural and social phenomena. He believed that all things felt by man’s sense organ or imagined by man’s mind included the two forces of action and reaction, one force working on another force, resulting in a complex and mixed



Raja Yoga, Swami Vivekananda (front cover)

phenomenon. These opposing forces took the forms in the external world of attractive and repulsive force or centripetal and centrifugal force; take the forms in the inner world of love and hatred, good and bad, and so on. The opposite phenomena were only the different manifestations of the same thing seen from different standpoints; they were two forms of a whole. Regarding the topic of dialectics, Vivekananda offered a lot of vivid exposition: good and bad were not two separate and discrete existences, a phenomenon manifested as good now, tomorrow it might be bad; same thing might produce pain for a man, while for another man might be happiness; fire could burn the child, but could also cook a good meal for a hungry man. The same nerve might produce a painful feeling, but also might bring the feeling of happiness. Life or death and bitter or sweet could not exist alone, because some aspects inside them were just the different manifestations of the same thing. The concept of life had already contained the concept of death; the concept of happiness also contained the concept of suffering, and so on. Although Vivekananda discussed a lot about the phenomena of the unity of opposites and transformation of contradictions of relative things, he concluded that contradiction and transformation between the two contradicted sides were only relative, temporary, and their harmony and unity were absolute and eternal.

Regarding epistemological issue, Vivekananda believed there were two ways of gaining knowledge: one was through experience, another was through introspection or intuition. Human knowledge arises from experience, which we call rational understanding, i.e. the understanding is gained from the partial to the general or from the general to the partial, also based on experience. Without experience nothing can be understood. Scientific research is an understanding based on man's experiences. In this regard, there were materialistic components in Vivekananda's epistemology, he affirmed that

man's correct understanding came from social practice and experience; there would be no correct understanding without practice and experience. But on the other hand, as a religious scholar, he also often discussed about this issue from the viewpoint of religious understanding. He believed that human beings also had a gifted cognitive ability, which was called "self-explanatory quality"; man could take advantage of this natural "self-explanatory quality", through introspection or intuition to gain religious truth, which could not be understood through scientific methods, like the understanding of the truth of "Bráhma", the highest noumenon of the universe or "Brahman is Atman", and so on. He believed that Hindus were the people with this kind of 'self-explanatory quality', they could be finally enlightened and recognise their inner "I" were identical to Bráhma, the noumenon of universe, thus came to realise the supreme truth of "Brahman is Atman" through intuition and meditation in a variety of yoga practices.

Regarding the issue of man, Vivekananda opposed against the pessimistic view of traditional Vedanta, and fully affirmed the role of man and the value of life. He did not regard man's body as opposite to "I", the essence of spirit, but complementary to "I". In his view, the ability of man's body is much greater than that of any other living beings. Although there are many animals stronger than man, also many animals are more sensitive than man, however in the overall capacity, man surpasses them a lot. He believed that because the aspects of human body (including his physical, psychological and thinking ability, etc.) were more organically organised together than that of animals and showed a strong unity. Man's reaction to external stimuli is not like that of other living beings, which is simply intuitive or mechanical response. All actions taken by man to react on the external environment always follow a plan, with a strong sense of purpose and selectivity. Man also has a self-transcendence capability and can reach beyond himself through his own efforts to achieve a high spiritual realm. In addition, the emergence of human brain and thinking system in a man's body made a fundamental distinction between man and animals and put man at a special position in the world. In his view, the human body is the greatest body in the universe, a human's existence is the greatest one in the universe; human is above all animals, also above all angels, nothing is greater than human. In order to emphasise the role of human, Vivekananda even regarded the man's inner "I" or soul as "God" or "Divinity", regarded the man's body as a "temple of God." He pointed out that it was impossible to find God outside of our body. Our own internal soul represented all

divinity outside of our body and our body was the temple of the greatest God.

The greatest contribution of Vivekananda in new Vedanta philosophy was his opposition against pessimistic and reclusive view of life of traditional Vedanta, and fully affirmed the value of life, and encouraged people to act positively and realise the dreams of life through their own efforts. He argued that every individual could improve his own humanity to divinity, but this must go through their own hard work. Through practical action, more good deeds and selflessly serving the community, the humanity of a man can be transformed and spiritual liberation could be achieved. If you want to find God, first you need to serve the society; if you want to gain strength, it is necessary to serve your fellow citizens. He asked his disciples to eliminate selfish desires, do more good deeds and called on them to the countryside to help poor farmers. To realise one's good, it can be only through doing



Swami Vivekananda

more good things for others; to realise liberation, only through guiding the others to the road of liberation. Vivekananda's philosophy affirming the value of life and encouraging people to positively act and devote selflessly is also known as the "Action Vedanta Theory."

Religious Reform Thought

Based on the inherited Ramakrishna's idea of "human religion", Vivekananda further proposed the thought of "Universal Religion". The so-called "universal religion" took Hindu Vedanta philosophy as the theoretical basis and was created as a new type of religion which could be accepted by any religious sects all over the world, as it integrated the commonness and advantages of various religions in the world and was beyond the

differences and disagreements between the various religions. In 1893, Vivekananda proposed the ideal of establishment of a "universal religion" at the Conference of World Religions in Chicago, with the purpose to eliminate the differences between different religions and to realise harmony and unity between the world's different religions. His view gained praise and attention from the attendants. In his opinion, all religions believe in the divinity they worship, though the divinities are in different names, they are the same supreme eternal entity. Like God for Christian, Allah for Islam, Buddha for Buddhism, Vishnu and Shiva for Hinduism, and so on, though these divine names are different, they are essentially the manifestations of the same omnipresent, omniscient divinity. Although different religions have different ways of worship and the liberation is achieved through different ways as well, however their ultimate goal to achieve is the same. The ultimate goal of all religions is to make people free from sufferings and to achieve universal human love, harmony and unity between people. Although the precepts implemented by various religions are different, they all require their followers to do good things and love others, have mutual tolerance and help others. Vivekananda believed that the various religions in the world had these commonness or universality, which laid the foundation for establishing a "universal religion". He therefore appealed to the followers of different religion sects to break the restrictions set by the name of religion and to eliminate the religious sectarianism, to promote exchanges and cooperation between different religions. He also called on people to break the sectarian prejudices, without denominational restrictions they could voluntarily worship and pray to the divinities in the temple of any religions. He also emphasised that "universal religion" is also an "action religion", although this religion could help one's humanity to be raised to divinity, it required each person's continuous efforts. Everyone must realise their human transformation through their own actions and selfless work for the community, to achieve their union with divinity. Regarding the contradictions and conflict between Hindus and Muslims in India, Vivekananda strongly urged Hindus and Muslims to eliminate differences and prejudices and unite as soon as possible. He pointed out that to make our Motherland be stronger, India's only hope was the combination of the two systems of Hinduism and Islam.

Nationalism Theory

Vivekananda's nationalism theory is one of the most influential nationalist theories in early India. First, he boldly exposed the hideous disasters brought by the British colonial rule to the Indian people



Swami Vivekananda

and actively promoted patriotism. He felt very sad when he saw the “slave-like weakness” shown by many intellectuals in India under the colonial rule, and advocated Indians need “iron muscles”, “steel nerves”, “giant’s will” and dare to resist any enemy. He proposed a programme of national rejuvenation, the core of which was “action religion and unity of India.” He advocated that all nations and religions in India should unite on the basis of Indian spirit, break the sectarian opposition and caste segregation, improve the labour and living conditions of masses, improve the social status and rights of women, popularise modern education and scientific knowledge, promote national culture, develop industry and commerce to revitalise India as soon as possible. He also designed a beautiful blueprint for the future of India. He believed that Indian spiritual philosophy and religious culture were the best in the world, the European science and technology, production methods and liberal democratic political system were also models for other countries to learn, so the best social model in the future should be a combination of these two, namely the society combined by “Indian religion” and “European production mode and liberal democratic system”. Vivekananda’s nationalism theory had exerted a significant influence on the later Indian nationalist movement.

Chinese Study on Vivekananda

In 1893, Vivekananda had been to China on his way to Chicago to attend the World Religions Conference. He visited Guangzhou, Hong Kong and other places and had certain understanding of China. In addition, he was very concerned about the history and current situation of China, there were many discussions about China in his works, like he said, “Though today’s China seems like an unorganised group, however in her great prime period, she had the most enviable organisation not known to any country. A lot of skills and creation which we may call as modern have been carried out centuries or even thousands of years ago in China. One example is the competitive imperial

examination system. “(*Complete Works of Swami Vivekananda*, volume 5, page 129)

Chinese people have started understanding and researching about Vivekananda since the 1940s. In 1946, Jin Kemu opened the course of Indian philosophy for the Philosophy Department of Wuhan University; he once offered the students lectures about Vivekananda philosophy. In 1948, he went to teach Indian philosophy in the Philosophy Department of Peking University and also taught Vivekananda’s new Vedanta thoughts. In 1979, Huang Xinchuan published his scholarly monograph *Research of Modern Indian Philosopher Vivekananda*, which comprehensively introduced Vivekananda’s life and biographies and discussed his philosophical, social and political thoughts, and also analysed his role in the history of Indian philosophy and the Indian national independence movement. In another book written by Huang Xinchuan, *Indian Modern Philosophy*, there was also a chapter dedicated to discuss Vivekananda’s philosophy and religious reform theory. In 1991, Zhu Mingzhong translated Indian philosopher Basant Kumar Lal’s book *Contemporary Indian Philosophy* (1991), the book included a chapter fully expounding Vivekananda’s philosophy and Yoga ideology, so the understanding of Vivekananda by Chinese people goes further. In addition, there are also introduction about Vivekananda in the *Encyclopedia of Chinese Philosophy Volume* (1987) and the *Dictionary of South Asia* (1998).

The main works of Vivekananda include: *Vedanta Philosophy*, *Spirit of Vedanta and Its Influence*, *Practical Vedanta*, *Buddhism and Vedanta*, *Vedanta Philosophy and Christianity*, *Reason and Religion*, *Religion and Science*, *Indian Religion*, *Karma Yoga*, *Jnana Yoga* and *Bhakti Yoga* and so on.

(Zhu Mingzhong)

AUROBINDO

Aurobindo Ghose (1872 ~ 1950), Indian modern philosopher and the early Indian national independence movement leader, was born in an honourable family in the suburb of Calcutta, with Brahmin caste. His grandfather was a knowledgeable scholar, his father was a famous doctor in local and his maternal grandfather La Narayan Bose was a famous scholar and enlightenment thinker. At the age of seven, Aurobindo Ghose went to UK to study, at first he studied at the tutor’s home, and then was enrolled in the St. Paul’s School in London and King’s College of Cambridge University studying literature. He had a good command of Latin, Greek, English, French, German and other languages and read a lot of Western classical and modern masterpieces of philosophy and literature. When Aurobindo Ghose was in Cambridge University, he once participated

in an Indian student organisation with patriotic thoughts, and was influenced deeply by the ideology of Hindu nationalism. In 1893, Aurobindo Ghose returned to India and was appointed as a professor by the University of Baroda to teach English and French literature, later he was promoted to be the vice president. During his teaching career, he actively participated in the activities of the Congress Party, and wrote articles criticising the moderate improvement route proposed by the leaders of the Congress Party. In 1905, when India's national independence movement reached a climax, Aurobindo Ghose resolutely resigned from his professorship in University of Baroda and returned to his hometown - Calcutta, where he actively led the people of Bangladesh in the "anti-separation struggle". He organised demonstrations of patriotic masses, carried out Swadeshi movement, founded the patriotic newspaper *Salute to our Motherland* to publicise radical nationalism ideology, and became the chief leader in Bengal National Movement and the leader of radicals in the Congress Party. During 1907 ~ 1908, Aurobindo Ghose was arrested and imprisoned twice by the colonial authorities. In 1910, he migrated to Pondicherry which was in



Sri Aurobindo

India's southeast seashore and reigned by French. During 1914 ~ 1922, he sponsored the English monthly *Aryan* in Pondicherry; in 1926, he founded the Aurobindo *ashram*. Aurobindo Ghose lived in Pondicherry for 40 years from 1910 until his death in 1950. Here, Aurobindo was divorced from the mass's struggle against the British, began to devote himself to writing scholarly works, and contributed plenty of works on philosophy, yoga, social development, literature and culture. He created the famous New Vedanta Doctrine - Integral Vedanta and Integral Yoga, and trained many disciples in the monastery, through them vigorously promoted his doctrines of spiritual evolution and social evolution to India and even the world, thus his ideology was widely spread.

Aurobindo occupies an important position in the history of Indian modern philosophy. He was famous for his "Integral Vedanta" philosophy (also

known as the "Spiritual Evolution") in the world. Here the meaning of "integral" is "comprehensive", the so-called "Integral Vedanta" was in the succession of the "tat tvam asi" principle of Advaita in ancient Vedanta, Aurobindo at the same time integrated a variety of Vedanta doctrines together, eliminated the differences between them and reconciled the essence in a whole. In addition, he also reconciled various opposite concepts in the ancient Vedanta philosophy, such as the Bráhmán and the world, one and more, clear and avidya etc., so they become the different grades or levels of the highest noumenon Bráhmán. From the perspective of modern philosophy, people also call "Integral Vedanta" the "Spiritual Evolution." Since Darwin's theory of biological evolution was published in the mid-19th century, the world has witnessed a variety of evolutionary theories to explain the development laws of nature and human society. Aurobindo's "Spiritual Evolution" was a product of this trend. Although he had absorbed some elements of Darwin's theory of evolution, he thought this doctrine was ill-structured as it only explained the phenomena "existing on the ground", without mentioning the existence in "heaven" and "eternal". Therefore, Aurobindo tried to use the highest spiritual noumenon - the Bráhmán of India Vedanta philosophy, through the "spiritual evolution" approach to link up the existences "on the ground" and existences in the "eternal heaven", thus integrated the natural phenomena and supernatural phenomena in a whole. The fundamental characteristic of Aurobindo's philosophy is, it's based on the inheritance of ancient Vedanta philosophy, absorbs a lot of contents from Western philosophy and modern science, and reconciles the Eastern and Western philosophy, materialism and idealism, religion and science together.

Spiritual Evolution

Aurobindo's "spiritual evolution" (ie "Integral Vedanta") argues that Bráhmán, the highest noumenon of the universe is a supernatural spiritual entity and is called "Bráhmán", also known as the "cosmic spirit" or "cosmic consciousness." Bráhmán transcends time, space, quantity and quality, is a spiritual entity unspeakable. Bráhmán is the basis of the universe, the origin of everything in the world. All the phenomena in the world, tangible or intangible, animate or inanimate, rational or non-rational are originated from this entity, exist in this entity and return to this entity. In his view, everything in the world is the manifestation of Bráhmán, and the manifestations of Bráhmán; Bráhmán is not only the origins of everything, but also the final destination of all things, that is, that everything will finally return to Bráhmán.



Aurobindo family: Aurobindo Ghose (front row, 1st from right) with parents and siblings, 1879

In the process of analysing the universe evolution, Aurobindo regarded Bráhmaṇ as a “cosmic spirit” (briefly referred to as “spirit”), this “spirit” is divided into five levels or grades, from the senior to the lower level the sequence is Bráhmaṇ, super mind, mind, life and matter. Matter, life and mind belong to the natural world (the phenomenal world), while the super mind and Bráhmaṇ belong to super nature (noumenon level). Matter refers to various inorganic matters, ie all inanimate phenomena, which belongs to the lowest form of the “spirit”. Life means all living phenomena, such as plants, animals and so on. Mind refers to the psychological and mental activity of human being; it represents human beings with thinking ability. In Aurobindo’s view, the natural evolution seems that, life is evolved from matter and human beings are evolved from life. As the highest level of “spirit”, Bráhmaṇ belongs to the supernatural; it is not only the origin of everything, but also the end of the evolution, the highest and the most satisfactory state of everything. Super mind, refers to a special spirit or consciousness transcending human being’s thinking ability (actually, it refers to some kind of mystical states of consciousness reached by those who had a long yoga practice). The super mind can connect with people’s mind on one hand; it also can be interlinked with Bráhmaṇ of the highest spiritual level, so it becomes a bridge connecting the nature and the supernatural world. How to connect the natural world to the super nature through evolution? Aurobindo believes there are two processes of the universe evolution: first through the media of super-mind, Bráhmaṇ descends or appears as all things in the world, then through the super mind, all things of the world evolve up to be Bráhmaṇ. The descending of Bráhmaṇ is from higher level to lower level one by one, first Bráhmaṇ descends to mind from super mind, then from mind down to life, finally from life

down to matter. The descending process is a self-denial for Bráhmaṇ, as it’s a process from the pure spirit state differentiated to all things in the world. In the nature, Bráhmaṇ is covered with a variety of substances appearing and become the “potential consciousness” or “potential spirit” with wrapping shell. This “potential spirit” is hidden among all things and has a strong demand for restoring of its true existing, thus promote everything to evolve to the pure spirit state. The rising or evolution of all things is opposite to the descending of Bráhmaṇ, but it’s also from one level to the higher level one by one. The evolution starts from the matter, life is evolved from the matter, mind is evolved from life, and then super mind is evolved from mind, finally through the media of super mind evolved to Bráhmaṇ, which is reaching the highest spiritual level.

In Aurobindo’s view, the evolution of the whole world is the self-descending and self-rising of the spiritual entity Bráhmaṇ, which is the process from the pure spirit state transformed to be matter, then from matter restored to pure spirit state. Aurobindo’s description of the process of Bráhmaṇ’s descending to the nature is quite similar to the process of “absolute spirit” transforming from a logical phase to the natural phase in Hegel’s philosophy. For Hegel, the “absolute spirit” is externalised or transformed to be nature, in nature the “absolute spirit” wears the material covering set by itself, and becomes the thought or concept with a wrapping shell, it is hidden behind a natural matter but manipulates the change and development of natural phenomena. For Aurobindo, Bráhmaṇ, as a “cosmic spirit”,



Statue of Sri Aurobindo

descends from higher level to lower level one by one to the natural world, also puts on the coverings of matter, life and mind in the nature and becomes a “potential consciousness” with a wrapping shell. It is hidden in the nature but promotes and controls the development and changes of all things.

Aurobindo designed this evolution model of the world to provide the theoretical basis for spiritual evolution of human beings, and ultimately to find a way to get rid of sufferings and obtain unlimited freedom and happiness. He believed that the evolution of the universe had not stopped after humans

appeared on the planet; humans with the “mind” still had to evolve to be humans with “super-mind”. In his view, since all things are the manifestations of Bráhmán, then human is not an exception; human is also the manifestation of Bráhmán. Thus Bráhmán is also hidden in the existence of human in the form of “potential consciousness”, and become the



Sri Aurobindo presiding over a meeting of the Nationalists, 1907

spiritual essence of human. Although the bodies between people are different, the inner spiritual nature is the same. This spiritual nature has the features of unity, harmony, love and joy. The reason why man is selfish, painful and split is because of his ignorance, failure in recognising and revealing his inner, unified spiritual nature. The evolution of man is through the introspective and intuitive yoga ways to make his life and the others lives, even the whole social life reach a unity and harmony, such a man is called “superman” or “spiritualised man”. The existence of a “superman” is still isolated and his perfection could not be guaranteed. Therefore, he must use his own wisdom and strength to help and inspire others to have spiritual evolution. It's like using the first torch to light the second torch, the second one to light the third one, and so on, thus to realise the whole human being's spiritual evolution. At that time, people will get rid of the shackles of ignorance, consider himself and others same in essence, people will coordinate with each other based on the same spirit and live equally and harmoniously. There will be an ideal state in the world without pain, only blessings, joys, harmony and perfectness. Aurobindo called this state as “divine life”.

Integral Yoga

To realise the spiritual evolution of man, Aurobindo also proposed “Integral Yoga” theory. He believed that although there were many kinds of Indian traditional yoga, none of them were perfect, as they all emphasised the aspect of improving the body, while ignored the other aspects. For example, Hathayoga focused only on the physical practice, Raja Yoga focused on inhibition of man's psychological activity, Jnana Yoga emphasised the importance

of increasing knowledge, Karma Yoga emphasised the importance of selfless acts while Bhakti Yoga emphasised the importance of the devotional attitudes and feelings toward God. Though the wide variety of yoga focused on the different aspects, they pursued the same targets and results, that is, to combine the internal human spirit with Bráhmán to realise spiritual liberation. Therefore, Aurobindo argued that the various yoga should be integrated, absorbed the essence of every kind of yoga and created a new yoga, which is “Integral Yoga.” His integral yoga is, based on the principle of realising man's spiritual evolution, specifically, through a variety of yoga practice, to wake up the internal soul or spiritual nature of man, give full play of the role of spiritual nature to realise the progressively spiritual evolution of man's body, life and mind, and ultimately realise the man's overall transformation, and become a man with “super-mind consciousness”. When everyone has a “super-mind consciousness”,



Aurobindo Ghose's home in London, 1884-1887

the relationship between individuals and between groups will be in harmony, they will respect each other and live harmoniously, the whole society will become a “holy family.”

Social Evolution

Aurobindo's social evolution theory is the extension and application of his “spiritual evolution” philosophy in history field. His view of history is individual-centered and believes that the individual is the basis of society and the components of a society, state or society is a community composed of countless individuals. Therefore, the evolution



English Heritage blue plaque at Aurobindo Ghose's home in London.

of the state and society is same as the individual evolution (behind the state and society there's also a "spiritual nature"), that is, through the way of self-improvement to enable the inner spiritual nature be fully revealed. He believes that despite historical development is affected by the economic factors, but in the final analysis it is decided by human's rationality. Accordance to the development level of human rationality, he divided the human history into five stages: symbolic era, typical era, agreement era, individualistic and spiritual era. He predicted that the ultimate goal of social development is the spiritualised age or spiritualised society. In the spiritualised society, people will realise the unity on the basis of a common spirit and live a harmonious and satisfying life; the unity between countries based on the same spirit will be achieved as well, different nations will respect each other and interact equally and harmoniously. At that time, the dream of uniting the human beings will be realised.

In order to promote the social development, Aurobindo proposed a "social development law". In his view, society is composed by the three timeless factors of individuals, nations, and human, the evolution of a society must make sure these three factors are satisfactorily developed. For individuals concerned, it is through the internal free development to perfect their personality, at the same time respect and help others to gain same development. For the countries concerned, it is also through its internal free development to perfect itself, and respect and help other countries to develop. For humankind, it will take full advantages of the free development and achievements of all individuals, countries and social groups, and continue to evolve upward, until human unity is realised. His "social development law", in essence,

is a further development of his "spiritual evolution" doctrine. His so-called "improve ourselves through internal free development" in fact, is introspecting "soul" and experiencing the "spirit", it's a process of revealing the potential spirit of nature. He believes that social evolution, firstly is to gain self-perfection through the internal development of the individuals and the countries composing the society, then try to help and promote the others or other countries to perfect. On this basis, between individuals and between countries, the real unity and good coordination will be achieved on the same spiritual basis; the whole society will become a "holy family."

Chinese studies on Aurobindo

Aurobindo's spiritual evolution theory and social evolution theory exerted great influences not only in India but also in the world. Many Philosophy Departments of European and American Universities open lectures on the Aurobindo's philosophy. In 1960s, the Philosophy Departments in Chinese universities also began to study and teach Aurobindo's philosophy. Huang Xinchuan from Department of Philosophy in Peking University set courses for graduate students on Aurobindo's philosophy, later he incorporated the relevant lecture notes into *India Modern Philosophy* (1989). The book introduces Aurobindo's life and biography, and expounded



'Indian Modern Philosophy', Huang Xinchuan (front cover)

his philosophy and social thought. In 1980s, Xu Fancheng, who went to India to study and practiced many years in Aurobindo monastery, returned to China and was specialised in the research work on Aurobindo philosophy. He translated a lot of books related with Aurobindo's philosophy and yoga, which included the Aurobindo's representative philosophical masterpiece *The Life Divine* (1984), *On Yoga* (1988), *Integral Yoga* (2005), *Yoga Basics* (2005), *Yoga Proverbs* (2005), *Yoga Letter Set* (2005) and so on. The translation of these writings made Aurobindo's philosophy and yoga thought widely

spread in China. In addition, Chinese scholars also studied Aurobindo philosophy. Zhu Mingzhong has published many papers and books related with Aurobindo's philosophy, such as Aurobindo's Social Darwinism (*Philosophical Researches* 1983 No. 3), Aurobindo's Spiritual Evolution Philosophy (*Social Science Front Bimonthly* 1983 No. 2), monograph *Aurobindo Ghose* (1994), *Master Essentials - Aurobindo* (2009) and so on.

Aurobindo's main works include *The Life Divine*, *Social Darwinism*, *Ideal of Human Unity*, *Foundation of Indian Culture*, *Superman*, *Revealing of Super Mind in the World*, *On Yoga*, *Integral Yoga and Yoga Basics* and so on.

(Zhu Mingzhong)

SURENDRANATH DASGUPTA

Surenranath Dasgupta (1885-1952 CE), an Indian modern philosopher and pundit, was born in a Sanskrit scholarly family in Bengal Kushtia. He received education in his early life at the school established by Krishna Gal Society. Later he went to Cambridge University to study Western philosophy. He devoted his life to philosophy and the teaching of Sanskrit, and also the research of Indian philosophy history. Dasgupta had been the professor at Chittagong College, head of Department of Philosophy at Calcutta Provincial



S. Dasgupta

College, college principal of Calcutta National Sanskrit College, professor of Philosophy at the University of Calcutta and professor of Sanskrit at the University of Edinburgh, etc. Due to his outstanding achievements in Sanskrit and research on the history of Indian philosophy, he was invited by Western universities and went abroad to give lectures many times. He had been to the United States of America, France, Germany, Italy, Poland and other countries to teach Indian philosophy. He also attended international Philosophy conferences as a representative of Indian philosophers.

Dasgupta occupies an important position in Indian modern philosophy history. After publishing his book *History of Indian Philosophy*, he received

praises from scholars both in domestic and foreign countries, thus Dasgupta's name became wellknown. *History of Indian Philosophy* was written in English, divided in five volumes, with total 38 chapters. It was first published in 1922, and was later constantly reprinted. Till 2009, the 7th edition had been published. He advocated digging raw data of India in depth, systematically sorted out national cultural heritages in order to study the development history of Indian philosophy from the nationalist point of view. Thus, in his book, *History of Indian Philosophy*, he collected and collated a lot of original data in Sanskrit, Pali and local dialects, used these data systematically to discuss the germination, emergence and development of Indian philosophy. This philosophy history covered a large time span, from the Vedic era of 15th century BCE till 16th century CE, about 3,000 years of history. This book not only described the philosophy in Vedas and Sanskrit books, Upanishad philosophy, Buddhist philosophy, Jainadharm philosophy, the six schools of Hinduism philosophy: - Samkhya, yoga theory, Vaisesika, Nyāya, Mimamsa theory, Vedanta theory - but also discussed the philosophy of Bhagavad Gita, and a variety of reformist philosophy emerging during the medieval pietistic reform movement, such as Vallabha school, Chanitaniya school, brave Shiva school (also known as Lingayat), Agama and so on. It not only discussed the theories and doctrines of the various philosophical schools in India, but also discussed the ideological differences and struggles between the various schools. *History of Indian Philosophy* has important academic value for the study of ancient Indian philosophy and its research methods also had a profound impact on later philosophers. In addition, his other important book, *Indian Idealism* reflected his own philosophical thoughts and perspectives.

Regarding Dasgupta's philosophical thoughts, there are introductions and interpretations in many dictionaries and books published in China, such as *Encyclopedia of China - Philosophy Volume* (1987), *South Asia Dictionary* (1998) and so on. *History of Indian Philosophy* (English version) is collected by major libraries in China, such as the National Library, Library of Peking University, and Library of Chinese Academy of Social Sciences.

(Zhu Mingzhong)

SARVEPALLI RADHAKRISHNAN

Sarvepalli Radhakrishnan (1888-1975 CE) was an Indian modern philosopher, social activist and politician. He was born in a Brahmin family in the city of Madras (now Chennai) in south India and received education in a Christian school from his early life. In 1909, he graduated from Christian College in Madras. After graduation, he taught

philosophy in Madras Provincial College. In 1921, he was employed as a professor with the highest professorship of King George V in Department of Philosophy, University of Calcutta. While teaching here, he completed a book *Indian Philosophy* (two volumes), which re-interpreted and evaluated Indian traditional philosophy with the methods and terminology of western philosophy. In 1925, on the initiative and organisation of Radhakrishnan, "Indian Philosophy Conference" - the Indian national philosophy organisation was founded, which was held every year since then in India



S. Radhakrishnan

and continues till now. Since 1926, he had been invited to Oxford University for many times to offer philosophical lectures every year for Upton Lectures. He also visited the United States of America and taught comparative religion in Haskell Lectures of the University of Chicago. The main content of his lectures offered in Europe and in America were Vedanta philosophy and philosophy of life of Hinduism, as well as comparative studies on Eastern and Western philosophy. In 1931, due to his outstanding achievements in the comparative study on Eastern and Western philosophy, he was honoured with knighthood by British King George V. Since 1931, he had served as a member of the International Committee of Cultural Cooperation. In 1946, he served as the head of Indian delegation to UNESCO (United Nations Educational, Scientific and Cultural Organisation). In 1949, he took the post of the first Indian ambassador in Soviet Russia. In 1952, he was elected to be the Vice President of the Republic of India. In the same year, in the seventh Conference of UNESCO, he was elected to be chairman of the conference. In 1962, Radhakrishnan served as the President of the Republic of India (1962 to 1967).

Radhakrishnan was a representative of new Vedanta philosophy and occupied an important position in the history of Indian modern philosophy. The characteristics of his philosophy were the integration of Indian Advaita Vedanta with Western absolute idealism. He named the supreme

noumenon of the universe to be "Bráhmañ", also known as "absolute." Like Vedanta followers, he believed that "Bráhmañ" was the "only" existence of universe; also like an absolute idealist, he believed that everything in the world were products of the "only one". In his opinion, Bráhmañ is "pure consciousness, pure freedom and with unlimited possibilities." Bráhmañ is the infinite and eternal pure spiritual entity; it contains infinite possibilities, not subject to any restrictions and interference and could create endless things freely. The world we live in is a creation of Bráhmañ. He opposed Advaita Vedanta's "Illusory World Theory," and argued the material world has a real existence. All things in the world have three features, ie materiality, temporality and spatiality. The existence of matter is not the single existence of one feature, but the combination and unity of the three features. The material world develops and changes continuously, and there are certain law for the changes.

On the issue of life, he opposed the pessimistic views of ancient Vedanta and affirmed the meaning and value of life. He divided man into two aspects: the limited aspect and the limitless aspect. The limited aspect refers to man's body and physiology, limitless aspect is the "spirit", also known as "self" or "soul" inside a man, which is in harmony with Bráhmañ, the supreme noumenon of the universe. He affirmed the value of physical life and believed that flesh was part of man's inner "spirit", which did not cut the link with physical life; otherwise,



From right to left: Rajendra Prasad, Zhou Enlai, Sarvepalli Radhakrishnan and Jawaharlal Nehru, New Delhi in June 1954.

the integrity of human life would be undermined. He even argued that the body was "divine temple of spirit". He believed that a man could be enlightened with inherent "spirit" and recognise the truth of "Brahman is Atman" only through an intuitive way. Once recognised "Brahman is Atman" truth, he would be able to unite with the outside world, and seek harmony with the entire society. Radhakrishnan argued that the purpose of life was to achieve liberation. Liberation is to be enlightened with the inner "spirit" of every man to achieve the combination between "I" and "Bráhmañ". On this basis, he further proposed the concept of "universal liberation", that people could obtain it in the

living state, those have gained liberation continue to live in this world. One man's liberation is still imperfect, also not sustainable. Thus, when a man is liberated, he still needs to continue working hard to help and inspire others around him to gain liberation. Only when all men in the world have gained liberation, there would be harmony and unity in the whole society, thus human beings could be free from suffering and distress. In order to realise the ideal of "universal liberation", he also actively proposed a kind of "spiritual religion." The so-called "spiritual religion", is the religion based



Mao Zedong meeting Dr Sarvepalli
Radhakrishnan, Vice President of India

on Vedanta philosophy, through the "spiritual enlightenment" and "spiritual experience" to achieve "spiritual unity" between people. In the process of "spiritual enlightenment", people must overcome ignorance, blindness and selfish desires, and treat all people with a spirit of "universal love". This kind of spiritual religion based on "universal love" in essence is the product of the combination of Western humanitarian and Eastern religions.

Radhakrishnan's thoughts had been introduced to China very early and exerted certain impacts on the country. He had some in-depth understanding about Chinese philosophy and religion, while he was studying Western philosophy. During May 6-21, 1944 (during Chinese Anti-Japanese War) he was invited by the Sino-Indian Association to offer lectures in China. He gave 12 consecutive lectures and the lecture notes were compiled into a book entitled with *India and China* and published in Mumbai in the same year. The book was divided into six chapters, expounding Chinese concept of education, China's religions - Confucianism and Taoism, relationship between India and China, as well as war and world security and other issues. Regarding Radhakrishnan's philosophical thoughts, Chinese scholars have also made researches. In 1993, Zhu Mingzhong published the paper "Radhakrishnan's Biography and Thoughts" in the *Yearbook of World Philosophy*. In 1994, Zhu Mingzhong published the paper of "S. Radhakrishnan's Philosophical Thoughts" in the first issue of *South Asia Studies*. In 1996, Gong Jing published a scholarly monograph *Radhakrishnan*, which comprehensively expounded

Radhakrishnan's philosophy, religion, life, ethics, as well as his achievements in comparison research on Eastern and Western philosophy, his contributions to the development of Indian philosophy and so on.

Radhakrishnan's main works include: *Indian Philosophy*, *Hinduism View of Life*, *Idealism View of Life*, *Eastern Religions and Western Thoughts*, *Religious Influence in Modern Philosophy*, and so on.

(Zhu Mingzhong)

DEBIPRASAD CHATTOPADHYAYA

Debiprasad Chattopadhyaya (1918~) is an Indian modern philosopher and historian. He was once awarded an honorary doctorate by USSR Academy of Sciences and an academician title by German Democratic Republic Academy of Sciences. After 1959, he has served as an editor for Indian philosophy Quarterly, *Indian Studies: Past and Present*.

Chattopadhyaya proved the development history of ancient Indian philosophy with the approaches of dialectical materialism and historical materialism, criticised the views hold by European and American scholars that Indian philosophy had been the hometown of idealism and mysticism from ancient times, and also proved that the entire history of Indian philosophy not only included the religious tradition of idealism and mysticism, but also contained a wealth of materialism, rationalism, secularism, optimism and atheism traditions. In *Lokayata: A Study in Ancient Indian Materialism and Indian Atheism*, he proved materialistic thinking had emerged in the early Vedic times, the world view held by the ancient Indian ancestors had already reflected the pursuit of material interests and optimistic attitudes towards life. He also discussed in the Indian philosophical traditions, Lokayata was not the only school holding the idea of materialism and atheism, many other schools, like Samkhya, Vaisesika, Mimamsa, Jainadharma and some schools of Buddhism were also bearing materialism and atheism thoughts in varying degrees. In these schools with materialist ideology, besides Lokayata, although some schools were idealistic in view of the world, however they somewhat negated the role of divinity. Chattopadhyaya not only explained the continuity and universality of the development of Indian Materialism tradition, but also illustrated that Indian materialism had launched a long-term, continuous struggle against religious idealism since its generation.

In dealing with the heritage of Indian philosophy, Chattopadhyaya also put forward his own viewpoints. In *What is Living and What is Dead in Indian Philosophy* he pointed out that philosophical thoughts were ultimately for promoting social progress and development of rationality and

science. Inside the heritage of ancient Indian philosophy, the ideas and concepts as long as they could promote today's social progress and development of rationalism and science, were alive and valuable. On the contrary, all the ideas and concepts that would hinder social progress and development of rationalism and science were dead, worthless. Indian ancient philosophy is a huge treasure house with a variety of ideas, these ideas are entangled in a complex, even opposite-to-each-other relationship. They had played different roles in the development of history, thus also had a different meaning in today's social development. In traditional Indian philosophy, there were a lot of ideas and thoughts of obscurantism, mysticism and anti-science, but there were also many ideas and thoughts against these decadent ideas which were helpful for social progress and development of rationalism and science, showing people's pursuit of freedom and equality. Therefore, he appealed to today's Indian philosophical workers they should carry out critical distinction on a variety of traditional philosophical concepts and ideas, must abandon dead concepts and ideas of past philosophy, and vigorously dig and promote those ideas and concepts promoting today's social progress and development of science and democracy.

Chattopadhyaya has also made great achievements in the study of comparative philosophy. He believed that the idea of dialectics in Western philosophy was first proposed by the ancient Greek philosopher Heraclitus. This dialectics was built on the basis of materialism; later, Hegel's idealist dialectics replaced the original materialism dialectics. Following that, Marx and Engels set the dialectics free from the illusion of Hegel's idealism, restored its materialistic face and enabled it to rise to a new level. He pointed out that the intellectual movement starting from the beginning of the 19th century CE was "the history of development from metaphysics to the dialectics, and from idealism to materialism". Since then, dialectics had become the most powerful ideological weapon of human, not only for illustrating the history, but also for creating history.

Chattopadhyaya's thoughts have gained increasing attentions from philosophy circles in China, many of his philosophical works have been translated into Chinese. In 1980, Huang Baosheng and Guo Liangyun translated Chattopadhyaya's *Indian Philosophy* into Chinese. In 1992, Wang Shian translated *Lokayata: A Study in Ancient Indian Materialism* into Chinese. The translation and publication of these two books had deepened Chinese scholars' understanding of ancient Indian philosophy and made Chinese people understand

the various materialistic thoughts of ancient India. Chattopadhyaya's main works include: *Lokayata: A Study in Ancient Indian Materialism* (1959), *Indian Philosophy - A Popular Introduction* (1964), *Indian Atheism* (1969), *What is Living and What is Dead in Indian Philosophy* (1976), *Science and Society in Ancient India* (1977) and so on.

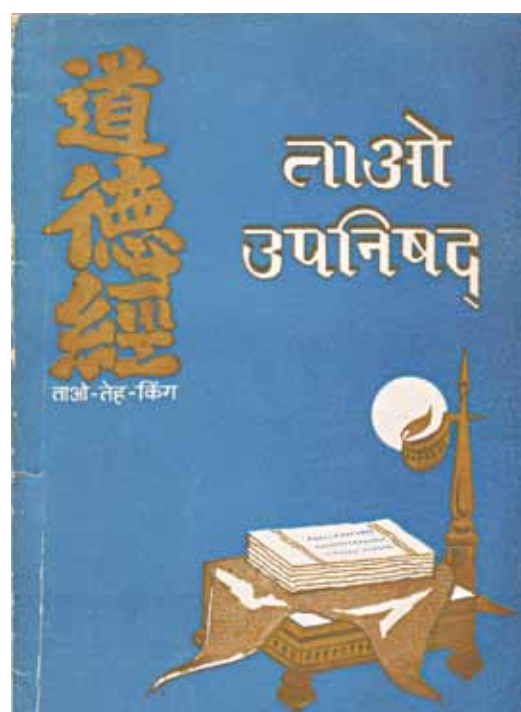
(Zhu Mingzhong)

WORKS

LAO ZI

The Book of Lao Zi is the principal classic of Taoism, also known as The Book of Dao De Jing. The currently circulated edition is divided into 81 chapters, totaling 5,056 Chinese characters.

The authorship and year of Book final completion have always been subject to controversy. Master Han Fei thought its author was Lao Zi (namely, Lao Dan) while historian Sima Qian suspiciously alleged the author was court historian Dan of the Warring States Period. Moreover, there's someone believes that the classic is actually the wills and teachings of from Lao Zi recorded and written down by Huan Yuan, a thinker in the Warring States Period, and someone even deduced that the classic might had been completed during the period between Qin and Han dynasties. However, this argument of the Book completion at the early Han Dynasty was refuted by the silk manuscript edition of The Book of Lao Zi unearthed from Tomb at Mawangdui of Changsha city, Hu'nan province in 1972. The prevalent view



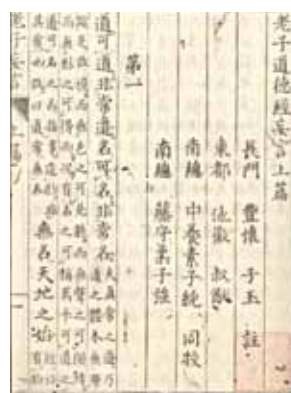
Dao De Jing, Hindi edition (front cover)

of majority scholars at the present tend to believe the Book might be completed in the Warring States Period, might not be later than the publication of Mencius and Zhuangzi, as it is evident by Lao Dan's thought in the late Spring and Autumn Period contained in The Book of Laozi, with diction with literary style of the Warring States Period.

The current version of The Book of Lao Zi consists of part one and part two, or the Book of Dao and the Book of De, respectively. In He Shang Gong annotated version, Wang Bi annotated version and Fu Yi final edited and revised version, the part one and part two are all referred to, respectively, as the Book of Dao and Book of De. However, in the silk manuscript version of the Book, the Book of De is placed ahead of the Book of Dao, which is the most ancient transcript version that could be found so far. The currently circulated version is divided into 81 chapters, even though some currently circulated editions consist of 72 or 68 chapters. But the unearthed silk manuscript version is not divided into chapters.

Contents expounded in *The Book of Lao Zi* is quite extensive, involving multiple of fields such as nature, society, human anecdotes, philosophy, politics, ethic, military affairs and culture. It contains rich philosophical thoughts, ie apart from the abstract subject like probing of ontology and unitarity of the universe, it also includes various exposition, argumentation and original thesis in the fields of epistemology, conception of history, outlook on life, cultural perspective, etc. The Confucianists and legalists all have assimilated to varying degrees Lao Zi's thoughts; even phenomenology of modern Western world has also been influenced to some extent by its thoughts. Taoism reveres The Book of Lao Zi as the principal canon. There have been circulated many editions of the book throughout history, such as 14 stone inscription editions among which Yu Shinan' edited and scribal edition in Tang Dynasty under the reign of Emperor Taizong is the oldest, and the next ancient edition is seen on the stone tablet of Dao De Jing erected in Long Xing Temple in Yi Prefecture in the second year of Jing Long reign of Tang Emperor Zhongzong. Besides, considerably huge numbers of remnant paper of hand-copied editions are widely scattered among Dunhuang Scripture. As for the wood engraving edition, the earliest appeared is Lao Zi's Dao De Jing Begun with Sentence of He Shang Gong that was published in the Song Dynasty, now available in photocopy edition among the first compiled Imperial Collection of Four published by the Commercial Press. The Orthodox Collected Taoist Scriptures collected the text of the Book of Dao-De-Jing and annotated editions, respectively, published in dynasties of Han, Wei, Tang, Song, Jin, Yuan and

Ming, totaling forty one. Experts to eliminate doubt and explain Lao Zi's text in past dynasties are no less than a thousand, among them the most famous are as follows: Master Han fei's Uncoiling Lao Zi and Explaining Lao Zi in the late Warring States Period, the Han Dynasty He Shang Gong's Lao Zi' Chapters, Wang Bi's Annotation of the Book of Lao Zi in Wei and Jin dynasties, He Yan's Discussion of Lao Zi' Dao and De, Qiang Siqi's Compilation of Quintessence of Lao Zi's Classic, Song Dynasty Taoist Cheng Jingyuan's Profound Explanation of Lao Zi' Cannon, Song Dynasty Wang Anshi's Annotation of the Book of Lao Zi (has been lost), Ming Dynasty Jiao Hong's Annotation of The Book of Lao Zi, Qing Dynasty Bi Yuan's Editing and Proofreading of The Book of Lao



Dao De Jing, Laozi

Zi; in modern and contemporary times, what are prominent are Collation and Annotation of The Book of Lao Zi by Zhu Qianzhi, Authentic Expounding of The Book of Lao Zi by Gao Heng, Unraveling The Book of Lao Zi by Ren Jiyu (attached with English translated version), Lao Zi at Ancient and Modern Times by Liao Xiaogan, etc. Internationally, The Book of Lao Zi has been translated into many languages both in the Western and Eastern Worlds.

Among the multitude of foreign language translated versions, the so-called Sanskrit version reputedly translated by the most famous monk Xuanzang calls widespread attention. In accordance with the record contained in the third volume of Dao Xuan's Collection of Debate between Buddhism and Taoism, it is quoted to the effect that on his return from the trip of India and was given interview by Emperor Taizong in the 21st year of Zhenguan Reign of Tang Dynasty (647 CE), Li Yibiao returned after a visit to India, reporting that he had given introduction of The Book of Lao Zi to King Kumàra in the State of Kàmaràpa in ancient India (now the west regions in Assam, India). The Emperor Taizong then gave edict to Monk Xuanzang to translate Lao Zi's cannon into Sanskrit, and "Xuanzang begins to translate Lao Zi's classic only after thoroughly comprehending the delicate and hidden connotation

of the classic by analysing the text sentence by sentence and classifying the text in term of meaning”. There all along exists a great controversy on plausibility and availability of such a Sanskrit version. However, modern people supported Dao Xuan’s Record with two arguments. One is Lao Zi’ original name, according to legend, is Li Er, whom Emperor Taizhong treated as ancient wise man of his own clan. The second evidence can be found in Introduction of India-New Historical Book of Tang, which has it to say, “The State of Kàmarâpa offers exotic gifts and its atlas, but requests to be given a Portrait of Lao Zi as return gift.” And Monk Xuangzang once visited that country and used to be on good term with King Kumàra. The assumption of real existence of the Xuan Zang’s Sanskrit version should not be discarded, instead, should be kept as one of the versions waiting to be certified by any evidence either on the ground or underground. Hindi translated version of Tao Upanishad has appeared for a long time, and its influence is gradually gaining momentum.

(Jiang Julang)

ANALECTS

The Analects, one of the classics of Confucian school of thought, is a collection of scattered sayings of Confucius and his disciples which were recorded and compiled by the disciples of the second generation. The commonly circulated version of the Analects consists of 20 volumes (chapters) that are sub-divided into 492 chapters totaling 15900 Chinese characters. The period of completion of this book is estimated to be the early period of the Warring States.

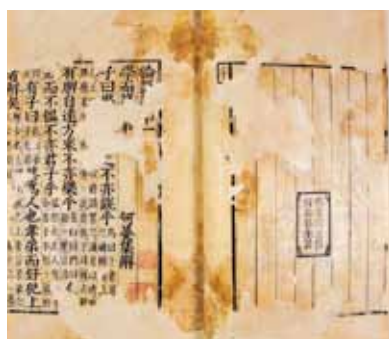
The present version of the 20 volumes (chapters) Analects discovered in the State of Lu, another version of the same 20 chapters discovered in the State of Qi are found to be more accurate. It is towards the end of the Eastern Han Dynasty that Zheng Xuan annotated the Qi version which is handed down to the present days (20 volumes).

The Analects begins with study and ends with the comprehension of the Decree of Heaven (by



'Lun Yu (The Analects of Confucius)', page fragments, Tang Dynasty

the gentleman), reflecting the compiler’s thoughts to cultivate oneself through learning and to become a saint. The Analects, with words and deeds of Confucius with his disciples as contents, and the dialog of benevolence, filial piety, governance and differentiation between man of honour and petty-minded person as core, reveals the Confucian school’s approach of scholarly pursuit and self-cultivation characterised by rituals and music. Confucius gave different, but with the same essence, answers on the same inquiry to his disciples as he believed his disciples’ aptitude differed, embodying consistency of the Confucian school of learning of what it calls “Cherishing benevolence in one’s heart”. For instance, when Fan Chi asked about “humaneness”, Confucius replied, “The human being first of all thinks of overcoming the difficulties and then of enjoying the benefits. That is humaneness.” (Ranyong, The Analects, the quotations hereinafter only refer to the title of volume). Perhaps as Fan Chi had shortcomings of indolence, Confucius admonished him to first overcome the difficulties and then enjoy the benefits. But in giving an answer to the same question of Yan Hui’ on “humaneness”, Confucius, nevertheless, said, “To restrain oneself and observe the rituals constitute humaneness. Once you have done these, the world will consider you humane. However, the practice of humaneness depends on no one but yourself.” (Yan Hui) As Yan Hui is his brightest student, Confucius’ answer is straight to the point: Man of honour seeks the cause in himself. About the question of government, Confucius’ answer to Z Zhang was that “Never slacken your efforts at your post, show your loyalty when carrying out government orders”. (Yan Hui) As Confucius knows this student suspected to have weakness of seeking fame but lacking tenacity and endurance, so the Master exhorts him not to avoid boredom but to do practical job in good faith. Regarding the same question by Zi Xia, Confucius said, “Do not make haste. Do not covet small gains. Haste makes waste. Great tasks will not be accomplished if you covet small gains.” (Zi Lu) As Zi Xia has shortcomings of being easy to be content but acting rashly, Confucius then advises him to widen his horizon and make steady and sure efforts. The man of honour is mentioned in 107 separate



The Analects of Confucius (Lun Yu), Yuan Dynasty edition

occasions in the Analects, the core concepts are mostly elaborated as “seek the cause in oneself”.

Ever since the times of Emperor Wu, Confucianism had gradually taken a domineering position in the realm of Chinese thought, and the Analects also exerted a wide ranging profound influence on the Chinese society. Zhu Xi of the Southern Song Dynasty combined the Analects, the Great Learning, Doctrine of the Mean, and Mencius into The Four Books. And in the Yuan Dynasty, this collection of books were taken as officially assigned required book for students who intend to appear and pass the imperial examination, thus further expanding the influence of the Analects. As for annotation for this classic, there were several annotators even in the Han Dynasty, and more were on the increase in the ensuing dynasties; out of them, the important and influential annotators are He Yan of the Three Kingdoms Period, with works entitled Concentrated Explanation of Analects, Xing Bing of the Song Dynasty, with works entitled Paraphrasing Analects, Zhu Xi’s Concentrated Annotation of Analects, and Liu Baonan’s Full Connotation of Analects.

(Jiang Julang)

VEDAS

Veda is a large body of the oldest extant religious and historical texts in ancient India produced orally by primitive Indians and collected together by later generations to form present written texts. It is a great number of texts that had been produced within a lengthy span of time, and most texts originated in about the 16th-9th century BCE. It mainly consists of hymns on people’s lives and contains many religious thoughts as well as philosophical ideas in primitive India. Such thoughts not only have important impacts on ancient Indian civilisation, but also are a main source of thinking for modern Indian civilisation. Its ideas were brought into China

along with Buddhism, and had been attached great importance by Chinese thinkers.

Literature Components and Main Categories
Sanskrit “Veda” originally means “knowledge”, especially about religion. It can be divided into two categories. In a broad sense, it is a collection of some texts in northwest India, including the *Samhitas*, the *Brahmanas*, the *Aranyakas*, the *Upanishads* and the like, while in a narrow sense, it only refers to “Four Vedas”, ie *Rigveda*, *Samaveda*, *Yajurveda* and *Atharvaveda*.

The *Samhitas* are collections of hymns, mantras, songs of praise, spells and incantations about the Deities.

The *Brahmanas* are also known as *Brahman* or *Brahmanas*, consisting of texts for sacrificial rituals mentioned in the *Samhitas* as well as comment on their origins, methods and associated legends.

The *Aranyakas*, as an additional part of the *Brahmanas*, discuss some philosophical or meditative issues as well as sacrificial purposes and methods.

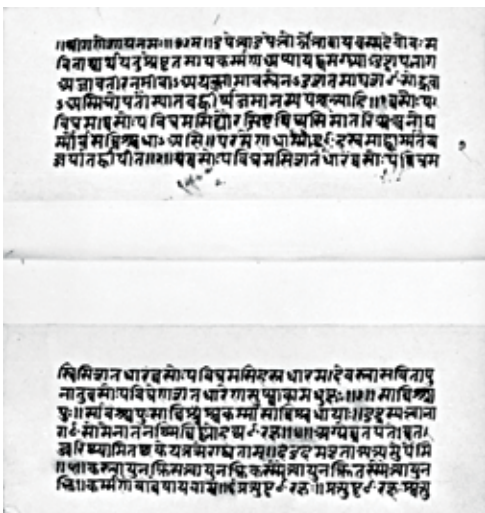
The *Upanishads*, as an additional part of the *Aranyakas*, are quite different from other Vedas. Besides religious and sacrificial content, they also contain a lot of discussions on philosophical or speculative issues, and are the earliest Indian texts offering relatively systematic philosophical thoughts.

Moreover, some people also include the *Srauta-sutra*, *Grhya-sutra* and *Dharma-sutra* into the Vedas.

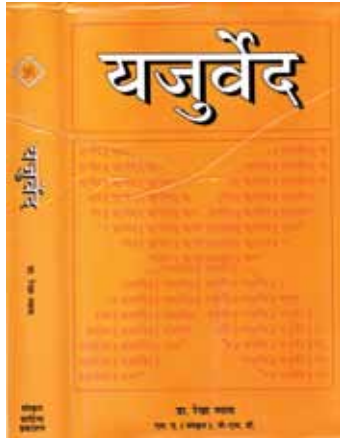
In the Vedic period, India already had philosophical thoughts, which, strictly speaking, were embryonic, less abstract and hard to be classified as genuine and systematic philosophical thinking. The Vedas are more religious than philosophical, and the *Samhitas*, i.e., “Four Vedas”, are a typical representation of Indian ideas in the Vedic period.

The *Rigveda* is the oldest Vedic text, and some of the oldest hymns can be dated back to about 1500 BCE. It mainly contains hymns used by primitive Indians (supposed by many scholars to be the Aryans) to praise the gods, and these hymns are verses loudly chanted at sacrificial rituals to call the deities. The *Rigveda* originally was produced and preserved by oral tradition alone, and was not written down until much later. The existing *Rigveda* includes 10 volumes and a total of 1,017 hymns (if 11 hymns inserted into the volume 8 are included, it will total 1,028). Given their inconsistency and lack of coordination, obviously, these 10 volumes are impossible to have been written by a single person or co-authored by several persons.

The *Samaveda*, basically, is a collection of hymns taken from the *Rigveda*, with melodies provided. Of these hymns, all but 75 are taken from volume 8 and volume 9 of the *Rigveda*. Therefore, of the four Vedas, the *Samaveda* has the poorest independence,



Veda, Sanskrit manuscript, 15th century CE



Yajurveda

but it has an important value for the study of the development of ancient Indian music. The extant Samaveda contains two volumes and a total of 1,549 hymns. Volume 1 includes six chapters, and Volume 2 has nine chapters, with some overlapping with Volume 1 and the most contents being taken from the Rigveda. Volume 2 was formed later than Volume 1.

The Yajurveda, with contents much different from the Rigveda, narrates events in the central part of north India. It mainly contains mantras needed to perform sacrifices, and most of these mantras are in prose, while some are in verse, and they are to be lowly chanted at the sacrifices. Generally, the Yajurveda is supposed to have close connection with the *Brahmanas*, and might have been composed between 1000- 800 BCE. Now, it has two versions, one is called “Black Yajurveda” and the other is “White Yajurveda”. The Black Yajurveda consists of the texts of the *Samhita* and that of the *Brahmana*, which is difficult to be distinguished, that’s why it’s called “black”. It also contains some commentaries. While the White Yajurveda separates the *Samhita* from its *Brahmanas* clearly. The Yajurveda has 40 chapters, and 18 of them have an earlier origin, and the rest might have been added into it later on.

The Atharvaveda tells very different things from the above three. In ancient India, some schools of religion or philosophy often called the first three as “Three Vedas”, or when mentioning the Vedas, considered that it had three components, and did not consider the Atharvaveda as a part of the *Samhitas*. Its contents are different indeed. The first three Vedas chiefly include hymns, charms and mantras, while the Atharvaveda, in the main, is a collection of spells and incantations used to avoid disaster and to summon good luck. For example, spells against enemy, disease, disaster, wild animal and alleged demons, and summon or pray for health, long life, wealth, safe journey and domestic peace. The Atharvaveda also contains some embryonic

philosophical discussion. In the Atharvaveda, most verses are metrical, but some sections are in prose. The Atharvaveda was composed about 1000 BCE, very close to the date of the Yajurveda. Extant Atharvaveda contains 20 volumes and a total of 730 verses, and a lot of them are taken from the Rigveda, and generally, the last two volumes were added in a later period.

In addition to religious topics, there are also signs of philosophical thinking. These two aspects closely relate to and yet differ from each other, and it is the *Upanishads* that contains many philosophical ideas.

Main Religious Forms The *Vedas*, in the main, is a mirror of the social life shortly after the disintegration of primitive Indian society. Then, given the poor state of social productivity and thinking, people generally could not arrive at a right understanding of various natural phenomena, and they were curious about and even fearful of natural phenomena that had a direct and considerable impact on their life, but had to explain such things to themselves or their fellowmen. From such a need, the oldest religious ideas arose in ancient India

In the *Vedas*, polytheistic worship is the earliest form of religion. For instance, hill, river, grass and tree on the earth, wind, rain, thunder and lightning in the air, the moon, the sun and stars in the sky, and the like, all were treated as deities. The following are some deities of Nature mentioned in the *Vedas*.

The Sun is deified by Vedic poets and became Surya, the Sun God. Surya is supposed to be a deity to observe all persons and creatures and to expel darkness and to bring the light. He is praised in many Vedic hymns. For instance, a hymn in the Rigveda (7.63.4) says: “Golden, far-seeing, from the heaven he rises, far is his goal, he has on resplendent. Men, verily, inspirited by Surya speed to their aims and do their work.”

Ushas as the Goddess of the Dawn originates from Vedic poets’ marvel at the beautiful scene of the dawn. In the Vedic hymns, she is said to be the mother or wife of Surya and to work to expel the night and to awake persons and all kinds of creatures. In the Rigveda (4.51.1), she is portrayed as follows: “FORTH from the darkness in the region eastward, this most abundant splendid light hath mounted. Now verily the far-refulgent Mornings, Daughters of Heaven, bring welfare to the people.”

Indra, the God of the Thunder, is also a product of Vedic poets. The Rigveda (2.12.2) states, “He fixes fast and firms the earth that staggered, and sets at rest the agitated mountains, Who measured out the air’s wide middle region and gave the heaven support, He, men, is Indra.” A lot of hymns in the Vedas are about Indra, who seems to have been attached great importance then. This has something to do with climate. India often suffers from high

temperature and little rain, while thunder may bring rain and have an important effect on people's lives. Besides thunder, whenever it appears, is powerful and impressive. For this, Indra becomes an important deity in the *Vedas*.

Agni, the God of Fire, is a frequent topic in the *Vedas* as well, since fire is closely associated with everyday life and is something that often can be seen. A hymn in the *Rigveda* (1.1.3) represents him as, "Through Agni man obtains wealth, yea, plenty waxing day by day, Most rich in heroes, glorious." Fire is necessary for heating and cooking, and thunder and friction all could give rise to fire, and so, Agni becomes one of the most important Vedic gods.

Some other phenomena of nature are also deified, for example, wind, rain and river. Vayu, the deified wind, works to facilitate growth and to bring luck and merit to posterity. Parjanya, the God of Rain, is to irrigate plants and to promote their growth.



A painting of 'Primeval Purusha'

Sarasvati, representing rivers, can irrigate the land, bring harvest and help clean and wash dirt.

The *Vedas* also mentions other gods, such as Dyaus, Varuna, Mitra and Marut, each representing a natural phenomenon that is deified.

Besides, some animals and plants are deified as well, for example, horse, cow, sheep, snake, soma grass, herb and tree. There are a great number of such deities.

These descriptions indicate, in the early Vedic period, objects or phenomena of Nature, being powerful or impressive, are primary worship for Indians. It is not complex to deify the Nature, animals or plants, and people just need to recognise their marvelous superpower and to worship them accordingly. But, with the time going, people have become more capable and begin to know more about Nature, and the form of their worship also changes in the following two aspects:

Firstly, deities are no longer confined to directly visible natural phenomena or objects, and instead, there appear some gods that are created by human

imagination (reforming a natural object in one's mind) or abstraction. These gods do not have any direct equivalent in Nature, and include among others Asura (God of demons or spirits), Raksha (God of the un-righteous) and Yama (God of death). There are also deities of confidence, love, language and the like.

Secondly, people move from polytheism to major gods. In the early Vedic period, people gradually narrow the scope of their worship, and begin to choose one or several dominating gods from numerous deities; for example, Indra (the God of the Thunder, later often seen as a protector or a god of war for brave tribes). People gradually become aware of so many gods, there is one that has a more powerful and fundamental role, not only affecting everyday life but also mastering or ruling other deities. The Vedic shift from polytheism has something to do with the then prevailing social and historical development, and at that time, in the South Asian Subcontinent, there occurred the combination of tribes or nations and the formation of many small kingdoms. This is more or less reflected in the development of religious worship.

People in the Vedic period had a variety of ways to worship deities, and sacrifice is an important option. For Indians, sacrificial rituals are to win the favour and obtain the blessing from the gods and to realise benefits. Nevertheless, some tend to think a sacrificial ritual has nothing to do with the gods and can bring good by itself. The *Vedas* mentions a great variety of sacrifices, for example, new moon or full moon sacrifice (on the first and 15th day every month), fire sacrifice, horse sacrifice, human sacrifice (with human beings or any alternative as an offering), etc.

In the Vedic period, sacrifices are deemed to be able to please the gods and bring good, and spells to work on the gods and to help people achieve their purpose. The *Atharvaveda* contains many relevant contents, and the *Yajurveda* also have relevant discussions. There are a variety of spells, such as the spell to remove disaster, to deal with and incapacitate the devils, and there are also curses to invoke demons to do harm to those being hated. There are also mantras for long life and peace. Then, people attach importance to such spells and charms and use them to avoid disaster and to summon good luck.

Early Philosophical Thought The *Vedas* also contain the oldest philosophical thought in India. These thoughts originate from some Vedic poets' skepticism of the gods, and doubtful, people turn to explain various things outside the sphere of deities. The *Vedas* has a number of "philosophical hymns", with the most famous including the Ka (*Rigveda*, 10.121), the Purusha (*Rigveda*, 10.90) and the Creation (*Rigveda*, 10.82)

The *Creation* states, “Then was not non-existent or existent”. Deities arose after the creation of the world. The concept of “tadekam” (that is, One Thing) is proposed, and there is nothing else other than tadekam. Actually, “tadekam” is thought to be the origin of the universe. This hymn shows, some Vedic poets tend to take the origin of the universe as something beyond secular existence or nonexistence, and such cause is something abstract and primary rather than the then popular deities. However, it is not ambiguous what “tadekam” is, and roughly speaking, it is something of fundamental cause or an origin prior to the unfolding of all things.

The *Ka* states, “In the beginning rose Hiranya garbha, Giver of vital breath, of power and vigor, he whose commandments all the Gods acknowledge, Lord of men and Lord of cattle, earth’s Begetter, the heavens’ Creator. He is the God of gods, and none



Rigveda

beside him”. From “garbha” the concept of “anda” evolves, suggesting that everything evolves from this “anda”. Later on, “Garbha” or “anda” turns into a popular world or universe outlook in ancient India.

The Purusha takes “Purusha” as the universal basis, and says, “This Purusha is all that yet hath been and all that is to be. The Brahman was his mouth, of both his arms was the Rājanya made. His thighs became the Vaiśya, from his feet the Śūdra was produced. The Moon was gendered from his mind, and from his eye the Sun had birth; Indra and Agni from his mouth were born, and Vāyu from his breath. Forth from his navel came mid-air the sky was fashioned from his head. Earth from his feet and from his ear the regions.” This hymn considers and combines

humans and creatures and is the earliest to advocate the homogeneity of human nature and the nature of the world. In the *Upanishads*, this idea is further extended to dominate in Indian philosophy and to form the core of Indian Brahmanism or Hinduism.

The *Visvakarman* also put forth the concept of “takedam”, which is thought to be the basis of and depended by all things, and have a special power and is the name giver for all deities.

In addition to the above concepts, the Vedas also contains some quite philosophical terms, such as Rta, Sat and Brahman. Though not appeared in the Vedas for many times or frequently, these ideas have an important meaning for the later formation of systematic Indian philosophy, and represent Indians’ earliest attempts to think philosophically.

In the Vedas, philosophical and religious contents are mixed, and this gradually becomes an important characteristic for the development of Indian philosophy and religion, and in later generations, Indian philosophy is also closely associated with the development of Indian religion.

The Vedas has a special position in the development of ancient Indian civilisation. Brahmanism or Hinduism, as the mainstream in the history of Indian thoughts, all take the Vedas as a fundamental canon. It is on the basis of the attitude toward the Vedas that the orthodox and the heterodox are divided. Those recognising the authoritativeness of the Vedas are orthodox, while the deniers are non-orthodox. Moreover, the Vedas has an impact on the orthodox Brahmanism as well as on non-orthodox schools. Some non-orthodox schools in India, in fact, more or less have absorbed some Vedic thoughts, though such absorption is either adapted or not evident.

In modern India, the Vedas still has a significant influence, and many religious ideas, rituals or customs, and many well-known thinkers are worshippers of the Vedas, and some even call for the return to Vedic assertion, and consider the Vedas as a treasure of wisdom and religious truth.

Dissemination and Influence to China Vedic ideas, along with Buddhism, have been brought into China for long, and ancient Chinese knew them through Buddhist texts.

In Chinese sutras, Veda is transliterated as “Weituo” or “Weituo” (different characters in Chinese) paraphrased as “Zhilun” or “Minglun”, and has been mentioned in a considerable Chinese texts.

In the *Matanga Sutra*, translated in the Three Kingdoms by Zhi Qian and Zhu Lvyuan, the Volume 1 states that, “There once lived Brahma, who practiced Zen, has great wisdom, and created a Veda to preach, and later on, there is a god, named Svetasvatara, who created four Vedas to praise, to sacrifice, to chant and to expel disaster”. This means that the basics of the four Vedas were already known



Matanga, painted by Zhang Daqian

in China in the Three Kingdoms period. It is also mentioned in Chinese sutras of Tang Dynasty. For instance, the Volume 1 of the *Vijāptimātratāsiddhi* translated by Xuanzang states that, “Minglun can explain things and should be non-eternal, as a sound.” Here, “Minglun” means the *Vedas*.

In modern China, the *Vedas* is also well-known, and those who are attentive to Indian scholars usually know about the position of the *Vedas* in Indian culture, and many Chinese scholars concentrate on Vedic study. Some Vedic texts are translated, and academic journals often publish articles on Vedic thoughts. Books on Indian philosophy or culture generally contain Vedic chapters, and university courses on Indian culture also provide the study or introduction of the *Vedas*.

(Yao Weiqun)

RIG VEDA

Rig Veda - Rg-veda is the most ancient religious classics in India. It was produced approximately between 1600 BCE and 1000 BCE. It is a poetry anthology dedicated for praising the gods. In ancient Chinese books it was translated as “Samaveda”. There are totally 10 volumes of the anthology, collecting 1,028 hymns. These hymns were also chanted by Brahmin priests for praising God while presiding over ritual ceremonies, and rich in primitive religious atmosphere. Each poem contains several verses, where each verse is a “Rig.” In the anthology, most poems, about 250 poems, were praising the Thunder and Lightning God Indra;

the second in quantity was for praising Vulcan Agni, about 200 poems; the third was for the Bacchus Soma, about 120 poems. All the gods have their own roles and responsibilities and were in charge of the triple realm of heaven, air and land separately.

In heaven, there is mainly the king of the universe Varuna, who is the most powerful god in heaven and in charge of the order and morality of the universe, he keeps an eye on the offenses in the world. Dyaus is the deification of sunlight, also known as the heavenly Father and in the shape of cattle. There are several other sun gods with different functions: Surya, the god representing the specific image of the sun, in the poetry he rode a seven horse-drawn cart through the sky, drove away the darkness and brought light; Savitri, the incarnation of the sun in the morning and evening, in the poetry he was described his whole body was shining and rode a golden cart, pulled by two glowing horses galloping in the heaven; Mitra is the incarnation of radiant sun during daytime; Usas represents the goddess of the dawn radiating beautiful morning glow.

In the air realm, there’s mainly the God of Thunder and Lightning Indra (Later was absorbed by Buddhism, and known as the “Sakka”), with tall body and infinite power, holding vajra, when angry



Rigveda: Selected Hymns, Chinese edition (front cover)

appearing piloerection, Indra is the most powerful god in the air realm. Later, he gradually evolved from Thunder God to the God of War who can destroy the enemy and symbolises victory. Storm God Rudra is in charge of storm, his whole body is brown with gold decoration, wearing braids and holding bows and arrows, he appears very evil. Aeolus Vayu has quick action and is a friend of Indra, they often ride in the same cart pulled by a thousand horses, which is extraordinarily swift and violent. There is also Rain God Parjanya, the Water God Apas and so on.

In the land realm, there’s mainly Vulcan Agni, who can dispel the darkness and eliminate evils, is



Rama and Sita

the most important god in the land realm. Bacchus Soma, is the deification of soma wine, which was often used for rituals in ancient India, people thought all gods enjoy the wine, as wine can make gods excited, with courage and power multiplied. In addition, there're also the Earth Mother Goddess Bolidipi, Alpheus Saraswati, Horse God Dadhikra and so on.

In addition to a lot of hymns praising Gods, in the *Rig Veda* there are also some poems speaking of the origin of the universe. Vedic poets raised various different views about the generation of the universe through direct observation or subjective speculation



Infant Krishna (Balgopal)

on the universe: some believed that the universe was born by "The One", some thought it was born from "golden base", and some hold the opinion that it was born from "Purusha". *Rig Veda* not only has the literature value, but also is the most important historical documents for the study of ancient Indian religion and society.

With the introduction of Buddhism, *Rig Veda* was introduced to China very early, in many Chinese translation of Buddhist scriptures there were records of *Rig Veda*. In modern times, Chinese people had

a more in-depth research on *Rig Veda*. Jin Kemu in his *History of Sanskrit Literature* (1964) made a profound statement regarding the literature value and the position of *Rig Veda* in the history of world literature: *Rigveda Samhita*, referred to as *Rig Veda* is one of cultural treasures left from the ancient human society. It is a collection of poems, emitting lights in world literature, same as *The Book of Songs* the poetry collection of our ancient society. Wu Baihui translated a large number of poems of *Rig Veda*, and offered detailed analysis on poems. His translation works of *Selections of Rigveda Sanskrit Philosophical Poems* and *Selections of Rigveda Sanskrit Aesthetics Poems* were published in the book *The Wisdom of Moon Country* (1997). Wu Baihui's another book, *Indian philosophy - exploring of the meaning of the Vedas and analysis of Upanishads* (2000) also conducted in-depth discussion on the philosophical meaning of *Rig Veda* poetry.

(Zhu Mingzhong)

BRAHMANAS

Brahmana is an ancient Indian Brahmanism Sutra, also known as "Brahman book" or "Brahmanas", formed about between 1000 BCE and 700 BCE. It is an important book of ancient codes and records, further explaining the origin, purpose, meaning and methods of sacrifice, based on the four Vedas. Brahmana is a prosy scripture, its contents are mainly in three aspects: ritual procedure, illustrating the ritual details and a variety of specific provisions, like the type of sacrifice, number of sacrificial fire and priests, time and location of sacrifices, etc.; interpretation, explaining the hidden meanings of hymn, prayers and spell used in rituals, ultimate implications, indicating the purpose and, meaning and philosophy to be achieved of ritual.

There are 15 types of existing Brahmana; they are all attached to the Vedas. Among which the most important ones are: *Aitareya Brahmana* and *Kausitaki Brahmana* attached to *Rig Veda*; *Pañcavimsa Brahmana*, *Sadvimsa Brahmana* and *Jaiminiya Brahmana* attached to *Sama Veda*; *Satapatha Brahmana*, *Caraka-Katha Brahmana* and *Taittiriya Brahmana* attached to *Yajur Veda*; and *Gopatha Brahmana* attached to *Arharva Veda* and so on. Brahmana were passed on from generation to generation by priests of different schools in accordance with the master-apprentice relationship, as during the teaching, there formed different schools. Brahmana's basic principle is to emphasize the role of ritual and the position of priest, and provides the theoretical basis for Brahmanism which is guided by sacrifice. From the viewpoint of academic value, Brahmana is the oldest and most valuable information for studying ancient Brahmanism religious rituals and social development status, through the provisions of these

rituals, the construction details of sacrificial altar, and the methods to decide sacrificial date, we can learn the status of material production of that time, as well as the development level of astronomy, mathematics, calendar and other natural sciences.

Indian Brahmana and a variety of related sacrificial rituals and procedures of ancient Brahmanism had been introduced to China long time ago together with Buddhism, thus Chinese people have a certain understanding of it. In many Chinese translated Buddhist scriptures and Buddhist classics written by Chinese eminent monks, there were related records as well. For example, in Sui Dynasty, the Chinese eminent monk, Ji Zang in his book *Illustration of Sata-sastra* described horse sacrifice, the most popular and largest ritual in ancient Brahmanism, “therefore set the horse sacrifice, choose a white horse, set it free for 100 days, or say three years, then trace its footprint, at the cost of gold, with all means to take the horse and kill it, while killing the horse they would sing: Vasu kills thee, the horses might go to heaven for its sacrifice.”

(Zhu Mingzhong)

UPANISHAD

The **Upanishads** are a collection of classic texts that first proposed a host of brilliant philosophical thoughts in ancient India that were later instrumental in the formation of the key philosophical theories of Brahmanism and Hinduism. The creation of the Upanishads spanned an extremely long period of time, with the first few Upanishad texts emerging as early as 9th century BCE, as followed by a myriad of other related texts over the ensuing centuries. The latest among the Upanishad collection did not come out until well after the start of the Common Era. One of the most important books the world has ever known, the Upanishads exerted considerable influence on the development of Indian culture, especially Indian philosophy, with numerous philosophical schools in ancient India able to trace the roots of their theories to the Upanishad texts and many renowned thinkers of contemporary India also profoundly exposed to the far-reaching sway of the canon. The major ideas and theories contained in the Upanishads spread to China along with Buddhism, where they went on to make a notable impact on the Chinese philosophical scene.

Major Upanishads and Issues Discussed

The Sanskrit term Upanishad translates to “sitting down near”, referring to the student sitting down near the teacher while receiving esoteric knowledge. There are over 200 Upanishads, which collectively reflect some of the very basic theories of Indian philosophy and religion as evolved over a lengthy period of time. Among this voluminous body of

texts, only a dozen or so are considered relatively significant or influential:

Some of the earliest significant Upanisads include the *Brhadāranyaka Upanishad*, *Chāndogya Upanishad*, *Aitareya Upanishad*, *Taittiriya Upanishad*, *Kaushitaki Upanishad* and *Kena Upanishad*, which were generally believed to be composed between 800 BCE and 500 BCE. Those that emerged still later include *the Katha Upanishad*, *Isha Upanishad*, *Shvetashvatara Upanishad*, *Mundaka Upanishad*, *Prashna Upanishad*, *Mandukya Upanishad*, and *Maitrayaniya Upanishad*, which were believed to be created between 500 BCE and 200 BCE.

The Brhadāranyaka Upanishad is the oldest and longest of the Upanishads. It elaborates systematically on the central concept of the Brahmanist philosophy: Brahman, including the essence of Brahman, the indescribability of Brahman, the two types of Brahman, and the relationship between Brahman and Atman, while also covering a variety of other topics such as the creation of the world, life after death, ascetic austerities, abstinence and release.

The Chāndogya Upanishad mainly expounds its



Fifty Upanishads, translated by Xu Fancheng (front cover)

Brahman-Atman unity theory, its theory on world creation, the relationship between man’s fate and man’s actions in the past life, and man’s duties and obligations.

The Aitareya Upanishad focusses on such issues as life after death, world creation and primary cause thereof.

The Taittiriya Upanishad pays special attention to the issue of ethics, and also examines certain issues concerning the understanding of Brahman and relevant practices.

The Kaushitaki Upanishad explores such issues as the “breath”, the “knower” and the “Known”.

The Kena Upanishad reveals the real power behind the workings of the universe both external and internal, and describes the amazing qualities of Brahman.

The Katha Upanishad focuses its critical lens on the essentiality of Brahman.

The Isha Upanishad is the shortest of the Upanishads, and discusses, among other things, man’s understanding, actions, wisdom and essence of Atman.

The Shvetashvatara Upanishad examines some samkhya and yoga thoughts, and also presents its theories on the “Lord”;

The Mundaka Upanishad attaches great importance to ascetic austerities, maintaining that ascetic austerities can dispel ignorance; it also divides the knowledge that leads to self realisation into two types: Para Vidya and Aparā Vidya.

The Prashna Upanishad holds the Highest Self (Brahman) to be the basis of everything, by understanding which one can attain a sublime state of immortality.

Despite its relatively short length, *the Mandukya Upanishad* nonetheless garnered a great deal of attention by proposing the famous Four States of Consciousness, namely, waking, dreaming, deep sleep and fourth, known as turiya, which is the highest.

The Maitrayaniya Upanishad discusses the two forms of Atman and the means to achieve Brahman-Atman unity.

It’s fair to say that the abovementioned Upanishads shed revealing light on some of the most representative thoughts of the leading philosophers and thinkers in ancient India.

Basic Theories

Despite the expansive scope of the Upanishads, encompassing the philosophical and religious viewpoints and ideas of a galaxy of thinkers in ancient India over a span of several hundred years, it is not difficult for us to identify the few key points of theoretical significance that commanded the most attention of those thinkers. The basic theories of the Upanishads are primarily comprised of three ones: the Brahman-Atman unity (Brahmatmaikyam) theory; the reincarnation and release (Moksha) theory; and the *basic elements* theory.

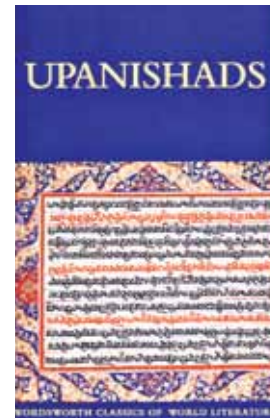
Brahman-Atman unity theory (Brahmatmaikyam)

The contributing thinkers to the Upanishads held that the primary cause or absolute essence of all phenomena in the world and human life is Brahman or Atman, and they paid the greatest attention to the relationship between Brahman and Atman. As a matter of fact, Brahman-Atman relationship is a

central topic most Upanishads chose to discuss at great length.

The word “Brahman” was not first proposed by the Upanishads. In pondering the primary cause or supreme “lord” responsible for the creation of the world, besides “Brahmā”, the Brahmana and the Aranyaka also mentioned the concept of “Brahman”, albeit rather ambiguously and infrequently. And when the first Upanishad began to emerge, “Brahman” as an abstract philosophical concept also came to dominate the contemporary Indian philosophical debate.

In the Upanishads, Brahman was depicted by most thinkers as the essence of all things and the supreme being of the universe. For instance, according to Chandogya Upanishad 3.14.1, “All this is truly Brahman”, and Shvetashvatara Upanishad 3.7 also states that “The Supreme Lord(Brahman) is higher than Virat, beyond Hiranyagarbha”.



*Upanishads, English edition
 (front cover)*

Some Upanishads also described Brahman, or the “Supreme Being” equivalent to Brahman, as “Vijana” (“Consciousness”). For instance, *Aitareya Upanishad* 3.1.3 states that “All this is guided by Vijana, is supported by Vijana. The basis is Vijana.” It’s worth noting, however, that the “Vijana” concept in the Upanishads is distinct from the regular concept of “consciousness”; it is not a concrete manifestation of things, but rather, the fundamental basis of everything. Under most circumstances, Brahman is considered to be above all concrete things.

The Upanishads thinkers believed that as a supreme state of being, Brahman adopts no concrete form and exhibits no concrete attribute, or it will be subject to the constraints or limitations that come with concrete things, thus disqualifying it as a “supreme” being. Brahman cannot be understood or expressed in regular, secular terms, for the simple reason that anything that can be understood or expressed in concepts or words is limited, while true Brahman shall be infinite. There is no way

to accurately “define” Brahman using ordinary, worldly concepts. In order to grasp the true meaning of Brahman, one must try and understand it from the various negations thereof. The only valid attempt to define Brahman is to use the famous phrase “neti-neti” (“not this - not this”). In other words, in describing Brahman, we shall relinquish the notion that Brahman have concrete attributes or forms and focus instead on describing what Brahman is not, rather than what it is. As *Kena Upanishad 2.3* puts it, most brilliantly, “It is not known by those who know It; It is known by those who do not know It.”

The reason why many thinkers adopted the “negative” approach to describe Brahman is that the supremacy or essentiality of Brahman can be highlighted in this way. Although the Upanishads also contain many passages directly addressing the characteristics and attributes of Brahman, on the whole, their primary emphasis was invariably placed on the indescribability, formlessness and attributelessness of Brahman. This overarching belief held a tremendous sway over the later development of the Indian religious philosophy, exerting a notable influence not only on the orthodox philosophical schools of Brahmanism, but also on some unorthodox schools of philosophy.

In Sanskrit, “Atman” has many meanings, including self, breathing, spirit, body, transcendent self, etc. In the Upanishads, however, the word is normally used to denote the following two meanings:

The first one is the individual self, a “small” kind of self in the sense that it refers merely to the owner of body organs or the centre of life activities. As is stated in *Bṛhadāraṇyaka Upanishad 3.7.23*, “he is thy Self, the puller (ruler) within, the immortal; unseen, but seeing; unheard, but hearing; unperceived, but perceiving; unknown, but knowing. There is no other seer but he, there is no other hearer but he, there is no other perceiver but he, there is no other knower but he. This is thy Self (Atman), the ruler within, the immortal.”

The other meaning of “Atman” is “Brahman”. Instead of the word “Brahman”, many Upanishads used the word “Atman” in describing Brahman as the source and essence of the material world. And the “Atman” used for this purpose is the so-called “(greater) Self”. *Chāndogya Upanishad 6.9.4* states that “Now that which is the subtle essence, in it all that exists has its True Self. It is Pure Being. It is Atman, and, O Svetaketu, That thou art.” Verse 7.26.1 of the same book also explains that “When one sees this, thinks this, knows this, one’s breath is of Atman; one’s hope is of Atman; one’s memory is of Atman; one’s space is of Atman; one’s fire is of Atman; one’s water are of Atman; one’s appearance and disappearance are of Atman; one’s food is of Atman; one’s strength is of Atman; one’s

understanding is of Atman; one’s meditation is of Atman; one’s intelligence is of the self; one’s will is of Atman; one’s mind is of Atman; one’s speech is of Atman; one’s name is of Atman; one’s mantras are of Atman; one’s actions are of Atman; all this is of Atman.” As we can see, the “Atman” used in the quoted verses refers to the fundamental essence of everything, and therefore has virtually the same meaning as “Brahman”.

In the Upanishads and later-day Indian religious philosophy, the word “Atman” often adopts the first meaning ie unless otherwise specified, “Atman” shall mean the owner of an individual life, the controller of one’s spirit and consciousness, or the reincarnated. Used in this sense, the word is often translated as “soul” too.

Among the various theories on Brahman-Atman relationship as proposed in the Upanishads, there is a dominant one ie the Brahman-Atman unity theory (Brahmatmaikyam). The proponents of the theory posited that Brahman and Atman are essentially one and the same, and “everything is nothing but Brahman”. In other words, everyone has an individual self (“small self”), and others’ “small self”, to one, are external objects, while one’s “small self”, to others, is also an external object. Thus, countless “small selves” and related things in actuality constitute the myriad external phenomena and objects. In illustrating this, *Bṛhadāraṇyaka Upanishad 3.7.15* states that “He who, dwelling in all things, Yet is other than all things, Whom all things do not know, Whose body all things are, Who controls all things from within, He is your soul, the inner controller - The immortal.” In here, one’s self and the “inner controller” of all things are actually one and the same. Verse 2 of *Mandukya Upanishad* puts it still more clearly: “All this, verily, is Brahman. The Self is Brahman”.

The Upanishad thinkers believed that, the overwhelming multiplicity of “small selves” or worldly things notwithstanding, only Brahman, as the highest and infinite being, is real. Anyone who treats Brahman and Atman as two separate things, or only regards Atman as the fundamental essence of a person and fails to recognise the grand quality of Brahman, is bound to fall into an abyss of delusion and agony. As Verse 7 of the *Isha Upanishad* puts it, “He who has known that all beings have become one with his own self, and he who has seen the oneness of existence, what sorrow and what delusion can overwhelm him?”

Brahman-Atman unity theory (Brahmatmaikyam) is the central theory of the Upanishads. It emphasises the unity and oneness between the nature and one’s true self. More importantly, it established the existence of a supreme being that controls and determines everything in the natural as well the

human world - a notion of special importance to the ruling class of ancient India. The Indian caste system first came into being as early as the Vedic period, and among the four main classes (also called varnas), the Brahmins is the most superior, with the Brahmanism, a religion representing the interests and beliefs of the Brahmins, enjoying a dominant status on the Indian philosophical scene. The mainstream theory of the Brahmanist philosophy is Brahmatmaikyam (Brahman-Atman unity), a notion well-enshrined by the Brahmins caste because it conveniently lends credence to their assertion that, since there is an eternal, supreme being that dominates the natural and human world, the Brahmins, as the most superior among the varnas, shall too have a legitimate claim to, and a God-given right of, enteral superiority and domination. The "Brahman" concept in the Brahmanist philosophy actually corresponds to the caste of "Brahmins". In consequence, the Brahman-Atman unity theory (Brahmatmaikyam) maintained a strong sway over the Indian philosophical scene - as dominated by Brahmanism or Hinduism - in the ensuing centuries.

Reincarnation and release theory

Most schools of religious philosophy in ancient India had reincarnation and release theories of their own. Some rudiments of the theory can be detected in Veda, but it was in the Upanishads that the notion first acquired a clearly-defined theoretical framework.

In the opinion of many Upanishadic thinkers, reincarnation stems from people's ignorance or unwisdom. It occurs entirely because of people's failure to realize the Brahman-Atman unity, to recognise that the countless "small selves" that constitute the world of phenomena are in essence "Brahman", and to acknowledge the soleness and realness of "Brahman", leading to the wrong impression that besides Brahman (the only real being), there are also a vast multiplicity of other real things in the world, which drives their futile pursuit of insubstantial objects. Predictably, these pursuits almost never yield real or full satisfaction, thus giving rise to ceaseless pain and agony. Such ill-advised human actions will also generate "Karma", which in turn will exert a negative impact on relevant people's "Atman" ("small self"), causing him or her to be stuck in a never ending cycle of reincarnation and suffering. It's worth noting here that the systematisation of the reincarnation theory in the Upanishads was a process of gradual, progressive development.

Some Upanishads proposed a "five-fire-and-two-path" theory to describe reincarnation. The so-called "Five Fires" refer to the five stages of the reincarnation process ie after cremation, the

dead rises to the moon, then turns into rain, which becomes food after falling to the ground, which, once consumed, turns into semen, and from semen are all these creatures born. The "Two Paths" refer to the "Path of Gods" and the "Path of Ancestors". "Path of gods", also known as the "path of the sun", is a path along which one enters Brahmloká after death without ever returning to the world he previously lived in; while "Path of ancestors", aka the "path of the moon", is a path along which the dead one returns to the world he formerly inhabited after going through the "Five Fires" in their respective order.

In addition to the "five-fire-and-two-path" theory, a "three-path-and-four-way-of-birth" theory was also upheld in certain Upanishads. The "Three Paths" refer to the "Path of Gods", the "Path of Ancestors", and the "Path of Animals", while the "Four Ways of Birth" refer to womb-born (jalábuja); egg-born (añḁaja); moisture-born (samsedaja); and seed-born (bijaja). The theory mainly covers the various physical manifestations of reincarnation. According to quite a few Upanishads, whether one's reincarnation will be good or bad is determined by one's prior actions. As *Bṛhadárayaka Upanishad 3.2.13* enlightens, "one indeed becomes good through good work and evil through evil work". *Chándogya Upanishad 5.10.7* also stipulates in clear terms that "When one acts piously, he attains a good birth. He is born as a brahmana or a kshatriya or a vaisya. When one acts sinfully, he attains a sinful birth. He is born as a dog, a pig, or an outcaste." "Acting piously" means to abide by the religious rules of Brahmanism, fulfill one's caste duties, study the doctrines of Brahmanism, and come to fully understand the Brahman-Atman unity and oneness; while "acting sinfully" means failing to fulfill one's caste duties or acting in a way not befitting of one's caste status.

Although the Upanishads specified good reincarnation and bad reincarnation, it shall be pointed out that the good and bad here are only relative. Strictly speaking, there is no such thing as "good" reincarnation, because one is condemned to pain and agony as long as he or she is still stuck in the cycle of reincarnation. Therefore, according to the basic belief upheld in the Upanishads, the truest "good karma" shall mean exiting the reincarnation cycle altogether and achieving ultimate release. To attain this goal, one must strive to eliminate ignorance or unwisdom. This is the only path leading to the summum bonum.

The reincarnation and release theory and the Brahman-Atman unity theory are in actuality closely related in the Upanishads. Many Upanishadic thinkers believed that karma and reincarnation originate from people's desires and actions induced by said desires, which can be directly attributed to people's

ignorance or unwisdom. Complete release can only be attained by acquiring wisdom on Brahman and coming to fully understand the Brahman-Atman unity. Once one realises that everything is Brahman and one's true self is Brahman, he or she won't succumb to external temptation and futilely pursue unreal objects anymore. No desires, no actions; no actions, no karma; no karma, no reincarnation, thereby achieving the ultimate release.

Chândogya Upanishad 7.25.2 states, "The Self, indeed, is all this. Verily, he who sees this, reflects on this and understands this delights in the self sports with the self, rejoices in the self revels in the Self. Even while living in the body he becomes a self-ruler. He wields unlimited freedom in all the worlds." "But those who think differently from this have others for their rulers they live in perishable worlds. They have no freedom in all the worlds". *Bṛhadâraṇyaka Upanishad* 4.4.8 also enlightens, "The sages - the knowers of Brahman - also go to the heavenly sphere after the fall of the body, being freed even while living."

This approach to achieving total release as prescribed by the Upanishads is essentially a wisdom-based approach, which was later widely adopted and further improved by many schools of religious philosophy in ancient India. However, it's worth noting that these schools tended to understand and interpret "wisdom" differently.

Basic elements theory

The Upanishadic thinkers' viewpoints regarding the primary cause for everything in the world are mostly reflected in their theory on the Brahman-Atman relationship. Besides the overarching Brahman-Atman theory, there are also some related theories or ideas upheld in the Upanishads, the most prominent one being the Upanishadic theory on the world's basic elements. The theory held that the world is composed of certain basic elements, which are mainly material by nature. The Upanishads contain the earliest descriptions of such material elements as earth, water, fire and wind, which were frequently mentioned in the philosophical discourse in ancient India. Not a few Upanishadic thinkers even considered these elements to be the fundamental essence of the world. For instance, numerous chapters of the *Chândogya Upanishad* contain references to such elements as water, earth (food), air, fire, sky, and wind, regarding them as the world's foundational elements. In relevant Upanishads, these elements were mentioned both separately and collectively.

In addition, such concepts as "anda" and "annam" were also mentioned in the Upanishads, which are also related to material elements. The so-called "anda" is shaped like an egg, and is directly

responsible for generating all kinds of concrete phenomena in the world. According to *Chândogya Upanishad* 3.19.1-2, "In the beginning this universe was non-existent. It became existent. It grew. It turned into an egg (anda). The egg lay for the period of a year. Then it broke open. Of the two halves of the egg-shell, one half was of silver, the other of gold. That which was of silver became the earth; that which was of gold, heaven. What was the thick membrane of the white became the mountains; the thin membrane of the yolk, the mist and the clouds. The veins became the rivers; the fluid in the bladder, the ocean."

The so-called "annam" refers to matter, from which all things also stem. As *Taittiriya Upanishads* 3.2.1 explains, "for from the annam, verily, are these beings born; by the annam, when born, do they live; into the annam do they enter, do they merge."

Although these concepts don't constitute any particular material elements, they nonetheless boast a material nature, having exerted significant influence on certain schools of philosophy which gained great popularity later in India.

On the whole, in the days of the Upanishads, the basic elements theory was by no means a dominant theory in comparison with the Brahman-Atman theory and the reincarnation theory. Moreover, the theory also tended to be mixed with the two other theories in the Upanishadic texts. For instance, when mentioning "annam", *Taittiriya Upanishads* 3.2.1 also claims that "annam is Brahman". Such instances are not uncommon in the Upanishads, in which many material concepts are considered equivalent to Brahman, which goes to show that the Upanishadic thinkers were not thinking in a consistent way while compiling the books, with many important notions expressed in an equivocal and ambiguous manner.

Influences

The Upanishads occupied a prominent position on the Indian philosophical scene. The theories contained in the book have played a vital role in the development of Indian culture, especially the development of the later-day Indian religious philosophy and the formation of its basic characteristics. Varied and diverse in contents, the Upanishads upheld the Brahmanist doctrines as its mainstream theories, wherein other non-Brahmanist ideas were also incorporated. In addition to being revered by the Brahmanist school of philosophy, the Upanishadic texts also received its fair share of attention from Buddhism and numerous other schools of thought, with its theories having been extensively adsorbed or borrowed by the majority of schools of thought in the history of Indian philosophy.

The core theory enshrined in the Upanishads is "Brahman-Atman unity", an outstanding theory

that was later inherited and further improved by the Vedanta school. The latter's "Advaita Vedanta theory" was actually evolved from the Upanishadic "Brahman-Atman unity" theory. This philosophical theory had wielded considerable influence on the Indian philosophical scene well into contemporary times. Many of the important issues discussed by contemporary Indian philosophers originate from the Upanishads, or are otherwise related to the canon.

The Upanishadic "basic elements theory" helped incubate the later-day schools of natural philosophy in India and their key theories, especially the "atomism", a theory popular not just in Brahmanist schools of thought such as the Vaisheshika school and the Nyaya school, but also in non-Brahmanist systems, including Jainism and Buddhism. Although different schools of thought tended to interpret the roles and status of the elements differently, they all associated the formation of the world with these elements, albeit in varying degrees. It is fair to say that they own their theories on the world creation to the Upanishads.

The Upanishadic "reincarnation and release" theory has also become a popular philosophical concept among all major philosophical and religious schools in India. With the exception of the Lokayata School, all Indian philosophical schools of significance have inherited and added to the theory in varying degrees.

In examining, describing and analyzing Brahman, the Upanishads adopted the famous "Zhequan" approach, a negation-based way of thinking. Many Indian thinkers see as a fundamental way to acquire the highest truth or reach the highest state of knowledge. Later adopted and further improved by the Vedanta school, this particular method also caught the attention of Buddhism, where it was widely applied in the Buddhist scriptural commentaries, especially those of the Mahayana Buddhism, having become a popular and highly "Indian" way of thinking.

Spread and Influence in China

The Upanishadic theories also spread to China, mainly through the country's importation of Buddhist texts. The Chinese versions of some Buddhist scriptures contain references to the Upanishadic theories; however, the word "Upanishad" itself never appeared in any of the Chinese Buddhist canons, which normally don't distinguish between the Upanishadic texts and the Vedas texts. Therefore, the "Vedas" referred to in Chinese Buddhist books also cover the Upanishads.

One Chinese Buddhist book that contains the most Upanishadic elements is *Típó púsà shì léngjiā jīng zhōngwài dào xiǎochéng nièpán lùn*, which was

translated by Bodhiruci during the Northern Wei dynasty. The book gave a graphic description of the egg (anda) concept as proposed by *Chāndogya Upanishad 3.19.1-2* ("In the beginning this universe was non-existent. It became existent. It grew. It turned into an egg (anda). The egg lay for the period of a year. Then it broke open. Of the two halves of the egg-shell, one half was of silver, the other of gold. That which was of silver became the earth; that which was of gold, heaven."), showing that this particular Upanishadic concept had already been very well-known in China at that time.

Much attention has also been paid to the Upanishads in modern China. Fully aware of the great importance of the Upanishads in the Indian intellectual history, Chinese scholars studying Indian culture, especially Indian philosophy, all show commendable, if not ardent, interest in the canon. Most of the Upanishads have been translated into Chinese and published in China. Many research papers on the Upanishads have also been published in relevant Chinese scholarly journals. There are also chapters dedicated to the Upanishads in books published in China about Indian philosophy or religions. In Indian philosophy courses offered in Chinese universities or research institutions, the theories of the Upanishads are also extensively mentioned.

(Yao Weiqun)

YOGASUTRA

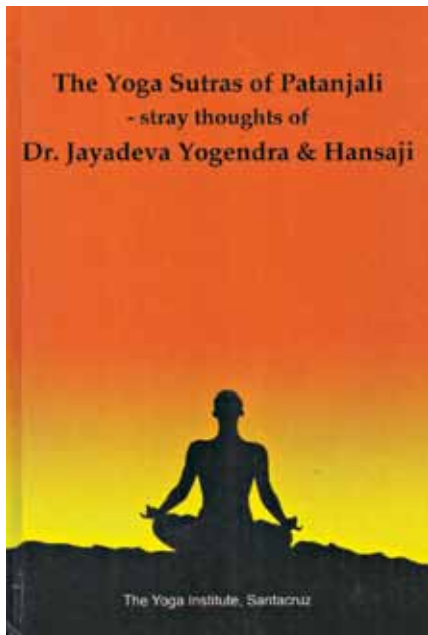
Created around 2nd century BCE by Patanjali, the *Yoga-sutra* is a foundational classic text of the Yoga school, an ancient and prominent philosophical school in India. Containing additional parts incorporated later, the extant version of the sutra was compiled between 300-500 CE.

After the *Yoga-sūtra*, classic texts of the Yoga school mainly comprised commentaries on the sutra, including "*Yoga-s[tra-bh]q2ya*" by Vyqsa (around 6th century CE), the "*Tattva-vaisqrabi*" by Vqcaspati mīra (around 9th century CE), the "*Rqjamrtqzfa*" by Bhoja (11th century CE), and the "*Yoga-vqrttika*" by Vij`qna-bhik2u (16th century CE).

The *Yoga-sutra* summarised the theoretical conceptions of yoga practices popular in ancient India, and proposed for the very first time a systematised theoretical framework for Yoga, helping cement Yoga's position as a prominent philosophical system in the Indian cultural history.

The *Yoga-sūtra* comprised four volumes, with the fourth one generally believed to be composed much later than the former three ones, as it contains portions reflecting the views and ideas of Mahāyāna Buddhism.

Volume 1 of the *Yoga-sūtra* gives a definition of Yoga, then goes on to expound extensively on



The Yoga Sutras of Patanjali - stray thoughts of Dr. Jayadeva Yogendra & Hansaji (front cover)

the types of Mind Activities (vṛttayaḥ), the three ways of gaining correct knowledge (pramana), ie Pratyaksha, Anumana and Aptavakya, the various types of “samadhi”, and the four categories of “samāpatti”. In addition, the volume also covers the state of Maheśvara and “scattered mental energy”, as well as certain philosophical concepts the Yoga school shares with the Samkhya school.

Volume 2 expounds on the so-called kriyā yoga, points out the reasons for reincarnation, pinpoints the source of pain, analyses the various manifestations of “darkness of unwisdom” or agony, enumerates the Eight Limbs of Yoga, introduces the main means of practising Yoga, and specifies the first five “limbs” of Yoga, ie Yamas, Niyamas, Yoga Asanas, Pranayama, and Pratyahara.

Volume 3 elaborates on the last three of the “Eight Limbs of Yoga”, ie Dharana, Dhyana, and Samadhi, maintaining that when these three are exercised at once, perfectly concentrated Meditation (“sanyama”) can be attained, which will usher in a transcendent illumination of perception after recognising the difference of the prakṛti and the puruṣa .

Volume 4 discusses the five means for achieving “siddhis”, ie by birth; through medicine or herbs; through spells or incantations; through austerities; and via the threefold power of Attention, Meditation and Contemplation; positing that the karma of a yogi is “neither white nor black,” while the karma of other people falls into one of the following three types: black, white or black-and-white. The volume also emphasises the theory that if the yogi can perceive the difference between the prakṛti and puruṣa, rid

themselves of fixation and acquire “viveka-khyati” (“discriminating consciousness or wisdom”), he may finally achieve the samadhi of the “*Dharma-megha*” type, in which the “seeds” will be destroyed, enabling one to break out of reincarnation cycles, escape pain and get delivered.

The *Yoga-sutra* proposes the various overarching concepts that primarily constitute the theoretical system of the yoga school, providing extensive elaboration on mind activities (vṛttayaḥ); Samadhi; Seer and the Seen; Eight Limbs; and Siddhis.

Mind Activities (vṛttayaḥ) is a major component of the theoretical framework laid down in the *Yoga-sutra*, which defines Yoga as “the mastery of the activities of the mind-field” in Volume II, positing that there are five mind activities: correct perception, incorrect perception, imagination, sleep and memory, which in actuality cover the majority of the spiritual or conscious activities people normally exercise. Although among the five activities there are both correct and incorrect ones, the yoga school held that they all posed hindrances to the attainment of the highest state of wisdom, and therefore should be suppressed, or put specifically, “eliminated” through long periods of “practice” and “abandonment of desires”. “Practice” means to make continuous efforts to achieve mental tranquility, which requires the deepest absorption and great exertions to fend off the external influences; and “abandonment of desires” refers to the efforts to abandon the pursuit of external things, namely to get rid of worldly pleasures and special, transcendental pleasures (such as heavenly pleasures). Through “practice” and “abandonment of desires” one can finally attain the blessed state of “Samadhi”.

“Samadhi” refers to a sublime state of higher consciousness all yogis strive to achieve, which is further broken down into various levels or categories in the *Yoga-sutras*, including: *Savikalpa Samadhi*; *Nirvikalpa Samadhi*; *Seeded Samāpatti*; *Seedless Samāpatti*; and *Dharma-megha*. It is worth nothing, however, that these “samadhis”, in their respective order, don’t represent a progressive process, but rather, overlap or coincide to varying degrees.

Savikalpa Samadhi: A state of consciousness in which one knows one’s own consciousness (including imagination) but remains in a subject-object relationship with the world.

Nirvikalpa Samadhi: The highest, transcendent state of consciousness in which there is selflessness, no-mind, non-duality, and the subject-object relationship momentarily disappears. It is the highest, samadhi-state of non-dual union with one’s own consciousness.

Seeded Samāpatti is a state of limited and conditioned spiritual consciousness, where although the yogi has gradually expunged many distractions



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or impressions, he or she has not yet completely eliminated the lingering latent force (seed) resulting from his or her past karmas, thereby condemning himself or herself to the endless cycle of reincarnation.

Seedless Samāpatti refers to the blessed state wherein the lingering latent force (seed) resulting from one's past karmas has been eliminated or sufficiently suppressed, leading the concerned yogi to break out of the reincarnation cycle and get delivered.

Dharma-megha refers to the heightened state of consciousness achieved by a yogi after he or she has acquired the permanent "viveka-khyati" on sattva (prakriti) and purusa (purusha), wherein both karma and agony have been eliminated entirely, leaving no trace of latent force or momentum ("seed") whatsoever, culminating in a sublime state all yogis hope to attain.

Certain states of "Samadhi" are also called "samāpatti", which is further divided into four categories in the *Yoga-sutras*: *savitarkā-samāpatti*, *nirvitarka-samāpatti*, *savichara-samāpatti* and *nirvicāra-samāpatti*.

"*Savitarkā-samāpatti*" depends on the yogi's interest in particular gross phenomena, and represents a state wherein the yogi still retains his or her subjective speech, conceptions, etc.

"*Nirvitarka-samāpatti*" depends on the yogi's interest in particular gross phenomena, and represents a state wherein the yogi's memory is completely purified and the essential inquiring nature disappears.

"*Savichara-samāpatti*" depends on the yogi's interest in particular subtle phenomena, and represents a state wherein the dharmatā (intrinsic nature) of things is gradually approximated.

"*Nirvicāra-samāpatti*" also depends on the yogi's interest in particular subtle phenomena, and represents a state wherein the dharmatā (intrinsic nature) of things is even further approximated.

Though by progressing through the four samāpattis mentioned above the yogi can achieve a fairly high level of dhyana, the Yoga school maintained that these four samāpattis are "seeded Samadhi", meaning that although the yogi has gradually expunged those distractions or impressions, he or she has not yet completely eliminated the lingering

latent force (seed) resulting from his or her past karmas. If he or she can go one step further and eliminate or at least effectively suppress the latent force inherent in the "seeded Samadhi", the blessed state of "Seedless Samadhi" may finally be achieved.

There are close links between the theories of the Yoga school and those of the Samkhya school. The Samkhya school adopts the ways of practice of the Yoga school, while the Yoga school accepts the Samkhya's basic theoretical "take" on worldly things. The *Yoga-sutra* holds that for a yogi to get truly delivered, a truthful understanding of the "Seer" and the "Seen" must be gained. The "Seer" is similar to "purusha" ("spirit") in Samkhya, with the "Seen" equivalent to "prakriti" ("nature"), which is also known as "matter" in the *Yoga-sutra*. The Yoga school maintained that reincarnation results from the combination of "prakriti" and "purusha". The *Yoga-sūtra* (2, 17) states that, "The cause of what is to be warded off is the absorption of the Seer in the Seen", meaning that to end the cycle of reincarnation and get delivered, efforts must be made to separate the two, making them independent of each other. And to achieve this "separateness", one must attain *Seedless Samāpatti* or *Dharma-megha*. In other words, practices must be conducted in accordance with relevant mandates imposed by the Yoga school.

The *Yoga-sutra* describes the framework of yoga practices as consisted of the "Eight Limbs of Yoga", ie Yamas, Niyamas, Yoga Asanas, Pranayama, Pratyahara, Dharana, Dhyana, and Samadhi. "Yamas" refers to a set of binding "laws", principles or restraints that must be obeyed by a yogi; "Niyamas" refers to the moral "observances" that a yogi must uphold and exercise; "Yoga Asanas" refers to a steady, firm body position a yogi must adopt and maintain while practising Yoga, which will help them ward off external influences or distractions; "Pranayama" refers to a yogi's regulating and control of his or her breathing after practice is done; "Withdrawal" refers to "Pratyahara" refers to the withdrawal of the five senses from external objects, so as to prevent the mind from getting distracted by the external world; "Dharana" is the fixing of the mind in a single spot (any chosen object); "Dhyana" is a progression of dharana, ie Sustained concentration on the chosen object; "Samadhi" is a further progression of "Dhyana", and is the highest state of wisdom for Yogi practitioners to attain.

"*Siddhis*", aka "supernormal power", can only be gained by a yogi on the basis of the last three of the "Eight Limbs of Yoga", ie Dharana, Dhyana, and Samadhi, which, collectively, are known as "sanyama". Different "Siddhis" can be achieved by exerting "sanyama" upon different objects. For instance, through sanyama on animals, the sun, the moon, the stars, body organs and functions

thereof, etc., one can accordingly obtain a wealth of supernatural knowledge and miraculous ability. In addition, one may also acquire the “viveka-khyati” to distinguish between sattva and purusha. Once the yogi achieves this particular discerning wisdom, he can gain a mastery over all existences and infinite knowledge. If the yogi can go one step further and get rid of even the “viveka-khyati” itself, the “seed of evil” will be destroyed, enabling him or her to attain absolute “independence” and “separateness” and get delivered.

Since its compilation, the *Yoga-sutra* has exerted a considerable influence on the Indian philosophical scene, in which Yoga practices that had been going on in the South Asian country since time immemorial were brilliantly theorised and systematised, leading to the formation of a dedicated “Yoga School” in Brahmanism that specialised in yoga practices. The theories contained in the *Yoga-sutra* underwent further improvement thanks to the efforts of the school’s generations of later practitioners in refining existing contents and adding new contents. Numerous philosophical schools in ancient India incorporated Yoga practices into their systems, and many famous thinkers in contemporary India also paid a great deal of attention to the practice of yoga.

The ideas and theories of the *Yoga-sutra* have since spread to a great many countries around the world, including China, mainly via the introduction of Buddhist literature into the country. The Chinese translations of certain Buddhist scriptures contain references to the *Yoga-sutra* where such subjects as meditation and yoga are touched upon.

The classic texts and theories of the *Yoga-sutra* have also received widespread scholarly attention in modern China. The *Yoga-sūtra* has been translated into Chinese, with numerous versions of the sutra introduced and published in the country. In addition, a large number of research papers are being published every year on the *Yoga-sūtra* or yoga theories. There are also many Chinese books that specifically deal with the *Yoga-sutra*. Some

Chinese universities also offer Indian philosophy or religion courses that contain information on the *Yoga-sutras*. And among Chinese people, yoga elements are adopted primarily with the purpose of boosting physical wellness, with the practice of yoga becoming increasingly popular in the country.

(Yao Weiqun)

VAISHESHKA SUTRA

As one of the major philosophical schools of Brahmanism, Vaiśeṣika, or the Vaisheshika school, was formed around 2nd century BCE. With a significant philosophical influence in India, it spread to China along with Buddhism, where it attracted great attention from some of the major thinkers in ancient China.

Theoretical Sources and Relevant Legends

The word “Vaiśeṣika”, which is the Sanskrit name for Vaisheshika, is derived from “Vishesa,” which means “distinction,” or “distinguishing feature,” or “particularity.” This school was also transliterated into “feishishijia” and “pishishi” in ancient China. In Chinese Buddhist scriptures, it is often referred to as “Sheng Zong” or “Shenglun Waidao”.

Some of the basic theories of the Vaisheshika school were covered by certain key philosophical treatises in ancient India such as the “Brāhmaṇa” and the “Upanishad”. However, what had contributed directly to the formation of this particular philosophical school were the thoughts and ideas of some Shramana thinkers active in ancient India.

It is generally acknowledged that this school was originally proposed by the sage Kaṇāda (or Kana-bhuk, literally, atom-eater) around 2nd century BCE, who was also extensively referred to as “Youloujia” in Chinese Buddhist records. Most of the information about him contained in existing records is of a legendary, even mythical, proportion. For instance, *Bailun Shu* (Commentary on the *Shata Shastra*) describes the legendary figure as “Uluka, aka immortal of barred owl, having been born 800 years earlier than Śākyamuni” and “fond of lecturing during the day and travelling at night. If you want to keep one, you must feed it in the night and it will eat with its family dependents”.

Historical Evolution and Foundational Text

- Widely considered the foundational text of the Vaiśeṣik (Vaisheshika) school of philosophy, the original version of the *Vaiśeṣika-sūtra* was created around 2nd century BCE by Kaṇāda. Containing additional parts incorporated still later, the extant version of *Vaiśeṣika-sūtra* was created around 2nd century CE. Having established some of the fundamental theories of Vaiśeṣik, the sutra laid the theoretical groundwork for the school.

Around 6th century CE, there emerged a significant commentary on the *Vaiśeṣika-sūtra*,



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the *Padartha-dharma-samgraha* (commentary on Kanada's *Vaisesika sutra*) by Prasastapada, which is the only extant Vaisheshika literature in India that offers a systematic exposition of the Vaisheshika school. Appearing much later than the sutra, it offers a clearer and richer picture of the theories of the Vaisheshika school and also proposes a more complete theoretical framework, having been widely recognised as the most representative extant Vaisheshika literature except the *Vaiśeṣika-sūtra*.

Around the same period, another important Vaisheshika work also appeared, which is the "*Daśapadārthaśāstra*" by Maticandra. The original text of the book has been lost, with the extant version being one Chinese translated by Hsuan Tsang. Created close to the "*Padartha-dharma-samgraha*" in time, this book contains descriptive information about the Vaisheshika system that differs substantially with that recorded in extant Sanskrit literature of the school, and has long been a subject of great interest among researchers and scholars.

After the 10th century CE, the Vaisheshika school began to merge with the Nyāya school, with a large body of significant new works emerging, including: the "*Kiranavali*" by Udayana (10th century CE), the "*Nyayakandali*" by Sridhara (10th century CE), the "*Saptapadarthi*" by Sivaditya (around 10th- 11th century CE), the "*Upaskara*" by Sankara Misra (15th century CE), the "*Tarka-Kaumudi*" by Laugaksi Bhaskara (17th century CE), and the "*Bhasaparincheda*" and "*Siddhanta-muktavali*" by Visvanatha (17th century CE).

Since its inception, the Vaisheshika school has been an important influence in the Indian philosophical scene, and figured largely in both Buddhism and the dominant philosophical schools of Brahmanism. Many Vedānta and Buddhist texts discuss or refute the theories of the Vaisheshika school, and therefore constitute valuable sources of information instrumental in helping people understand Vaiśeṣika and its philosophical system.

Major Philosophical Theories

The basic philosophical system of the Vaisheshika school is built around the concept of "Padartha", which means "worldly matter corresponding to concepts", with "Pada" meaning "words, speech, or concepts", and "artha" meaning "things or objects". *Vaisesika* is a system of pluralistic realism, which emphasises that reality consists in difference. It classifies all objects of experience or phenomena into several padartha, or categories. Different Vaisheshika works tend to adopt different padartha systems, with the two most widely known ones being the *Six Padartha theory* and the *Ten Padartha theory*. Most of the specific philosophical ideas of the school fall under the theoretical framework of "padartha".

Six Padartha Theory

Major Vaisheshika works such as the *Vaiśeṣika-sūtra* and the *Padartha-dharma-samgraha* (commentary on Kanada's *Vaisesika sutra*) proposed that there are six padarthas (categories): dravya (substance), guṇa (quality), karma (activity), sāmānya (generality), viśeṣa (particularity) and samavāya (inherence).

Dravya: It means substance or entity, and the substances are conceived as nine in number. They are, pṛthvī (earth), ap (water), tejas (fire), vāyu (air), ākāśa (ether), kāla (time), dik (space), ātman (self) and manas (mind). Earth, water, fire and air constitute material elements and are composed of atoms. Ether often means space (sometimes, elements too) according to the "Upanishad", but in Vaisheshika it primarily refers to a particular element on which sound relies. Time is a real entity according to the Vaisheshika school and all activities, changes or modifications can be achieved only through time. Space is a real entity through which one perceives such directions as east, south, west, north, up and down. Atman (self) refers to the inner self or soul, whose existence can be confirmed by inference from the perception of feelings, breathing and desire. Manas (mind) is the real sense organ behind the five senses. When the five senses come in contact with the external world, perception can (or cannot) be achieved sometimes, This is the reason why manas exists.

Guṇa (quality): The *Vaiśeṣika-sūtra* mentions 17 guṇas (qualities), to which Praśastapāda added another seven. The original 17 guṇas (qualities) are, rūpa (colour), rasa (taste), gandha (smell), sparśa (touch), saṁkhyā (number), parimāṇa (size/dimension/quantity), pṛthaktva (individuality), saṁyoga (conjunction/accompaniments), vibhāga (disjunction), paratva (priority), aparatva (posteriority), buddhi (knowledge), sukha (pleasure), duḥkha (pain), icchā (desire), dveṣa (aversion) and prayatna (effort). To these, Praśastapāda added gurutva (heaviness), dravatva (fluidity), sneha (viscosity), dharma (merit), adharma (demerit), śabda (sound) and saṁkāśra (faculty). While a substance is capable of existing independently by itself, a guṇa (quality) cannot exist so.

Karman (action or motion): Motion is of five types – upward and downward motion, contraction and expansion, and locomotion.

Samanya (universal): It means is generality. It refers to nature for the existence of substances.

Visesa (ultimate particularity): It is the extreme opposite of the universal (samanya). It refers to the ultimate differences of substances.

Samavaya (inherence) is a relation by which types are held together while maintaining their own identities, often defined as the relation between cause and effect. Each padartha shall be distinguished

from concept, however in fact, they should be unified in substance (reality). It is Samavaya that can produce this inseparable relationship between one's own identity and property.

Ten Padartha Theory

According to the "*Daśapadārthaśāstra*", there are 10 padarthas: dravya (substance), guṇa (quality), karma (activity), sāmānya (generality), viśeṣa (particularity), samavāya (inherence), "śakti", "aśakti", "sadrśya", and "abhāva". The first six padarthas are similar to those proposed by the *Vaiśeṣika-sūtra* and *Padartha-dharma-samgraha*, and the newly added four padarthas are defined as follows:

"Śakti" refers to a padartha wherein the innate inter-relationship among dravya, guṇa and karma enables them to collectively or individually give rise to particular results.

"Aśakti" refers to a padartha wherein the innate interrelationship among dravya, guṇa and karma enables them *not to* collectively or individually give rise to particular results.

"Sadrśya" specifically addresses objects' relative universality and particularity. Sāmānya is limited to existence and viśeṣa is limited to ultimate differences, while other generalities and particularities shall constitute an independent padartha. *Vaiśeṣika-sūtra* and the "*Padartha-dharma-samgraha*" both believe that "universality" and "particularity" are only relative concepts, and tend to change depending on the specific perspective people take. Some concepts may be deemed as "universal" under certain circumstances, but might be considered "particular" under other circumstances. For example, for the concept of padartha, substance is considered as "particular" because it is a kind of padartha, but for earth, water, fire and air, it shall be considered as "universal" because the four elements are substances. This kind of relativity was never properly addressed in either the *Vaiśeṣika-sūtra* or the "*Padartha-dharma-samgraha*". By contrast, the "*Daśapadārthaśāstra*" restricts viśeṣa (particularity) only to the ultimate differences between objects ("Bian Yi"), and sāmānya (generality) only to the existence of objects ("You"). In other words, the book singles out the relativity of viśeṣa (particularity) and sāmānya (generality) and makes it into a separate, independent padartha (ie "sadrśya").

"Abhāva" refers to an objects' state of nonexistence, and there are five types of "nonexistence": antecedent non-existence (non-existence of objects that are yet to be created); subsequent non-existence (non-existence of objects that have been destroyed); reciprocal non-existence (non-existence of objects that, if in existence, will contradict existing ones); absolute non-existence (non-existence of objects that will never appear); and natural non-existence

(non-existence of nature of one object in another).

Important theories proposed by the Vaisheshika school include: the atomic theory; "non-preexistence of effect in cause" theory; and the pramāṇa (means of valid knowledge) theory.

The Atomic Theory - Atom (Anu) is the smallest unit of matter postulated by some philosophers in ancient India. This concept exists in the theories of many Indian schools of thought, with the atomic theory espoused by the Vaisheshika school being the most representative. The Vaiśeṣikas attached great importance to "fundamental cause" for the creation of objects, but instead of the prevalent theory of "single cause", upheld a "multiple causes" theory, positing that all objects in the world (the effect) don't stem from any single cause, but multiple ones. It claimed that objects are all composed of small indivisible "atoms". In dravya, four bhūtas, ie pṛthvī (earth), ap (water), tejas (fire) and vāyu (air) are made of indivisible atoms. The four bhūtas further fall under two categories: atoms as the smallest unit; and combination of atoms. All objects in the world are made of the four bhūtas in infinite combinations.

The Vaisheshika school believed that atoms exist and there is no smaller "cause" than the atoms; they cannot be destroyed for they are ever-present, permanent and eternal. All tangible objects that have forms are the "effect" composed of "atoms". The existence of the "effect" is a mark indicating the existence of atoms as the "cause". Effect exists only because of the existence of cause. Non-eternal is a special "opposite" of eternal.

The school also held that atoms are essentially of four kinds: Earth, Water, Fire and Air, the combination of which can form all kinds of objects in the world. Atoms are not created, but ever-present and eternal. There is nothing smaller than the atom. Indivisible and indestructible, it constitutes the "ultimate cause" for the creation of objects. It is spherical in shape and reflects the ultimate difference between objects. By contrast, objects formed through a combination of atoms can be created; they are non-eternal, degradable, destructible, and not spherical in shape, with no ultimate differences exhibited.

In addition, the Vaisheshika school also postulated an "invisible force (Adrsta)" theory in analysing the momentum in the material world and the occurrence of many natural phenomena. For instance, the literatures of Vaiśeṣika points out such phenomena as fire burning up, wind blowing sideways, sap circulating in trees and earthquakes striking can all be attributed to "invisible force". Actually the Vaisheshika school tended to attribute all inexplicable natural phenomena at the time to "invisible force". Invisible force (Adrsta) can be seen as a result of one's own actions, evil or good,

and in this sense is not unlike the Buddhist concept of Karma. The Vaisheshika school posited that it is always the invisible force that starts the atoms in motion.

The atomic theory of the Vaisheshika school served as an important approach in ancient India to understanding the occurrence and dynamics of natural phenomena, and as such, was once a highly influential theory that held considerable sway over other schools of thought, leading the latter to also form a habit of discussing this issue extensively. For instance, some works of the Vedānta school analysed the atomic theory and eventually “proved” it invalid. Many other Indian philosophical schools also expressed their views on the “atom” concept.

“Non-pre-existence of Effect in Cause” Theory

- Like many schools of philosophy in ancient India, the Vaisheshika school also put a special emphasis on the theory of causationism, with the *Vaiśeṣika-sūtra* discussing it extensively. Vaisheshika school opposed the general view that cause and result are inseparable from each other. For instance, the sutra states, “there won’t be an effect without a cause, but there might be a cause without an effect”, setting out to emphasise that effect cannot exist without cause, but cause can exist without effect.” For instance, a table (the effect) cannot exist apart from wood (the cause), but we cannot say the wood does not exist if there is no table.

The Vaisheshika school once proved, “Non-preexistence of Effect in Cause” Theory, and they believed that there is a fundamental difference between cause and effect. According to literatures from other schools, the Vaisheshika school espoused the idea that “there is no effect in cause, and cause is different from effect” for the following seven reasons: firstly, cause and effect are easily perceived to be starkly distinct from each other: nobody would take the thread (the cause) to be the cloth (the effect), just as nobody would mistake the clay pot (the effect) for the clay (the cause). Secondly, cause and effect are named differently: nobody would call thread cloth, or call cloth thread. Thirdly, the same cause may give rise to different effects: thread can be used to make not just clothes, but other things too, like rope; fourthly, cause comes before effect at all times. Fifthly, cause and effect differ in form: clay (the cause) has a form of block while the clay pot (the effect) has a form of ampulla with a wide base. Sixthly, cause and effect differ in quantity: a single piece of cloth (the effect) is composed of many threads (the cause); and seventhly, if cause and effect are the same thing, then there shall be only one cause, ie there shall not be a lot of causes such as material constituting effect and maker manufacturing effect. Vaisheshika espoused the idea of “no effect in cause”, which may be attributed to

its basic philosophical system. In explaining the creation of things in the world, this school upheld a “multiple causes” theory (anamabhavada), positing that all objects in the world (the effect) don’t stem from any single cause, but multiple ones. There won’t be any effect coming out of a single cause, only the combining of multiple causes can produce effect. The “cause” mentioned by the Vaisheshika school actually refers to the constituent parts that make up the whole, while the “effect” refers to the whole or the combined. Thus, the school held that the process of “generation” or “creation” means the combining of multiple elements (cause), and to consider cause and effect to be the same simply could not explain the creation of things. In their opinion, the process of “generation” must produce an effect distinct from the cause. In the theoretical system of Vaisheshika, all things are made of multiple elements, ie the formation of everything in the world is a process of forming one new thing through combining independent elements, and the created things (effect) never pre-exist in those elements (cause), hence the “no effect in cause” theory.

Bold and audacious, this theory made waves in the philosophical scene in ancient India, causing a lot of Vedānta and Buddhist thinkers to violently react to it.

Pratyaksha and Anumana

Thoughts of Vaisheshika school in epistemology are included in the theory of pratyaksha and anumana to a large extent.

Pratyaksha means sense perception. The *Vaiśeṣika-sūtra* further classified pratyaksha into two kinds: regular pratyaksha; and Yogi-pratyaksha. They were also named as earthly pratyaksha and non-earthly pratyaksha by later generations. The former only covers the ordinary things in the world, while the latter covers such diverse metaphysical dimensions such as ego, emptiness, space, mind, etc. The “*Daśapādārthaśāstra*” doesn’t distinguish between regular pratyaksha and Yogi-pratyaksha, but analyses the major factors contributing to the generation of perception, postulating that the generation of perception normally relies on four factors: “Jing”, literally means “environment”, referring to the surrounding objects that can be perceived by five senses; “Gen”, literally means “root”, referring to one’s five senses; “Yi”, literally means “mind”, referring to the link between five senses and “self”; and “Wo”, literally means “self”, referring to the one who perceives. And according to the book and other Vaisheshika works, the normal process of generation of perception can be described as follows: firstly, one’s “Gen” (five senses) come in contact with “Jing” (external environment), giving rising to impressions, which will soon be picked up

by “Yi”, which is not an element of consciousness but a material one. It is extremely small in size, and can move very fast within the body. And when the information gathered by five senses is transmitted to “self”, perception occurs. However, according to the Vaisheshika school, for perception to occur, it is not necessary to have all four factors at once. Two, “Wo” and “Yi”, or three, “Wo”, “Gen”, “Yi”, of the four may be sufficient to generate perception.

Anumana mainly refers to inference. The *Vaiśeṣika-sūtra* specifies five circumstances of anumana: firstly to infer cause from effect, (e.g., fire can be deduced from seeing smoke); secondly to deduce effect from cause, (e.g., sound can be deduced by a deaf from special relation for drumsticks drumming). Thirdly, to infer one from the known other, provided that the two are in conjunction with each other (e.g., touch organ can be deduced from seeing an animal). Fourthly to infer one from the know other, provided that the two are in conflict with each other (e.g., food for snakes can be deduced behind the tree from restless performance of a snake); and to infer one from the known other, provided that one is inherent in the other (e.g., water can be deduced having been boiled from hot water).

Although Vaiśeṣika, traditionally recognised as a Brahman school, adopts the social class system of Brahmanism and believes too in reincarnation and deliverance, it is less adherent than the other “orthodox” schools of philosophy in ancient India. With its theoretical focus on natural philosophy, it deviates materially from the other mainstream Brahman schools dominant then.

Spread and Influence in China

The theories of the Vaisheshika school were also spread to ancient China, exerting a pervasive influence on the country’s philosophical scene.

One particular Vaiśeṣika work was translated into Chinese in its entirety in ancient China, ie the “*Daśapadārthaśāstra*” as translated by Hsuan-tsang. Different from the *Vaiśeṣika-sūtra*, the *Padārtha-dharma-samgraha* (commentary on Kanada’s *Vaiśeṣika sūtra*) in a substantial way, the book proposes 10 *Padārthas*. Some of the Buddhist monks or scholars in ancient China noticed and discussed these differences. As a “heretical” work, the “*Daśapadārthaśāstra*” was incorporated in its entirety into the Chinese Dazangjing (“Great Treasury of Sūtras”), which was extremely rare throughout the long history of Buddhist literature compilation, indicating the high level of attention the Vaiśeṣika work had received in ancient China.

In relevant Buddhist scriptures, the theories of the Vaisheshika school were extensively criticised and decisively repudiated. And in refuting the Vaiśeṣika theories, Buddhist records also gave a brief account of Vaiśeṣika and quoted its representative thoughts, some of which were translated into Chinese when

Buddhism spread to China. Some Buddhist monks in ancient China once expounded or analysed relevant thoughts or theories of the Vaisheshika school, as evidenced by relevant expositions widely present in Buddhist literature compiled in ancient China.

The “*Vijñāptimātratāsiddhi*” translated and compiled by Hsuan-tsang contains parts specifically dedicated to repudiating the Vaiśeṣika theories, arguing that the Padārthas considered “eternal and permanent” by Vaiśeṣika cannot be eternal and permanent if they can generate effect. For instance, if the atoms of earth, water, fire, and air in the Dravya-padārtha can be combined to create “effect”, they must be non-eternal and impermanent, because they have functions and therefore are subject to changes. As for those “eternal” Padārthas that don’t generate “effect”, such as kāla (time), dik (space), sāmānya (generality) and samavāya (inherence), they are like such non-existent things as rabbit horns, having no “prakṛiti” apart from consciousness. And those Padārthas considered “non-eternal and impermanent”, if blocked, will be like such things as armies and woods, having no “prakṛiti” whatsoever; and if unblocked, they will be like consciousness or manifestations thereof, having no concrete “vehicle” and thus, no “prakṛiti” apart from consciousness. In addition, the book also challenged the rationality of categorising pṛthvī (earth), ap (water) and tejas (fire) into Dravya (substance) and rūpa (colour) into Guṇa (quality), arguing that they are all subject to the control of body organs, and therefore should be put under the same category. The “*Vijñāptimātratāsiddhi*” also argued that there is no need for the sāmānya-padārtha as proposed by Vaiśeṣika, because according to the school’s own theory, the Dravya-padārtha shall exist of its own accord, without having to depending on the sāmānya-padārtha to verify its existence. For these reasons, the “*Vijñāptimātratāsiddhi*” concludes that the padārtha theory of the Vaisheshika school is self-contradictory, and therefore is not valid.

Kuiji also mentioned the Vaisheshika school in his “*Commentary on Vijñāptimātratāsiddhi*”, which contains descriptions like “Vaiśeṣika proposed the brilliant Six Padārtha Theory, which is an unparalleled feat among its philosophical peers. Still later, a Vaiśeṣika disciple named Huiyue put forth a Ten Padārtha Theory.”

Puguang also stated in volume 5 of his “*Jushe Lunji*” that “the Vaiśeṣika masters proposed six Padārthas, ie dravya (substance), guṇa (quality), karma (activity), sāmānya (generality), viśeṣa (particularity) and samavāya (inherence); later, a master named Huiyue proposed a Ten Padārtha Theory”.

There are actually many such descriptions contained in Chinese Buddhist records (especially

Mādhyamika commentaries), either recounting or repudiating the Vaiśeṣika thoughts.

In ancient China, many non-Buddhist thinkers also paid a fair amount of attention to the Vaisheshika school. For instance, Lv Cai, a thinker in China's Tang Dynasty, was once attacked by his adversary for adopting in his philosophical thinking a certain theory rather similar to the atomic theory espoused by the Vaisheshika school.

In refuting his adversaries, Zhang Taiyan, a famous thinker in contemporary China, also cited the theory for earth, water, fire, air and the atomic theory of the Vaisheshika school.

The Vaiśeṣika theories also received a lot of scholarly attention in modern China, with the *Vaiśeṣika-sūtra* translated entirely into Chinese and the *Padartha-dharma-samgraha* partially translated into Chinese. In books published in contemporary China about Indian religious philosophy, there are dedicated chapters describing the evolution of the Vaisheshika school and its major theories. Quite many research papers on the Vaisheshika school have also been published in some Chinese scholarly journals.

On higher education front in China, quite some masters' theses focussed on the "Daśapadārthaśāstra", while many PhD dissertations mentioned the Vaiśeṣika theories.

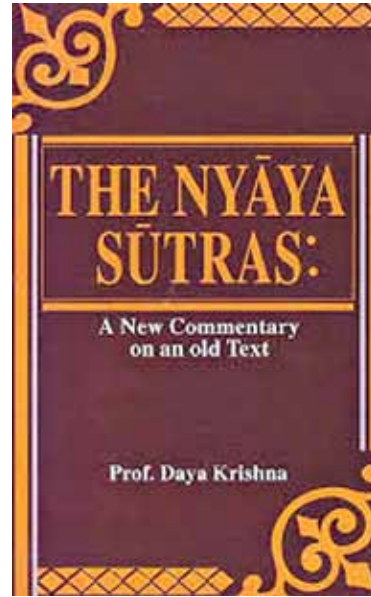
Vaiśeṣika is also mentioned in the oriental philosophy courses offered in modern Chinese universities, with some courses focussing on the study of classic texts of the Vaisheshika school and others aiming to give an account of the evolution of the school and its basic theories. Among the scholars studying oriental culture in contemporary China, the Vaiśeṣika theories remain a familiar topic. Besides, in some professional conferences or symposiums held in China, the theories of the school or papers published on the school were also discussed with great interest.

(Yao Weiqun)

NYAYA SUTRA

Nyaya Sutra is a fundamental scripture of Nyaya in ancient Indian philosophy, and is the first literature putting forward the systematic logical thought and debate rules in India. It was written by Gautama in about the 1st century CE. The existing *Nyaya Sutra* includes the additional contents added later, which is finished at about 3rd - 4th century CE.

The main and auxiliary annotations of *Nyaya Sutra* include *Nyaya-Sutra-Bhasya* by Vatsyayana (about 4th-5th century CE), *Nyaya-Varthika* by Uddyotakara (in 6th century CE), *Nyaya-varṭtikatātparya-tika* by Vācaspati mi ra (in 9th century CE), *Nyaya-varṭtikatātparya-tātparya-parisuddhi* by Udayana (in 10th century CE) and so on. *Nyaya Sutra* establishes some basic concepts and



The Nyaya Sutra: A New Commentary on an Old Text, English edition (front cover)

builds the theoretical framework of Nyaya. *Nyaya Sutra* is divided into five volumes, with each volume having two chapters. Its main theoretical model is "16 truths", including pramana, prameya, doubt, motivation, example, theory, discussions, thinking, conclusion, reasoning, argumentation, no defense, uncertain reason, misinterpretation, opposition and misunderstanding. It mainly discusses the thoughts about the logical reasoning and debate rules of Nyaya. Many theories of Nyaya are put forward or discussed during the interpretation of the 16 truths.

The main theories put forward in *Nyaya Sutra* include reasoning by five-part syllogism, reasons of producing mistake in reasoning, behaviour of debate failure, main methods to get correct understanding and so on. Reasoning by five-part syllogism is also called "five-branches-type argument". It is a relatively fixed basic mode of reasoning first put forward in the history of Indian thought, and plays an important role in the formation and development of systematic logic theory in India. The theory holds that there are five basic elements during the reasoning, namely, the proposition, the reason, the example, the application and the conclusion. "The proposition" is the proposition put forward in the reasoning, "the reason" is the reason to demonstrate proposition, "the example" is the specific example or evidence used to demonstrate proposition, "the application" is the application of reason and example into the reasoning, and "the conclusion" is the conclusion drawn according to the final statement of one's own proposition. Behaviour of debate failure is an important analysis of *Nyaya Sutra* on debate, and the theory on such aspect is mainly manifested in the conclusion of 22 misunderstandings. The main

way to get the correct understanding actually is the pramana theory. There are four pramana being put forward in *Nyaya Sutra*, namely, Partyaksa-pramana, Anumana-pramana, upama-pramana and avavada-pramana.

Nyaya Sutra also connects its theories of reasoning and debate with the religious issues. *Nyaya Sutra* first emphasises that reaching the highest good needs the knowledge of “16 truths”. The core theory of 16 truths is about the knowledge of reasoning and debate. *Nyaya Sutra* thinks that this kind of knowledge is actually the supreme wisdom, and that achieving them will eliminate ignorance, while Vimukti relies on the elimination of ignorance. Therefore, the knowledge of logical reasoning and debate is inseparable with Nyaya’s ultimate goal of achieving the liberation by freeing from Samsara. The thought of *Nyaya Sutra* plays a crucial role in the development of Indian philosophy. Many sects have absorbed its logical and debate ideas. It is the reference in the development of Buddhism. Many thoughts in ancient Buddhist hetuvidya are built on the basis of the absorption and transformation of Nyaya’s relevant thoughts. The thought of *Nyaya Sutra* still have significant influence in modern times in India. Some famous Indian ideologists in modern times compare the thought of *Nyaya Sutra* with the western logic, integrate some ideas, and put forward some new theoretical insights.

The thought of *Nyaya Sutra* is also introduced into China with the Buddhism in ancient time. The ancient Chinese understanding of Nyaya is largely from the Buddhist relevant literatures. These literatures are mainly those about hetuvidya theory, especially the contents involving ancient hetuvidya in the Buddhist scripture.

In Chinese Buddhist scriptures, there are also many contents about *Nyaya Sutra*. The representatives include Upāya-Kauśalya-hrdaya-śāstra, Prakaraōaryavàcà-àstra, Mahàyanàbhidharma-samuccaya-vyàkhyā and Tarka-sastra. Upāya-Kauśalya-hrdaya-śāstra makes discussions on the theory of four pramana of *Nyaya Sutra*, and such contents like uncertain reason, opposition and misunderstanding. Tarka-sastra, Prakaraōaryavàcà-àstra and Mahàyanàbhidharma-samuccaya-vyàkhyā also make the discussions on



‘Prakaranasyavaca-sastra (Xianyang sheng jiao lun)’,
Fangshan Stone Classics, Beijing



‘Prakaranasyavaca-sastra (Xianyang sheng jiao lun)’

sylogism being similar to the theory of five-branches-type argument in *Nyaya Sutra*.

In modern China, the thought of *Nyaya Sutra* receives great attention from Chinese academic circle. *Nyaya Sutra* has been translated into Chinese in China, and many Chinese versions have been officially published or issued. Some research papers on the theory of *Nyaya Sutra* have ever been issued in Chinese professional academic journals. Many works about Indian philosophy published in China also include some contents about the thought of *Nyaya Sutra*, and they also appears on the Indian religion and philosophy courses opened in China’s colleges and universities, even some academic dissertations of Chinese postgraduates are with the theme of *Nyaya Sutra*.

(Yao Weiqun)

BRAHMA SUTRA

Created by Baadarayana around the 1st century CE, Brahma-sūtra is the foundational text of the Vedānta school of philosophy. The current version of Brahma-sutra contains portions added still later on and wasn’t fully completed until the 5th century CE. The sutra inherited and improved some of the key philosophical ideas of Brahmanism contained in the Upanishads, and its emergence marked the debut of the Vedānta school as an independent school of philosophy on the Indian philosophical scene.

The Brahma-sūtra consists of 555 succinct sutras or aphorisms, whose meanings sometimes can only be determined by referring to relevant ancient commentaries. The sutra spawned a large number of commentaries, which tended to construe the text of the Sūtra in different ways. Among the assortment of commentaries, the most famous ones include the commentaries by three prominent philosophers in ancient India, ie Shankara (788-820 CE), Ramanuja (around 11-12 century CE) and Madhava (around 13 centry CE).

The Brahma-sūtra is arranged in four chapters (adhyāya), each chapter is divided into four quarters (pāda). Chapter one presents the overarching theme of the whole sutra, explaining that Brahman is the ultimate reality and the fundamental essence of everything in the world; chapter two discusses and refutes the possible objections to Vedānta philosophy, and lays out relevant arguments on such topics as the essence of the material world and the world's creation. Chapter three deals with the

the sutra describes Brahman and Atman as being one and the same; on the other hand, it makes a distinction between the two, a fact that also helps explain the branching out of the Vedānta school later on.

The key components of the Brahma-sutra include: interpretations on Brahman-Atman relationship; the theory of *bhedābheda* (“identity and difference”; repudiations of other schools of philosophy; and the concept of reincarnation and release.

In describing the Brahman-Atman relationship, the Brahma-sutra also mentions the different viewpoints on the issue from various previous thinkers. According to Bhaskara’s commentaries on Brahma-sutra 1.4.19-22, the sutra discusses the views of three thinkers: A-s’marathya upheld the *bhedābheda* theory; Audulomi advocated the *satya-bheda* theory; and Kṛaktsna endorsed the philosophy of Advaita Vedānta (non-dualism). These views were further improved and developed by several later Vedānta philosophers, with clearly-defined theoretical frameworks being established.

Baadarayana, the original author of the Brahma-sutra, tended to espouse the *bhedābheda* theory, holding that as the creator or the fundamental cause of the world, Brahman is distinct from Atman (sphere of phenomena); Brahman and Atman are also a unity in the sense that Atman or all phenomena bear the quality of Brahman and nothing can exist without Brahman, with the relationship between the two likened to that between the sun and its reflection on the water.

The Brahma-sutra repudiates the key theories of certain schools of thought in ancient India. Despite the conciseness of the sutras, with the aid of the commentaries thereon by such thinkers as Shankara, we can nonetheless get a glimpse of the various schools of thought and theories thereof the sutra argues against.

He Brahma-sutra repudiates such Samkhya concepts as Prakriti, Purusha and Gunas, rejecting as false the theory that Prakriti is the fundamental cause of everything in the world, as unfounded the theory that the combination of Prakriti and Purusha promotes the transformation of things in the world, and as implausible the *Sattva-Rajas-Tamas* relationship proposed by the Samkhya school.

In addition, the Brahma-sutra also rejected the theories of the Vaisesika School as improbable, proclaiming as false such Vaisesika theories as the atomism, the “*samavaya*” theory and “invisible force” (*adrsta*). It argues against the proposition that things are composed of atomic elements and asserts that the atomism theory is inherently self-contradictory. It also rejects the idea that *adrsta* is related to movement of things and there is a “*samavaya*” relationship between things, arguing



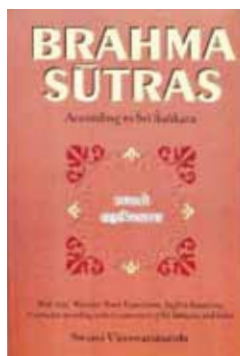
Brahma Sutras, English edition

relation between Brahman and Atman (self) and the concept of reincarnation. And Chapter four discusses issues such as meditation, karma and release.

Many of the key issues the Brahma-sutra tackled had already been elaborated on in the Upanishads, with the sutra’s focus of inquiry primarily placed on the Brahman-Atman relationship. The Upanishadic thinkers dwelled largely on the fundamental cause for all worldly phenomena, both natural and human, and proposed two basic concepts: “Brahman” and “Atman”. “Brahman” is generally considered as the fundamental cause or essence of everything in the world, and is sometimes referred to as the “Self”, while “Atman” is regarded as the main actors in life phenomena, and is sometimes referred to as the “self”. It is the countless “selves” and related things that are believed to constitute the sphere of phenomena. Quite many Upanishadic thinkers maintained that the “self” and “self” of worldly phenomena are essentially the same thing, hence the theory of “Brahman-Atman unity and oneness”; while some other Upanishadic thinkers chose to draw a clear distinction between Brahman and Atman while describing them, leading to the fact that different Upanishads, or even different parts of the same Upanishad, contain inconsistent, even contradictory, interpretations on the Brahman-Atman relationship. The problem turned out to have exerted a huge influence on the ensuing generations of Vedānta thinkers, causing the Brahma-sutra to suffer the same ambivalence: on the one hand,

that the Vaisesika “samavaya” is actually in endless need of other “samavaya” and therefore is not plausible.

The Brahma-sutra launched the fiercest “attacks” on Buddhism, renouncing the latter’s theories on the composition of man and things and rejecting as implausible the religion’s theory of five skandhas and atomism. It also repudiates the Buddhist Karma theory, arguing that it is impossible for the 12 laws of karma to mutually cause each other, as



Brahma Sutras

each karma law is only the cause for the next one. The Buddhist “Chana Shengmie” theory was also rejected by the sutra as contradicting the Buddhist Karma theory, and the Buddhist “Ze Mie” theory was refuted as impossible too. The sutra also blasted the Buddhist “Emptiness” theory, arguing that conventional wisdom indicates that things cannot stem from empties or nothing. In addition, the Buddhist “dreaming-wakefulness oneness” theory and the “Chitta-matra” theory were also disproved. Finally, the sutra concludes that the various Buddhist theories are all implausible.

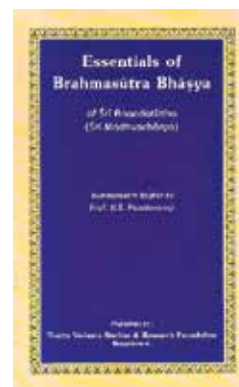
The Brahma-sutra also attacked the Jain theories, repudiating the Jain “seven-limbed seven Vādavīdhāna” as improbable, since wholly contradictory judgments cannot exist in the same thing. The sutra also renounced as false the Jain theory that the Jiva expands and contracts depending on the size of the body it inhabits, arguing that as a permanent substance, Jiva shall be of the same size at all times.

In addition, the Brahman-sutra also refuted the Paśupati and Bhagvad Gita theories.

The Sutra’s reincarnation and release theory is closely related to its Brahman-Atman theory. Although relevant viewpoints are scattered here and there throughout the text of the sutra, the main argument is clear: those who don’t have a correct understanding of Brahman-Atman relationship and fall prey to ignorance will be condemned to an endless cycle of reincarnation. And only by gaining a truthful understanding of Brahman-Atman relationship and the essence of Brahman can

one exit the reincarnation cycle and get released. Since its emergence, the Brahma-sutra has exerted considerable influence on the Indian intellectual history. Major Vedanta thinkers all wrote commentaries on the sutra, wherein they expressed their brilliant viewpoints on relevant issues. For instance, Shankara proposed the “Advaita Vedānta (non-dualism) theory, Rāmānuj proposed his “limited non-dualism” theory, and Madhva proposed the “dualism” theory. These theories constitute the core components of Brahmanist and Hindu philosophy and had played a positive role on the Indian philosophical scene well into contemporary times.

The theories contained in the Brahma-sutra, as lumped in with the early-day Vedanta theories, were introduced to China along with the Upanishads via Buddhism. Most Chinese Buddhist works don’t distinguish between the Brahman-sutra’s theories and the Vedanta theories and generally classify them all under the category of “Wei Tuo”, “Zhi Lun” or “Ming Lun”. Chapter 1 of “Chengweishilun” by Xuanzang mentions such concepts as “Maheśvara”,



*Essentials of Brahmasutra Bhasya,
English edition (front cover)*

“maha-brahman” and “Atman”, all of which are core or basic concepts in the Upanishads, the Brahma-sutra and commentaries thereon. The Chinese Buddhist texts normally never specify the Indian scriptural source for such concepts.

In modern China, the Brahma-sutra has also received a fair amount of scholarly attention, with the Chinese translation of the sutra already published in the country. Many Chinese scholars focus their research on the Vedanta school, and as a foundational Vedanta text, the Brahma-sutra has gained increasing importance among the Chinese scholars researching Vedanta, who all dedicate a chunk of their research time to examining and studying the Brahma-sutra. Quite some research papers on the Brahma-sutra and the Vedanta school have also been published in relevant Chinese scholarly journals. There are also chapters

mentioning the Brahma-sutra in books published in China about Indian philosophy. In Indian philosophy courses offered in Chinese universities, the sutra's theories are also extensively mentioned.

(Yao Weiqun)

BHAGAVADGITA

Bhagavadgītā is an important classic of ancient Hinduism; it is also known as *Buddha Song*; originally it was a part of *Bhismaparvam*, the sixth chapter of the great Indian epic *Mahabharata*, which later evolved into an independent classic of Hinduism. The book was formed during the time period between 2nd and 3rd century CE. It is divided into 18 chapters, with 700 odes in all. *Bhagavadgītā* is a collection of poems, elaborating Hindu philosophy of life in the form of a dialogue. The dialogue occurred in the battlefield while the two armies of Pandavas and Kauravas were confronting each other. Prince Arjuna (one of the younger brothers of Yudhishtira) of Pandavas commanded the army to encounter the



Krishna teaching flute

army of Kauravas. Being confronted of the killing fight, he saw many relatives, friends and teachers in the enemy camp. He was compassionate and he was not ready to go to war with his own relatives. He had no intention for the battle. At that time, Krishna, in the embodiment of Arjuna's royal hand (ie the incarnation of Mahavisnu), started a serious dialogue with him and instructed him that he should not consider personal honour or disgrace, gains or losses. Only through unswervingly fulfilling his own mission, will be true loyalty to divinity and also the noblest acts. Under Krishna's instruction, Arjuna finally abandoned personal affairs and followed the principle of a warrior again and devoted himself into the battle. Leaving aside the story, the fundamental idea of *Bhagavadgītā* is to promote Hindu philosophy



Bhagavad Gita, an illustration

of life and ethical concepts. It is argued that a believer must follow their own "Dharma" to act, and should not consider personal gains or losses, honor or disgrace, only through action, he could achieve the unity of his own soul "Atman" with "Bráhman", the supreme soul of the universe, finally to achieve the highest purpose - liberation.

In order to achieve liberation, *Bhagavadgītā* also strongly promotes three kinds of yoga as roads: "Karma Yoga", "Jnana Yoga" and "Bhakti Yoga". "Karma" refers to the behaviour or actions. The so-called "Karma Yoga" is requiring its believers to fulfill individual's social obligations and responsibilities in a detached attitude, do not do anything with a personal desire or self-interest, and do not care about the success or failures, gains or losses of actions, finally through this way to achieve liberation. "Jnana" in the *Bhagavadgītā* refers to the Upanishad's wisdom of life and wisdom of Samkhya Philosophy. The so-called "Jnana Yoga" is requiring the believers to study the wisdom of the Upanishads and Samkhya Philosophy, and to behave under the guidance of this wisdom to ultimately achieve liberation. The wisdom of the Upanishads refers to that the human soul - "Atman" and the highest cosmic soul - "Bráhman" are essentially the same, once a man is enlightened with the truth of "Advaita Vedānta", he could achieve the highest ideal of life. The wisdom of Samkhya Philosophy, refers to that all physical phenomena in the world have "three virtues" (three kinds of nature), human behaviour also has three natures, namely good action, fearful action and dark action, Krishna in *Bhagavadgītā* instructed Arjuna to constantly keep the purity of the soul, not subject to the "three natures" of action, do not seek personal gain, not persistent with behavioral consequences, selflessly fulfill his social responsibilities. "Bhakti", refers to the piety, reverence and faithfulness toward the divinity. The so-called "Bhakti Yoga" in the *Bhagavadgītā* is requiring the believers to worship Krishna devoutly, regard all their actions as devotions

to Krishna. Though *Bhagavadgītā* emphasised the importance of Karma Yoga, it argued that to truly understand and implement Karma Yoga, it must be combined with Jnana Yoga and Bhakti Yoga. Only through the mutual coordination of the three yogas, the highest ideal of life - liberation could be achieved as soon as possible.

Bhagavadgītā is well-known to all in India; it occupies a high position and absolute authority in the minds of Hindus. In modern times, many advanced Hindu thinkers, like national independence movement leader Tilak and Gandhi, etc., had made re-interpretation of *Bhagavadgītā*, and praised it highly as the most important classic. They vigorously promoted the noble spirits in *Bhagavadgītā* to firmly fulfill their obligations (“Dharma”), abandon personal gains and losses, and make selfless dedication. They took this classic as a spiritual weapon to mobilise the people for anti-British struggle. Tilak called on the Indian people to follow the teachings of *Bhagavadgītā*, act positively, and make more contributions to society, serving the society was also serving the divinity.



Dasavatara

The thoughts of *Bhagavadgītā* had been introduced to China very early. In 1940s, Jin Kemu had introduced the philosophy of *Bhagavadgītā* to students in the courses opened for Indian philosophy at Wuhan University and Peking University. However, the actual translation work of *Bhagavadgītā* from Sanskrit into Chinese was made in 1980s. Today, there are two versions of Chinese *Bhagavadgītā*, one version was translated by Zhang Baosheng (in 1989), another one was translated by Huang Baosheng (in 2010). These two versions have made a lot of comments on the original work, and made elaboration of the philosophy contained in it. Zhang Baosheng’s translation was republished in 2007, in this edition he added a new content, that is, *Preface to the Translation of Bhagavadgītā* which was written in 1929 by

Indian national movement leader Mahatma Gandhi, was incorporated in this book. The translation of *Bhagavadgītā* into Chinese greatly promoted Chinese people’s understanding on Hinduism and also helped Chinese scholars to study Indian culture.

(Zhu Mingzhong)

HIRAN YASAPTATI

Hiran Yasaptati is an important work of Sankhya in ancient Indian philosophy and is one of the main reference of *Samkhya-karika* which is the ancient fundamental literature of Sankhya. It was written around the 5th century CE, but the author is unknown, and the original Indian Sanskrit cannot be found now. It was translated into Chinese by Paramartha master staying in China in the 6th century CE. The Chinese version is divided into three volumes, namely, Volume I, Volume II and Volume III. *Hiran Yasaptati* is the more ancient reference among the five existing references of *Samkhya-karika*, and it is very important for people to understand the philosophy of ancient Sankhya. According to its record, *Samkhya-karika* has 72 parts. In main contents, it is consistent with other references, but there are also some differences. In the explanation of Sankhya thought, it is not completely the same with other references. The main theory of Sankhya is the two realities and 25 truths, the two realities refer to Prakriti and Purusha, 25 truths refer to Parinama-vada, causality, three-component theory and reincarnation and liberation theory.

Samkhya-karika contained in *Hiran Yasaptati* and its corresponding reference think that everything in the world or life phenomenon is changed from the interaction or combination of two entities. These two entities are Prakriti and Purusha. Prakriti, also known as “nature”, is the entity of materiality. Purusha, also known as “Atman”, is the entity of spirituality. Both are the fundamental causes to create things, therefore they are called as “two realities”. When Purusha acts on Prakriti, Prakriti interior will begin to change and gradually develop a variety of phenomena in the world. Prakriti first evolves consciousness (be equivalent to the rationality or intellectuality which is deterministic and crucial), then consciousness evolves “me” (that is self-awareness or ego), and on one hand, “me” evolves “eleven organs” (eye, ear, nose, tongue, skin, voice, hand, foot, excretory organ, reproductive organ and heart), on the other hand, it also evolves “five subtle elements” (sight, sound, smell, taste and touch). Finally, “five subtle elements” create five gross elements (earth, water, fire, wind and space). Thus, Prakriti, Purusha, consciousness, me, eleven organs, five subtle elements and five gross elements form the so-called “twenty-five truths”.

According to the *Hiran Yasaptati*, Prakriti interior evolved into the fundamental entities consists of three components, being called “trigunas”, namely, Satta, Rajas and Tamas, and their respective characteristics are joy, pain and sloth. Purusha represents the cripple who can only see the direction but cannot walk, while Prakriti represents the blind that can only walk but cannot see the direction. Only by the cooperation that the cripple rides on the blind, can both go forward smoothly.



Annotated *Hiranyasaptati*

Similarly, only combine the Prakriti which only have materiality with Purusha which only have spirituality (Purusha plays an observation and caring role on Prakriti), can they create twenty-three truths, that is, evolves the everything in the world or life phenomena.

The causality theory in *Hiran Yasaptati* holds that “the cause contains the effect”. That is to say, the ever-changing things in the world have the nature of the effect, and any effect is just the evolution from the cause. The effects have been contained in the causes of all things. The effect hides in the cause, cause and effect are respectively the hidden state and visible state of the same thing, and the cause condition and effect condition of the same thing.

As to the reincarnation, *Hiran Yasaptati* divides it into three categories, namely natural law, animal law and humanity.

As to the liberation, *Hiran Yasaptati* holds that the fundamental way of shuffling off this suffering is to know the truth revealed by Sankhya. That is, people can know the theory of “two realities and 25 truths” of Sankhya by the learning and experience of the truth of Sankhya philosophy to prevent the integration of Prakriti and Purusha, thus, completely annihilate Samsara to achieve the liberation. The theories put forward in *Hiran Yasaptati* and other

literatures of Sankhya exert a great influence upon the Indian intellectual history. Until the modern times, many Indian thinkers still refer to or adopt the opinions of Sankhya in building the theoretical system.

Hiran Yasaptati exerts certain influence on ancient Chinese ideology history, and receives many attention from the Buddhists. The famous translator of Buddhist scripture - Paramartha completes its translation. It is also brought into the Buddhist Tripitaka in later generations. In the eyes of Buddhists, it is a complete foreign literature, and receiving such attention in ancient China is extremely rare.

Hiran Yasaptati also receives the attention of the modern Chinese scholars. There are many scholars studying it, and they have published many papers on this aspect in Chinese academic journals. Many Indian philosophy or religious writings published in China also involve its study or introduction. And it also appears in the Indian philosophy courses opened in China’s colleges and universities.

(Yao Weiqun)

DASAPADARTHASASTRA

Dasapadārthaśāstra is an important work of Vaiśeṣika in ancient Indian philosophy. It was likely written in the 6th century CE and authored by Maticandra. Original Sanskrit version was failed to be handled down from past generations in India. In the 7th century CE, it was translated into Chinese in one volume by eminent Chinese Buddhist monk Xuanzang of the Tang Dynasty.

Philosophy theories stated in *Dasapadārthaśāstra* are quite different from other two major Vaiśeṣika literatures stored in India which are Vaiśeṣika-sūtra and Padārtha-dharma-saṁgraha.

Since foundation, Vaiśeṣika devoted to discuss types and basic forms of natural phenomena. This school proposed the theory of padārthas (categories) and believed that categories are solid materials relative to views or concepts. And things in the world are constructed by several categories which are the basic theory frame of *Dasapadārthaśāstra*. All of the philosophy thoughts are contained in the ten categories.

Vaiśeṣika-sūtra, the original fundamental classic of Vaiśeṣika, believed that there are six basic categories ie dravya-padārtha (substance), guna-padārtha (attribute), karma-padārtha (action), sāmānya-padārtha (universal), viśesa-padārtha (particularity), and samavāya-padārtha (inherence). However, *Dasapadārthaśāstra* thought that there are 10 padārthas, adding four categories to six basic categories of Vaiśeṣika-sūtra, which are śakti-padārthas (potentiality), aśakti-padārthas (non-potentiality), sādrśya-padārthas (commonness) and abhāva-padārthas (non-existence).



'Daśapadārthaśāstra (Sheng zong shiju yilun)', Dazheng edition

Meanings of these 10 categories are as follow:

Dravya-padārtha refers to substance of things. Nine substances are Prthvī (earth), Ap (water), Tejas (fire), Vāyu (wind), Ākaśa (ether), Kāla (time), Dik (space), Ātman (self) and Manas (mind). Among these nine substances, the first four substances (earth, water, fire and wind) are material elements which are formed by atoms and their compounds. The fifth substance (Ākaśa) refers to spaciousness which is medium of sound transmission. Things could move in this substance. The sixth substance (Kāla) refers to time. And the reason why people realise the concept of present, past, synchronization, non-synchronisation, slowness, and quickness is the existence of this substance. The seventh substance (Dik) refers to space or location. Because of the existence of this substance, people could generate the concept of east, south, west, north, up, and down. The eighth substance (Ātman) refers to individual spirit or subjectivity of consciousness. Different bodies have different selves, and the existence of selves is confirmed by many biological phenomena. The ninth substance (Manas) refers to the link (an internal sense) between self and several external senses. When five senses get in touch with external environments, people sometimes generate cognition, sometimes not. And this is the existence of minds.

Guna-padārtha refers to static qualities or attributes. There are 24 attributes, which are colour, taste, smell, touch, number, extension, individuality, conjunction, disjunction, priority, posteriority, cognition, pleasure, pain, desire, aversion, effort, gravity, fluidity, viscosity, impression, merit, demerit, and sound. First four attributes individually belong to earth, water, fire, and wind. Fifth to 11th attributes are related to relations or forms of things. Twelfth to 17th attributes are related to qualities or forms of life. Eighteen to 20 attributes are related to modalities of objects. Twenty-first to 23rd attributes are related to potential force or usage of human behaviours. Twenty-fourth is the substance ether. The 24 attributes stated in *Daśapadārthaśāstra* are different from those in *Vaiśeṣika-sūtra*. There are only 17 attributes founded in *Vaiśeṣika-sūtra*.

Karma-padārtha refers to action form of things. There are five actions, which are action throwing upward, action throwing downward, action contracting, action expanding and action going.

Sāmānya-padārtha refers to generality or universality among things. Universality in *Vaiśeṣika-sūtra* refers to relative sameness among things and existence of things. But universality in *Daśapadārthaśāstra* only refers to existence. In *Vaiśeṣika's* opinion, this quality is shared by all existed things.

Viśesa-padārtha refers to particularity or otherness among things in *Vaiśeṣika*. In *Vaiśeṣika-sūtra*, it refers to relatively different relations among things and final differences of things. But in *Daśapadārthaśāstra*, particularity, only refers to final differences of things. In *Vaiśeṣika's* opinion, everything has particularities to differentiate itself from other things.

Samavāya-padārtha refers to inseparable causality related to substance and attribute of things. Inherence is inner connection existed in things. In *Vaiśeṣika's* opinion, differences of each category are concept. But in fact, they are all united in substances. It is inherence which generates the inseparable relation between substances and attributes.

Śakti-padārthas refers to the inherent connection in substances, attributes and actions. Potentiality is indispensable for them to produce their own common effect co-operatively or their own particular effects independently. And it is related to generation or formation of things, which plays a part in generation of specific substance. This category could only be found in *Daśapadārthaśāstra*. There is no such category in *Vaiśeṣika-sūtra* and *Padārtha-dharma-saṃgraha*.

Aśakti-padārthas refers to the inherent connection in substances, attributes and actions. Non-potentiality is indispensable for them to prevent from producing other effects co-operatively or independently. And it is related to the matter that substance could not or will not be generated in specific condition. This category could only be found in *Daśapadārthaśāstra*. There is no such category in *Vaiśeṣika-sūtra* and *Padārtha-dharma-saṃgraha*.

Sādrśya-padārthas refers to relative universalities and particularities among things that universalities are limited to existence, particularities are limited to final distinctiveness, and the rest relative universalities and particularities are another category. Commonness could only be found in *Daśapadārthaśāstra*, however, it is related to some contents in *Vaiśeṣika-sūtra* and *Padārtha-dharma-saṃgraha*. *Vaiśeṣika-sūtra* and *Padārtha-dharma-saṃgraha* believe that universalities and particularities are relative that they depend on the perspective human being considered. In some circumstance, some concepts are considered as universalities which would be considered as

particularities in other circumstances. For instance, substance-ness (substance) as a concept is different from category, because it is merely one of the categories. But it is universal to earth, water, fire and wind, because earth, water, fire and wind belong to substance. Relative universalities and particularities are not treated as an independent category in *Vaiśeṣika-sūtra* and *Padārtha-dharma-saṅgraha*. In *Daśapadārthaśāstra*, particularity only refers to final distinctiveness (ultimate particularity) and universality only refers to the existence (status of being) of things. *Daśapadārthaśāstra* separates relative universalities and particularities from the category universality and the category particularity, and founds the category commonness.

Abhāva-padārthas refers to the non-existence status. The five non-existences are antecedent non-existence, subsequent non-existence, reciprocal non-existence, absolute non-existence, and natural non-existence. Antecedent non-existence refers to the non-existence status before effect is produced; subsequent non-existence refers to the non-existence status after things have been destroyed; reciprocal non-existence refers to the non-existence status that things are not mutually present in others; absolute non-existence refers to the non-existence status that things cannot be produced in the past, the present, and the future; natural non-existence refers to the non-existence status that one thing would not abide in one another. This category could only be found in *Daśapadārthaśāstra*. There is no such category in *Vaiśeṣika-sūtra*, however, some statements in *Vaiśeṣika-sūtra* are related to the category non-existence. *Vaiśeṣika-sūtra* mentions some non-existence status but not defining them as a category.

Although *Daśapadārthaśāstra* contains more categories than *Vaiśeṣika-sūtra* and *Padārtha-dharma-saṅgraha*, practical matters discussed in these works are similar. These categories refer to philosophy matters such as atoms, cognitions, universality and particularity, time and space, and actions.

Atoms are considered as the minimum unit of substance by Vaiśeṣika. In *Daśapadārthaśāstra*, The four gross elements - earth, water, fire and wind of substance are atoms and their compounds. Atoms of different species have certain qualities, for instance, earth has colour, taste, smell and touch; water has colour, taste, touch, fluidity and viscosity; fire has colour and touch; wind has touch. Original action of atoms is related to merit and demerit. Merit and demerit is an invisible power which is called invisible force in *Vaiśeṣika-sūtra*. It can cause the action of atoms and the production of some natural phenomena. Atoms can create all kinds of species, however, atoms cannot be produced by other substances. And atoms are indestructible. Atoms in *Daśapadārthaśāstra* are similar with atoms in *Vaiśeṣika-sūtra*.

All ancient India philosophy schools discussed cognitions. There are two cognitions discussed in *Daśapadārthaśāstra* which are perception and inference. It believed that there are three kinds of perceptions. The first perception is produced by contact of four (factors) that self, mind, sense-organs and objects are combined to produce perception. The second perception is produced by contact of three (factors) that self, mind and sense-organs are combined to produce perception. The third perception is produced by contact of two (factors) that self and mind are combined to produce perception. Inference discussed in *Daśapadārthaśāstra* is of two kinds. The first one is inference from seeing a common property. For instance, fire can be deducted from seeing smoke. In this case, smoke and fire exist at the same time. The second one is inference from not seeing a common property. For instance, rain can be deducted by dark clouds. In this case, dark clouds and rain cannot exist at the same time. Details of cognitions in *Daśapadārthaśāstra* are different from cognitions in *Vaiśeṣika-sūtra*.

Statements about universality and particularity, time and space, and actions in *Daśapadārthaśāstra* are similar with related statements in *Vaiśeṣika-sūtra*. There are some differences in expression, but they are the same in essence.

Daśapadārthaśāstra did not have much impact in ancient India. But it was translated into Chinese by Xuanzang, and spread in China. It is a work of India philosophy school, and it is not belonging to Buddhism. But it is included in Chinese Tripiṭaka. Thus it can be seen that it was valued by Chinese Buddhist in the ancient times. The ten categories are always mentioned when Vaiśeṣika is discussed in translated or Chinese Buddhism works. And they are considered as an important Vaiśeṣika theory after *Vaiśeṣika-sūtra*. This theory is often reported and criticized in ancient Chinese Buddhism works.

Daśapadārthaśāstra is highly emphasised in the modern and contemporary history of China. There are papers about it in academic journals in modern China. And contents on this subject could also be found in treatises or textbooks of India religious philosophy published in modern Chinese history.

(Yao Weiqun)

EVENTS

DEBATE BETWEEN BUDDHISM AND DAOISM

In ancient history of China, the Buddhists and Daoists have ever conducted a long-term and continuous debate, which is involved in Theory of Religions, and, at the same time, embodies secular contradictions at different times.



'Scripture on Lao Zi Revealing Barbarians (Lao Zi hua hu jing)'

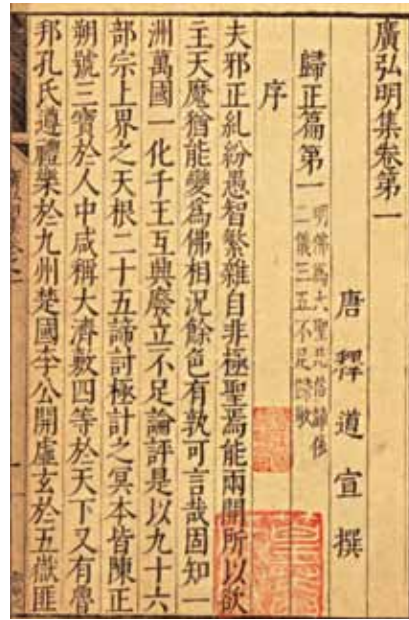
Buddhism is, originally, a foreign religion, but becomes more and more popular with Chinese; while Daoism is a local religion under gradual improvement after introduction of Buddhism. In the early times, both religions depended on each other, namely that Taoism absorbed a part of doctrine from Buddhism, which, at the same time, took over the words used in Daoism. However, with dissemination and generalisation of Buddhism in China, conflict, which led to several times of debates, occurred between Buddhism and Taoism. Later, with further development of Buddhism and Daoism, a trend of integration emerged. There are many important literatures collected in Buddhism-Taoism Debate, including *Hongmingji*, *Guang Hongmingji*, *Buddhism-Daoism Balance from Ancient to Modern Times*, *Theory for Smiting Evil*, *Beishan Record* and *Follow-up of Buddhism-Daoism Balance from Ancient to Modern Times*.

At the end of East Han, it was stated in *Lihuolun*, wrote by Mourong, that Buddhism was superior to Daoism. The book advocated: "Buddha is the ancestor of morality and spirit of gods; Daoism to Buddhism is what hill is to Huaheng and Juandu is to Estuary Sea." During the period of Emperor Jinhui, Wang Fu, a Daoist, and Bo Yuan, a Buddhist, ever conducted a debate on which religion stands for justice and which represents evil. It was Wang Fu who, by virtue of Xiangkai's word: "Lao Zi came to barbarians as a Buddhist monk", faked the *Scripture on Lao Zi's Revealing Barbarians* and initiated the Buddhism-Daoism Debate. During the ninth year of Yuanjia in Southern Dynasty (432), He Chengtian wrote an essay, *Baoyingwen*, for the purpose of questioning cause and effect, and later, theory conflicts came to an official start between Buddhism and Daoism. Until the Southern Qi Dynasty, Guhuan wrote *Yixialun*, which read:

"benefit other countries while betraying our own country, where is the so-called morality and justice?", and resisted dissemination of Buddhism. A Daoist in Southern Qi entrusted Zhang Rong to write *Sanpolun*, which stated: "Buddhism will destroy a country, a family and even a person once it is accepted". Buddhists felt very angry and published many works, such as *Zhengwulun*, as their response. In their opinion, Buddhism was earlier than Daoism and Lao Zi is the disciple of Buddha, so Buddhism should be the orthodox religion. In addition, they thought that Daoists were just "starting a rebellion" and "confusing people with immoral religion". Liu Xie said: "introduction of Daoism just coincided with rebellion of common people, so things remain essentially the same. The rebellion started by Zhang Jiao and Li Hong poisoned minds of ordinary people; Lu Xun and Sun En harassed at the end of Jin Dynasty. There are many people like them were involved in these events." In his opinion, troubled times at the end of Han and Jin Dynasty were all caused by Daoism. During the period of Emperor Xiaoming in the Northern Wei Dynasty (520), Jiang Bin, a Daoist in Qingtong Temple, and Tan Mozui, a monk in Rongjue Temple, conducted a discussion on "Lao Zi and Buddha" finally Jiang Bin was exiled to Mayi County for the rest of his life. During the period of Emperor Wenxuan in Northern Qi Dynasty (555), Lu Xiuqing, a Daoist, together with his disciples, competed with people at higher level and masters. It is recorded in *Buddhism-Daoism Balance from Ancient to Modern Times*: "In September of the sixth year of Tianbao, 10 Daoism and Buddhism scholars gathered to proofread the theory in person." The debate was finally judged by the Emperor, and it was stated in the imperial edict that Daoism was "false". But common people had not been aware of the fact, so he put a ban on Daoism. They had to follow the Emperor's order, and from then on, merely a religion was allowed. *Buddhism-Daoism Balance from Ancient to Modern Times* is the Buddhism classics in later ages, the processes recorded in it were not necessarily true, but results of the debate were facts. In the third year of Tianhe (568), Emperor Wu of Northern Zhou gave a speech in *Book of Rites*, with more than one hundred officials, Daoists and monks as his audience. "In February of the fourth year of Tianhe, the Emperor gave a speech to more than one hundred officials, Daoists and monks." "In spring of Jiande (572), the Emperor came to Xuandu Temple for accepting the master's revealing in secular suffering, and then returned to the palace. In December of the second year, the Emperor, gave a speech in the three religions, Confucianism first, then Daoism and finally Buddhism, to all his officials, Daoists and monks". Emperor Wu had ever organised many times of Buddhism-Daoism Debate,

with an initial purpose of resisting Buddhism and advocating Daoism. However, drawbacks of Daoism were fully revealed during these debates, so he sent out an imperial edict: “considering that both Buddhism and Daoism have many drawbacks, all the monks and Daoists should resume secular life.” From then on, Buddhism and Daoism had been loss in both sides.

During the third year of Sui Dynasty, Emperor Wen came to a Daoist Temple for watching the statue of Lao Zi who was revealing the Northern barbarian tribes. He felt very strange and then called on Zhang Bin, a Daoist, and Yan Zong, a monk, to participate in the discussion. Specific discussion process was not recorded, but Yan Zong, in accordance with the discussion, wrote *Bianjiaolun* to refute the saying of “Lao Zi’s revealing the Northern barbarian tribes”. During the 13th year of Zhenguan Period (639), Huijing gave a lecture named *Fahua*, and Cai Huang, a Daoist, upon receiving Emperor Gaozong’s order, debate against Huijing. In early Tang Dynasty, Xiao Yu, the crown prince of former Dynasty, “always wrote his word but never went to the court”, and this annoyed Emperor Taizong, who, later, gave an edict, which pointed out that falling of Liang Dynasty was resulted from Buddhism. Although no ban was put on Buddhism, he explicitly stipulated: “as for logical disclosure, Daoists and female Daoists should be prior to Buddhist monks and nuns. If we receive moralisation of our own religion, you will enjoy much more things; if we follow our ancestor’s custom, we will benefit from it forever.” During the period of Emperor Zhongzong (reigned 705-710), Faming, a monk, went to Chang’an for visiting eminent monks and got to know Buddhists and Daoists were appointed to judge the authenticity of *Scripture of Fahuchengfo*. Faming did not participate in at first, but later found that conclusions cannot be drawn, so he requested one of the Daoists: “now that Lao Zi revealed the Northern barbarian tribes to be Buddhists, did he speak Chinese or speak Barbarian? If he spoke Chinese, the barbarian could not understand; and if he spoke Barbarian, the scripture must be translated. Have you checked when the scripture was written, in which dynasty, who spoke the Barbarian, and who was the author? After listening to these questions, the Daoist had nothing to say in reply. During the period of Shenlong (705), Emperor Zhongzong gave an order in September 14: “abolish the false scripture (refers to *Scripture of Laozihuahu*) and carve it on a stone in Baima Temple for use as reference in the future.” Buddhism-Daoism Debate lasted until the flourishing Tang Dynasty. During the 18th year of Yuan Dynasty (730), a debate on advantages and disadvantages of Buddhism and Daoism was conducted in Hua’e Building. Daoyin, a monk, was so eloquent in



Guang Hong Ming Ji

debate and Yin Qian, a Daoist, gave an incoherent reply and unable to advance any further agreements to justify himself. It was obvious that the debate was ended up with Daoism’s failure. According to New Book of Tang wrote by Zhixuan: “when Wuzong governed the whole country, he originally believed in Buddhism, and later he, after listening to the wrong people, ordered his officials to build a high platform in Mount Penglan to pray for immortality. All advices given by his officials could never change his minds.” However, during the period of Emperor Wuzong (reigned 840-846), Wuzong believed in Daoism, and ever called on Daoists and monks to carry out a debate on the question: “can we cultivate immortality?” “Governing a country is like a cooking” was taken as debated topic. Zhixuan said: “moralisation is the root of governing a country, while the so-called immortality cultivation is the career taken up by hermits lived in woods, and it, at the same time, requires natural gifts to some extent. So it is not suitable for the King.” At that time, Zhixuan was so eloquent in the debate and what he said shocked all the listeners, who thought that his words went against the Emperor’s order; and his neighbours, worried that he may be exiled and thought it was a pity that his talents in debate may be buried. However, under the support of Emperor Wuzong, Daoists won in the debate, and from then on, “Exterminating Buddhism in Huichang” started. In August of the fifth year (845), the Emperor gave orders to officially exterminate Buddhism. Later, more than 4,600 temples were pulled down, 2,60,500 Buddhist monks and nuns resumed secular life, over 40,000 private temples and Buddhist monasteries were abolished, approximately 10

million qing of fertile farmland was confiscated, and 1,50,000 slaves and maid-servants were recorded to double-tax family. Li Deyu, the prime minister, offered his congratulations to the Emperor and criticised in *Celebration on Demolishing Temples*: “Buddhism poisons people’s mind, buries the principle taxes, and has degraded the country for more than a thousand years.”

During the period of Jin Dynasty and Yuan Dynasty, Quanzhen Daoism actively learned from Buddhist theory, and imitated Buddhism in many

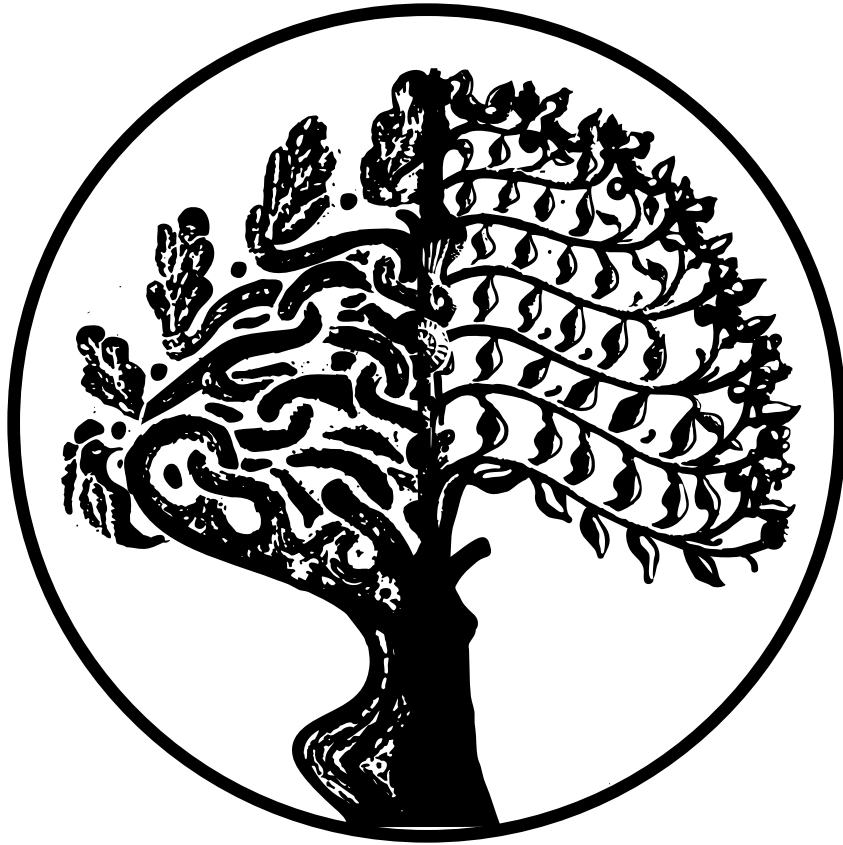
convenience of generalisation, learned from Daoism and took it as initial approach to become a Buddhist believer. However, debate between Buddhism and Daoism never came to an end. During the fifth year of Emperor Xianzong in Yuan Dynasty (1255), Daoist Li Zhichang and Buddhist monk Fuyu had ever conducted a debate in front of the palace hall, with the authenticity of *Scripture of Laozihuahu* and *Eighty-one Huatu of Lao Zi* as debated topic. This debate was also ended up with failure of Daoism, and the “false scripture” was burnt and 37 temples were returned. During the period of Ming and Qing Dynasty, there were few fierce debates between Buddhism and Daoism, and integration of them, to the contrary, was strengthened. Zhu Hong, Zhen Ke, De Qing and Zhi Xu, the four eminent monks in Ming Dynasty, promoted Buddhism with an idea that the three religions were homologous; while Daoists expounded Daoist’s theory with Buddhist’s theory. Zhang San-feng said in *Xuwupian*: “nihility is just the purpose of Buddhism”. The saying that “in recent times, Buddhism is the spirit of natural gifts, Daoism is the spirit of receives, and Quanzhen Daoism is for cultivation of both natural gifts and receives” in *Daomenshigui* embodied the characteristics of Buddhism-Daoism integration. Wu Shouyang, a Daoist in the Late Ming Dynasty, ever wrote the *Xianfohezong*, in which the method for inner alchemy in Daoism was directly combined with mediation in Buddhism.

(Jiang Julang)

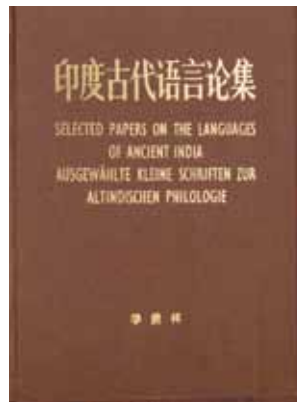


Eighty-one Huatu of Lao Zi (Lao Zi bashiyi huatu)

aspects, including dogmata, doctrine, as well as disciplines and monastic rules. Wang Chongyang even asserted: “Daoism and Buddhism was originally from the same family, and whether viewing from the form and theory, they are the same”, and advised people to read *Heart Sutra*. Buddhists, for



VI
LINGUISTICS





LINGUISTICS



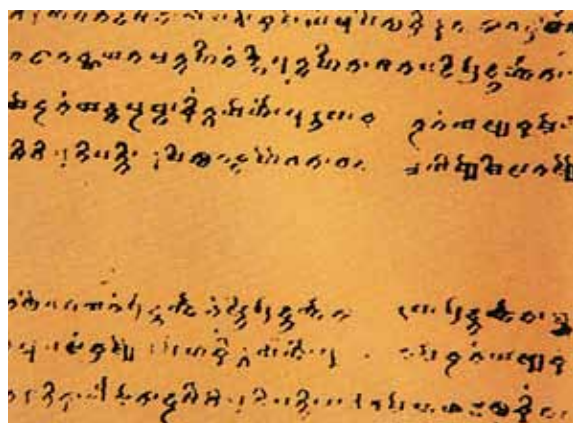
LINGUISTICS

OVERVIEW

Cultural exchange among people began with their initial efforts to learn each other's language. In the early phase of contact between India and China, both countries had, therefore, rightly taken necessary steps and measures in their attempts to understand each other's language and script.

It may be noted that ancient Indian scholars used to attach great importance to the study of their language and exploring new knowledge on linguistics. Their script belonged to the category of alphabetic writing (phonetic script) and for this reason, they focussed a great deal of attention on the study of speech sounds. Their books on grammar appeared in the pre-Christian era and they had also developed and arranged their alphabets based on certain scientific study and analysis. But unlike India, the Chinese in ancient times did not pay much attention to grammar or pronunciation though they had also conducted useful research on scriptography (study of scripts). Hence, work on Chinese grammar began relatively later. However, with the spread of Buddhism to China, the Indian linguistic scholars helped to promote the study of Chinese linguistics by the Chinese and there was a great impact, particularly in the area study of Chinese phonology, grammar and lexicography.

Before the Common era, no later than 2nd century BCE, the people of China and India both knew each other's spoken and written languages but there is no clear evidence on record in this regard. However,



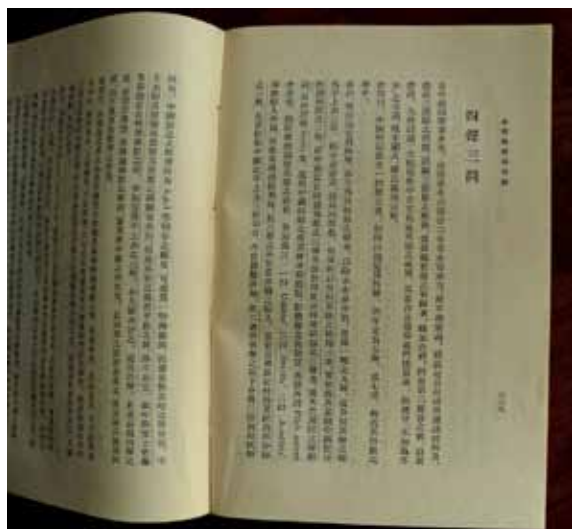
Kuchean (Tocharian) language manuscripts unearthed in Xinjiang, China



Kumarajiva, *Understanding the Rhymes (Tong Yun)*, Dunhuang Remnants S1344v2

from the 1st-6th century CE, according to the records in the *Biographies of Eminent Monks*, the Indian monks who visited China from 1st-3rd century CE, had acquired a thorough understanding of the Chinese language, and were engaged in the translation of Buddhist scriptures of alphabetic writing with active assistance of Chinese monks. During the 3rd and 4th centuries CE, there were several monks who were fluent in both Sanskrit and Chinese. For example, the Kapisa (present day Kashmir) monk, Sanghadeva (Seng-jia-ti-po), after staying several years in China, was able to 'have a thorough grasp of Sanskrit, and spoke the Jin dialects fluently'. Faxian and Kumarajiva are outstanding examples of monks who were quite proficient in both Sanskrit and Chinese.

During this period, the Chinese scholars had also developed some understanding of the Indian phonology in the course of translation of the Buddhist scriptures. Dharmaraksa (vide the entry) had translated the *Lalitavistara Sutra* (Pu Yao jing) in eight volumes in the second year of the reign of Yong Jia ie, in 308 CE, and Jnanagupta (vide the entry) translated the *Sutra of Buddha's Fundamental Deeds* in 60 volumes during the 7th to 12th year of the reign of Kai Huang i.e., from 587-592 CE. It may be noted that the account offered by them on the 'Sixty-four scripts (shu)' was actually a reference to the 64 kinds of Chinese characters and it talks about 'Qin Shu' or the Qin script (written as 'Cina-lipi', namely the Chinese calligraphy). This shows that



Four Tones Three Questions (*Si sheng san wen*), Chen Yinque

the ancient Indians had also, by that time, noticed the unique features of the Chinese language and characters. Further, the 26th volume of *Mahisasaka Vinaya* (《Wu fen Lu》), which was translated during the first half of the 5th century CE, mentions the fundamentals of Sanskrit grammar, such as long and short vowels, the voiced and the voiceless features of the consonants, gender and number features of nouns and the tense aspects of the verbs, etc. The fifth volume of *Mahanirvana Sutra* (《Da Nie Pan-jing》) further talks about Indian grammar, the *Vyakarana-sastra* (《Pi jia luo lun》), which had attracted much attention from Chinese scholars like Xie Lingyun (385-433 CE) and Shen Yue (441~513 CE). Both of these two scholars had thus, for the first time, made an intensive study on phonology and written much about this subject. Their contribution towards the growth of Chinese phonology is noteworthy and commendable.

Commenting on Shen Yue's linguistic works and his acquaintance with and knowledge of Sanskrit studies, the 14th volume of *Dream Pool essays* (《Meng xi bi tan》) written by Shen Kuo (1031-1095 CE) during the Song dynasty rightly says, "The study of phonology and the discovery of the four tones by Shen Yue is closely linked with the introduction of Sanskrit learning in China. All the linguistic scholars of China from Song Dynasty to the Qing Dynasty believed in this theory, and even the modern phonologists like Luo Changpei, Wang Li, etc, also uphold this view."

As part of the phonological study, as many as five to six *Rhyming Dictionaries* such as the *Collection of Rhyming* (yun-ji) by Lu Jing and the *Brief Account on Rhyming* by Xia Houyong were compiled during the time of Western Jin to Southern and Northern Dynasty (265-589 CE). The Chinese people had then developed the 'fan-qie' method and started using the

same in transcribing Chinese characters. Further, it was during this early phase of the Sui Dynasty (581-618 CE), that Lu Fayuan, a descendant of an official family, raised and discussed some concrete issues on the transcription of the Chinese characters along with Yan Zhitui (531-?) and eight other scholars of his time. The results of this team work is to be found in the compilation of the five volumes of "qie-yun" under the leadership of Lu Fayuan during the reign of the Emperor Wen (personal name Yang Jian) of the Sui Dynasty. This particular work of *Qie Yun*, the rhyming dictionary, then proved to be the most authoritative among various Chinese linguistic works. It may be noted that the two more rhyming dictionaries of much scholarly value such as the 'Tang-yun' of Sun Mian of 8th century of the Tang period and 'Guang-yun' of Chen Fengnian (961~1017 CE) of the Song period were based on the earlier 'Qie-yun' dictionary.

7th-10th century CE

From the beginning of the 7th century, more knowledge and information on the Indian languages was transmitted to China through the translations of Buddhist texts, and through the visit of a large number of Chinese monks to India in search of Buddhist scriptures. For example, the second volume of Xuanzang's *Great Tang Records on the Western Region* (《Da Tang Xi Yu ji》) introduces Panini's (vide the entry) 'phonology' 《Sheng Ming Lun》 (vide the entry). The third volume of the *Greater Grace Temple Tripitaka Master* (《Da Ci-en Si Sanzang Fashi Zhuan, vide the entry), mentions all the grammar that Xuanzang had learnt when he travelled through India. Again, in the fourth volume of the *Western School of Law* and in *Account of Buddhism Dispatched from the South Seas* (《Nan hai ji-gui neifa Zhuan》), vide the entry), there is a comprehensive



The 'Records of the Siddham Script (*Xitan ziji*)', mentions 'letters of an alphabet'

description on ancient Indian grammar. The influence of all these Indian written texts on China had thus become increasingly reflective, the most typical example being the Tibetan script which took on its initial shape quite successfully imitating the Sanskrit written text during this period.

But it is to be admitted that although there was frequent reference to the term 'phonology' in the translations of the Sanskrit Buddhist *sutras* into Chinese, and both the Indian monks visiting China and the Chinese monks were well-acquainted with this term, yet the Chinese people failed to carry out any substantial research on Chinese grammar before the introduction of Sanskrit grammar in China.

The concept of alphabet

Around the 5th century CE, Chinese, people came to know about the concept of 'letter' (alphabet) from the Buddhist scriptures, and it was termed 'half word' by them in the beginning. Sometimes, it was also known as the 'knob'. By the 8th century,



Sanskrit Textbook, a hand-carved mimeograph, Peking University, 1979

the Shaman Zhi Guang (vide the entry) acquired understanding and knowledge about 'letter' (zi-mu) while studying the *Tuo-luo-ni Sutra* (Dharani). This was with the help of the South Indian monk Prajnanabodhi, who mentioned the term "letter" (zi-mu) in the *Records of the Siddham* (《Xi Tan ziji》). A significant development in the history of Chinese phonology was noted after this where a Chinese monk named Shou Wen of the 10th century, for the first time, formulated 30 Chinese alphabets. Around the 11th century, six more alphabets were added to the earlier 30 alphabets of Shou Wen which thus became the very famous '36 letters'. These 'letters' were used to represent the initials of the Chinese characters and that helped in the simplification and standardisation of the initials of the Chinese syllables (characters). Many other works concerning this, were brought out later which had become very popular in facilitating the study and pronunciation of the Chinese characters with some degree of uniformity. For instance, the alphabets listed in the *Yun Lue Yi Tong* (韵略易通) and *Wu Fang Yuan Yin* (五方元音) of the 15th and 16th centuries were very similar to the modern Pinyin initials B, P, M, F, D, T, N, L and so on.

In 1271 CE before the establishment of the Yuan Dynasty, Kublai Khan (vide the entry) had ordered the State Teacher Pagba (vide the entry) to create the Mongolian script along the lines of the Sanskrit scripts, which were formalised in 1269 CE though the use of these were later discontinued

Compilation of Dictionaries

Another area in which the impact of Indian phonology on the growth of Chinese linguistic works became increasingly known was that of lexicography. The need and task of translating the Indian Buddhist literature in Sanskrit into Chinese led to the growth of awareness among the scholars of the Chinese Buddhist community to have Sanskrit-Chinese dictionaries. The Chinese monks compiled several volumes of such dictionaries. Among these the most important were the 25 volumes of *Sounds and Meanings of the Scriptures* (Yiqie jing Yinyi) by Xuan Ying (circa 7 CE, vide the entry) and 100 volumes of *Sounds and Meanings of the Scriptures* by Hui Lin (737-820 CE, vide the entry). Later, the former was often referred to as *Xuan Ying's Sounds and Meanings* and the latter was known as *Hui Lin's Sounds and Meanings*, just to bring about the distinction between the two. These are the two major reference books which have played an important role in the history of compilation of Chinese dictionaries.

The period from late 10th century to early 11th century marked another period of resurgence of translation of Buddhist scriptures in China and the



Hundred Family Surnames in Phags-pa script

study of Indian grammar continued to influence Chinese phonology. The 14th and 15th volume of the *Dream Pool Essays* by Shen Kuo extensively talks about the issues of Chinese and Sanskrit phonology which proved to be quite comprehensive and authoritative. As an impact of all this academic interest in Indian grammar, many new dictionaries

appeared during the 11th century of the Song Period. For example, the few that may be mentioned here are: *Tian zhu Zi Yuan* (天竺字源) compiled by Fa Hu and Wei Jing in seven volumes, *Xu Yiqie Jing Yinyi* (续一切经音义) compiled by Xi Lin in 10 volumes, *Long Kan Shou Jian* (龙龕手鑑) by Xing Jun in four volumes and *Shi Shi Yao Lan* (释氏要览) by Dao Cheng in three volumes.

The impact of Indian linguistic works on China continued till the 18th century. In 1750, the newly compiled set of *Traditional Rhyme with Text* (Tong Wen Yun Tong) caught the attention of Emperor Qian Long (1711-1799). This book had an appendix including a comparison table which showed four kinds of sounds and the meanings of the words in which the Sanskrit scripts were listed in the beginning followed by Tibetan, Manchu and Chinese scripts.

ANCIENT CHINESE TRANSLATION

Like modern times, translation in ancient China was of two kinds: interpretation and translation. Translation has played an important role in cultural exchanges between India and China. Interpretation lacked documentary records, although it appeared much earlier. Translation had rich data in spite of its late appearance, especially with the spread of Buddhism into China and the translation of Buddhist scriptures, translatology in China developed very early, both with theoretical summary and operational standard.



Painting depicting translation of scriptures, Western Xia Period

1st-6th century CE: According to Lu Cheng (refer to Lu Cheng's entry), An Shih-kao (refer to An Shihkiao's entry) and Lokaksema (refer to Lokaksema's entry) must be considered as the earliest translators in China. An Shih-kao was from Parthia. His scriptures were altogether 39, which maintained righteous argumentation, fair and proper writing, natural words, plain but not vulgar letters. An Shih-kao's writing set solid foundation for translators of later generations. Lokaksema was from Yuezhi and whatever he translated from Sanskrit amounted to over 10 scriptures in translation. His translation was true to the original text and maintained a plain style. In the 2nd century CE, there were Indian, central Asian and Chinese translators of the Buddhist scriptures and they often worked together. Their work could be divided into three parts: Kou-xuan (reading the original text), Chuan-yan (interpretation) and Bi-shou (writing into texts).

It was found that the number of translators of Buddhist literature greatly increased during the 3rd century mainly represented by Zhi Qian (refer to Zhi Qian's entry) and Dharmarakasha (refer to Dharmarakasha's entry). Zhi Qian translated 36 books and 48 volumes. His translation tried to fit into Chinese taste, thus relatively magnificent. Dharmarakasha translated a good deal of Buddhist scriptures that mainly included 175 books and 354 volumes. Yet most of his work didn't come down. His translation style was comparatively plain.

There were many translators in 4th century CE, mainly represented by Dao An (refer to Dao An's entry) and Kumarajiva (refer to Kumarajiva's entry). Dao An contributed to the task of translation in many ways. He developed a theory of 'Wu Shi Ben' (五失本); 'San Bu Yi' (三不易). 'Wu Shi Ben' meant that the translator would delete repeated, trivial and cumbersome words to be found in the original texts of Buddhism and make it fit into a pattern and taste of Chinese expression. 'San Bu Yi' refers to three different types of situations that the translators usually encounter. This theory had profound influence on the translation work of later generations.

Kumarajiva occupies a very important place in the history of Chinese translation. First, he translated a great number of Buddhist scriptures including 74 books and 384 volumes (Catalogues of Kai Yuan Buddhist Books - volume 4). Secondly, he paid full attention to his predecessors' success and failure in translation. He treated translation carefully and combined literal and free translation. Thirdly, unlike former translators who substituted concepts of Buddhist scriptures with metaphysical terms and words, he tried to innovate new and simple ways of expressions. He invented Buddhist terminology for



Jianfu Temple at Xi'an was a translation centre during the Tang Dynasty

translation more faithful to original texts. Fourthly, in order to be responsible, he started the rule to sign the translator's name at the front of the translation. Fifthly, his institution set some guidelines to be followed by the government-run translation organisations of later times. And sixthly, most of the Buddhist scripture translated by him were preserved and had profound impact on posterity.

The translation of Chinese Buddhist scripture flourished during the period from 5th and 6th centuries to the early 7th century. Two points need to be mentioned in the translation work of this period. The first is the theoretical issue, namely translation theory put forward by Yan Cong. The second is a practical issue, namely, the organisational system and translation procedure of government-run translation organisation of that time. Both issues were of great importance because they served as preludes to the climax in the translation of scriptures during the Tang Dynasty. Yan Cong's common surname was Li and was from Zhao County. He came to Beijing in the 12th year of Kai-huang Period (592 CE). In the second year of Ren-shou Period (602 CE), he accepted the emperor's command to compile Catalogue of Scriptures.

In the second year of Da Ye Period (606 CE), he took charge of a royal translation organisation and translated 23 books and over 100 volumes. Yan Cong's contribution in theory was the writing of the famous essay in the history of Chinese translation named *Syndrome Differentiation*. In the book, he first approved Dao An's theory of *Wu Shi Ben, San Bu Yi* and then he developed it into another theory of the *Eight Requirements* (ba-bei) to be followed by Buddhist translators. The theory included comprehensive requirements both in psychological quality like aim, manner and style and in professional quality like knowledge, scope and the nature of writing.

In the Sui Dynasty (581-618 CE), the government organised and supported two translation organisations. One was in Chang'an with Na lian ti li ye she (refer to Na lian ti li ye's entry) and Jnanagupta (refer to Jnanagupta's entry)

successively as director. Another was in Luoyang, with Dharmagupta (refer to Dharmagupta's entry) as director. Translation in those two organisations involved such works as 'interpreting Sanskrit' (du-yu), 'word recording' (bi-shou), 'auditing' (chong-dui), 'sorting out literary content and finalising' (quanding). They had many people with careful division of labour.

During the period starting from 7th to 10th centuries, the translation of Buddhist scripture reached its heyday. In the early 7th century, Prabhamitra, the sramana in ancient middle India, arrived in Chang'an and started organising translation work in Da Xing-shan Temple in the third year of Zhenguan Period (629 CE). Prabhamitra died in the seventh year of Zhenguan Period. Twelve years later, Xuanzang returned to China and directed the translation work in Hongfu Temple. After that Xuanzang translated Buddhist scriptures in Ci'en Temple and Yuhua Palace. From the 19th year of Zhenguan Period (646 CE) to the first year of Linde Period (664 CE), he translated 73 amounting to 1,330 chapters. Xuanzang had unprecedented contribution in translation history. Firstly, he set up a large scale translation organisation and founded a complete set of organisational system for it. Secondly, he used various translation skills that could be referred to by modern scholars even till today. Thirdly, he put forward important translation theories and enacted 'five conditions that were appropriate to the principle of transliteration'. Fourthly, the Buddhist scriptures he translated took up over half of newly translated Buddhist Scriptures in the Tang Dynasty. Fifthly, he was the first Chinese in Chinese Buddhist scripture translation history that translated alone without the help of any Indian or other scholar of the Western Region. Sixthly, he had outstanding achievements in translating Chinese into Sanskrit and had translated 5,000 words of Lao Zi into Sanskrit. Seventhly, his professional ethics became a model for posterity.

After Xuanzang, Yijing and Amoghavajra served as director of the organisation of translation. Amoghavajra was one of the 'four Buddhist scripture translators (the other three were Kumarajiva, Paramartha and Xuanzang)', he translated 110 books and 143 volumes of Buddhist Tantra Classics and played a significant role in the spread of Tantra in China.

Yijing also had significant contributions in translation. He possessed flexible translation methods and his translation organisation featured exquisite division of labour. Yijing also compiled *A Thousand Sanskrit Words to Cultivate Buddhist Scripture Translator*. The book has 1,000 Chinese characters and is a Chinese-Sanskrit dictionary. During this period of 10th-17th century, especially

in the early Northern Song Dynasty, translation of Buddhist scripture in China reached another climax. In the seventh year of the Taiping Xingguo Period (982 CE), the emperor ordered to set up a translation school and renamed it as Chuanfa School the next year. The organisational scale and ability of the translation work during Northern Song was as big as that of the Tang Dynasty. It was managed and supported by senior officials of the government. They had a full-fledged organisation



A Collection of Terms in Translation
(Fanyi mingyiji), Ming Period edition

including director of translation along with other officials in-charge of other tasks like 'checking the doctrine' (Zheng Fanyi), 'check the Sanskrit terms and words' (Zheng Fanwen), 'recording' (Bi Shou), arrange the text (Zhui Wen), take part in discussion (Can Xiang). Until the fifth year of Tian-sheng Period (1027 CE), they translated over 500 volumes. Later, the translation work was intermittent due to lack of new Buddhist scriptures. This period lasted till the early Zhenghe Period (1111 CE). Famous translators of Buddhist scriptures included Fa Tian from India (refer to Fa Tian's entry) Tian Xizai (refer to Tian Xizai's entry), Danapala (refer to Danapala's entry), Dhararaksa (refer to Dhararaksa's entry), Jin Zongchi (refer to Jin Zongchi's entry), and Buddhist Wei Jing (refer to Buddhist Wei Jing's entry) of the Chuanfa School. All these scholars translated about 284 books and 758 chapters.

During the period of Renaissance of Tibetan Buddhism, people translated a large number of Buddhist scriptures. Those who were famous in the translation of Buddhist scripture in this period included Buddhist Atisha (982-1054 CE) from India, Buddhist Rinchen Zangpo (958-1055 CE) from Tibet, Zhuomi Shijia Yixi (993-1074 CE) and E. Luodan Xirao (1059-1109 CE). The translation of Buddhist scriptures was basically suspended in Song Dynasty

while in the Yuan and Ming Dynasties, Buddhist scripture translation appeared occasionally. But in Tibet, large-scale translation of Buddhist scriptures still continued.

(Xue Keqiao)

TERMS - CONCEPTS

SHABDAVIDYA

Shabdavidya was an ancient Indian subject dealing with the study and knowledge of Sanskrit linguistics that include research on pronunciation, grammar and rhetoric and was reckoned as one of the five sciences. According to free translation, the English term, Sound is equivalent of the Sanskrit word *Shabda*, and the whole term of *shabda-vidya* may be rendered into English as "knowledge of sounds". Its corresponding transliteration forms in Chinese language are 'She-tuo-bi-tuo' ('摄拖苾驮' and '摄拞苾驮'), etc. There is an entry titled 'Learning Dharma in the West' in the fourth volume of Yi Jing's *An Account of the Inner Law Sent Home from the South Sea*



Selected Papers on the Languages of Ancient India, Ji Xianlin (front cover)

which says that the term 'sheng-ming' was derived from the Sanskrit word *shabdavidya*, in which the meaning of the term *shabda* was sound and that of *Vidya* was science. It was one of the five sciences. In the second volume of the *Travelling Notes of the Western Regions of the Great Tang Dynasty* (da-tang xi-you-ji), Xuanzang remarked that the term *Shabdavidya* meant 'explaining the meaning of words and their differences'. According to some Indian myth, the earliest *Shabdavidya* work was created by heavenly god. As per the information available in Volume 21 of the *Records of the Yogacharya* by Monk

Dun Lun's titled *Accounts of the Western Countries*, the *Shabdavidya Shastra* with one million *slokas* was prepared by Brahman in the beginning of *kalpa* (a period of time) and *Sakra* (Indra) reduced its size to 1,00,000 *slokas*. Thereafter, Fairy Gunabhadra again simplified it to 12,000 *slokas*. Fairy Panini created Panini Sutra with 8,000 *slokas* afterwards. Master Dharmapāla created 3,000 *slokas*, and named them as Miscellaneous Treasure of *Shabdavidya*, which was popular in the world. All the major linguistics works on Sanskrit such as those of the one million *slokas* made by Brahman, one lakh made by *Sakra*, 8,000 *slokas* of Fairy Panini (*Panini Sutra*) and 2,500 *slokas* written by the Brahmins of South India have been listed in the third volume of *A Biography of the Tripitaka Master of the Great Ci'en Monastery of the Great Tang* authored by two monks named Hui Li and Yan Cong. These were reported to be the basic works dealing with the 'sounds of the language of the Western Regions' and were popular in India and its surrounding areas and 'people desirous to attain scholarship in classical studies had to go through them'. Later, all these works motivated other scholars to produce works like *Brief Shabdavidya Shastra* with 1,000 *slokas*, *Munduk* scripts of 300 *slokas*, and *Anudhatu* with 800 *slokas* and they dealt with the *dhatu* of the Sanskrit word, the basis of the combination of the words and their ultimate meaning etc. The valuable work titled *A Biography of the Tripitaka Master of the Great Ci' En Monastery of the Great Tang* used the noun *Purusha* as an example listed different forms of 18 rhymes and 24 rhymes which were related to eight case endings, ie, 'explaining actors' (nominative case), 'explaining actions' (accusative case), 'explaining instruments' (instrumental case), 'explaining objectives' (dative case) 'explaining reasons' (ablative case), 'explaining genitive affairs' (genitive case), 'explaining location' (locative case) and 'explaining vocative affairs' (vocative case) as well as three different forms including the male sound (masculine), the female sound (feminine) and the non-male and non-female sound (neutral).

From the time of the Wei and Jin dynasties to the early Song Dynasty, all those Chinese monks who went to India to seek *dharma* had to learn *Shabdavidya* works. Master Xuanzang learnt the same twice at Nalanda Monastery. The *Shabdavidya* science of India had its influence on the study and analysis of ancient Chinese language through the translation of the Buddhist *sutras* into Chinese. In order to translate and read *sutras*, eminent foreign and local monks used works such as the *miscellaneous names in Sanskrit*, *thousand Sanskrit Words*, *Collections of Sanskrit Words in Tang*, *Collection of Terms in Translation*, *Sound and Meaning of All Sutras and Supplement to Sound and Meaning of All Sutras*, etc., edited by many eminent

Chinese scholars. The nature and content of these works showed that they were very much influenced by Indian *Shabdavidya* science. It is worthwhile to make an in-depth study on how much influence the Indian linguistic works had on the history of Chinese linguistic works. For instance, the *Standardisation of Transliteration of the Western Regions* compiled by the Imperial Order during the Reign of Qian Long of the Qing Dynasty had many chapters such as Indian Alphabet Genealogy, Supplement to Indian Alphabet Genealogy, Indian Transliterated Word Genealogy, Supplement to Indian Transliterated Word Genealogy and Chinese and Sanskrit Genealogy, etc, is proof of Chinese interest in Sanskrit. Some more works such the Sanskrit Dictionary translated by Su Manshu and *Preface to Fundamental Sanskrit Dictionary* by Zhang Taiyan in late Qing Dynasty reflected that Indian Sanskrit knowledge had been quite popular in some section of Chinese intelligentsia for a long time.

(Chen Ming)

SIKSA

Siksa/ Shiksha (式叉论) was ancient Indian phonetics and one of the six Vedas. This term can be found in ancient Chinese literature, especially in Buddhist *sutras* translated into Chinese. The fourth volume of the *Lalitavistara Sutra* translated by Indian monk, Dharmaraksa, in the Tang Dynasty described multiple subjects and techniques that Bodhisattva learned including *Veda*, *Nirukta*, *Siksa*, *Vaisheshika*, *Atharvaveda*, *Ambhiri* and *Hetuvidya*, etc. During the Southern Dynasty, volume I of the *Samkhya* classic *Hiranyasaptati* translated by Master Paramārtha in the Chen Dynasty listed two kinds of wisdom: external and internal, and the six branches of the Vedas were the subjects (disciplines) to



Books on Sanskrit-Chinese Comparative Studies of Buddhist literature

external wisdom. The six *Vedangas* included *Siksa*, *Vyakarana*, *Kalpa*, *Jyotisa*, *Chhanda* and *Nirukta*. The first article titled *Abandoning of Sins and Blessings* included in the first volume of Ji Zang's *Commentary*

on *One-Hundred-Verse of the Sui Dynasty* quoted the same statement, and explained the six shastras (liu-lun). The statement was that 'the first was Siksa in which one has to learn 64 different techniques and rules of grammar. The second was Vyakarana, which explained sounds and their etymology'. Further, the 10th volume of *Explanations of Annotations on Dharmagupta-vinaya*, authored by Master Ding Bin of the Tang Dynasty offers an account on six *Vedangas*. It says that that the discipline of *Shiksha* meant 'science' here. Actually, *shiksha* was an ancient Indian discipline of phonetics. The task of translation of *sutra* into Chinese by all those Chinese monks seeking Dharma (fa) necessarily required some knowledge on Sanskrit phonology and thus the influence of Sanskrit phonetics on identifying and discovering the four tones of Chinese is perceptible. The study of Sanskrit-Chinese transliteration and the comparison of both Sanskrit and Chinese sounds thus became an important means to study and learn ancient Chinese phonetics.

(Chen Ming)

NIRUKTA

Nirukta (尼卢致论) is an ancient Indian etymological work dealing with one of the six kinds of supplementary knowledge of *Vedanga* and a compulsory subject to be studied by all the students of the Brahmin community in the early stage of their education. The first volume of *Hiranyasaptati* which was the Samkhya classic translated by Indian

Nirukta. The fourth volume of the *Lalitavistara Sutra* translated by Divakara in the Tang Dynasty listed many ancient Indian subjects such as *Nirukta* and *Siksa* etc. According to certain available sources, the most important work of Indian etymology in the early period was *Nirukta* written by Yaska which was finished in the 5th century BCE (or 7th century BCE), and is believed to have been prepared before the *Panini-sutra*. It was similar to the earliest ancient Chinese exegesis of Er-ya (尔雅). The concerned work of *Nirukta* has been divided into 12 chapters and it mainly annotated large collection of words. According to a highly valued opinion of Yaska, the root of all the words can be traced in this book with etymological meanings of nouns and verbs. It has been further remarked that 'Nirukta can explain the causes of the names of all the objects'. However, it doesn't have much more obvious influence in China and Rao Zongyi's *Nirukta* and Liu Xi's 'Explanations on Names' are the only important research papers for Chinese scholars to study and understand *Nirukta*.

(Chen Ming)

VYAKARANA

Vyakarana (毗伽罗论) was the generic term of an ancient Indian grammar book and was one of six auxiliary disciplines of the *Veda*. Its Sanskrit name was *Vyakarana* which had the meanings such as 'grammatical method, grammar and treatise on grammar etc'. The first volume of *Hiranyasaptati*, the *Samkhya* classic translated by Indian Tripitaka Paramārtha in the Chen Dynasty says that the second category of the six *Vedangas* was *Vyakarana*. The 21st volume of *Mahayana Mahaparinirvana Sutra* translated by Indian Tripitaka Dharmaksema in Northern Liang Dynasty listed the heretical *sutras* that include the Four *Vedas*, *Vyakarana*, *Vaisesika*, *Samkhya* and some works dealing with medical science, etc. The 25th volume of the *Great Treatise on the Perfection of Wisdom* written by Nagarjuna and translated by Kumarajiva mentioned that Buddha didn't preach heretical *sutras* 'including the 18 great *sutras* such as *Vyakarana*, *Samkhya* and the *Vedas* etc'. It has been recorded in the 13th volume of the *Other Translation of Samyuktagama Sutra* that a young Brahmin would be found to be proficient in the Four *Vedas*, *Paragandha Shastra*, *Treatise on Sound*, *Vyakarana*, *Natya Shastra*, *Vaisesika* and was good at explaining grammar and the meanings of various texts. It can be seen that *Vyakarana* was one of the basic classics for Brahmins to learn. The transliteration of *Vyakarana*'s in Chinese was 'bi-jia-lan-na' (弊迦兰那). But the old Chinese transliteration of the term *Vyakarana* is reported to have been 'pi jia luo lun' (毗伽罗论). Master Xuanzang thought the transliteration was not accurate and should have been transliterated as 'pi ye jie la nan' (毗耶羯刺喃)

世界上有關於語學的古老著作，除我國《爾雅》一書以外，要算印度所出的《釋名》。《釋名》的成書，據佛明稱《釋名》一書，係周公所作。毛公作《詩》傳，漢書《禮記》漢武皇帝立博士，專讀古文《禮記》等書。《漢書》中曾時時提及書及通行於世必在西漢時。而《釋名》一書，則一般印度學人皆謂已定其年，在孔子、釋迦之時，早於希臘之亞里士多德（Aristotle）、柏拉圖（Plato）更前。《釋名》一書，原為《Nirukta》的註釋。陳時其譯《釋名》一書，名為《Nirukta》。

A Collection on Buddhism: *Nirukta* and Liu Xi's
'Explanation of Names' (Fanxue ji: Niluzhilun yu
Liu Xi de 'Shiming'), Rao Zongyi

Tripitaka Paramārtha during the Chen Dynasty, had the earliest reference of 'ni-lu-duo' (尼祿多) for *Nirukta* in Chinese translation. The first volume of Ji Zang's *Commentary on One-Hundred-Verse* completed during the Sui Dynasty had another Chinese name ni-lu-duo (尼鹿多) for the same Indian term of



'Account of Buddhism Dispatched from the South Seas (Nanhai jigui neifa zhuan)', Dunhuang Remnants P2001

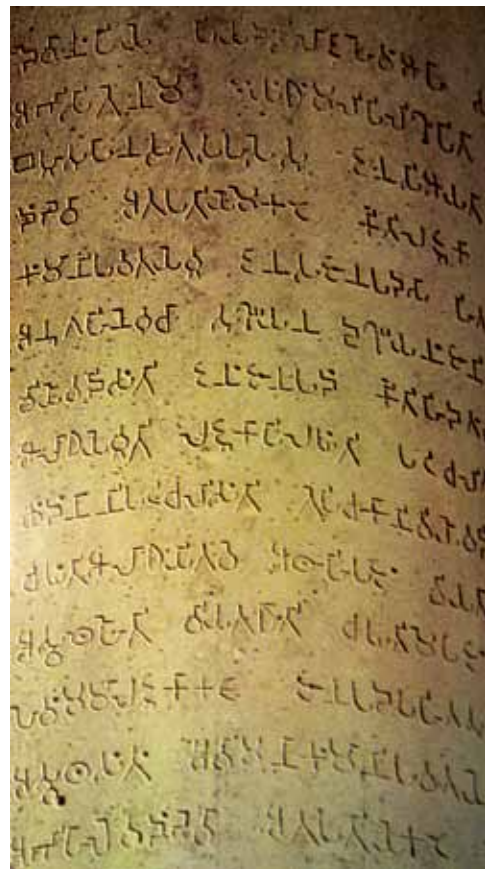
according to accurate Indian sounds and further commented that the name in free translation should be *Lucid Treatise on Sounds* as this book has an extensive record of all things that could be explained. Master Ding Bin of Tang dynasty, in his 10th volume of *Annotations on Dharmagupta-vinaya* explained the six *Vedangas* and said that *Vyakarana* meant *A Treatise on Grammar* here. At the beginning of the *kalpa* (a period of time), Brahma instructed *Vyakarana* to heavenly people and because it was preached by Brahma, it was also called *Brahmana*. It is said that *Vyakarana* which was preached by Brahma was really long and had over 10,00,000 *gathas* (*sloka*). It has been further recorded in a chapter entitled *Learning Dharma in the West* in fourth volume of *Yi Jing's An Account of the Inner Law Sent Home from the South Sea* that the general term used in India in reference to ancient secular books was *Vyakarana-pi he jie la nu*' (毗何羯喇拏). This included five books, ie, *Siddharastu, Sutra (Panini-sutra), Dhatu, Khila and Vrttisutra* which may be considered to be equivalent to the five ancient Chinese Confucian classics.

(Chen Ming)

BRAHMI SCRIPT

Brāhmī lipi (梵𑖀𑖡𑖛) was one of the earliest scripts of ancient India to be found in Ashokan Pillar inscriptions of 3rd century BCE. It had several varieties that evolved into other scripts such as Siddham, Nagari and Devanagari which were then widely in use. The Arabian scholar Al-Biruni recorded in his book of India that multiple scripts were used in different areas of India in the 11th century CE. According to him, *Brāhmī* script was then in use to write many languages and was popular on the Silk Road. The so-called Tocharian and Khotan Saka language were written in *Brāhmī* script of the middle Asian italic type.

It has been recorded in the 10th chapter titled *Displaying of Books* of the fourth volume of *Lalitavistara Sutra* that as per the knowledge of Bodhisattvas there were then 64 scripts of different forms. The concerned book has been translated by an Indian monk, Divakara, in the middle of the Tang Dynasty. The *Brāhmī* (*fan-mei*) *lipi* in Sanskrit was reckoned as the first form of the script. Its transliteration in Chinese was 'fan-mei' (梵𑖀). Another Indian monk, Dharmaraksa, translated another version of *Lalitavistara Sutra* during the western Jin dynasty. The seventh chapter titled *Appearing Books* was to be found in the third volume of the same *Lalitavistara Sutra*, that recorded the names of 64 scripts and the first kind of the 'Brahmana script' corresponded with 'Brāhmī script'. There are two important



Brahmi script on the Ashokan stone pillar

sources that have reference to the names of Indian speech sounds which must be mentioned. First, the concerned chapter titled *Learning of Techniques* in the 11th volume of *Abhiniskramanasūtra* translated by Indian Tripitaka master in the Sui Dynasty, listed the names of the 64 scripts and the book of annotations titled the *Present Brahmana preached by Brahma* covered all the sounds (pronunciation) of all the scripts in 14 words. Second, the biography of Zhu Shihang found in *Biographies of Eminent Monks* authored by Hui Jiao of the Liang dynasty records

that Zhu Shihang arrived in Khotan (Yutian) in the 5th year of Gan-lu of the Wei Dynasty (260 CE).

Another monk, Shi Sengyou, pointed out in the fourth chapter titled *Records on Sound and Meaning of Sutras* with similarities and difference that there were three makers of scripts in ancient China and India. They were Brahma, Kharosthi and Cang Jie. Brahma and Kharosthi lived in India and the scripts created by them 'explained *dharma* in the Pure Land', and were called Brahmi and Kharosthi script.



Dunhuang Brahmi script, fragment of 'Pratītya-samutpāda-sūtra (Yuan qi jing/Sutra on Conditioned Arising)'

Brahmi script meant Brāhmī *lipi* here and it was written from left to right, while Kharosthi script was from right to left. The two differed from Chinese which was written from top to bottom. Further, the volume numbering 51, *Abhidharma-mahāvibhāsa-sāstra* which was written by Kātyāyana-putra, interpreted by 500 Arhats and translated by Indian monk Buddhavarman and Dao Tai in the Northern Liang Dynasty recorded that the Brāhmī script was made by Govindara Brahman. The *Book of the Sui Dynasty: Records of Sutras* gives reference about 'One Volume of Brahmi Script' which was the basic teaching material to learn Sanskrit. Many relics written in Brāhmī script have been transmitted to the areas of north-west China. In 1943, Xiang Da found a piece of broken stone of sutra pillar of India in Dunhuang area. The Indian scholar Professor V V Gokhale thought that it was the fragment of Pratītyasamutpādasūtra written in Brāhmī script in the middle of the 5th century. Similar relics or literature related to the Brāhmī script had played a great role in the propagation of Indian language and culture beyond the borders of the Western Region.

(Chen Ming)

KHAROSTHI SCRIPT

Kharosthi *lipi* was a common script of ancient India which came from the Aramaic script (alphabet) of West Asia. This was widely used in Gandhara of northwest of India and it occurred in the similar

period of the Brāhmī script. This is now found to have been engraved in stone inscriptions of Asoka in the middle of the 3rd century BCE. In ancient Chinese literature, the script was variously called – 'Qu lou (佉楼)', 'Qu-lu-se-zha-shu-zi (佉卢瑟吒书字)', 'Qu-lu-shi-di (佉卢虱底)' and 'Qu-lu-shi-zha (佉卢虱吒)' etc, all of which were transliterated names of the Sanskrit word, Kharosthi. According to free translation, their equivalent Chinese terms were: 'lu-chun-shu' or 'lu-chun wen' which means 'donkey lip script'. It has been recorded on the basis of certain legends and myths of ancient India in Volume 101 of *Abhidharma-Jnanaprasthana-mahāvibhāsa-sāstra* authored by 500 Arhats that the Kharosthi script was made by one celestial being, Kharosthi. This book has been translated by Xuanzang and is available in China.

Another book titled *Sutra on Causes and Effects of the Past and Present* translated by Indian Tripitaka Gumarabhatha of the Song Dynasty mentions that there were 64 scripts in 'Jambu-dipa' and the two forefront scripts recorded there were the Brāhmī *lipi* and Kharoūñhī *lipi*. Another scholar Shi Sengyou of Liang Dynasty pointed out in chapter four titled *Records on Similarities and Differences in Sounds and Meanings of Sutras* to be found in the first volume of the *A Collection of Records on the Tripitaka* that



Fragment of Kharosthi Script found at Tarim Basin encampments, preserved in Xinjiang Museum

Brahma and Kharosthi were two innovators of these two scripts of India. The concerned work has been translated from Sanskrit into Chinese. These two kinds of scripts, ie, Brahmi and Kharosthi scripts were regarded by Indian kingdoms as "heavenly scripts" (tian-shu). The Brahmi script is written from left to right whereas Kharosthi is written from right to left. Further, the seventh chapter titled *Appearing Books* found in the third volume of the *Lalitavistara Sutra* in the beginning mentions the names of 64 scripts and the second kind was Kharosthi script. This too has been translated by the Indian scholar monk, Dharmaraksa. Again, in Tang dynasty, chapter 10 titled the *Displaying*



Tocharian, fragments of *Maitri Simit* (Mile huijian ji), found in Xinjiang, China in 1957

Scripts found in another version of *Lalitavistara Sutra* (volume four) translated by another monk named Divakara refers to 64 scripts as the first type, and the second of its kind was the *Kharoũñhi lipi* corresponding to Kharosthi script. The 11th volume of *Abhiniskramanasũtra* translated by an Indian monk during the Sui Dynasty lists names of 64 scripts and the annotations made about this mentions Kharosthi *lipi* as the second type and it was termed as donkey lip (lu-chun) language of the Sui Dynasty. As for Fairy Saint Kharoũñhi mentioned in volume 41 of *Mahavaipulya-mahasanni-pata-sutra*, it has been translated by Indian Tripitaka Narendrayasas with an annotation on translation talks of the donkey lip language of the Sui Dynasty. This shows that the free translation of Kharosthi or Kharoũñhi is donkey lip. It has been recorded in volume 42 of the *Abhidharma-mahavibhasa-sastra* that Brāhmī script was ranked before Kharosthi script and people usually learned the Kharosthi script after studying the Brāhmī script. This work has been written by Kātyāyani-putra with necessary interpretation by 500 arhats and the same has been translated by Indian monk Buddhavarman and Dao Tai of the Northern Liang Dynasty. Further mention has been made in volume 67 of Hui Lin's *Sounds and Meanings of All Sutras* that it shall be called Kharoũñhi, meaning the script of broader area people of the north. The entry of Kharosthi in volume 5 of Fa Yun's *Collection of Terms* offers the same explanation saying that Kharoũñhi or Kharosthi meant script of Bianchu people in the north. The script was mainly used to spell northwestern dialects such as Gandhari in India. It was quite popular all throughout the Silk Road, especially in the areas including Niya in Xinjiang of China till the closing decades of the 6th century CE. It was one of the common scripts on the Silk Road at that time and was also used to spell the languages such as Sanskrit and Tocharian.

The sutras unearthed in Yu-tian including Dhammapada in Gandhari and several plethora of

Gandhari literature unearthed in Afghanistan region in the late 1990s have great academic significance for studies on important issues. Some of the issues were the history of the growth of Buddhist classics in the early period, gradual propagation of Indian Buddhism in the eastern region and the history of the exchange of Buddhism between India and China during its early phase.

(Chen Ming)

PERSONALITIES

XUANYING

Xuanying was a Buddhist monk and linguist of the Sui and Tang Dynasty. His main work was *Sound and Meaning of All Sutras*. He compiled *Annotations of Mahayana-samuparigraha-sastra*, *Annotations of Shastra on Determination of Mean and Extremes*, *Annotations of Nyayadvaratarka-sastra* etc. Xuanying made important contributions in the propagation and understanding of Indian *sutras* in China and towards the exchange of linguistic science between the two nations.

Xuanying lived during the Sui and Tang Dynasties and he joined the institution of translation run by Master Xuanzang after the 19th year of the reign of Zhenguan in the Great Tang Dynasty (645 CE) as 'the Eminent Monk of Lexicology'. He resided in Li-quan Temple, the Great Zong-chi Temple of the capital and the Great Ci'en Temple etc. He was proficient in lexicology, understood Sanskrit and Chinese and had profound knowledge in classical studies. As the only 'eminent monk of Lexicology' in Xuanzang's institution of translation, Xuanying was given a place of honour in the Buddhist text catalogue of the Great Tang as the 'Master of Generation' and 'Unique Talent in the Court' along with Dao Xuan who was one of his contemporaries. Besides translating *sutras*, Xuanying transliterated difficult words of *sutra* of 465 volumes with large number of quotations from many dictionaries and literary and historical works of previous generations and compiled Xuanying's



Master Xuanying of Tang Dynasty, 'Sound and Meaning of All Sutras (Yiqiejing yinyi)', Yuan Dynasty edition

Sound and Meaning in the 5th year of Yong-hui (654 CE). This book consisting of 25 volumes was also named *Sound and Meaning of Buddhist Sutras* and *Sound and Meaning of All Sutras*, etc. It may be reckoned as the earliest extant work explaining sounds and meanings of Buddhist sutras, and provided paradigms and solid foundations for the later generations to work on 'sounds and meanings of Buddhist sutras' by Chinese scholars. The concerned work, thus, with a large collection of Buddhist *sutra* is also to be found in the form of Japanese transcript and in multiple fragments in Duanhuang and Tulufan areas. According to statistics, Xuanying's *Sounds and Meanings* has a collection of over 9,400 entries in which over 850 entries are Sanskrit transliterated words. Xuanying not only explained pronunciations and meanings of words but also paid attention to the connotations of those words in the context of multiple aspects of Indian culture and in actual practice of Indian customs, convention and religion. For example, the entry of 'red pillow' in volume six of Xuanying's *Sounds and Meanings* pointed out that India didn't have wooden pillows. Instead, they used red leather and cotton cloth for pillows in which Dou-luo cotton and feathers were put. They could be used as pillows as well as back cushions, and the colour was mostly vermilion. Similar explanations of various words provided basic information for readers to understand Indian Buddhism and secular culture. This work of *Sounds and Meanings of All Sutras* of Xuanying is rated as one of the famous works in the field of study of 'sounds and meanings of Buddhist sutras'.

(Chen Ming)

HUILIN

Huilin (慧琳 737-820 CE) was a Buddhist monk and linguist of the Tang Dynasty. His family name was Pei (裴) and belonged to a place called 'Shu-le' (疏勒) of the Western Regions (Kashgar, Xinjiang at present). All the deeds and achievements of his life have been described in the fifth volume of *Biographies of Eminent Monks of the Song Dynasty* and in *Biography of Hui Lin of the Xi-ming Temple* of the Tang (dynasty) capital. Huilin took his lessons on classical studies from An-xi (安西) scholars in his childhood and adopted a monastic life at the age of 20. Further, he also studied Buddhist classics with the Tripitaka Master Amoghavajra, an eminent esoteric monk. He 'learned esoteric treasures internally and studied Confucianism externally', read *sutras* extensively and was proficient in Indian *Shabda-vidya* (linguistics) and Chinese exegesis. He compiled 100 volumes of the *Sound and Meaning of the Tripitaka* during the period from the fourth year of Zhen-yuan (788 CE) to the fifth year of Yuan-he (810 CE). In the preface to the book written by Jing



Master Huilin of Tang Dynasty, 'Sound and Meaning of the Tripitaka (Yiqiejing yinyi)'

Shen, it has been further pointed out that Huilin started writing all these books towards the end of Jian-zhong (783 CE) era, and completed them in the second year of the Yuan-he (807 CE) period.

The *Sound and Meaning of the Tripitaka* is also otherwise known as *Sound and Meaning of All Sutras* and *Sound and Meaning of Hui Lin*, consisting of about 100 volumes with plenty of quotations from normal dictionaries and rhyming dictionaries such as *Analytical Dictionary of Chinese Characters*, *Dictionary of Characters*, *Uniform Characters*, *Category of Sounds*, *Three Cang*, *Essentials of Rhyming*, *Jade Chapters*, *Ancient and Modern Standard Characters*, *Classical Dictionary of Characters* and *Kai-yuan Sounds and Meanings of Characters*. It has also a lot of references about many classical books, history and on many volumes of *Sounds and Meanings of Sutras* authored by eminent monks such as Xuanying, Hui Yuan, Yun Gong and Kuiji of the previous generations. The same work of Huilin's too provides various annotations on a large quantity of words and terms of more than 1,300 *sutras* translated into Chinese that amounts to over 5,700 chapters. The *Sounds and Meanings of All Sutras* has been divided into many volumes with many catalogues based on the contents of the *sutra* and it is roughly the same as the order followed in compiling the Records of Sakyamuni's Teachings of the Kaiyuan Period.

According to the statistical information provided by Xu Shiyi, the *Sounds and Meanings of All Sutras* actually annotated sounds of over 1,160 *sutras* of the work of Maha-Prajnaparamita Sutra translated by Xuanzang and those of another work titled *Protection of Life and Release of Animals* written by the eminent monk Yi Jing of the Tang Dynasty. The *Sounds and Meanings of All Sutras* has over 31,000 entries in which Huilin personally compiled over 21,200 entries. The entries offer answers to various questions that are likely to be raised by the readers of *Sutra*. Further, the *Sounds and Meanings of All Sutras* explained a lot of Sanskrit transliterated words besides pointing out correct Chinese characters and correct pronunciation of the Sanskrit words. This book proves to be very

helpful in understanding various facets of ancient Indian culture and provided valuable information on the history of India-China cultural exchange. According to the contents of the sixth volume of *Sound and Meaning of All Sutras*, the word 'cane' means 'sarkara'. Explanations on Chinese characters used to translate the term 'cane' mentioned that it was the name of 'a grass of good smell'. When the juice of the cane is heated, it produces 'sugar' (shatang). After the completion of *Sounds and Meanings of All Sutras*, it has been carefully preserved in Xi-ming Temple of Xi'an along with other *sutra*, and is held in high esteem both by the Buddhists and laymen of the capital. It became part of the Tripitaka since the fifth year of Da-zhong (851 CE) reign and enjoyed much popularity in the Buddhist world. After this book was circulated to other places like Korea and Japan, it made great contribution towards the propagation of Buddhist culture in East Asia.

(Chen Ming)

ZHIGUANG

Zhiguang was a Buddhist monk and language scholar of the Tang Dynasty. He is also the author of a volume of *Siddham Script* but nothing much is known about him in detail. The official title of this work is *Records of the Shan-yin Buddhist monk Zhi Guang of Tang Dynasty*. According to the records of *Yu Qing Lai Catalog* written by Konghai (774-835 CE), a Japanese Buddhist monk who came to China during Tang Dynasty, one volume of *Siddham Script* and one volume of *Explanation of the Siddham Script* were introduced in Japan. Zhiguang probably lived during the time of Emperor Dezong of Tang (780-805 CE). The *Siddham Script* was another record of the copy of the *Siddham Chapter* written by a South Indian Buddhist monk, Prajna-bodhi. When Prajna-bodhi was young, he learned phonetics and linguistics based on the language of South India from Prajna-ghoṭa written by Mahesvara. Prajna-bodhi came to China by sea with a Sanskrit "Dharani". He paid religious homage to Mount Wutai and lived in a house built on the mountain. Zhiguang learned about Siddham script from Prajna-bodhi in Mount Wutai. Based on this information and understanding, he compiled this volume of *Siddham Script*. The *Records of the Siddham Script* included 47 fundamental letters and the book in its final form with further explanation turned out to be one of 18 chapters. Each chapter took the first two letters or the first letter combined with others as its name and the names of all chapters are— Jia-jia Chapter, Zhi-ye-zhi-ye Chapter, Jia-lue Chapter, Jia-luo Chapter, Jia-po Chapter, Jia-mo Chapter, Jia-na Chapter, A-le-jia Chapter, A-le-zhi-ye Chapter, A-le-jia-lue

Chapter, A-le-jia-luo Chapter, A-le-jia-po Chapter, A-le-jia-mo Chapter, A-le-jia-na Chapter, Ang-jia Chapter, Qi-li Chapter, A-suo-jia Chapter, Gu-he Chapter and so on. The *Records of Siddham Script* had many words of annotation which was of great help to understand the content of a text. Compared to *Siddham Chapter* of the Tang Dynasty,



'The Records of Siddham Script (Xitan ziji)', front cover

the *Records of Siddham Script* was more close to the actual characteristic features of Sanskrit language. It has not been kept together along with other literary works and was maintained separately with an independent existence of its own. Hence, it was widespread and popular and is regarded as one of the most important works among other such research works of Siddham script in China. The *Records of Siddham Script* was introduced into Japan and was named as the *Eighteen Chapters of Southern India Prajna-bodhi Siddham*. It was read and used by Kong Hai (Hong-fa master) An Ran (the author of *Siddham Collection*), contributing to further study and development of Siddham science in Japan.

(Chen Ming)

SHOUWEN

Shouwen (守温) was a Buddhist monk and Chinese phonologist of the period of the Five Dynasties of the late Tang era. According to the information contained in the work of *Jade Sea*, 'Shouwen wrote a book entitled *Chart of Thirty Six Alphabets*, which is also otherwise known as *Shou Wen's Thirty Six Alphabets*. The original work of Shouwen is believed to have been lost long back. However, its fragments are still available in the Dunhuang cave. From page 2012 of the *Dunhuang Collection*, a text titled *Records of Monk Shou Wen in the Southern Liang Dynasty* has



Shouwen's writing, Dunhuang Remnants P2012

been discovered. The introduction of the fragments of that record offers a list of the labial sounds (such as bu, fang, bing and ming), lingual sounds (duan, tou, ding and ni were tongued sounds; zhi, che, cheng and ri as retroflex sounds), glottal sounds (such as jian, jun, xi, qun, lai and ning, etc.), dental sounds (such as jing, qing and cong further sub-categorised as tip-toothed sounds and shen, chuan, chan and zhao as conical-toothed sounds), and guttural sounds (such as xin, xie and xiao, further sub-classified as unvoiced guttural sounds and xia, yu and ying as voiced guttural sounds). These alphabets differed from the *Thirty Six Alphabets of Shou Wen* which were seen in extant literature sparsely. Some scholars thought that the 'thirty six alphabets' of the Song Dynasty were the same as those of Shouwen's '36 alphabets'. These alphabets were used to represent the initials of the pronunciation of the Chinese characters. Thus, the ideas and method to use some representative characters to show different sound categories was inspired by Sanskrit letters. However, the work titled *Shou Wen's Fragments of Rhymes* was an important piece of literature to study phonology of the Tang Dynasty which reflected information on speech sounds of the northwestern part of Tang rule. Although Shouwen was not the first scholar to talk about letters (alphabets) in the comparative context of the Sanskrit and Chinese languages yet his contribution in the notation of Chinese characters was immense, and the influence of Sanskrit linguistic works on the growth of Chinese phonological study has been quite significant.

(Chen Ming)

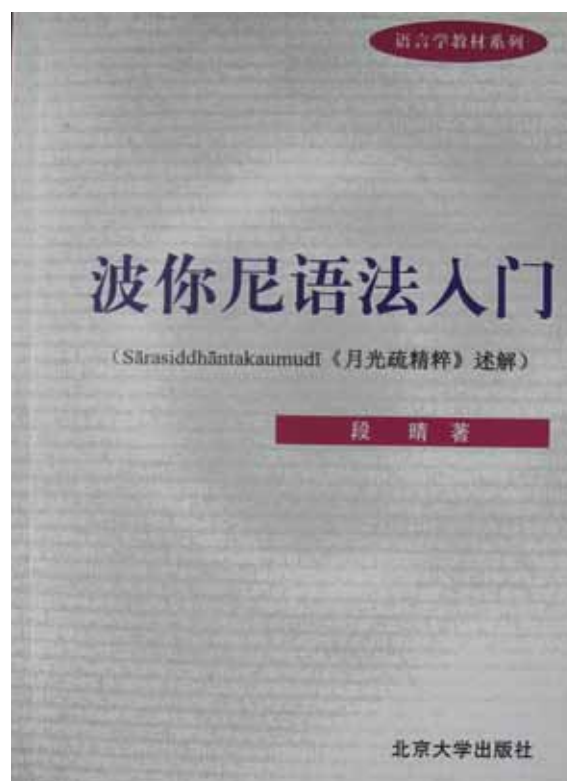
PANINI

Panini was an ancient Indian grammarian and his Chinese name was 'Bo Nini (波你尼)' or Bo Nini (波膩尼). He was born in about 4th century BCE and wrote *Panini-sutra* which turned out to be a famous grammar book in Sanskrit. The legend of Panini was recorded in Chinese literature including the *Travelling Notes of the Western Regions of the Great Tang Dynasty*, and knowledge of Sanskrit grammar

spread in ancient China based on the information contained in *Panini-sutra*.

The earliest record of legend of Panini was in volume two of Xuanzang's *Travelling Notes of the Western Regions of the Great Tang Dynasty*. He was born in Salatura, Gandhara (Lahor/Lavor near Ohind, Pakistan). He followed the classical traditions of the Sanskrit grammar established by Brahma and Sakra (Indra) and learned grammatical knowledge from Shiva. He then wrote his famed grammar book, *Panini-sutra*. This book was based on his profound understanding of the relevant literature of the ancient time which made him a world-famous grammarian. Volume three of *A Biography of the Tripitaka Master of the Great Ci en Monastery of the Great Tang* recorded that Sanskrit grammar books expounded by Brahma had over 1,000,000 *slokas*. Sakra simplified the size into 100,000 *slokas*, Fairy Gunabhadra further reduced it into 12,000 *slokas*, and Panini simplified it into 8,000 *slokas*. In Indian tradition, Panini was also called Salaturiya. His alternative name was Daksiputra which may hint that his mother was Daksi. According to the information contained in the opening chapter of Somadeva's *Kathasaritsagara*, Panini was enlightened by Shiva, created a new grammar book and beat the grammar system of the Indra school.

The fourth volume of Yi Jing's *An Account of the Inner Law Sent Home from the South Sea* titled



'Elementary Panini's Grammar (Bo Nini yufa rumen)', Duan Qing; (front cover)

Learning Dharma in the West says that *Panini-sutra* was the fundamental classic of all sounds (linguistics), i.e., 'it was the fundamental sutras of all sounds'. The book containing about 1,000 slokas, explains the essential meanings of many words and expressions. *Panini-sutra* was also named *Astadhyayi* in about 4,000 sentences in all while adopting the form of *sutra*. Each sentence explained a rule so that a theory and grammar system could be built based on the texts. The book explained the complex grammatical system of the Sanskrit language, and was regarded as the oldest work dealing with the grammatical structure of Sanskrit texts. Furthermore, it had three appendices such as the Dhatupatha, Ganapatha and Unadi. Moreover, the later generations edited three kinds of appendices including Paniniya-siksa, Paribhasapatha and Langanusana. *Panini-sutra* was the most authoritative classical Sanskrit book and was held as a classic by later Sanskrit writers. It is also regarded as the oldest intact grammar book in the world and was also claimed as 'one of the greatest milestones of human wisdom'.

Some ancient Chinese literature retained part of the original analysis of the Sanskrit grammar as found in *Panini-sutra* but there was no specific edition of translation of Sanskrit grammar book. The paper of Jin Kemu named *Panini Sutra: An Overall Survey of Sanskrit Grammar* was the first paper of Chinese scholar studying *Panini-sutra* which systematically explained the characteristics of the system of *Panini-sutra*, and its important significance in linguistic philosophy and history of cultural thought. In 1996, Ji Xianlin, et. al., translated the book, *An Introduction to the Sanskrit Language*, written by German scholar Adolf Fridrich Stenzler. In 2001, Duan Qing published a book *Introduction to Panini Grammar: Explanations of Sarasiddhantakaumudi* which used the Sanskrit grammar series of Panini with the Sanskrit text of *Sarasiddhantakaumudi* as the basis of explanations. It offered an overall introduction to the grammar system of Panini and has been rated as the first contemporary book devoted to the study of Sanskrit grammar in China.

(Chen Ming)

PATANJALI

Patanjali was an ancient Indian grammarian and philosopher. He was born in the 2nd century BCE. Not much is known about him. His main grammar book was *Mahabhasya* and its full name was *Vyakaranamahabhasya*. This book in its textual form adopted the pattern of 'one question and one answer'. It revised and supplemented the earlier grammar book *Pãõini-Sãtra* and retained parts of another grammar book after *Pãõini-Sãtra*, for example,

segments of Katyayana's *Varttika*. The fourth volume of Yi Jing's *An Account of the Inner Law Sent Home from the South Sea* titled *Learning Dharma in the West* recorded explanations of *Varttika-sutra*, which was named "Curni" which had been authored by the scholar Pantanjali. Patan-jali was his transliteration, who was also claimed as Curniktor Curnikara, the author of "Curni", while Curni meant 'Mahabhasya', which provides new annotations to *Pãõini-Sãtra* and *Varttika*. Only those scholars with profound academic background can master Mahabhasya after having studied the same for three years. The book, *An Account of the Inner Law Sent Home from the South Sea* also mentioned that the important annotation of the book of *Mahabhasya* was *Bhartrhari-tika*, which was compiled by the great scholar Bhartrhari during the 6th and 7th centuries. This book had 25,000 slokas and is regarded as one of the important grammar books.

It is generally believed that another important book of Patanjali was *Yoga-sutra*. Some scholars thought that the author of *Yoga-sutra* was different from *Mahabhasya*. *Yoga-sutra* was the earliest book of the Yoga school which was one of the six schools of ancient Indian philosophy and this continued to exert profound influences on the later thought system of India. It had been translated into Arabic by Islamic scientist Al-Biruni in the 11th century because of its deep and inherent cultural content.

(Chen Ming)

DICTIONARIES

SANSKRIT-TIBETAN DICTIONARY

Tibetan: sgra bye brag brtogs byed chen mo; pinyin: Fayi mingyi daji.

This is one of the earliest dictionaries compiled and used for reference in translating Buddhist scriptures in China. The Chinese characters (翻译名义大集) for it mean *A Great Collection of Sanskrit Terms with Definitions in Tibetan for Reference in Translation*. In early 9th century CE, Kride Zukzain, then tsampo or king of Tibet, recruited Indian and Tibetan Buddhist scholars to collate terms already translated into Tibetan Buddhist scriptures and compiled a Sanskrit-Tibetan Buddhist vocabulary. More than 9,000 entries divided into 285 categories were collected into the vocabulary which has since served as a standard dictionary in Buddhist translation and studies. Later on, it was included into the *bostan gyur* or the *sastra* section of the Tibetan *tripitaka*. In modern times, a separate edition of the dictionary was published by the Beijing Nationalities Publishing House in 1992.

(Kalsang gyal)

(《悉谈章》) is also otherwise named Xi-di-luo-su-du (《悉地罗罕觀》)— the transliteration of the Sanskrit book - Siddharastu. The title also stands for the chapter to begin with and it means "achievement" and "auspiciousness". It is a specialised book of 18 chapters containing 49 Sanskrit letters as the fundamental ones and large number of words and vocabularies formed out of series of mutual combinations. It had over 300 *slokas* with over 10,000 words in total. Children of the age of six can finish reading Siddharastu within a time period of six months. Yi Jing believed that this book was used by Mahēśvara while teaching. Along with the spread and propagation of Buddhism in China during late Han Dynasty, Siddharastu and other relevant texts were introduced to China, and the texts that was exposed earlier were all about the 14 Sanskrit sounds (14 Sanskrit initials) and 42 syllables (42 alphabets). Siddharastu propagated by Hui Yuan was also known as *Siddharastu of Script of Mahayana Mahaparinirvana Sutra* which was quite popular in most of the areas of the land. Multiple transcripts (S.4583, P.2204, P.2212, P.3082 and P.3099 etc.) of Siddharastu have been unearthed in Dun Huang cave with different titles such as *Popular Siddharastu* and *Chan Siddharastu of Lankavatara Sutra Preached by Buddha* etc. Many monks and men of letters studied Siddharastu in the Sui and Tang Dynasties, Buddhist masters such as Xuanzang, Yi Jing, Buddhapālita and Kong Hai propagated Siddharastu and Indian monks including Bao Yue and Nanda also orally propagated it. The Chinese monk Zhi Guangshi learned Siddharastu from South Indian *Tripitaka Prajna-bodhi* and wrote a book named *Records of the Siddham Script*.

Yi Jing in the preface to his work titled *One Thousand Sanskrit Words* said that people can begin to translate Buddhist *sutras* after learning Siddharastu, the *One Thousand Sanskrit Words* and few other Sanskrit lessons. After the introduction of Siddharastu into China, Chinese scholars mixed language, religion and cultural knowledge of China and India, and brought out some integrated philosophical works that included some Buddhist doctrines on the basis of their linguistic study. All this led to the growth of a unique field of study and research that came to be known as the *Siddham Studies* (Siddham Science). The Chinese *Siddham Studies* (science) can be regarded as a new paradigm with marked innovations that were considerably influenced by Indian culture. The growth and propagation of *Siddham Studies* in China was not only closely linked to the local Buddhist schools such as Fa-xiang School, Hua-yan School, Tantrism, Tian-tai School and Chan School etc, but it exerted considerable influence on translation of the Buddhist

sutra, propagation and learning of the Sanskrit words and development of Chinese characters. During the Ming and Qing dynasties, the merger of the study of *Siddharastu* with Chinese phonology led to the research and compilation of famous works such as Zhao Huanguang's *An Account of Siddharastu* and Zhou Chun's *Profound Treatise on Siddharastu* etc. Aside from its effect on the growth of Chinese phonology, *Siddharastu* also affected the growth of rhythm of the poems and prose poems composed by eminent scholars and poets of that period. After the knowledge of *Siddham* studies (science) was propagated by envoys (monks seeking Dharma) in the Tang Dynasty into Japan, the Japanese monk An Ran in the Heian period (794-1185/1192 CE), wrote representative works of *Siddham* science named *Siddham Treasure* in Japan which further led to the expansion and popularity of ancient Indian culture in different areas of east Asia.

(Chen Ming)

SHABDAVIDYA SASTRA

Shabdavidya Shastra (Shengming lun 声明论) was an ancient Indian linguistic work that refers to *Pāṭini-Sātra* of Pāṭini. The entry of "learning dharma in the West" in the fourth volume of *An Account of the Inner Law Sent Home from the South Sea* recorded that the work of *Vyakarana* consists of five categories of secular books in India, *Siddharastu*, *Sātra* (Pāṭini-Sātra), *Dhātu*, *Tri-khila* and *Vçtti-sātra*. These five books were equal to the five Confucian classics and they were actually the Indian linguistic works. Volume 3 in *A Biography of the Tripitaka Master of the Great*



'Sound and Meaning of All Sutras (Yiqiejing yinyi)', Xuanying

Ci'en Monastery of the Great Tang translated the book's name of *Vyākaraṇa* into *Treatise on Sounds and the Structure of Sanskrit* which could explain all things comprehensively. Thus, it was named *Treatise on Sounds and the Structure of Sanskrit*. In Indian *Shabdavidya* works, *Dhātu* discussed on meta character specifically, verb root or *dhātu*. *Tri-khila* meant three kinds of appendices and included *Aṣṭadhātu* with 1,000 *slokas* which was also named *Treatise on Eight Cycles*; *Muṣṭā* with 1,000 *slokas*; *Uṣṭi-dhātu* with 1,000 *slokas* (Uṣṭi). The main grammar contents explained "seven cases" (seven change forms of noun) and "la-kara" (10 changes of Sanskrit verb), and "eighteen verb endings" (18 verb endings in Sanskrit), "twenty one changes" (21 changes singular, dual and plural changes of noun declension) and so on. A 10-year-old boy could understand meanings after having diligently studied these three kinds of appendices for three years. *Vārttika-Sātra* with 18,000 *slokas* was the annotation book of *Pāṇini-Sātra*. A 15-year-old boy could also understand profound meanings after having studied these for five years. After studying *Vārttika-Sātra*, Chinese monks seeking dharma could read other Indian classics, thus making it to

be a very important fundamental grammar book. *Vārttika-Sātra* needed annotation books itself, *Cārōi* with 24,000 *slokas* by the scholar Pantanjali was such a book, *Cārōi* was *Vyākaraṇamahābhāṣya* and its function was equal to *Spring and Autumn Annals and Book of Changes*. The annotation books of *Cārōi* included *Mahābhāṣya-nāka* (*Mahābhāṣya-dāpikā*) of the great scholar Bhartṣhari which had 25,000 *slokas*. Moreover, *Vākyapadāya* made by Bhartṣhari had 700 *gathas* of *slokas* and 7,000 *gathas* of explanations. *Gathas* of *Prakārnaka* had 3,000 *slokas* which was written by Bhartṣhari; its explanations had 14,000 *gathas* which were written by Dharmakathika Dharmapāla. *Prakārnaka* was regarded as a famous grammar book in Sanskrit which "could solve various riddles of the language." Ancient Indians could read from *Siddharastu* to *Prakārnaka* and be proficient in this series of linguistic books, so that they could thus claim to be the "masters of *shabdavidya*" which could be compared to "successful candidates in Imperial Examination" after reading "the nine classics", including *Rites of the Zhou Dynasty* and classics of 100 Schools of Thought.

(Chen Ming)