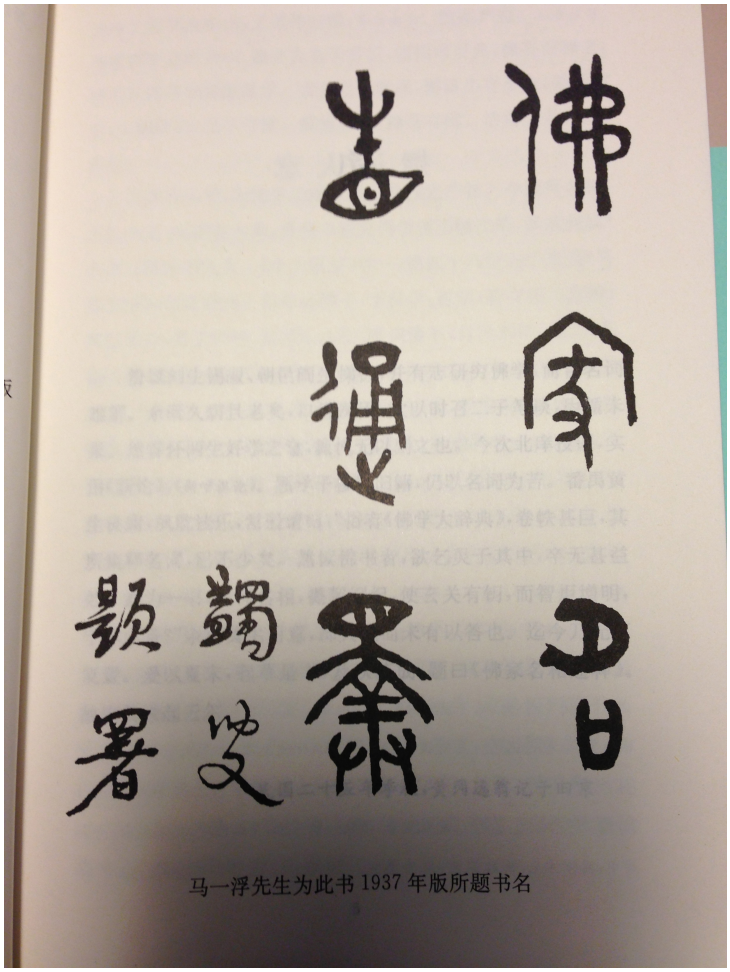

A variation on Da Zhuan characters (大篆字變體) by the noted calligrapher Ma Yifu （马一浮, 1883-1967) signed using his courtesy name *Juān Sǒu* (蠲叟) for the 1937 edition of Xiong Shili's "*Comprehensive Explanation of Buddhist Terminology*" (佛家名相通释).

XIONG SHILI

Comprehensive Explanation of Buddhist Terminology

Translator's Introduction

This work was first published by Beijing (then Peking) University Press in 1936. Xiong compiled the work at the urging of Beijing University Philosophy Department Chairman Tang Yongtong (湯用彤 1893-1964) who noted the lack of a comprehensive dictionary of key Buddhist terms whose mastery would allow students to unlock the meaning of Buddhist texts. Xiong agreed with Tang and produced on the compilation of this work from lecture notes he used in his classes at Beijing University.

The work is divided into two fascicles (卷). The first contains 35 terms while the second, 13 terms. Those terms are listed in Chinese below with very short English definitions to allow the reader to have some idea of what the term means or to what they refer. Since these terms are fundamental to understanding Buddhism, the dedicated reader should endeavor to seek fuller definitions for a more comprehensive understanding of Buddhism. The terms are given primarily in English and Chinese. Sanskrit translations are only used in the case of terms that have become widely

accepted Sanskrit loan words in English, such as dharma for fǎ (法) and karma for yè (業) for example. For a full understanding of these Buddhist terms, however, the reader is directed to Xiong's work itself.

First Fascicle (卷上)

Chinese Term	***English Translation***
法	The Sanskrit loan word dharma is commonly used for this term that, depending on context, can mean duty, truth, or the cosmic order.
有宗	School of Existence
空宗	School of Emptiness that holds the unreality of the ego and things.
法性宗	School of Dharma Nature
法相宗	School of the Characteristics of Dharmas
唯識宗	School of Consciousness-only
諸行	All Conditional Phenomena
五蘊論	Treatise on the Five Aggregates
五蘊	The Five Aggregates
色蘊	The Aggregate of Form; Materiality [The first aggregate]
性	Nature; Emptiness; Potentiality
善等三行	The Three Forms of Goodness [Speaking, seeing, and doing what is good]
業	The Sanskrit loan word Karma [Action, word, deed, moral duty.]
三業	The three karmas of Thought, Word, and Deed [each of which can be good, bad, or indifferent.]
假實	False and True; Unreal and Real
假法	Conventional dharma; conventional reality/truth; phenomenal existence.
相	Characteristic; External Appearance.
心心所	Mind and Mental Conditions
種子	Seeds [as the content the of the eighth consciousness.]
受蘊	Sensation [second of the Five Aggregates].
想蘊	Perception [third of the Five Aggregates].
行蘊	Mental Activities [fourth of the Five Aggregates].
識蘊	Consciousness [fifth of the Five Aggregates]. Also defined as the awareness of the other four aggregates.
十二處	Twelve Places [six sense organs and six sense data that enter for discrimination.]
十八界	The Eighteen Realms of Sense [six senses, their objects, and perceptions.]
無為法	The Unconditioned [distinct from 有為法 the "conditioned."]
止觀	Cessation and Contemplation

十二緣生	Twelve Links to the Chain of Existence
三苦	The Three Types of Suffering
四諦	The Four Noble Truths (suffering, cause of suffering, cessation of suffering, the path to the cessation of suffering)
外道異論	Heterodox Doctrines of Non-Buddhist Schools
數論	The Sankhya School (a Hindu School that explains the universe through the enumeration of 25 distinct elements.
勝論	The Vaisheshika School (a Hindu School that attempts to understand the fundamental and indivisible building blocks of reality.)

Second Fascicle (卷下)

Chinese Term	***English Translation***
百法【明門】論	Treatise on the Door to Knowledge of Phenomena
識論	The Treatise Demonstrating Consciousness-only, and also a reference to Vasubandhu's The Thirty Stanzas
諸識	All Eight Consciousnesses [of the Yogacara School.]
能變	Transformation
四分	The Four Parts to Consciousness (the five sense consciousnesses; mind consciousness; cogitation (the ego); the storehouse consciousness.)
功能	Ability or Power
四緣	The Four Causal Conditions (primary cause; secondary conditions; immediate condition; dominant condition.)
三境	The Three Stages of Seeing Things as Things（often described as "first, seeing mountains as mountains; next, as not mountains; finally, as mountains.")
not	
識性	The Nature of Consciousness
修行位次	The Four Stages of Arathood
四智心品	The Four Kinds of Wisdom
法身	The Dharma [Truth] Body
情識	Emotive Consciousness

To the reader: Xiong emendates his own writing by adding explications and supporting information in parentheses. In order to distinguish these emendations from the main text, they are given in italics, in parentheses, and in a smaller font. Where the translator has included additional wording intended to clarify or maintain consistency, that wording is given in brackets. The translator has also divided several long paragraphs into a few shorter paragraphs to allow the reader who is new to Xiong's works and to Buddhist philosophy greater clarity and understanding of Xiong's train of thought.

Xiong Shili's Preface to a *"Comprehensive Explanation of Buddhist Terminology"*[1]

General Idea of the Compilation

This volume is divided into two fascicles: the first, based on the "*Mahayana Treatise on the Five Aggregates*" (大乘五蘊論)[2], reviews the 'characteristics of *Dharmas*' (Faxiang*,* 法相) system, while the second, based on the "*Mahayana Treatise Introducing the Hundred Dharmas*" (大乘百法明門論)[3] and other works, reviews the 'consciousness-only' (Weishi*,* 唯識) system.[4]

In explaining Buddhist terminology, why have we only chosen the *Faxiang* and *Weishi* systems? Although there are many schools of Buddhism, overall the great differences among these schools do not go beyond the Faxiang and the Madhyamaka[5]; that is, the schools known in India as the Schools of Being and Emptiness (*you zong* 有宗 *and kong zong* 空宗) respectively.[6] These two concepts, being and emptiness, are the two great wheels [of Buddhism]. All the Theravada schools have diverse theories of Emptiness, but from Nagarjuna (c. 150 CE) and his foremost student Aryadeva (*c.* 200 CE) came the final discussions on Emptiness that formed the Mahayana's School of

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[1] *Fojia mingxiang tongshi* (佛家名相通释), originally published by Beiping (now Beijing) University in 1937, republished by the Shanghai Bookstore Publishers in 2007, is Volume VIII of Xiong Shili, *The Collected Works of Xiong Shili* (十力叢書), Shanghai Chinese Classics Publishing House , Shanghai, Chinese Edition, Kindle Edition.

[2] The complete title is *Da Cheng Wu Yun Lun,* a work written by Vasubandhu and translated by Xuan Zang (602-644 CE).

[3] The complete title is *Da Cheng Bai Fa Ming Men Lun,* a work written by Vasubandhu and also translated by Xuan Zang.

[4] Xiong considers *faxiang* and *weishi* two separate Mahayana idealist schools. The first school, *weishi* (唯識). is usually translated in English as "consciousness-only," or "mere consciousness," although, based on Xiong's explication of the term, it would translate to "the uniqueness of consciousness." The second school, *faxiang* (法相), is translated "characteristics of consciousness." For consistency, we will continue to refer to these two schools throughout in Pinyin Romanization as *Faxiang* and *Weishi*.

[5] The Madhyamaka (中論), founded by Nagarjuna (c. 150-c. 250 CE), is the middle way between eternalism and nihilism.

[6] In China the two schools, the Madhyamaka and the Faxiang, are referred to as the *xing zong (*性宗*)* and the *xiang zong* （相宗*)* respectively, while in India the terms used were the School of Emptiness and the School of Being, translated in Chinese as *kong zong* （空宗*)* and *you zong (*有宗*)* respectively. Xiong here has used the Indian terms but we will continue to translate the terms as Madhyamaka and Faxiang for consistency.

Emptiness.[7] All the Theravada schools have diverse theories of Being, but from Asanga and Vasubandhu came sophisticated discussions that formed the Mahayana's School of Being.[8] (*Although the Mahayana School of Being's discussions were not overly sophisticated, compared to the Theravada discussions, we indeed have to call them sophisticated. Their use of the* alaya *consciousness to take the place of the ego posited by the heterodox schools was at a minimum a breakthrough, but we are still permitted to say 'at a minimum,' because we are comparing it to the Theravada's relative lack of sophistication. One may find many examples like this.*)

Strictly speaking, the *Faxiang* is Asanga's school of thought while the *Weishi* is Vasubandhu's.[9] Why have I chosen the schools of these two Masters, Asanga and Vasubandhu, to explain Buddhist terminology? Asanga and Vasubandhu established the Mahayana's School of Being. The two Masters took the features of their concept of being from the Theravada School of Being. (I *call all of the Theravadan branches that have a concept of being the Theravada School of Being.*) And they examined the Theravada concept of emptiness. (I *call all of the Theravadan branches that have a concept of emptiness the Theravada School of Emptiness.*) In opposition to the Mahayana concept of emptiness (*Nagarjuna's discourses on emptiness surpassed those of the Theravada Masters and so he established the Mahayana School of Emptiness.*), Asanga and Vasubandhu established the Mahayana concept of being. Their refutation of the two erroneous views of [the existence of] individuals, including the self, and things, both tangible and intangible, differed from that of the Theravada School of Being. (*For an explanation of these two erroneous views, see the following chapter.*)

Asanga and Vasubandhu wanted to conceal the intransigence of the concept of emptiness in order to reverse the decline of the Mahayana School of Emptiness. (*What I mean by the intransigence of the meaning of emptiness is that the concept considers everything empty. Even in the conventional concept of truth, the proponents of emptiness refused to establish any concept of being, while in the true concept of truth [i.e. absolute truth], they claimed that even truth itself was empty.[10] To sink this far into the concept of emptiness is what I mean by intransigence.*)

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[7] Nagarjuna is the founder of the Madhyamaka School (*circa* 150-250 CE), the "School of the Middle Way" (中論) between eternalism, the belief that things possess a soul, and nihilism, the belief that nothing exists. Nagarjuna is one of the most important Buddhist philosophers after the Buddha himself. Aryadeva (*circa* third century CE) who, because he was blind in one eye, was also known as Kanadeva, was Nagarjuna's most important disciple.

[8] Asanga and Vasubandhu were half brothers who lived in India in the fourth century CE in what is now Peshawar, Pakistan. They founded two Mahayana idealist schools: Asanga's "characteristics of *dharmas*" (*faxiang*) school, and Vasubandhu's "uniqueness of consciousness" (*weishi*) school.

[9] *Dharma* (法) here, according to Xiong, incorporates all things and events past, present, and future. It is the broadest term in Buddhism and Xiong states that it is equivalent to the classical Chinese term *wu (*物*)* or its modern equivalents *wushi (*物事) or *shiwu (*事物*). Cf.* Xiong Shili, *Fojia Mingxiang Tongshi* (佛家名相通释).

[10] The two concepts of truth, conventional truth and absolute truth, are in Chinese *sudi* (俗谛) and *zhendi (*真谛*)* respectively. Put simply, conventional or relative truth accepts appearances over reality, while absolute truth is the truth of a sage, a Buddha, a person of insight, one who sees beyond appearances to reality.

The roots of the *Faxiang* and *Weishi* schools are far reaching, and its records and sources extensive. The written works of these two schools have clear criteria (*as for example the works of the Faxiang),* and their systems of thought are rigorous (*as for example the works of the Weishi*). The terminology of Buddhist philosophy is complete in the important works of the *Faxiang* and the *Weishi* schools. If one outlines the essential points and explains this terminology then one can read their works and master their scholarship. Once one comprehends the Mahayana School of Being, then one can read the works of the Theravada schools of being and emptiness, and there will not be a scripture (*sutra* 經*)* nor *a* treatise (*sastra* 論*)* of the Mahayana School of Emptiness that one cannot read. Just as constructing a building requires a foundation and steering a boat requires a keel, so a student attempting to master Buddhism must have something to rely on and to guide him.

The Mahayana School of Being is a product of the last stage of the development of Buddhism. My present explanation of Buddhist terminology does not start with the Theravada but starts abruptly out of sequence with the Mahayana. How did this come to be? I previously advocated learning Buddhism by starting with the Theravada and from there, going on to the Mahayana and I state this in full in "A Response to Student Xue," in my *Essential Sayings of Xiong Shili (*十力语要*).*[11] The students of today, however, if they are accomplished in science and philosophy, and if they undergo training in critical thinking, then they have nothing to prevent them from going directly to *Faxiang* and *Weishi* works. After they have learned the meaning of the *Faxiang* and *Weishi* works, if they want to learn in detail about the origins of these works and the sequence by which they evolved, then they can trace these works back to Shakyamuni's original purpose and, if they proceed to examine the various schools of the Theravada and Mahayana sequentially and with diligence, then the absolute truth will become clearly apparent. This is analogous to learning Confucianism by first reading the works of Wang Yangming (王阳明 1472-1529) and Zhu Xi（朱熹 1130-1200) and then looking into the works of Confucius and Mencius and all of the Confucians in between so that by studying them separately the students can naturally gain insights.[12] If the majority of students are diligent then, from painstaking research on the themes and structures of the works of a single great school of thought, they can nurture their own insights, and then seek the origins for this school of thought, and compare it to other, similar schools. The students will then not be left bewildered and unable to make a choice. I have advocated this method both in the past and at the present, and never met with an objection.

Previously, the old bookshops carried such titles as *An Introduction to Weishi* （唯识开蒙）and *The Essentials of the Faxiang School* (相宗纲要), books that sought to

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[11] *T*he Essential Sayings of Xiong Shili, Volume XV of *The Collected Works of Xiong Shili* (十力叢書*), juan* 1, A Reply to Student Xue (答薛生), pages 46-51, cited in the future as *CW*, XV, Essential Sayings, *juan* 1, pp. 46-51.

[12] Zhu Xi (1130-1200), a Song Dynasty Confucian scholar, became the leading figure of the rationalist school of Neo-Confucianism while Wang Yangming (1472-1529), a Ming scholar and official, is the leading figure of the idealist school of Neo-Confucianism.

guide beginning students. Students using these books, however, would read them over and over without finding a single path that led through [to understanding]: all their reading was for nought. The reason is that these kinds of books are devoid of creative design and intellectual craftsmanship. These books consist of a handful of crude entries carelessly and incoherently assembled, and embellished with stale phrases pieced together from various scriptures (*sutras),* treatises (*sastras),* commentaries, and notes. The result is that, even though the scriptures and treatises themselves are consistent, the student cannot comprehend them. How then is the student to comprehend them when their terms are isolated and stitched into a single strand so that they neither correctly arrange the explained words nor the composition of the treatises. The authors, nonetheless, still expect students beginning their study of Buddhism to use these works to research the words of a sage. This is no different from trying to teach a child to walk by hobbling his feet!

So then, from ancient times onwards Buddhism has not had any gateway books? Of course not. The *Mahayana Treatise on the Five Aggregates* is the gateway book for the *Faxiang* School, while the *Mahayana Treatise Introducing the Hundred Dharmas* is the gateway book for the *Weishi* School.[13] Since there is a gateway, doesn't one just follow it to gain entrance? Although there is in these works a multitude of names and the fundamental principles, if one judges terms by their names, entirely devoid of commentary or explanation, then the terms absolutely cannot be comprehended. For a new student opening these works, its as if he was staring at a wall. Is there nothing he can do? Since I have been teaching, I have really felt how difficult this is for students. I have now undertaken to examine the *Mahayana Treatise on the Five Aggregates*, the *Mahayana Treatise Introducing the Hundred Dharmas*, and similar treatises to determine their ultimate intent, delve into their underlying significance, and systematically analyze their principles, and set my findings forth in this narration. The terminology is the longitude; the collective meanings are the latitude. I use pure philosophical concepts and avoid empty words and circumlocutions.

(Buddhist Masters of both the Theravada and Mahayana Schools, from the time of Shakyamuni's Agamas,[14] became fond of impractical and cumbersome analyses, and this is especially true of the Masters of the Mahayana School of Being. Take for example the Tang Dynasty work Notes on A Treatise Demonstrating the Uniqueness of Consciousness *(*成唯识论述记).[15] *This work is one of the most famous works of Buddhist philosophy but, when I suggested to scholars accomplished in Western philosophy that they read it, they all replied that they felt that each page was full of nonsense. Probably the work's abstruse and far reaching meaning is hidden by the tedious, redundant terminology, and anyone not skilled at scrutinizing the text will gain nothing from it.*) Since the foundations [of ancient works] are not easily changed, (*In mastering ancient works, one should not disturb the original meaning.)* One must consider and decide [on the works] oneself. (*In mastering ancient works, we place*

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[13] See p. 2 above.

[14] *Agamas*, a collection of doctrines, is a general name for Theravada scriptures.

[15] *The Notes on A Treatise Demonstrating the Uniqueness of Consciousness* (hereinafter called *The Notes)*, was compiled by the Tang Dynasty Monk Kui Ji (窥基）(632-682) to explain the plethora of technical and transliterated Sanskrit terms in his Teacher Xuan Zang's (玄奘) (602-644) famous work *A Treatise Demonstrating the Uniqueness of Consciousness* (成唯識論).

great value on the student's understanding the spirit and the thought processes of the ancient masters. As to grasping their theories, however, the student should consider and decide for himself. In verifying the old Masters, therefore, the student establishes his own knowledge. Otherwise, just to learn texts by heart, or just to copy texts, has nothing to do with learning.) With its sections detailed and its structure coherent, this work [*The Notes*] - although ostensibly a mere commentary - rivals the merits of an original treatise. While *The Notes'* principles strictly adhere to the doctrines given in the *Mahayana Treatise on the Five Aggregates* and the *Mahayana Treatise Introducing the Hundred Dharmas*, its underlying import resonates deeply with the entirety of these scriptures and treatises. May future scholars of insight peruse this text and draw wisdom from it.

Above, I have briefly explained the general idea for compiling this work; but I also have some sincere advice to give to students of Buddhism.

I have often stated that, with respect to China, India, and the West, students of philosophy today cannot neglect any one of these three. (*I have discussed this in "A Response to Student Xue," in the first volume of my* Essential Sayings of Xiong Shili.)[16] I will discuss the meaning of this in detail later. With regards to illuminating mind, experiencing human life, analyzing the universe, and validating the truth, (*Truth here means noumena.*) Buddhism makes special, unique points. Namely, Buddhism's emphasis on logic serves effectively to remedy the particular imbalances prevalent in China. (*Why did Chinese learning not value logic? There is an explication in* juan *one of the* Essential Sayings of Xiong Shili. *If I give a simple explanation, however, I fear the reader will neglect the fuller explanation and not examine the issue.*) Since Buddhism came to China, Kumarajiva, Seng Zhao, Xuan Zang, and Kui Ji all absorbed as much of Buddhism as possible (*I will provide details later.*), and succeeded in establishing the Hua Yan, Tian Tai, and Chan Schools of Buddhism. (*Although the Hua Yan, Tian Tai, and Chan Schools are all rooted in Mahayana, nonetheless, these schools are indigenous to China.*)[17]

During the Wei and Jin dynasties, Buddhism was blended with the Three Profundities.[18] Although this blending lost some of Buddhism's original meaning, nonetheless, Buddhism developed extensively. This blending with the Three Profundities was not Buddhism's fault but rather a vestige of the turbulent society of the

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[16] Cf. footnote 10 above.

[17] Kumarajiva (334-413) was a Kuchean Buddhist monk, scholar, and translator. Seng Zhao (384-414) was a disciple of Kumarajiva; his *Treatise of the Monk Zhao (*肇论*) i*s the most significant text for the study of early Buddhism in China. Xuan Zang (602-664) spent 16 years in India gathering Buddhist texts that he translated into Chinese after returning to China; Kui Ji (632-682) was Xuan Zang's most famous disciple. The Hua Yan (華嚴), Tian Tai (天台), and Chan (禅) schools of Buddhism are all indigenous to China.

[18] The Three Profundities represented thought rooted in three works: Lao Zi's *Daode Jing* (道德经), Zhuang Zi's *The Book of Zhuangzi* (庄子), and the Confucian *Book of Change (*易经*).*

Cao Cao ruled state of Wei.[19] (*After he put down Wang Mang's usurpation, the Han Emperor Guang Wu used a feudal Confucian ethical code to restrain the actions and speech of the literati.[20] Afterwards, the intellectuals colluded with each other and formed cliques and organizations that glossed virtues such as filial piety and loyalty, thus giving the appearance of outward strength when in fact they were internally weak. Cao Cao and his two sons harbored an ambition to usurp the throne, and so always remained opposed to this feudal Confucian ethical code [that enhances the power and authority of the throne Cao Cao wanted to usurp]. Cao Cao greatly valued those literati who were good at military strategy regardless of whether or not they were filially pious and loyal. His sons, the brothers Cao Pi and Cao Zhi, were accomplished literati, but the literati class had no real power, and were only capable of writing inconsequential essays that contained only empty talk and perfunctory courtesies with which the literati flattered each other.[21] China's invasion by border tribes was yet another adverse influence on China's culture and and economy at the time. The unrestrained spirit and behavior of the literati class was created at this time and that unrestraint is still felt even today. Because of this, the Chinese people could not compete with other peoples!)*[22]

During the Song and Ming dynasties, Buddhism was blended into the works of the four Confucian philosophers.[23] Although this blending lost some of Buddhism's original meaning, and made Buddhism pedantic, this was not the fault of Buddhism but rather the drawbacks of the Eastern Han dynasty's feudal Confucian ethical code. （*The Song dynasty inherited the chaos of the Five Dynasties period. To deal with this, the notable Confucians of the Song, such as Sun Shi, Wang Anshi, the brothers Cheng Yi and Cheng Hao, Zhang Zai, Sima*

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[19] Cao Cao (曹操) (155-220) ruled the state of Wei (220-266), called Cao Wei (曹魏), the strongest of the three states that emerged from the dissolution of the Han dynasty. Cao Cao was a warlord and the penultimate Chancellor of the Eastern Han Dynasty.

[20] The Chinese term is *ming jiao* (名教), often translated as Confucian morality and ethics. Xiong Shill, however, held that *ming jiao* was not true Confucianism but rather Confucian ethics perverted by feudal rulers for their own ends; hence my translation of 'feudal Confucian ethical code.' Cf. Xiong's 1954 work: *Original Confucianism* (原儒). This feudal Confucian ethical code consisted primarily of the three cardinal guides (三纲) (ruler guides subjects; father guides son; husband guides wife) and the five constant virtues (五常) (benevolence, righteousness, propriety, wisdom, and fidelity). Feudal rulers used these guides and virtues to maintain the loyalty of the ruled.

[21] The "inconsequential essays, empty talk, and perfunctory courtesies" that Xiong mentions are detailed in shì shuō xīn yǔ 世說新語 *A New Account of the Tales of the World*, compiled by Liu Yiqing (劉義慶 420-479).

[22] This is Xiong's brief summary of Wang Mang's Xin dynasty usurpation of the Han dynasty by Cao Cao who led the state of Wei's efforts to usurp the imperial throne that in turn led to the concomitant rise of an obsequious literati class and China's invasion by border tribes.

[23] The four Confucian philosophers is a reference to Confucius (孔子), his student Zengzi (曾子), his grandson Zi Si (子思), and his disciple Mencius (孟子). These four are associated with the following works: the *Analects of Confucius,* the *Great Learning,* the *Doctrine of the Mean,* and the *Book of Mencius* respectively. These four works became the Confucian canon during the Song dynasty and formed the basis for the imperial examinations for roughly seven hundred years from the Song to the Qing dynasties.

Guang, Wen Tianxiang, and Fan Zhongyan, all revived the Eastern Han's feudal Confucian ethical code.[24] *Those Confucians who crossed to the south to join the Southern Song dynasty continued to propagate this feudal Confucian ethical code, as did some Ming dynasty Confucians. Even though such Confucians as Lu Jiuyuan, Deng Mu, Wang Chuanshan, and Huang Lizhou all had ideas about government by consent of the people governed, their political theories, however, were never practiced because the feudal Confucian ethical code predominated.)*[25]

In surmising past events, we see that while the Chinese absorbed Buddhist thought from India, they often opposed theories of causation and did not use causation properly in their reasoning.[26] Now western culture has come to the East and China's science has not yet revived, and our material well being remains unfulfilled. Nevertheless, desires are rampant, and we court our own destruction. If we want to embrace our existence, and plan for the well being of humanity, then we must temper our desires with reason, and our passions will be brought to heel. (*People are always acting on their impulses, and it has always been this way. Is this not a tragedy?)* Mind is the master of matter, and mind benefits all. (*In the life of modern people, their efforts are directed to the pursuit of material goods, and they completely overlook the cultivation of mind. Insatiable desire, anger, and ignorance*[27] *are widespread, and people give way to impulses. They make mind a slave to matter, and mutually destroy each other. They just do not know mind, and have never engaged in understanding or examining mind.)*

All sentient beings are in accord with their oceanic natures. (*All sentient beings are also called all living beings. Nature here means the one source of the myriad of creation, and because this source is so broad and deep, it is called 'oceanic' (see the* Flower Garland Scripture). *When people see into their true natures, see that we all come from the same source, then egos melt away, and the*

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[24] Sun Shi (孫奭 962-1023) is best known for his commentaries on the *Book of Mencius.* Wang Anshi (王安石 1021-1086) was a Song literati, statesman, and philosopher. The brothers Cheng Yi (程頤 1033-1107) and Cheng Hao (頤 顥 1032-1085) founded Neo-Confucianist rationalist school (*li xue* 理学). Zhang Zai (張 載 1028-1077) was a Song dynasty neo-Confucian thinker while Sima Guang (司馬光 1019-1086) was a famous Song poet. Wen Tianxiang (文天祥 1236-1283) was a Song official executed for his refusal to serve the Yuan dynasty. Fan Zhongyan (范仲淹 989-1052) was a Song official, military strategist, and educator.

[25] Lu Jiuyuan (陸九淵 1139-1193) was a Song dynasty Confucian who founded the idealist school (心学). Deng Mu (鄧牧 1247-1306) was a Yuan dynasty scholar and thinker, born during the Ming dynasty, who refused to serve as an official in the Yuan dynasty, becoming a recluse instead. His opposition to conventional Confucianism, Daoism, and Buddhism earned him the sobriquet "the man outside the three teachings" (*sanjiao wairen* 三教外人*).* Wang Chuanshan (王船山 1619-1692) was a Ming dynasty Confucian idealist philosopher. Huang Lizhou (黃梨洲 1610-1615) was a Qing dynasty thinker and historian.

[26] Causation here is *yinyuan* (因缘), cause proper (*yin*) and secondary causes (*yuan*). A seed is the cause proper of a plant, while rain, soil, and a gardener's labor are secondary causes.

[27] These three, insatiable desire (貪), anger (嗔), and ignorance (痴), are known in Buddhism as the "three poisons" (三毒).

Great Harmony emerges.)[28] Every person has his own desires. (*When Great Harmony emerges in the world, everyone mutually embarks on the Right Way, and there is no mutual seizing of one another's goods, so that each person can satisfy his own wishes.)* During the Great Harmony, the ways of thinking of China, India, and the West will be in harmony, and each will give root to the new culture of the future world to come. So then, how can Buddhism be abandoned and not discussed? (*This idea will be left for a separate discussion.)*

Buddhism in India faded away a long time ago. At present, one who wants to discover authentic Buddhism must do so in China. The Eastern lands abound with beings possessing the spiritual capacity for the Great Vehicle [Mahayana]; the Buddha made a prophecy to this effect, and its verification has proven unfailingly accurate. Why then do people today denigrate what they have and cast doubt on China's Buddhist works saying they lack validity. Don't they know that China's Buddhist works, as extensive as they are, and speaking in general terms, primarily consist of the works of two schools: the Madhyamaka and the Faxiang. Also, the majority of Chinese Buddhists works are works from these two schools as well. Kumarajiva is the primary translator of the Madhyamaka while Xuan Zang is the primary translator of the Faxiang. Xuan Zang sojourned in India for quite a few years at a time when Buddhism flourished. He visited a number of Buddhist Teachers and mastered a number of disciplines. He was conversant with the Buddhist canons and scriptures of the "Three Baskets" (*tripitaka*) to such an extent that the Indians called him Mahayana Deva [literally a "Saint of the Mahayana."][29] This history is a matter of record, and cannot be maligned. When it comes to Buddhism, if we do not put our trust in Xuan Zang, then in whom do we put our trust? (*Xuan Zang carefully selected the works he translated. Not only did he translate* Mahayana *works, but he also translated the great works of the* Theravadan *school of being, and even translated the major work, the Vaisesika Scripture (sutra), of the Hindu* Vaisesika *School.*[30] *Xuan Zang did not translate many works of the Theravadan emptiness (空) school. Nevertheless, the most important work of this school, the* Treatise Demonstrating Reality (成实论) *had been previously translated by Kumarajiva*, *and hence there was no need for Xuan Zang to retranslate it.)*

Born in India, Kumarajiva (鳩摩羅什 344-413) was a man of broad learning who laboriously studied Mahayana. He had foresight and knowledge, and was universally acclaimed. In order to bring Mahayana Buddhism to China, Kumarajiva studied the Chinese spoken and written languages at the imperial capital [Changan], where he became well versed in Chinese. As stated in his biography: "Based on the Han dynasty histories, since the arrival of Buddhism in China during the Han dynasty, the number of Buddhist scriptures (*sutras)* and treatises (*sastras)* entering China gradually increased.

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[28] The Great Harmony (*datong* 大同) is a Confucian philosophical concept derived from the *Book of Rites* (禮記*).*

[29] The first of the Three Baskets contains the teachings and sermons of the Buddha (*sutra*); the second, psychological and philosophical interpretations of Buddhist doctrines (*abhidharma*); and the third, the rules and regulations for monastic life (*vinaya*).

[30] The "particularity" (*Vaisesika)* school was one of the six Hindu philosophical schools. The school proposed a theory of atoms as the smallest particulars of matter hence the English translation of the school's name. Xuan Zang's translation of the school's classic, the V*aisesika-sutra,* is titled "Sheng zong shiju yi lun" (賸宗十句義論).

But transmitting these works from India to China became bogged down in 'equivalent translations.' [31] After Kumarajiva arrived in Changan, the Later Qin dynasty Emperor Yao Xing (姚興 366-416) requested that Kumarajiva translate Buddhist works, whereupon Kumarajiva throughly learned the Chinese language so that he could both speak and write. Once he had learned Chinese, Kumarajiva started reading the Chinese translations of Buddhist works. He found that there were many mistakes, and that the translated texts did not correspond to the Sanskrit originals. The Emperor Yao Xing then ordered that the Monk Zhao（僧肇 384-414),[32] and eight hundred other scholars, make themselves available to Kumarajiva and carry out his commands. Together they translated over three hundred volumes of scriptures (*sutras)* and treatises (*sastras)*. When he was near death, Kumarajiva told these scholars: 'Now today before you scholars gathered here, I make the following oath. If what I have transmitted to you has no mistakes, then after I'm cremated, my tongue will not be ashes.' After Kumarajiva's corpse was cremated, and the firewood used for the cremation was completely consumed, only Kumarajiva's tongue remained unscathed."[33] If we peruse this biography carefully, we see that Kumarajiva knew Chinese and knew how to translate and that he took care to make faithful translations. If we look at what he said before he passed away, we see that Kumarajiva swore an oath [about the accuracy of his translations] just before he died.

In the "Biography of the Monk Hui Yuan,"[34] we read that when Kumarajiva read Hui Yuan's "Treatise on the Nature of *Dharmas,*" Kumarajiva said: "That a country bordering India [i.e. China] that did not have Buddhist texts could produce a work that combines so well the abstruse and the apparent is quite amazing!" And again, in the "Biography of the Monk Zhao," we read that after Zhao had written his "*On the Non-Cognition of Prajna*" (般若无知论), Kumarajiva read the work and exclaimed: "My understanding of this treatise is as good as yours, but my rhetoric cannot match yours!" In both ancient and modern times, only a few people can read and understand the written works of Hui Yuan and the Monk Zhao. The fact that Kumarajiva so greatly appreciated their written works, tells us a lot about how well Kumarajiva understood the Chinese language. Kumarajiva's Chinese language verses use flowery language to convey profound meanings. For example, the Buddhist verse he sent to the monk Fa He（法和 no dates)[35]:

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[31] "Equivalent translation" (格義) was an early method of translating Buddhist works by using Taoist terms to explain the Buddhist terms.

[32] The Monk Zhao (僧肇 384-414) was Kumarajiva's most famous disciple and a prominent thinker of the Madhyamaka School of Buddhism in China.

[33] Kumarajiva's biography is included in the Monk Hui Jiao's (慧皎 497-554) "*Biographies of Eminent Monks*" (高僧转).

[34] The Monk Hui Yuan (慧远法师) (334-416) is the founder of the "Pure Earth" School of Buddhism.

[35] Fa He（法和 no dates) was a contemporary of Shi Daoan (釋道安, 312-385), the Eastern Jin dynasty monk, author, and bibliographer.

"The magnanimous mind nurtures luminous virtues
whose fragrances waft far and wide.
Perched alone upon the Paulownia tree,[36]
The compassionate phoenix's pure cry pierces the heavens."[37]

Kumarajiva's other verses are just as profound.

The religious deeds of [Buddhist translator] Kumarajiva (344-413 CCE) were so esteemed, and his written Chinese so wonderful, that if all the works that he transmitted via translation are not to be believed, then whose translations are to be believed? When modern [Chinese] scholars discuss Buddhism, they slight what they have long had, and insist on using Sanskrit as testimony. They do not understand that Buddhism is Buddhism; Sanskrit, Sanskrit. For example, virtually any literate Chinese can read and critically interpret the opening sentence in the Xue Er Chapter (學而章) of the *Analects of Confucius*: "Is it not pleasant to learn with a constant perseverance and application?" But if we were to ask just what 'to learn' means, or what skills 'application' entails, or what type of realm 'pleasant' refers to, then from the Han dynasty commentator [Zheng] Xuan (鄭玄127-200 CE), right up to Qing dynasty Confucians, who can answer these questions? Then how much more difficult is it for any one Chinese to answer these questions!

What we can deduce from the above is that Sanskritists, although they can read the Buddhist works in Sanskrit, it does not necessarily follow that they can then comprehend Buddhist principles. A scholar who sincerely aspires to study Buddhism must take the Chinese translations of Buddhist works as the basis for his studies. Although there are quite a few Chinese translations, one must trust the translations of Xuan Zang and Kumarajiva. Of all the books that the Chinese have produced on Buddhism, if we are looking for those that come closest to the Buddhists' original meaning, then only the works of Xuan Zang and Kumarajiva qualitatively meet this criterion. (*I will discuss this in greater detail later.)* if one only wants to learn Sanskrit to know Sanskrit, and not for studying Buddhist texts, then one should learn Sanskrit. Nevertheless, I am not advocating that one who wants to read Chinese Buddhist texts should not study Sanskrit, but rather that a precise explication of Buddhism can only be

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[36]The Paulownia tree, native to China, is prized for its growth and wood. It is culturally symbolic of longevity, luck, and feminine beauty. The term aí 哀, which modifies Phoenix, translates as either "lament" or "compassion" (憐憫). The word aí 哀 is also used as a figurative description of the "wail" sound that Paulownia wood makes in stringed instruments for which it is a prized wood. In Chinese folklore, the phoenix is said to perch only on a Paulownia tree.

[37] This is a type of Buddhist verse known as a "Gā*thā,*" transliterated into Chinese as jì tuó 偈陀, and often just jì 偈. The Chinese reads: 心山育明德，流熏萬由延， 哀鳶孤桐上，清音彻九天。A modern explication of this Buddhist poem is: the mind is magnanimous like a mountain and nurtures virtues; the influence of these virtues spreads far and wide; the compassionate phoenix perched alone in the Paulownia tree presents an image of the practitioner of Buddhism as noble and unsullied; the practitioner's spiritual realm and edifying influence can attain the loftiest heights.

had from the Chinese texts. Scholarship has its foundations, and the Sanskrit texts are worth consulting. *(Many recent scholars grappling with Buddhist texts are also paying attention to Tibetan. Tibet has long been a part of China and Tibetan script is another branch of Chinese script and worthy of study. Nevertheless, late Tibetan literature, manifests an esoteric mixture, and is not true Indian Mahayana Buddhism. Asanga's school of thought was fully transmitted to Xuan Zang, while Nagarjuna's school of thought passed completely to Kumarajiva. For this reason, the truth of these two schools of thought were transmitted to China, and cannot be found outside the translations of Xuan Zang and Kumarajiva.)*

There are four essentials for reading Buddhist works: analysis (分析), synthesis (綜會), remaining grounded (踏實), and "Soaring into the Void" (凌空). Buddhist terminology is numerous and complicated. One must seek the terminology's meaning via analysis and not be concerned with trivial details. One must also, amongst a myriad of threads and strands, synthesize and seek the overall system, and obtain the logical reasoning. The analysis, however, must remain grounded. Regarding the intricate terminology, one seeks to analyze each term individually, exhaustively elucidating the distinction in their meanings, then one must reenact the proponent's own experiences and train of thought within the confines of one's own mind, only then can one arrive at a truly authentic understanding of each individual concept. (*The proponent is also called the author. Even when the names and concepts they posit stem from purely speculative imagination, such imaginings, within the context of their train of thought, invariably have their underlying rationale; how much more so, then, when their assertions are grounded in evidence rather than being mere flights of fancy?)* This is called remaining grounded. To merely derive understanding from the text itself - without having truly and thoroughly grasped the text's origins - is to remain superficial and insubstantial; this constitutes a major error in the pursuit of learning. The one who "Soars into the Void," however, throws down the book, does not hold to what the Buddha said, nor hold to different worldly discourses, and expresses no personal opinion, but rather maintains a state of non-attachment to all phenomena. (*The precise nature of this 'non-attachment' is exceedingly difficult to explain in words; the student must turn inward and engage in deep introspection to truly apprehend it.*) When, in a flash of insight, the mind responds spontaneously and naturally - finding nothing whatsoever to grasp - then the ultimate Truth reveals itself, shining forth with absolute clarity. (*Yet the moment this mind perceives it has "gained" something, it has already fallen into the trap of clinging to external appearances, and thereby stands in direct contradiction to the Truth.*) Such a state of being is one for which I have no adequate name, I merely, by way of metaphor, have dubbed it "Soaring into the Void" [凌空]. The four principles outlined above constitute the essential requisites for anyone seeking to plumb the depths of Buddhist scriptures, the absence of even one renders the endeavor incomplete. I have often sought to find this quality in others, yet I have searched in vain. Those who truly know how to partake of this nectar of wisdom are few indeed; my solitary heart remains in solitude. With whom then may I engage in discourse? Kumarajiva's verse states:

> "Perched alone upon the Paulownia tree,
> The compassionate phoenix's pure cry pierces the heavens."

Buddhist philosophy, to use the terminology of modern philosophy, might as well bet described as 'psychologism.' This psychologism is not psychology but rather a philosophy derived from psychology. Upon examining this psychologism, we find it

subsumes all external phenomena within the mind, and encapsulates this in the maxim "the Three Realms [of attachment, form, and the formless] are Mind Only;" and the "Ten Thousand dharmas, *C*onsciousness Only." (*This philosophy does not deny the existence of material objects; but rather it signifies that such objects do not exist independently of, or external to, the mind.)* Instead, matter and mind arise mutually as interdependent conditions; moment after moment, they emerge anew and instantaneously, they never linger for even an instant, and possess no fixed duration. In the realm of human philosophy, this doctrine clearly distinguishes between the "pure" and the "defiled." [The doctrine] posits that the supreme aspiration of human life is the use of this mind to relinquish the defiled and obtain the pure; to transform mere consciousness into wisdom, and thereby to transcend suffering and attain bliss. (*As for the nature of consciousness, it is defined as the faculty of illusory discrimination*.)

In the realm of ontology, the mind itself is identified with *nirvana*. (Nirvana *is so named because it embodies the four virtues of permanence, bliss, selfhood, and purity.* Nirvana *serves as an alternative designation for "Suchness"* [真如], *and likewise for the ultimate ontological Reality*.) In the realm of epistemology, the path of enquiry proceeds from analytical investigation toward the ultimate realization of direct, intuitive apprehension. It begins with the provisional intellectual investigation but culminates in the cessation of mental activity, a state where "the path of the mind is cut off." ("*Mental activity" (*心行*) [literally 'the mind's journey'] refers to the movements of peregrinations of the mind. Just as a traveler traverses a physical landscape, the human mind traverses the landscape of all past and present thoughts and experiences, hence the term "mental activity." The "cessation of the path of mental activity" signifies that ultimate truth cannot be grasped through intellectual analysis or speculative inference; the very moment one engages in such conjecture or imagination, one diverges from the truth. Thus, from the perspective of ultimate truth, the path of mental activity reaches its terminus at this very point.)* The reason for this lies in the mind's tendency to "arise in attachment" (起執) to perceptual appearances. (*This phrase "arise in attachment" warrants deep contemplation. The instant cognitive awareness arises, the mind immediately constructs and posits specific conceptual meanings or "appearances (*相*);" these appearances are in reality merely the constructs to which the mind itself has become attached - hence the description "arising in attachment.")* Liberation from this state is achieved through analytical wisdom *(A faculty colloquially referred to as "rational intellect.")* One recognizes that such mental constructs, upon their very inception, possess no substantive reality (*For the conceptual objects posited by the mind, such as "this is so" or "that is so," do not correspond to ultimate truth; they are merely illusory appearances fabricated by a deluded consciousness (*妄識*), and are therefore deemed "without substance.")* Through this process, one gradually enters the path of contemplative practice. *(A synthesis of contemplative insight and active practice, which constitutes true wisdom.)* thereby attaining a profound, intuitive attunement with ultimate truth*, ("attunement" signifies direct realization).* Gathering evidence means surpassing thinking and knowing the field of objects.

I've always thought that those discussing philosophy, if they want their discussions to be more than a play on words and to obtain truth, then from the aspect of epistemology, the Buddhists make a special contribution, and we should pay attention to this and study it. In contemporary Western philosophy, the two schools of rationalism and anti-rationalism are mutually incompatible, yet Buddhism can fuse them both into a single whole. (*When I write the* Treatise on Epistemology (**量論**), *I will make this clear. After years of [civil] disturbances, and facing illness alone, and after deeply pondering the matter, however, I do not*

know when I will be able to write this treatise.) The reason Western scholarship has hitherto failed to achieve such a synthesis lies precisely in its lack of that specific discipline - central to Buddhism - of observing and cultivating the mind. (*Western scholarship engages solely in the intellectual exercise of conceptual understanding; the mind remains entangled in attachment and grasping. How, then, can one expect it to transcend the ego's grip - the subject that perceives and grasps - or to attain the state of "oblivion of the knower" wherein one responds spontaneously and intuitively to reality? This concept defies easy articulation.)* In the "Explaining the Mind" (明心) chapter of my *New Treatise on the Uniqueness of Consciousness (*新唯識論*)*, I have expended considerable effort on this and deeply contemplated it. *(In the* "Explaining the Mind" *chapter, I discuss the realm of defiled mental states, and offer an extensive elucidation of the various manifestations of delusion. In discussing the realm of wholesome mental states, I provide precise and rigorous guidance regarding the progressive stages of spiritual cultivation. This section should be read in conjunction with the discussion of the three aggregates - feeling, perception, and volition - found in the first fascicle [上卷] of the present work.)* In essence, when compared with western thought, Buddhist philosophy possesses a distinct spirit and presents a unique appearance. While Buddhism shares common ground with Chinese thought in the realm of spiritual practice and realization, and finds points of theoretical convergence with Western thought, their fundamental spirits do not resemble one another. This particular point warrants a separate, more detailed discussion.Those who study Buddhist texts must grasp this distinction; only then can they exercise true discernment in their studies.

All Buddhist texts are characterized by a literary style in which sentences interlock like hooks and links, and concepts are interwoven like the rings of a chain. Students and readers must therefore engage in a process of continuous, cyclical study - revisiting the material time and again, even two or three times over. With each reading, one must resolve any points that remain unclear or doubtful, ensuring that nothing is overlooked or let slip away. (*This is a matter of the utmost importance*.) To "resolve doubt" means to keep one's questions constantly at the forefront of one's mind, thereby seeking an explanation at every turn. Conversely, if one simply glosses over what one does not understand - letting it slip away - one will remain intellectually blind for the rest of one's life. The pursuit of scholarship is built upon the resolution of doubts and undone by negligence; let this serve as a solemn admonition to all who aspire to learn - heed it with the utmost caution.

All Buddhist texts, especially works of the Yogacara tradition - such as doctrinal treatises - serve primarily to elaborate on established terminology and concepts. Conversely, the "Emptiness" tradition - particularly those modeled after the scriptures - such as the the Madhyamakakākārikā (中論) which draws its foundation directly from the scriptures - typically adhere to a formal structure based on the "Three part syllogism." Readers of such texts must make every effort to grasp the meaning that lies "beyond" the words themselves; should one become fixated solely on the literal wording, the text will appear utterly devoid of interest or significance. It is essential to recognize that the writings of philosophers, Chinese or Indian, invariably convey a meaning that transcends their verbal expression, leaving a resonance that extends far beyond the words on the page. Hence, the true value lies in diligent study and profound contemplation - in cultivating an intuitive understanding that allows the mind to truly apprehend the author's intent. (*Scientific texts, which aim to describe objective facts and principles,*

typically contain no "meaning beyond the words." However, works of philosophical inquiry ought not to be of this nature; for the truth they explore are of universal scope - profound, subtle, elusive - and thus inherently difficult to articulate fully through language alone. Indeed, were a philosophical text to exhaust the entirety of its meaning within the confines of words, it would be evident that the author possessed no truly profound insight.)

When reading Buddhist texts, one must first read treatises (論). When reading treatises, one must first read "consciousness-only" (Weishi 唯識) treatises; then, "characteristics of *dharmas*" (Faxiang 法相) treatises and finally, Madhyamakakākārikā (中論) [Middle Way] treatises. If one only reads the treatises of the Yogacara and the Madhyamaka, however, even this is not sufficient to demonstrate the vastness and subtlety of Buddhist scholarship. *("Vastness" denotes deep and fathomless, while "subtle" means exquisite and wondrous)* One must, therefore, engage in extensive study of the entire Buddhist cannon. Only then will one begin to perceive how extensive study broadens and illuminates the intellect. Moreover, after a prolonged period of chanting, savoring, and digesting these teachings, one's intellectual ability will daily grow and deepen without one knowing it. Unless one has extensively studied treatises and their commentaries and mastered their logic, one should absolutely not attempt to read *sutras* (經). Should those whose minds remain unformed and undifferentiated attempt to read *sutras*, not only will they fail to comprehend the true purport of the *sutras*, but also they will merely succeed in further compounding their own confusion. For while treatises serve to dissect and clarify meanings, the philosophical reasoning embedded within the *sutras* themselves is profoundly deep and holistic. (*"Deep" means profound subtlety; "holistic" means perfect completeness.)*

In scholarly reading, one must not seek speed. In reading Buddhist works, one must proceed with methodical immersion and repetition, engage in unhurried contemplation; otherwise, it will be exceedingly difficult to attain true insight. I have often said that the reason so few scholars advance their studies is this: they treat reading as a hunt for information, rather than dedicating themselves to meticulous inquiry. As recorded in the biographies of historically famous people are instances of reading "several lines at a glance," or "ten lines at a glance," or possessing an eidetic memory; there are indeed too many such instances to count. Writers of these accounts lauded these scholars as figures of striking intellectual clarity; but, in reality, such individuals were that era's celebrated literati, and seldom did the world of scholarship consider any of them as truly learned. As Confucius observed: "The benevolent (仁) first face the difficulties and then reap the rewards."[38] In this world no achievement is obtained by mere chance. Scholarship is such a profound and rigorous discipline, how can one approach it with a frivolous mind and contenting oneself with mere superficiality? *(In their scholarship on China, the Japanese are diligent in gathering materials and meticulous in textual criticism. When it comes to philosophical thought, however, they lack the profound insight and rigorous inquiry to plumb the depths of a subject. An examination of their writings, especially those expounding on the doctrines of a particular school of thought, reveals that they outline a few broad categories and arbitrarily excerpt and piece together sentences from the original text; the results are superficial and disorganized. Consequently, they fail entirely to comprehend the systematic nature of the ancients' philosophical thought, as well as its vast, profound, and subtle underlying principles. Since the late Qing dynasty,*

[38] *Analects VI:20.*

scholars in our own country have also fallen under the sway of this trend, a phenomenon that is deeply alarming.)

"Profound wisdom bypasses the vulgar." *(The Book of Zhuangzi.)*[39] Base and petty minds cannot bear the weight of the Great Way. *(These minds are unable to sustain or embrace the Great Way.)* When Confucianists speak of the essentials of learning, they emphasize establishing intent (立志); when Buddhists speak of the fundamentals of learning, they emphasize mental resolve (發心). There has never been a case where one whose mind was not upright, lucid, and sincere could engage in the study of the principles of things (窮理) and realize one's true nature（盡性). After Master Xuan Zang (玄奘 602-664) finished the translation of the *Great Wisdom Sutra*, he lamented that the scope of the meaning of this *sutra* was so lofty that he feared that the sentient beings of this land, with their limited intellectual capabilities, would find it difficult to comprehend. Xuan Zang was often overcome with sorrow and regret at this prospect. In the past, I did not grasp the significance of this. Only now do I fully understand the sadness behind his words. I earnestly hope that those who read Buddhist texts, will refer to these words of Xuan Zang, take them to heart, and perhaps stir within themselves the aspirations for study!

What I've wanted to say [about Buddhism] I've said above. Next, with regards to this work, I still have a couple of things to say. First, this book came about because, when I was teaching the *New Treatise* to students, all the students found it difficult to read original sources. Hence, my friend, Tang Yongtang, Chairman of the Philosophy Department at the time, stated that Buddhist Studies had no introductory guide and that such a guide should be written. Prompted by other conditions *(as noted in the preface)* I hastily drafted this text. However, to facilitate a comparative analysis with the *New Treatise,* I have added into the text criticisms and comparisons with *New Treatise* at *c*ritical points. Although these additions are few, they nonetheless offer a broad glimpse into the evolution of my thought.

Second, This work primarily uses abbreviations for book titles. For example, the *Treatise Demonstrating Consciousness-only (*成唯識論*)* is abbreviated the *Treaty on the Thirty Stanzas (*三十論*) and also abbreviated the Treatise on Consciousness (*識論）*. The Notes on the Treatise Demonstrating Consciousness-only (*成唯識論述記*)* is abbreviated *Notes* (述記).（*Other treatises also use the ending "notes" to distinguish them from the original. For example,* Notes on the Compendium of Treatises (雜記論述記) *is abbreviated* Notes on the Compendium (雜記述記), *while* Notes on the Twenty Verses (二十論述記) *is abbreviated simply* Notes on the Twenty (二十述記), *and so forth.*) The *Treatise on the Stage of Yoga Practice* (瑜伽師地論) is abbreviated both as the *Great Treatise* (大論) and also the *Yoga* (瑜伽). The *Notes on theTreatise of Zhi Dun* (遁論記) is abbreviated the *Notes on Ethics* (倫記). Other titles are similarly abbreviated and the reader will readily recognize them.

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[39] *The Book of Zhuangzi,* Heaven and Earth:14. The sentence Xiong quotes is derived from verse 14 and is an amalgam of two parts of that verse, namely: "Great music does not penetrate the ears of the vulgar. . . profound wisdom does not remain in the minds of the multitude. . . "

My humble works the *New Treaties on the Uniqueness of Consciousness* (新唯識論) are abbreviated as *New Treatise* (新論), while the *Refutation of the Refutation of New Treatise on the Uniqueness of Consciousness* (破破新唯識論) is abbreviated *Refutation of the Refutation of the [New]Treatise* (破破論); and the *Essential Sayings of Xiong Shili* (十力語要) is abbreviated *Essential Sayings* (語要).