Dictionary of Asian Philosophies

St ELMO NAUMAN Jr

DICTIONARY OF ASIAN PHILOSOPHIES

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Dedicated to
the Memory of
Captain John Y.Whitley, USAF

FOREWORD

The DICTIONARY OF ASIAN PHILOSOPHIES by Dr. St. Elmo Nauman, Jr., is no doubt the most timely work for the benefit of western students, teachers, as well as the general reader. Eastern philosophies with which the West came into contact as far back as the 16th and the 17th centuries, which were studied by selected western scholars during the 18th and the 19th centuries, are not only creating interest, but even being adopted as a way of life by thousands of Westerners today.

Our age is the age of transformation, comparable to the Renaissance Period which brought about the advancement of science and technology. The present Neo-Renaissance, which is unveil-ing Far Eastern culture in the West, is bound to lead to the advancement of humanities and philosophy in the near future. The DICTIONARY not only acquaints the reader with philosophical terms and philosophers, but it also gives a historical background of Asian philosophies. The style is lucid and elegant. In this volume Dr. Nauman has made a scholarly contribution to the better understanding of Asian philosophies in the West, and has also supplied useful material for scholars who are interested in a comparative study of Eastern and Western philosophies.

I recommend this work to all scholars, teachers, students and general readers interested in Asian philosophy.

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INTRODUCTION

From Buddha to Gandhi, Chu Hsi to Hu Shih and Kitabatake Chikafusa, the wisdom of the East, hidden mysteries from India and Tibet, China, Japan, and Persia are opened to the interested reader. The doctrines of *Karma, Maya, Satori* and *Nirvana,* the key teachings of such thinkers as Confucius, Lao Tzu, Mo Ti and Mao Tse-Tung, are presented. Lesser-known Eastern thinkers, Chou Tun-i, Wang Yang-Ming, Ho Yen, Kung-Sun Hung, Wang Pi, and many others are also included. Whether we wish to consult the *I Ching,* with its predictions about the future, learn "The Way" (Tao), or read the Zen "Koan", such as: "He put his sandals on his head and walked out," these pages contain the needed reference information. Every major stream of Eastern thought, whether idealistic or materialistic, is represented.

Why should we spend time studying Asian philosophies? Primarily to avoid the mistake of thinking that "If I don't know it, it must not be important." The study of human thought is incomplete and incoherent without the valuable contributions from the East. Western civilization never was all the civilization there was, even when it so imagined. Cultural imperialism is no proper replacement for military imperialism. The sneer is no better than the gun. To ignore the East is to miss its insights and to lessen the humanity which should be education's gift to us. Mankind shrinks with ignorance, and surrenders the life of man for the life of a brute. Barriers of distance and language may have excused such intellectual poverty in the past, but advances in translation have made Eastern works generally accessible to the generalist. No one knows philosophy if he knows "all philosophy except Eastern." The ignorance of an educated man is no excuse, in the eyes of the universe, and the laziness of an educated individual may lead to the death of civilization through misunderstanding.

A second reason for the study of Asian philosophies is that, despite many notable accomplishments, Western philosophy is still not complete. A general unity, even the unity of sciences, is still missing.

The East may not turn out to have the answer, either, but many Eastern thinkers do attempt to state the conditions of a coherent unity. Whether these formulations succeed will be for the reader to judge.

A third reason for the study of Asian philosophies is for unique insights. Besides a unified world-view, most notable in Indian thought, we may appreciate

the importance of meditation, or the phenomenalism characteristic of Japanese thought, the social emphasis of Chinese thought, or the intense interest in spiritual forces in Tibetan teachings. These topics, among others, merit attention.

Contemporary Western thought is deficient in:

(1) value theory, which is inadequately grounded, a kind of poor orphan in the midst of the wealth of Western technology;

(2) the coherent explanation of non-material phenomena;

(3) the explanation of teleology (purpose), which oddly appears to be miraculous on Western scientific principles;

(4) an adequate model for later adult life, which, after the Western rites of initiation (confirmation, bar mitzvah, or sweet sixteen parties), is supposed to stay unchanged until death;

(5) the integration of knowledge, an explanation of how the universe can be the universe. Western philosophy can explain partial coherence *par excellence,* but cannot adequately account for the coherence of parts into a universal whole; and

(6) an explanation of dis-value, evil. While the West succeeded in mapping the dark side of the moon, it cannot cope with the dark side of human behavior. Except for the contributions of Freud and of the Existentialists to this topic, contemporary Western thought has nothing significant to say. Are we expected to think of value as some kind of "warp" in an otherwise value-free universe? What is the origin of evil? Why is it the case that, in a monistic universe, there should exist a sort of hostile sub-environ-ment?

These are some possible questions not answered well in contemporary Western philosophical works. Thus, deficiencies of Western thought, together with the insights of Eastern thinkers are more than sufficient to justify the time we may spend turning Eastern pages.

The characteristically metaphysical caste of Eastern thought often produces suspicion in Western readers, who prefer a reality they can touch, feel, and make into an experiment. Western empiricism, experimental and pragmatic, has succeeded scientif-ically. In the process, however, it has presented a world-view so fragmented that it is difficult even for a well-educated individual to make sense out of all its separate parts. Partial coherence replaced an understanding of the whole.

We need to ask, however; whether Eastern philosophies which do not make this mistake are dream-castles or deep visions. In Eastern meditation do we discover truth, or do we simply find an infinite emptiness? Is the universe, after all, a null class?

Recent Western methods of determining truth have been uni-formly, almost fanatically, singleminded. The verification principle has been the only way. However, why should we prefer one hypothesis over another? Because of the simplicity of its operation in calculating or forecasting new results? Is it not conceivable that another hypothesis may serve equally well? Perhaps there are

parallel ways to truth. Perhaps each perspective provides a special insight which is indispensable to the complete picture.

Some will study Eastern texts for salvation. Others will read them for absurdities. Let us read them for whatever knowledge they prove to contain.

CHRONOLOGY OF ASIAN PHILOSOPHERS

This chronological listing is presented as a tool to help orient the reader. Names which appear in capital letters signify major thinkers. Some Western names are included in the right-hand column to indicate which key philosophical or religious figures were contemporaries.

Every one of these dates, without exception, is problematical. The first, for example, Zoroaster, is dated by Diogenes Laertius as "five thousand years before the fall of Troy," a date which we have declined to credit with any great degree of accuracy. It would probably require a book of equal size to sift all the evidence pro and con each date. These dates are presented with no thought other than that it is better to have something rather than nothing at all. Adjustments can be made according to the evidence later produced.

		ASIAN PHILOSOPHER	COUNTRY	WESTERN THINKER
B.C.	660–583	Zoroaster	Persia	
	630–583	Yajnavalkya	India	
	599–527	Mahavira	India	
	580–520	Gautama	India	
	570–517	LAO TZŬ	China	
	563–483	BUDDHA	India	Thales
	551–479	CONFUCIUS	China	
	550–500	Kapila	India	
	483–402	Tsŭ Ssŭ	China	
	479–438	Mo Tzŭ	China	
	450–375	Lieh Tzŭ	China	
	440–380	Badarayana	India	
	430–370	Jaimini	India	
	400–338	Shang Yang	China	
	399–295	CHUANG TZŬ	China	Plato
	372–289	Yang Chu	China	
	371–289	MENCIUS	China	
	320–250	Kung-Sun Lung	China	
	298–238	Hsün Tzŭ	China	
	280–233	Han Fei Tzŭ	China	
	273–232	Ashoka	India	
	250–175	Sirach	Palestine	
	240–180	Patanjali	India	
	180–122	Huai-nan Tzŭ	China	
	179–104	Tung Chung-shu	China	
	90–30	Shammai	Palestine	
	53-A.D. 18	Yang Hsiung	China	
	30-A.D. 10	Hillel I	Palestine	
A.D.	3–60	Gamaliel	Palestine	
	27–97	Wang Ch’ung	China	St. Paul
	50–132	Akiba	Palestine	
	80–150	Meir	Palestine	
	100–165	Nagarjuna	India	
	135–220	Judah Ha-Nasi	Palestine	
	160–247	Rab	Babylonia	
	189–249	Ho Yen	China	
	223–262	Hsi K’ang	China	
	226–249	Wang Pi	China	
	268–334	Ko Hung	China	
	250–312	Kuo Hsiang	China	
	320–365	Hillel II	Palestine	

	ASIAN PHILOSOPHER	COUNTRY	WESTERN THINKER
334–416	Hui-Yüan	China	St. Augustin
384–414	Seng-chao		China
470–543	BODHIDHARMA		China
476–542	T'an-luan		China
596–664	Hsüan-tsang		China
613–681	Shan-t'ao (Zendō)		China
617–649	Song-tsen Gampo		Tibet
638–713	Hui-Neng		China
643–712	Fa-tsang		China
670–762	Shen-hui		China
690–750	Kumarila		India
700–767	Abu Hanifa		Persia
750–810	Hui Hai		China
767–822	Saichō		Japan
768–824	Han Yü		China
774–835	Kūkai		Japan
785–867	Rinzai (Lin-Ch'i)		China
788–820	SHANKARA		India
800–850	Huang Po		China
800–855	Ibn-Hanbal		Arabia
809–873	Hunein Ibn Ishak		Syria
810–873	Al-Kindi		Arabia
870–950	AI-Farabi		Arabia
880–937	AI-Mukammas		Babylonia
892–942	Saadia		Babylonia
920–990	Udayana		India
942–1017	Genshin (Eshin Sōzu)		Japan
958–1055	Rinchen Sangpo		Tibet
960–1030	Ibn Maskawaih		Arabia
973–1048	Beruni		Arabia
980–1037	Avicenna		Arabia
1011–1077	Shao Yung		China
1012–1096	Marpa		Tibet
1016–1100	Nāropa		India/Tibet
1017–1073	Chou Tun-i		China
1020–1077	Chang Tsai		China
1032–1085	Ch'eng Hao		China
1033–1108	Ch'eng I		China
1040–1123	Mila Rêpa		Tibet
1040–1137	Ramanuja		India

1059–1111	Al-Ghazzali		Persia
1063–1135	Yüan-Wu Ko-Chin		China
1079–1153	Gampo-pa		Tibet
1110–1170	Phagmotru		Tibet
1130–1200	Chu Hsi		China
1133–1212	Hōnen	Japan	
1139–1193	Lu Hsiang-shan	China	
1199–1260	Madhva	India	
1141–1215	Eisai	Japan	
1155–1225	Jien (Jichin)	Japan	
1173–1262	Shinran	Japan	
1182–1251	Sakya Panchen	Tibet	St. Francis of Assisi
1200–1253	Dōgen	Japan	
1222–1282	NICHIREN	Japan	
1268–1369	Vekatanātha	India	
1293–1354	Kitabatake	Japan	St. Thomas Aquinas
1357–1419	Tsongkha-pa	Tibet	
1379–1449	Jamyang Choje	Tibet	
1385–1464	Thangton Gyelpo	Tibet	
1389–1449	Jamchen Choje	Tibet	
1391–1474	Gedün-truppa	Tibet	
1469–1538	BABA NANAK	India	Martin Luther
1472–1529	Wang Yang-Ming	China	
1475–1542	Gedün Gyatso	Tibet	
1534–1572	Isaac Luria	Palestine	
1543–1588	Sönam Gyatso	Tibet	
1543–1620	Chaim Vital	Palestine	
1579–1655	Shōsan Suzuki	Japan	
1583–1657	Hayashi Razan (Dōshun)	Japan	
1608–1648	Nakae Tōjyū	Japan	
1610–1695	Huang Tsung-Hsi	China	
1613–1682	Ku Yen-Wu	China	
1617–1682	Ngawang Lopsang Gyatso	Tibet	
1619–1691	Banzan Kumazawa	Japan	
1619–1693	Wang Fu-Chih	China	
1622–1685	Yamaga Sokō	Japan	
1627–1705	Itō Jinsai	Japan	
1635–1704	Yen Yüan	China	
1657–1725	Arai Hakuseki	Japan	
1659–1735	Li Kung	China	
1666–1728	Ogyū Sorai	Japan	
1669–1736	Kada Azumamaro	Japan	

1683–1706	Tshangyang Gyatso	Tibet
1685–1768	Hakuin	Japan
1688–1734	Muro Kyūsō	Japan
1708–1757	Kesang Gyatso	Tibet
1715–1746	Tominaga Nakamoto	Japan
1723–1777	Tai Chen	China
1723–1789	Miura Baien	Japan

1730–1801	Motoori Norinaga	Japan	
1755–1817	Kaiho Seiryō	Japan	
1758–1804	Jampal Gyatso	Tibet	
1834–1886	Ramakrishna	India	Kierkegaard
1856–1875	Trinley Gyatso	Tibet	
1858–1927	K’ang Yu-Wei	China	
1861–1941	Rabindranath Tagore	India	
1863–1902	Vivekananda	India	
1865–1898	Tan Ssu-T’ung	China	
1866–1925	Sun Yat-sen	China	
1869–1948	GANDHI	India	
1872–1950	Sri Aurobindo	India	
1876–1933	Thubten Gyatso	Tibet	
1879–1942	Ch’en Tu-Hsiu	China	Einstein
1883–1931	Kahlil Gibran	Lebanon	
1888–1975	Sarvepalli Radhakrishnan	India	
1889–1960	Watsuji Tetsurō	Japan	
1891–1962	HoShih	China	
1893–1976	MAO TSE-TUNG	China	
1895–1976	Lin Yutang	China	
1895–	Fung Yu-Lan	China	
1935–	Tenzin Gyatso	Tibet	

ASIAN PHILOSOPHY

ASIAN PHILOSOPHY: As the greatest philosophical work in the West may be said to be Plato's *Republic,* the greatest work in India may be said to be the *Brihadāranyaka-upanishad*. The following quotation from this *Upanishad* expresses well the spirit of much of the philosophy of Asia:

> From the unreal lead me to the real.
> From darkness lead me to light.
> From death lead me to immortality.

However, Eastern thought cannot be forced into one single, unified theme. Its five major cultures, Indian, Chinese, Tibetan, Persian, and Japanese, and its long time-span, covering three thousand years, lead us naturally to expect major divergences.

India may be characterized generally as the source of great universal formulations. To be an individual, on the Indian view, is to be less than complete. To be all is to be all in all. Only the universal is the real. All particular beings perceived by the senses are merely illusions.

This lofty attitude is more than a view from Mount Olympus. It is a view from Mount Everest, looking down on Olympus. Olympus is like a foot-hill to the heights of the Himalayas. In the words of Bhartrhari:

> Now, as it was testified in the sacred book, these two things, true and non-true, are present within every thing; and the true thing is the species, the individual is non-true.

Even the individual gods, on the Greek style, would be less than ideal. Thus, in India, biographies of authors or leaders who have witnessed to the truth are secondary, and, more importantly, the dating of texts is so problematical because of the lack of historical references, as to be without parallel.

China is the source of most of the great classics on social theory. The Indian thinkers had defined hell as "the state of bondage to others," but the Chinese considered that state to be the mandate of heaven. China taught the art of successful society. Opinions may have differed on whether utopia was possible, or, more

precisely, about whether utopia could be attained by more or less institutionalization, but society was definitely the focus of her philosophers, both ancient and modern.

Tibet is the source of mystic meditation. The huge Tibetan monasteries were practically universities of the occult. They taught initiates how to run faster than a horse, walk through walls, keep warm in sub-zero temperatures, and materialize companions to keep them company on a long, lonely trip. The mysterious, occult, magical powers were the reward for long years of study with and submission to a lama.

Japan is the source of phenomenological philosophy, and of the extraordinary application of meditation to the ordinary tasks of daily life. Truth was beauty, and beauty was simplicity. Zen, as applied to Japanese culture, produced a simple, direct, and natural view of life, one which enhances swordsmanship, archery, and motorcycle maintenance, among other things. The ideal was tea and simplicity. Meditation was on the flow of life.

Eastern thought as a whole may be said to be strong on synthesis and life. The price it has paid for this strength is that it has been weak on the kind of analytic thought characteristic of the scientific frame of mind. Eastern generalizations have been strong, even powerful. The reasons needed to support those generalizations have often been underdeveloped.

Currently, Eastern philosophy is in as much of a crisis as Western. Desperate for Western technology, military, industrial, medical, and agricultural, Eastern countries needed the mechanistic and scientific philosophy to support it. In China, attacked by imperialists and militarists, one thing was certain, that Confucianism would not survive. Neither indigenous leadership, National ist or Communist, could tolerate it. The old ways of thinking could not accommodate technology; therefore, a new way must be embraced, whether Christianity or Marxism. In fact, throughout the breadth of Asia, the ancient regimes all fell, in the latter part of the nineteenth century, under the onslaught of the successes of Western powers. Now that such a process has been slowed, there is time for a new synthesis to be developed of East and West.

A

ABHIDHARMA: The Sanskrit term designating that division of the Buddhist canon dealing with metaphysics and philosophy.

ABU HANIFA (700–767): A Persian scholar who developed Moslem law into the liberal Hanifite school. He applied the code of behavior found in the *Koran* to contemporary cases by means of analogy, deduction, or *ra'y* ("considered opinion," or "recognized justice"). He paid little attention, in this process, to the *Tradition (Hadith)*. To illustrate how this kind of reasoning might work, the *Koran* states punishment for theft as chopping off the hand. That punishment may be regarded as applicable only to the semi-nomad society of the times, which did not have the ability to keep track of thieves, so that the best possible warning for those sitting around a campfire would be a stranger who joined them with only one hand. People would be warned to watch their possessions, and the one-handed man could not carry off much. However, in the more cosmopolitan parts of Persia, such an extreme punishment is not necessary. Different circumstances call for different punishments. By analogical deduction from other parts of the *Koran,* we may conclude that an appropriate punishment for theft in more modern times and civilized situations is imprisonment.

Hanifite rulings are generally followed in Iran, Iraq, Pakistan, and central Asia.

ĀDI GRANTH: The Sacred Book of the Sikhs, more highly venerated than the scripture of any other religion, including the *Bible, Koran,* or *Torah*. Verses from the *Ādi Granth* are chanted at the Golden Temple in Amritsar, and considered the perpetual *guru* (spiritual guide). Initially compiled in 1604 by Arjan, the fifth *guru,* it was edited into final form in 1705 by Gobindh Singh (1666–1708), the tenth *guru*. Singh said that there would be no more *gurus* after him, that the *Ādi Granth* should henceforth be regarded as the living voice of all the prophets. Containing writings by religious leaders of Hinduism and Islam, among others, the *Ādi Granth* is noted for its intense emotional mysticism.

ADVAITA: (pronounced ud-VEE-tuh) "Not two," or "non-dualism," term used to describe *Vedānta* philosophy (one of the six systems of orthodox Indian thought), especially Shankara's version. It indicates that the world, the self, and God are not absolutely one, yet in reality are not two, not essentially different. God *(Brahman)* is, on this theory, totally beyond human experience. Further, the empirical world is phenomenal, neither existent nor non-existent. Thus, it can

never be fully explained. We may say that the world "rests on" God as its basis, but God is not directly involved in the world in a cause-and-effect way. The world developed through illusion *(maya),* and is "transient, impure, unsubstantial, like a flowing river or a burning lamp, lacking in fiber like a banana, comparable to foam in appearance, a mirage, a dream." The development of the world was by means of the creative, personal manifestation *(Ishvara)* of the unmanifest God *(Brahman)*.

Non-dualism thus differs from both monism and pantheism. A negative term, it nevertheless expresses a process of subtle reasoning which otherwise would be obscured by a positive summary statement, such as "pantheism."

AHURA MAZDA (or ORMAZD): "Wise Lord," or "Lord of Light," the name of the supreme deity in the teaching of Zoroastrianism. The light in the (heavenly) presence of *Ahura Mazda* was so brilliant that Zoroaster could not see his own shadow on the floor. Perfect in wisdom and goodness, this highly ethical concep tion of God as Truth is opposed by "the Lie," the "Evil Spirit," named *Angra Mainyu*. The *Gathas* (or Hymns of Zoroaster, part of the *Avesta,* Zorastrianism's sacred book) describe *Ahura Mazda* as "clothed with the massy heavens as with a garment."

AKIBA (50–132): One of the greatest Palestinian teachers of the Law, Rabbi Akiba ben Joseph was an illiterate shepherd, forty years old, when his wife urged him to get some education. After twelve years of study, he was recognized as a master, and became the leading light of his generation. He is often called the "father of rabbinic Judaism." Akiba deduced laws not only from the clear text of the Bible, but also from its arrangement and superfluous words.

When a revolt was led by the Zealot, Bar Kochba, Akiba proclaimed him the long-awaited Messiah. Within three years, the Romans crushed the revolt and the country. Rabbi Akiba was put to death with pincers and fire, but died with the name of God on his lips.

AL-FARABI (870–950): The son of a Persian general, Abu Nasr ibn Mohammed ibn Tarkhan ibn Uzlag al-Farabi was born in Turkish Transoxiana. Educated in Bagdad, he became interested in philosophy and music. He wrote a treatise entitled *On the Agreement of the Philosophy of Plato and Aristotle,* and was called "the Second Teacher," that is, "the Second Aristotle." As a physician, the medication he prescribed was entirely spiritual.

He opposed the Dialecticians for accepting the testimony of sense-experiences without testing them, and he opposed the Natural Philosophers for being too bound to this earth and failing to appreciate what was transcendent.

Logic, in his view, is divided into two parts: *tasawwur* (ideas, definitions) and *tasdiq* (judgments, inferences, proofs).

He provided commentaries on the works of Aristotle and anticipated the controversy over universals which dominated Western thought beginning with the twelfth century.

AL-GHAZZALI (1059–1111): The brilliant Persian philosopher Abu Hamid Mohammed ibn Ghazzali was born at Tos in Khora san and educated, after his

father's death, in the home of a Sufi friend. Studying law, theology, and philosophy, he was appointed professor of law at the Nizamiya Academy in Bagdad, where he taught for four years (1091–1095).

In his book, *The Destruction of the Philosophers (Tahafut al-Filasifa),* he argues that reason leads to doubt, skepticism, moral deterioration, and social collapse. Arguing against cause, as Hume would later, and observing, as would Kant, that philosophy cannot prove the existence of God or the immortality of the soul, he concluded that only direct intuition can assure belief, and thus guarantee the survival of moral order and civilization. Although reason was higher than sense experience, he taught, intuition was higher than reason.

He abandoned his teaching career, ostensibly to go on the pilgrimmage to Mecca, but actually to go into seclusion, seeking peace through meditation. For ten years he lived the life of a wanderer.

His principal contribution to theology and ethics is entitled *Revival of the Science of Religion (Ihya Ulum al-Din),* urging the revival of belief in the horrors of hell as necessary to popular morality. Religion is more than the law and doctrine; it is the experience of inner being, the soul.

AL-KINDI (810–873): Arabian philosopher, astrologer, physician, and budget director at the court of Al-Mamoon, Caliph of Bagdad, Abu Yaqub ibn Ishaq al-Kindi wrote *The Theology of Aristotle,* which was a translation of parts of Plotinus' *Enneads*. It was not this confusion, which harmed Arabic philosophy for centuries, but his lack of orthodoxy that led to his downfall and the confiscation of his library. In 870, he forecast the future of The Bagdad Caliphate on the basis of the stars, predicting it would last about 450 more years. He was right within 62 years (1258 A.D., or 656 A.H.). He was the first to apply mathematics to medicine, calculating the effect of drugs by the proportions of the mixtures. In any single existing thing, he taught, we hold a mirror, so that if we know it thoroughly, we may behold the entire scheme of things. Al-Kindi was the first Islamic philosopher to develop the doctrine of the Spirit, or Mind, *'aql*. He developed a fourfold division of Spirit; Cause (God), Reasoning Capacity, the Habit or actual possession of the soul (as in the gift of writing), and Activity (Man himself).

AL-MUKAMMAS (880–937): Born in Babylonia, David ibn Merwan Al-Mukammas was the author of a commentary on the *Book of Formation (Sefer Yetzirah)*. Influential in the development of the Cabala, he wrote that the three ascending categories of science were (1) practical philosophy, (2) theoretical philosophy, and (3) knowledge of the Torah. His manuscripts lay forgotten for centuries, one being discovered as recently as 1898 in the Czarist Library.

AMIDA (or *AMITA*): (Japanese or Korean term; *O-mi-t'o* is the Chinese term) One of the five principle aspects *(Jinas)* of the Buddha-wisdom; "Boundless Light." Eons ago, many existences ago, he was a monk who took the vow to become a *Bodhisattva* (Buddha-of-the-future). Succeeding, he now presides over the Western Paradise, the "Pure Land" (named *Sukhavati,* the Land of Bliss), to

which he will freely admit all who ask entrance in faith. He is thus one of the most popular Buddhist fig-ures.

ANALECTS: (from the Latin *analecta,* "select," or "collect") The book of the collected sayings of Confucius, written by his disciples after his death. The *Analects* (in Chinese *Lun Yü,* which may also be translated "Conversations," "Discussions," or "Dialogues") is one of what are termed the "Four Books," the others being the *Great Learning (Ta Hsio),* the *Doctrine of the Mean (Chung Yung),* and the *Book of Mencius (Meng-tze)*. The Four Books, together with the Five Classics, the *Book of Filial Piety,* and the *Book ofHsün Tzŭ* were studied intensively in later generations. From this common core of shared experience the fundamental values of Chinese civilization were to emerge.

The *Analects* barely survived a fanatical attempt at extermination by the government censors. The reigning emperor, Duke Chen of Ch'in, who built the Great Wall and wrote on silk, instead of bamboo, attempted to improve life even more by ordering all books burned, except "how to" manuals on farming, medicine, and foretelling the future. He believed his citizens were being corrupted by books of poetry and history and ordered everyone to turn in their copies under pain of being branded with a hot iron and compelled to work at hard labor for four years on the Great Wall. He did not want to be either restricted or out-classed by tradition. This project was carried on between 213 and 211 B.C. Some four hundred and sixty scholars were buried alive for the "treason" of refusing to obey this order. Some American scholars, evidently overcome with admiration for the wall, have attempted to excuse Chen for this action, evidently feeling that it is all right to burn the books a little, or that the scholars buried alive have not complained much lately.

One copy of the *Analects* was hidden somewhere in the house of Confucius and thus escaped. Duke Chen died after three years. Sixty years later, the copy of the manuscript was rediscovered, and the book was saved.

The *Analects* is one of three main sources of information about the life of Confucius, the others being Ssu-ma Ch'ien's biography of Confucius and the *Doctrine of the Mean* by Tzŭ Ssŭ, Confucius' grandson. The *Analects* portrays him as a philosopher, rather than as a man of action (as does Ssŭ-ma Ch'ien) or saint and sage (as does Tzŭ Ssŭ).

The most important translations of the *Analects* include the following:

Legge, *Confucian Analects,* in *The Chinese Classics,* 1;

Ezra Pound, *Confucian Analects;*

Soothill, *The Analects of Confucius;*

Waley, *The Analects of Confucius;* and

Ware, *The Sayings of Confucius*.

Among the many notable quotations from the *Analects* are the following:

The Master said: "A man who is blind to doom can be no gentleman. Without a knowledge of courtesy, we have no place to stand. Without a knowledge of words, there is no understanding men." (Book XX, Section 3.)

The Master said: "The superior man thinks of virtue; the small man thinks of comfort." (Book IV.)

ANGRA MAINYU: "The Bad Spirit," the evil deity of Zoroastrianism. He created 99,999 diseases, was the author of death, and made demons to help him, such as Aka Manah, "Bad Thought," and Druj, "the Lie."

ARAHAT: In Buddhist usage, a saint, or enlightened Buddhist monk.

AŚOKA: (pronounced aw-SHOW-kuh) The great Indian Emperor (reigned *c*. 269–232 B.C.) who converted to Buddhism and was influential in its spread. Aśoka's grandfather had established the Mauryan Empire, indirectly helped by the disruptive effects of Alexander the Great, whose invasion of the Indus Valley had destroyed local defense alliances. Aśoka extended the empire which he inherited by adding central and southern India, with the exception of the extreme southern tip.

After his conversion to the faith, he built shrines to house Buddha's ashes and publicized his laws by means of the "pillar edicts." For a while, primarily through his efforts, it seemed as if Buddhism would become the sole religion of India.

After Aśoka's death, his empire split into various warring factions, and new invaders, displaced by pressures on the steppes caused by clashes between a newly-united China and the Turkish-speaking peoples of Mongolia, poured through the passes.

ASTIKA: (from the Sanskrit *asti,* "it is") The term applied to those systems of Indian philosophy which *affirm* the authority of the *Vedas,* although this does not necessarily mean that they also affirm the existence of God. Opposed to *Nastika* systems, which deny the authority of the *Vedas*.

ĀTMAN: (pronounced AWT-mun) Sanskrit term for the soul or self, derived from *ān,* found in the Rig Veda as *tmān,* originally meaning "breath." The word gradually acquired the meaning of "the individual soul," the unseen inner essence of an individual which is distinct from the body, mind, or senses. It is the transcendental self. It is also the ultimate, as discovered introspectively.

An important distinction is to be drawn between forms of this word which seem almost identical. The word *"Ātman"* refers to the ultimate principle, and is generally translated "Self," with a capital "S." On the other hand, the word *"ātman"* refers to the individual principle in a human being, and is generally translated "self," with a lower-case "s."

Many of the Upanishads assert the Vedānta doctrine of Advaita (non-dualism), that there is a unity between *ātman* and *Brahman,* so that every *ātman,* whether in man, beast, fish, insect, or flower, is one with the infinite. If *Brahman-Ātman* alone exists, the objective and the subjective may be said to be one. As the *Khāndogya Upanishad* states:

> This self of mine within the heart is smaller than a grain of rice, smaller than a mustard-seed, smaller than a grain of millet, or the kernel of a grain of millet. This self of mine within the heart is greater than the earth, greater

> than the sky, greater than the galaxy, greater than the universe.… This self of mine within the heart, this is *Brahman*.
>
> (—III, 14, 3 & 4)

It may be of interest to observe that Martin Luther, in one of his sermons, used an image almost exactly like this to describe God.

On the Hindu view, truth lies within. Self-realization is the supreme good. One reaches ultimate reality by an inward journey. This inward ascent is marked by discipline and persistence, by becoming "calm, controlled, quiet, patiently enduring, and contented."

AUROBINDO, SRI (1872–1950): The great mystic-philosopher of modern India, Sri Aurobindo (Arabinda Ghose) wrote that the Absolute was manifest in and developed through a series of grades of reality, progressing from physical matter up to the plane of absolute spirit. His works include *Essays on the* Gītā (1926–1944, 1950), *The Renaissance in India* (1946), *The Riddle of the World* (1946), *The Life Divine* (1947), *The Synthesis of Yoga* (1948), *More Lights on Yoga* (1948), *The Human Cycle* (1949), *The Ideal of Human Unity* (1950), *Savitri-a Legend and a Symbol* (1951), *The Problem of Rebirth* (1952), *The Supramental Manifestation upon Earth* (1952), and *The Mind of Light* (1953).

He intended his philosophy to be faithful to the original Vedānta position, and took issue with Shankara's Advaita Vedānta on several points.

According to Sri Aurobindo, Shankara could not successfully explain, on his negativistic principles, why it was that the Absolute should descend into the finite. Sri Aurobindo accounted for that descent on the grounds that it was the inevitable expression of the essential power of *Brahman*.

With regard to humanity, he wrote that the mental level is not the highest possible level. The individual must prepare for a leap beyond the mind, into the limit of one's fundamental nature. The preparation for this leap is called "integral yoga", and is an elaborate discipline capable of transforming one's state of mind and one's life.

Sri Aurobindo believed it important to reconcile matter and spirit, man and God, the finite world and absolute reality, the many and the one.

AVALOKITESVARA: (pronounced aw-vuh-LOW-kee-TASH-vuh-ruh) One of the most prominent Bodhisattvas (Buddhas-to-be), Lord Avalokita, in Mahayana Buddhism, is "he who looks down upon the world with compassion." Compassion and Wisdom are the two major aspects of the Buddha-nature. As Avalokitesvara represents Compassion, Mañjuśri represents Wisdom. The latter is less popular than the former.

Avalokitesvara is said to have miraculous powers to protect men from storms and disasters and to grant fertility to childless women. These miracles work by *mantras* and spells. Avalokitesvara became important for the "Buddhism of Faith," in contrast with the earlier Buddhist emphasis upon self-reliance.

Tibet made the most prominent use of Avalokitesvara by making him its patron saint. Songtsen Gampo (617–649), the famous king who introduced

Buddhism to the country, was believed to be his reincarnation. The Dalai Lama is also said to be the reincarnation of Avalokitesvara (in Tibetan, *Chen esigs*).

In China, he was changed into a she, *Kwan-Yin,* the goddess of mercy (in Korea, *Koan-Eum,* and in Japan, *Kwannon*). Gracious and beautiful, she is often portrayed as a madonna.

Avalokitesvara is believed to have come to earth to help people with their problems over three hundred times in human form and once as a horse.

AVESTA: Sacred scripture of the Zoroastrian faith. Preserved for centuries by word of mouth, but not finally written down until the third or fourth century A.D., it is our source of information on the life and teachings of Zoroaster (Zarathustra). The *Avesta* is also noted for containing many spells against demons.

AVĪCCI: "No Interval," the eighth and lowest of the eight Buddhist hells. Although none of the Buddhist hells are eternal, they do last for a very long time, and are said to be extremely unpleasant.

This hell lasts for two thousand years. Those sentenced to it have committed one of the five traditional sins:

(1) premeditated murder of one's natural mother;

(2) premeditated murder of one's natural father;

(3) premeditated intention to harm The Enlightened One and rejoicing at such an action;

(4) premeditated intention to destroy the Buddhist Community; or

(5) premeditated murder of *Arhats* (saints).

AVICENNA (980–1037): Known as "the Bagdad Aristotle," Abu Ali al-Hosain ibn Abdallah ibn Sina (Avicenna) was noted for his work in natural philosophy, metaphysics, and medicine. Born in Bokhara, he memorized the *Koran* by the age of ten, studied philosophy and medicine, and when seventeen, cured a prince. As his reward, he was given free access to the prince's library. At twenty-four, he travelled to "lone Khiva in the waste" and then to "the lone Chorasmian shore," pursuing his fortunes in the services of the smaller states, in a manner similar to Confucius. Avicenna became vizir at the court of Shems Addaula in Hamadan, until the prince died, and Avicenna was thrown into prison by the son. Upon his release, he went to Ispahan where he taught philosophy and medicine, returning to Hamadan when Ala Addaula, the ruler of Ispahan, conquered it. There he died at the age of fifty-seven, and his grave is pointed out to this day.

He wrote the *Canon of Medicine* and the *Encyclopaedia of Philosophy*. He frequently commented on the defectiveness of the intellectual constitution in man, saying that it is in urgent need of some logical rule.

Avicenna's formula on universals became St. Thomas Aquinas' position, via Averroes and Albertus Magnus, that genera are *before* things in God's understanding, *in* things in natural objects, and *after* things in human thought.

AVIDYĀ: (pronounced uh-VEED-yuh) The Sanskrit term for ignorance (in Pali: *Avijja*). It is the failure to see the true nature of things, the object-side of illusion by which the intellect mistakenly thinks that it knows the real. According to

Buddhism, ignorance is one of the links in the cycle of rebirth, a link which may be interrupted if one faithfully follows the Buddhist path.

B

BABA NANAK (1469–1539): The first (human) *guru,* or spiritual guide, and founder of Sikhism (literally, "Disciple-ism"). Born in the village of Talwandi, which is located some thirty miles from Lahore, capital of the Punjab, his father was a village accountant and farmer. Too much of a daydreamer for anything but a government job, he worked in Sultanpur, married, and had two children. Evenings he spent singing hymns while his friend, Mardana, accompanied him on a small stringed rebeck. One day, after taking a bath in the river, Nanak was given a cup of nectar by God, and three days later returned home. After a day of silence, he said these words: "There is no Hindu and no Moslem." Soon he left again, with his friend, this time to be gone for years, wandering to all the places of pilgrimmage visited by Hindu and Moslem, Hardwar, Delhi, Benares, the temple of Jaganatha, and Mecca. In Mecca, he went to sleep with his feet toward the sacred Kaaba. Kicked awake by an irate Moslem, who shouted at him: "Who is this sleeping infidel? Why, O sinner, hast thou turned thy feet towards God?" He replied: "Turn my feet in any direction in which God is not." The angry Arab, not thinking what he was doing, then seized the *guru's* feet and dragged them around in the opposite direction.

In the process of singing and preaching to the pilgrims along the way, Nanak wrote most of the hymns now found in the *Ādi Granth,* including:

I was a minstrel out of work;
The Lord gave me employment.
The Mighty One instructed me:
"Night and day, sing my praise!"
Again:
There is but one God whose name is True,
The Creator, devoid of fear and enmity,
Immortal, unborn, self-existent,
Great and bountiful.
Again:
The age is a knife;
Kings are butchers;

They dispense justice when their palms are filled;
Decency and laws have vanished;
Falsehood stalks abroad.

It was back in the Punjab that Nanak had the most success, a prophet honored primarily in his own country. There his efforts to unite the two great faiths attracted followers. At sixty-nine, he decided to appoint a successor, but passed over his own two sons, because they did not show any spiritual qualities. He appointed one of his disciples, Angad.

When Nanak lay dying, the Hindus and Moslems began arguing about who would be in charge of taking his body, Hindus wanting to cremate it, Moslems wanting to bury it. He told them to place flowers beside him, Hindus on the right, Moslems on the left, and whichever were fresh in the morning may have the disposal of the body. Then he pulled the sheet over his head and lay still. When the morning came, the flowers on both sides were in bloom, and when the sheet was removed, nothing was found beneath it.

Probably, as the historian Toynbee has observed, Nanak would disclaim being the "founder" of the religion, preferring rather to say that he merely brought to light the religious truths expressed by others before him.

Self-denial, he taught, was the correct approach to God, whose true name is True Name.

BĀDARĀYAṆA (440–380 B.C.): Founder of Vedānta and teacher of Jaimini, who founded Mīmāṁsā, Bādarāyaṇa wrote the first text of the school, the *Vedānta Sūtra,* also called the *Brahma Sūtra* or *Śārīraka Sūtra*.

BARDO: Tibetan for the disembodied state of an individual after death and prior to rebirth, an intermediate and indeterminate state of existence. To Tibetans, the Art of Dying was at least as important as the Art of Living. Dying is the art of going out of the physical body, transferring consciousness from the earth-plane to the after-death plane.

Evans-Wentz, the noted Tibetan scholar, in his preface to *The Tibetan Book of the Dead* (*Bardo Thodöl,* or, literally translated: "Liberation by Hearing on the After-Death Plane"), remarks that the West is ignorant of the Art of Dying. Medical science, materialistically inclined, unwittingly interferes with the natural process of death. The dying person is not allowed to die in familiar surroundings or in an undisturbed state of mind. The result is an undesirable death, fully as bad as that of a shell-shocked soldier on a battlefield.

The Tibetan Book of the Dead is read on the occasion of death, as a guide for the dying, or even, surprisingly, for one who is already dead. Sometimes it is recited for the entire forty-nine days, which is the length of the *Bardo*.

BEING: (*Be* is an irregular verb with parts from three unrelated stems: (1) Indo-European base **es*-, as in Sanskrit *ásmi, asti;* (2) Indo-European base **wes*-, stay remain, as in Sanskrit *vasati,* lingers, stays; (3) Indo-European base **bheu*-, grow,

become, as in Sanskrit *bhávati,* occurs, is there, Latin *fieri (fis, fit, fimus),* be, become, occur.)

Reality, in the Eastern view, ranges from knowledge of self (Indian) to social relationships (Chinese) to phenomenal relationships (Japanese) or spiritual-magical-sexual activities (Tibetan).

1. *Indian*. P.T.Raju quotes the *Brahmasūtra* to summarize the Vedāntic theory of reality, that ultimate reality is known and realized within us as the Self *(Ātman)*.

The Vedic tradition refers to several other theories, listed in the *Śvetāśvatara-upanishad:* that reality was explained in terms of time *(kāla),* the nature of things *(sva-bhāva),* fate *(niyati),* chance *(yadrcchā),* elements *(bhūtāni),* womb *(yoni),* or person *(purusa)*.

While not all Indian schools do accept the view that self is the only reality, this seems to be the best general summary of Indian thought in general. Our own self exists everywhere, dividing itself into subject and object, matter and form. Categories of material and social existence are ultimately inward and immediate. The realm of thought with which Indian philosophy deals is the inward spirit.

2. *Chinese*. Wing-Tsit Chan observes that Chinese metaphysics is simple, unsystematic, and sometimes superficial. Both ancient and modern Chinese philosophers have been primarily interested in ethical, social, and political questions. Theoretical foundations are seldom addressed in Chinese thought.

One of the metaphysical topics that is dealt with is the problem of being and non-being. Buddhism, whose introduction into China presented a strong challenge to Confucianism, denied both being and non-being. To *be,* something has to be produced. To be produced, something either has to come from something else or from itself. To *be* means to have self-nature. But everything is composite, and has no "nature." Thus, being is an illusion. As also is non-being.

Taoism, instead of denying being and non-being, reduced everything to non-being.

Neo-Confucianism did not deny being or non-being, but affirmed them both as essential to change. The system was stated in these terms:

In the system of change there is the Great Ultimate *(T'ai-chi)*. It generates the Two Modes (*yin* and *yang*). The two Modes generate the Four Forms (major and minor *yin* and *yang*). The Four Forms generate the Eight Trigrams. The Eight Trigrams determine good and evil fortunes. All good and evil fortunes produce the great business (of life). (—*I Ching,* Appendix I.)

3. *Japanese*.

Hajime Nakamura remarks that the Japanese are willing to accept the phenomenal world as Absolute because they emphasize intuitive sensible concrete events, rather than universals. The image is on the fluid character of events, rather than solid masses. The phenomenal is the real.

On the Asian continent, "enlightenment" meant the ultimate comprehension of what is beyond the phenomenal world. In Japan, "enlightenment" meant the understanding of things within the phenomenal world.

Nichiren Buddhism, for example, rejected "Action according to principles" in favor of "Action according to things." It lay emphasis upon an empirical turn of thought.

Zen Buddhism, in Dogen, held that the truth for which people search is nothing but the world of daily experience:

> The real aspect is all things.

The ever-changing flux of time is identified with ultimate being itself.

Again, Dogen said:

> There are many thousands of worlds comparable to the sacred scriptures within a single spade of dust. Within a single dust there are innumerable Buddhas. A single stalk of grass and a single tree are both the mind and body (of us and the Buddhas).

Ogyū Sorai rejected and denounced the static character of Chu Hsi's School of Principle, holding that the fundamental mode of existence is phenomena.

Ryōkan wrote:

> For a momento of my existence
> What shall I leave? (I need not leave anything.)
> Flowers in the spring, cuckoos in the summer, and maple leaves in the autumn.

This emphasis on phenomenalism has helped Japanese scientists do exceptionally well forming hypotheses to explain the behavior of sub-atomic particles in high-energy physics.

4. *Tibetan*.

Noted for miraculous events, Tibetans do not attribute them to supernatural agents. When a companion is materialized to provide company on a long, lonely trip, that phenomenon is considered the reasonable result of traditional learning. So-called won ders are as natural as common everyday events. According to Alexandra David-Neel, the "secret lore" which can produce magical results is not necessarily esoteric Buddhist doctrine (although the traditional Buddhist idea that the world can be altered by altering states of consciousness would seem to be compatible with Tibetan theories), but rather traditional (Tibetan) knowledge of methods for realizing aims not necessarily spiritual. Thus, Tibetans do not consider magical phenomena to be supernatural events. Rather, they are the result of the clever handling of little-known laws or forces of nature.

BERUNI (973–1048): An Arabian thinker who was a contemporary of Avicenna, Beruni remarked:

India, not to mention Arabia,
has produced no Socrates:
there no logical method
has expelled phantasy from science.

His philosophy was that only sense-perceptions united by logical intelligence can yield sure knowledge:

It is enough for us to know that
which is lighted up by the sun's rays.
Whatever lies beyond, though it
should be of immeasurable extent,
we cannot make use of. For
what the sunbeam does not reach,
the senses do not perceive, and
what the senses do not perceive,
we cannot know.

BHAGAVAD-GĪTĀ: (pronounced bawg-uh-vawd GEE-tah.) Probably the most widely-known book from India, the *Bhagavad*-Gītā (which means *Song of the Blessed Lord*) is one part of the lengthy epic, the *Mahabharata*. The *Bhagavad-Gītā* dates from perhaps the third century A.D., although its date of specific origin is under dispute. It has influenced many Western thinkers, from Hegel and Schopenhauer to Emerson and Thoreau.

Thoreau once remarked:

In the morning I bathe my intellect in the stupendous and cosmogonal philosophy of the *Bhagavad-Gītā* in comparison with which our modern world and its literature seem puny and trivial.

Of the "Three Ways," the Way of Knowledge, the Way of Works, and the Way of Devotion, the *Bhagavad-Gītā* recommends the third, Devotion, or *bhakti*. In a typically tolerant manner, the book grants that Knowledge and Works may both lead to unconditional release. But, as the hero-god Krishna explains while he acts as the great warrior Arjuna's charioteer, the Way of Devotion is best of all.

A notable quotation from the *Bhagavad-Gītā* reads:

The Blessed Lord said:

Many births have been left behind by me and by thee, Arjuna.
I remember them all, but thou knowest not thine.

One of the most visually attractive English editions of this work is the Bhaktivedanta Book Trust's version, *Bhagavad-Gītā*: *As It Is*.

Although it is the most popular and best-loved book of devotion from India, it is not generally considered *shriti,* that is, the literally inspired word of God, as are the *Vedas*.

BODHIDHARMA (470–543): According to tradition, Bodhidharma, the founder of Zen (Ch'an) Buddhism, journeyed from India to China in 520 A.D. He crossed the Yangtze River "on a reed," and rapidly displayed outstanding abilities in other ways.

Emperor Wu Ti of the Southern Liang Dynasty sent for him to ask how much spiritual merit he had earned by the imperial subsidies of the translation of sacred Buddhist books into Chinese. Bodhidharma answered: "No merit at all!" Furthermore, Bodhidharma added, the knowledge gained from reading books is worthless. All good works are worthless. The only thing of any value at all is meditation upon the Great Emptiness of the Buddha-reality. Only the Buddha in one's heart is of any real worth.

The Emperor was infuriated by this reply. He expelled him. Bodhidharma went to Mount Su in north China and sat with his face to the wall, meditating for nine years. Whether Emperor Wu had anything to do with this posture is not clear.

Basing his teachings on the *Lankāvatāra Sūtra,* Bodhidharma proclaimed that:

(1) A special transmission (from master to disciple) is possible outside the Scriptures;
(2) We should not be dependent upon words or letters as authorities;
(3) We should point directly to the soul of man; and
(4) We should see into our own nature and thus attain Buddhahood.

This latter point has its similarities to Jesus' saying, "The kingdom of God is within you," which was so admired by Tolstoy, as well as to Meister Eckhart's doctrine that within each of us there is a "castle of the soul." (See also: Zen.)

BODHISATTVA: (pronounced bode-he-SUT-vuh) Sanskrit for "being of enlightenment," in other words, one who has passed through the ten stages and is thus qualified to enter Nirvana immediately and to become a full Buddha. However, wishing to work for the salvation of mankind, he remains on this side of eternity to help others. Entirely freed from self, he is qualified to free others who are in bondage to their illusions. He undergoes great suffering and toil in working for the salvation of others.

The ten vows the Bodhisattva takes are:

1) to abstain from violating the discipline;
2) to refrain from acting superior;
3) to refrain from anger;
4) to avoid envy;
5) to avoid jealousy;
6) to refrain from being attached to material things;