

Ouyang Jingwu Buddhism Socialization and Sinology Education Philosophy

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Abstract

The integration of Buddhism and Confucianism put forward by Ouyang Jingwu is the combination of pure Buddhism and Confucianism with original consciousness-only theory as the focus, distinguishing itself from the traditional concept of the integration of Buddhism represented by Zen and Confucianism with the basis of Neo-Confucianism in the Song and Ming Dynasty. In the meanwhile, the integration of Confucianism and Buddhism come up with by him has a distinctive feature that Confucianism serves as the Buddhism's knowledge of complying with the needs of society. He strictly defines the content of Confucianism and Buddhism to academically discuss the blending of inner logic of Buddhism and Confucianism. He criticizes the sinicized Buddhism which serves Tiantai Sect, Huayan Sect and Jingtū School of Buddhism as mainstream, simply the China Buddhism classics liken Mahayana, reconstructs the inner school; he criticizes the mainstream Confucianism which is based on Neo-Confucianism in Song and Ming Dynasty, and the Confucianism which eschews quietus and ontology, he also criticized the fledgling Confucianism, and reconstructs the Confucianism. And then, he advocated to take the "Three Wisdoms and three gradual steps" as the main method to blend Confucianism and Buddhism. His fusion of Confucianism and Buddhism has brought profound influence to intellectual and elite at that time, making important significance.

Key words: Ouyang Jingwu; Debate between Confucianism and Buddhism; China Inner Logic School

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INTRODUCTION

The conflict of transcendence of retreat and social participation of entering into the society has been existed in Buddhism, integrating the Buddhism to the society and bring impact to the elite has only two ways, one is to adjust itself to adapt to the society, and comply with the secular world, second is to blend Buddhism with the thoughts, beliefs of secular society. The former inevitably will lead to the secularization of Buddhism, while the later unavoidably lead to the religionization and philosophizing of the Buddhism, to make Buddhism become a purely speculative theoretical system. As the backbone of modern Renaissance, Ouyang Jingwu try to overcome the foresaid problems to put forward the inner cultural mode and social compliance method which combines Buddhism and Confucianism. The cultural mode not only keeps the pure characteristic of transcendence of Buddhist, and give wide and deep influence on the intellectual and elite, bringing unique value and meaning to the World Buddhism put forward by Taixu.

1. OUYANG JING WU'S PURE BUDDHISM AND REJECTION OF MODERNITY

The renaissance of the modern Buddhism takes consciousness-only theory as mainstream, being divided by China Inner Logic School found by Ouyang Jingwu

and Taixu Wuchang Buddhism College, respectively representing the thought peak of lay Buddhist and teaching Buddhism. However, the positioning of Buddhism of the two schools is not same, Taixu School integrates the consciousness-only theory with all sinicized Buddhism, including Tiantai Sect, Huayan Sect and Zen and other schools. By contrast, Buddhism advocated by Ouyang Jingwu is closer to pure Buddhism, reflecting the rich features of Buddhism, Confucianism Buddhism characteristics, taking Doctrine of Prajna and consciousness-only theory as the main body, and adopting directly reading the Buddhist Scriptures as the research method. He said: "To learn Buddhism only needs to learn studies of Longshu and Wuzhu" (Ouyang, 2009, p.27), "the Prajna and Yoga Sects, the studies of Longshu and Wuzhu, Rosh and Xuan Zang's translation works are needed to be developed" (Ibid., p.89).

He returns the name of Buddhism to its medieval Buddhism name "Inner Logic", which is free of worries, pure and directly experienced and the absolute perfect wisdom (Ouyang, 2009, pp.31-32). Thus the uniqueness of research methods proposed by him is "the research after conclusion".

With this as criterion, Ouyang launched a movement of the purification of the Buddhism. He believes two reasons for the waning of Buddhism: "One is because the superstitious buddhist, without studying profound, only bows down and preys; the second is that the scholar who is obsessed with science and philosophy and totally don't believe Buddhism." (Ibid., p.336)

He criticizes the "legal heir" Buddhist and he intellectual circles which adhere to philosophized and religionized Buddhism as follows:

a) Criticism on sinicized Buddhism. sinicized Buddhism refers to the Tiantai Sect, Huayan Sect and Zen which emerged since the Sui and Tang dynasties. He thinks Tiantai Sect, Huayan Sect has violated features of "embodiment" of the inner logic, its founders have no embodiment, such as Zhiyi of Tantai Sect assumed to be the fifth title. He points that, "since Tiantai Sect and Huayan School thrived, the Buddhism declined" (Ibid., pp.36-37). Decadent school of Zen became "Buddhists with blind discipline", its advocacy of "see your heart directly, think the things with no ponder" have violated the principle of learning through edification and Yoniso manasikara (theory of Mahayana).

b) Criticize Mahayana. Mahayana is a classic basis of sinicized Buddhism. Different from Japanese scholars who identify authenticity through testing the author, translator of the books, Ouyang's criticism mainly originates from theory. He put forward two fallacies in Mahayana, "confusion of wisdom and Tathata" and mutual influence of Tathata and ignorance". Based on this, Wang Enyang, his disciple writes "Brief on Mahayan", which has far-reaching influence.

c) Criticize the "convenience" of Buddhism. Convenience is the important way for Buddhism to participate in society, but Ouyang gives sharp criticism on the strategies of excessive secularization like put Buddhism in politics. He said: "in China, there are millions of monks and nuns. But very few truly understand the Buddhism. Most of them are lazy and idle, no use to the country." (Ibid., p.81) This undoubtedly classifies most of the Buddhists into the lazy and idle people. He even suggested to select a excellent people from millions of Buddhists to research the Buddhism, and ask the rest to resume secular life to work as scholar, farmer, artisan and merchant. In his view, most Buddhists cannot bear the important task of Buddhism or represent the essence of Buddhism.

d) Criticize the modern conversion like philosophizing and religionization of Buddhism. He suggested that western religion is theological form which is theistic, blindly abided by the bible, blindly believed with rigid standard, while Buddhism is not in accordance with the person but law, nor in accordance with the language but righteousness and reason, attaches great importance to the unique thoughts from inner heart. Philosophy never-ending learning in pursuit of truth, its thought processes is criticized by Buddhism as "false and delusive, Buddhism is the empirical reality" (Ibid., p.2) Accordingly, he claims Buddhism is religion nor which means Buddhism is beyond religion and philosophy, stoping modernization transformation of Buddhism.

2. OUYANG JINGWU'S "CONFUCIANISM WITH THE SPIRIT OF BODHISATTVA AND CRITICISM OF NEO- CONFUCIANISM IN SONG AND MING DYNASTIES

Ouyang deprives the monks the idea of "legally constituted authority", and also criticizes the possibility of transforming Buddhism through philosophy and religion come up with by ideological circle, that is, the compliance with society of Buddhism will not go against the principles of Buddhism. So how to maintain the vitality of Buddhism? Ouyang believes only Confucianism and Buddhism can achieve it, "The ideas in China and the world, only the thoughts of Confucius and the Buddha are consistent and believable, the others are discredited" (Ibid., p.375). His understanding of Confucianism, however, was not so clear from the start, instead of going through a lot of twists and turns. Ouyang initially studied Neo-Confucianism in Ming and Song Dynasties, while cannot understood it, then went to study Buddhism, after being versed in Buddhism, "he studied Confucius's books again", finding the consistence of Buddhism and Confucianism (Ibid., p.338).

“Confucius’s books” mentioned by Ouyang is not the *Analects of Confucius* usually read by modern people, but the Confucian classics, starting from *Doctrine of the Mean, to the Great Learning*, *the Analects of Confucius*, *Mencius*, *the Book of Changes*. In his view, the *Doctrine of the Mean* is the only systemic introduction to Confucianism, Confucian quietus ontology is embodied in the *doctrine of the mean* (Ibid., p.295). The difference between Confucianism and Buddhism only lies at the degree, “the Confucius is the study of bodhisattva, Buddhism includes study of Bodhisattva and Buddhism” (Ibid., p.327), that is, Confucianism focus on behaviors while Buddhism combines behavior and outcome. It was definitely incorporate Confucianism into Buddhism, making Confucianism to the Confucianism with bodhisattva spirit.

Hereby, Ouyang criticizes the deviation of traditional Confucianism to original Confucianism.

a) Criticize the misrepresentation of Confucian quietus ontology by Han Yu and Neo-Confucianism in Ming and Song Dynasties, he claims, the people who study Confucianism all make wrong interpretation of Confucianism fundamentally, except Mencius. He points out three wrong attitudes towards Confucian quietus ontology, namely “wrong, shocked and horrified”. Failure to realize the ontology is wrong; feeling shocked when hearing the Confucian quietus ontology is shocked, feeling afraid after being shocked is horrified. The mistake of Han Yu is to misunderstand the Confucian quietus ontology as nihilism or non-existence, he even eliminate the Confucian quietus ontology from Confucianism in order to emphasize the difference of Buddhism and Confucianism; “it is sad that scholars don’t know what the ontology is since Han Yu and Ouyang Xiu misunderstood the Confucian quietus ontology as nihilism or non-existence.” (Ibid., p.328) Therefore, Ouyang presented intensive criticism on Neo-Confucianism in Ming and Song Dynasties: “If the theory of Neo-Confucianism in Ming and Song Dynasties can not appear, the real Confucianism can not prevail”. He warned his disciple-Xing Shili, who intends to integrate Buddhism with Neo-Confucianism in Ming and Song Dynasties that “Advice to Shili, you must not advocate Neo-Confucianism in Ming and Song Dynasties” (Ibid., p.353).

b) Criticize hypocritical doctrine of the mean. Ouyang thinks traditional Confucianism is not only the doctrinal misrepresentation of Confucius, but betrayal of spirit and personality. He said: “The true spirit of Confucius is debate over justice and benefit” (Ibid., p.324) which has important spiritual essence in the personality cultivation, concept of home and countries, national integrity, etc.. Debate over justice and benefit is like a seed, Debate over knowledge and thought is like cultivation, if there is no seed, no matter how much cultivation is pointless. The “Kuang” people make progress and dare to take

responsibilities, while the “Juan “people fear study cannot make progress” (“the *Analects of Confucius-Zi Lu*”), the spirit can contribute to the improvement of the people and surpass themselves, even to achieve the noble realm of abandoning life for justice. On the contrary, hypocritical doctrine of the mean is based on the benefits and personal interests. He tries to distinguish true Confucianism and pseudo Confucianism, true Confucianism take “Kuang” and “Juan” as the doctrine of the mean, pseudo Confucianism take hypocrisy as the doctrine of the mean” (Ibid., p.347). In his view, traditional Confucianism is hypocrisy, which goes against the real Confucianism and should be criticized, “the true Confucianism is declined, while the hypocritical Confucianism prevails in more than 20 years” (Ibid., p.345).

3. CULTURE PATTERN OF BLENDING BUDDHISM AND CONFUCIANISM

So, Buddhism is the empirical study which clears the worries and realizes the truth, Confucianism is the study of practice which beyond the material gain of quietus as ontology. Naturally, Ouyang combines the two together, promoting the idea of “Confucius, Mencius and Buddha are consistent”(Ibid., p.342). So, what’s the inner logic of them?

a) “Yi Guan”. Ouyang thinks, the first element to integrate Confucianism and Buddhism is the “Yi Guan”. The so-called “Yiguan” is not metaphysical consistency of natural law in the analects, the so-called “Yi” refers to inner heart, “Guan” means integrate all sthana-caryaphala, “Yi Guan” refers to the study that takes inner heart as the source and hub of creative transformation which at the same time recognizes the heart is competent to surpass himself (Ibid., p.375).

b) “Ti Yong”. The differences and relationship between Confucianism and Buddhism are that Confucianism focuses on behavior, using, while Buddhism combines behaviors and outcome, that is “Xianti” (Ibid., p.326). The feature of heart body is “quietness”, the “using” of heart is “wisdom”, this wisdom is not worldly wisdom, but wisdom corresponding to quietness. So the heart of quietus is heart body. The wisdom and quietness are inseparable. While “Quietness is promising, and promising is quietness” is the using of “Yingtí”. Using of “Yingtí” is behavior. Quietness is activated by wisdom (Ibid., p.326).

The So-called quietness can be detailed as “quietus” “nirvana” “no desires and pure justice,” these are the description of the highest ontology. He said: “man is not mad, all of them know its own ontology. What is an ontology? It is quietus, which is not empty, but no desires and pure justice.” (Ibid., p.293) That is, the so-called ontology is not vanity or zero, but the state of having no desire. He believes t the most important is to grasp the ontology, failure to grasp the ontology is not learning,

“without knowing quietus is learning without basis, not mention study, even Buddhism, and Confucianism? He even expressed this as “I’m not the salvation of all living creatures, the living creatures release their souls from purgatory by themselves.” (Ibid., p.328)

The theory of quietus ontology—“Cultivate person complying with the nature” (Ibid., p.294). The sentence of the teaching is its purity, from the theory of “Ti and Yong” to the theory of “Xin”, cultivate a person according to his “Ti and Yong”, “Yi” means compliance.

Applying the theory of “Ti and Yong” to theory on skill is: “if there is difference between a person’s nature and skills, if the skills don’t comply with the nature, the skills are useless. If his skills are consistent with his nature, the person doesn’t need to practice skills.” (Ibid., p.294) That is, if human nature and skill are completely different, and the skill does not correspond to human nature, then this skill is meaningless. However, if the human nature and skill are consistent, then the people have his original nature, he does not need to practice skills.

Interest-only, three wisdom and three gradual steps (only one aim and purpose, but three stages and levels of wisdom). “Reading the Doctrine of the Mean knows the consistency of Confucianism and Buddhism on Nirvikalpa nirvana and three wisdom and three gradual steps.” (Ibid., p.357) Nirvikalpa nirvana is the ultimate goal of all spiritual practice, three wisdom and three gradual steps is the steps] of practice. Nirvikalpa nirvana, the ultimate goal of Buddhism. Nirvikalpa nirvana is the “quietus” “empty”, “a true dharmadhatu”. Everyone has “empty”, but not everybody can feel it, so it is called self-nirvana. In order not to abandon the people, bodhisattva gave up nirvana, which is called Wuzhu nirvana. Nirvanaincorporates Bodhi, Rnam-par-mi-rtog, without effluents, Hannya, fate and other Buddhism systems. Nirvana is the embodiment of Bodhi, “Bodhi is the sign of nirvana”. Bodhi is the wisdom of Rnam-par-mi-rtog, which can be called in this way when complying with and nirvana. Bodhi is the wisdom of without effluents due to it causing nirvana. Bodhi is the fruit of Prajnaparamita, which is in turn the reason of the Bodhi, the reality Prajnaparamita seesis nirvana. Wisdom is also the wisdom of the theory of “Guanyuanqi”, nirvana also incorporates the theory of “Guanyuanqi”.

Prajnaparamita is the wisdom of the Bodhisattva, including three wisdom, namely, “Jiaxing” wisdom, innately possessed wisdom and acquired wisdom, “Jiaxing” wisdom is the wisdom to the nirvana, innately possessed wisdom is the wisdom of not abandoning the people, acquired wisdom is the wisdom used to the world.

So there are two kinds of skills based on the Doctrine of the Mean theory, one is “Xing”. Another is “Qu”. “Qu leads to honesty, which will be showed and the honesty becomes more and more distinct even to the extent to influence the others, leading to the change.” Ouyang

analyzes that “Bian, means the transformation process. Hua, pure act, belonging to innate processed wisdom” (Ibid., p.306), is the unity of practice and practice stage.

In summary, “Yi Guan” lies in the integrity, the theory of “Ti and Yong” lies in the combination of inner logic fundamentally, while tree wisdom and three gradual steps lies in the integrity of the theory of skills. We can conclude, the combination of Confucianism and Buddhism is all-directional blending of sthana-carya-phala.

SUMMARY

The idea of combination of Confucianism and Buddhism has some characteristics: First, strict logic; Second, the Buddhism cultivates the heart, while the Confucianism complies with the society.

In terms of philosophical connotations, Ouyang has distinctive originality in the blending of Confucianism and Buddhism. The traditional Confucianism and Buddhism combination is the integration of Zen, Huayan Sect, sinicized Buddhism Neo-Confucianism in Song and Ming Dynasties; Confucianism and Buddhism blending advocated by Ouyang is the combination of pure India Buddhism, consciousness-only theory and nirvana and the original Confucianism, Ouyang put forwarded with the idea in his late age when he has shifted from pure consciousness-only theory into wisdom-only theory and nirvana, as the said “Consciousness-only theory is the preliminary research, the second step is wisdom-only theory, and the third step is nirvana” (Ibid., p.343) Thus, his integrity possesses behaviors and outcome. Neo-Confucianism and the modern Confucianism has always taken “living forever” and “quietus” (“live and die”) as a highest qualities of Buddhism, and apply it to Doctrine of the Mean as well as classifying the teaching unrelated to Confucianism to three wisdom and three gradual steps

From the view of reality concern, Ouyang’s fierce criticism on Taixu and other monks easily gives the wrong impression that he advocates the separation of Buddhism and life. His criticism of Xiong Shili is easy to make people think he criticized Confucianism. In fact, the learning of ouyang always cares about the society, as well as integrating Confucianism. He criticizes Taixu for the reason of the objection of the convenience of Buddhism; He criticized Xiong Shili because he intended to adopt Neo-Confucianism and integrated it into Buddhism. His purpose lies in maintaining original Buddhism and promoting Buddhism into society. Ouyang’s Buddhism and Confucianism has profound influence on ideological circle, including the scholars, liang Qichao, Zhang Taiyan, Zhang Shizhao, Chen Sanli, Fang Dongmei, Tang Yongtong, his disciple Lü Cheng, Wang Enyang, Li Zhenggang and Meng Wentong were famous inside and outside college, some important figures of modern Confucian, Liang Shuming, Xiong Shili, TangJjunyi are

also instructed by him. Liang Qichao, at the age of 50, went to Nanjing to hear Ouyang's speech -Consciousness-only Theory Selection. Liang Shuming went to Ouyang to study and frankly said: "If someone wants to pursue true knowledge of Buddhism, no need to take my advice and had better go to ask the Ouyang in Nanjing. I only admit that idea advocated by Mr. Ouyang is true Buddhism, I don't admit the others' ideas." (Liang, 1999, p.221) He Lin said, in his *Contemporary Chinese Philosophy*, that "the contribution of Mr. Ouyang lies at combining Confucianism and Buddhism. He is right minded with profound knowledge, can be called as a master of our generation." (He, 2012, p.21) Mr. Ouyang's cultural

pattern is not as wide as Taixu Buddhism and Renjian Buddhism on the society, but his influence on the intellectual and elite are no less significant.

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