

# THE FUNDAMENTALS OF BUDDHISTIC PHILOSOPHY

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## I. THE CONCEPTION OF BODY AND LIFE OF THE UNIVERSE

THE Buddhistic teachings propagated in many countries and ramified in different schools agree in general and essential principles relating to the conception of Body and Life.

The Body is the manifold organization of different accomplishments of the inner and outer causes (Karma). The Life is a unified "Continuation" (*Kontinuum*), which now ceases and then comes into existence. This unified Continuation of Life is so created that it exhausts itself. However, as soon as it exhausts itself, it arises again; thus the old and the new change. The Varied organization is able to disintegrate, but as soon as one decomposes, another unites; therefore the many different transformations appear.

The totality of all isolated objects composes the universe. The universe taken in detail composes the objects. World and objects compose together all single forms of Body and Life; therefore, they are within the organization which, now disintegrating and then uniting, exists in many formed transformations, and likewise within the now exhausted, then newly recreated, power of the permanent change from old and new. Now this will be established in detail.

From the system of fixed stars to the starry sea, and from the atom to the electron, there are no really independent bodies. All simply go to compose the varied organization effected by the inner and outer Causes. Likewise, there is no form which is stable in itself. All is the unified "Continuation" which now ceases and then comes into being. In this "Continuation" is also to be found the appearance of the disintegration and the decomposition of the organization and of the Exhaustion and rise of the power. Thus we know that the eternal substance is nothing other than Body and Life. This can be proved according to physical principles. Not only

we humans, closely bound together, but also the saurians lying far back, the extremely small bacteria and the old well rooted giant trees are all formed by the organizations of accomplishments of inner and outer causes, and are realized through the unified Continuation which ceases and then comes again into existence. One is able to glimpse the power of recreation and reproduction in the change of old and new. One can consider the disintegration and the new formation of the organization in the manifold transformations. Therefore, it is clear and lucid that the single living being is nothing other than the single Body and the single Life. That is proven according to biological teachings.

The germ is the inner Cause (Causality) and the ostensible qualities and the excitement of the senses are the outer Causes (Affinity). When the germ ceases, the Being comes into existence. If the germ grows, the Being expires. This apparent becoming and ceasing always continue through many moments. This manifold organization and the unified power has been known to us for a long time through the isolated perceptions of each of our five senses. Thus each impression presents itself to our consciousness as a "Body and Life." This is the view from a psychological standpoint.

A family, a sect, a trades union, a scientific association, a political party, a state, a nation and a world are nothing more than the manifold organization and the unified historical Continuation. The variation originates by means of division and transformation. The old and the new arise through cessation and reproduction. Therefore, each group of society which exists in the world is a "Body and Life." This is shown by sociological teachings.

All proceedings can be easily explained according to these four theories (physical, biological, psychological and sociological). Accordingly, all things of the world are "Body and Life." It is not the single Body and the single Life but the manifold "Body and Lives" which are in a mutual relationship. Even though we already know this, nevertheless it is not yet clear to us whether the identical "Body and Lives" possess different standards of value and where the original power of the change from old to new is located.

The "Body and Lives" of all different beings have originated through our conception of man and animal as one biological division. The "Body and Life" in physics and in psychology is likewise one division of the entire "Body and Life." Plants themselves do not

yet possess consciousness. The animal alone is the first to have these elements in itself, but its faculty is not fully developed. Therefore, among all living beings on the earth, man is the only one whom we can term a perfect being of "Body and Life" and in the whole universe "Buddha" is the only one. Man is the beginning of the perfect "Body and Life" and Buddha is the completion of the same. There lies a wide gap and many different steps between man and Buddha. That is the diverse standard of "Body and Life." Each animal has within itself complete elements of "Body and Life." Every "Body and Life" has a complete faculty which contains in the occult a power to live, namely the Alaya. It has controlling power because of its eternal efficacy. A higher development is attained by means of its consciousness, which is able to inspire. From the organisms of animals as well as of all plants and minerals, to the inconceivably great universe, all possess this creative Alaya and the concept of the senses which is capable of development. They act reciprocally and are the original power of the dying and reviving transformations. A system of fixed stars experiences a transition from existence to decline, to non-existence and then to revival. These are the general fecundations of the original power of the innumerable Alayas. The single living being has a transformation from life to death to concealment and to rebirth. This is the single impregnation of the original power of the single Alaya. Through this we are able to recognize wherein lies the original power of transformation of the total "Body and Lives."

## II. DEAD AND LIVING "BODY-LIFE"

As already mentioned above, all beings are "Single-Body-Life." Is there beside the positive "Body-Life" which is comprehensible to us, a negative "Body-Life" (Not "Body-Life") from which arises the positive "Body-Life"? If we give a negative answer to this question, then there is no longer a beginning for the now perceptible "Body-Life." Where there is no beginning, there is no ending. Thus it is always in a living and continuously moving condition of transformation. Therefore, each "Body-Life" is an eternal and living "Body-Life."

If, however, we say that there is besides the positive "Body-Life," a negative "Body-Life" and that this is the origin of the former, then it is decidedly different from the phenomenon which is

made through experience. There is another dead matter which is of neither the organization of different inner and outer Causes, nor of the Continuation which ceases and then comes into being. This dead matter remains ever an immovable dead matter whether it is characterized as a simple or a manifold matter, as a God, as an Ego, or as the consciousness of all things. How a life of the "Body-Life" with changing transformations can arise from such a negative "Body-Life," that is from dead matter, is inexplicable by logic. If, perhaps, it were possible according to the teachings of monotheism and atomism, that the entire living "Body-Lives" could be created or formed from such dead matter, then this perceptible living "Body-Life" must have an ending because it has a beginning. Before the beginning and after the ending, it is solely dead matter. If the beginning came from death and if the end goes to death, then the living "Body-Life" which is existent in a short space of time remains equal to death. Even in this short space of time of the living "Body-Life," the real-body is composed of dead matter, and the living "Body-Life" is only appearance. Then it itself must, during its lifetime, be only dead matter. In view of this, therefore, every "Body-Life" must be an eternally dead "Body-Life."

Buddhistic philosophy, that is to say, Mahayanistic teaching, (whether of the Sing or Siang school) maintains that every "Body-Life" is an eternally living "Body-Life" without either beginning or end. It condemns all beliefs arising from spiritualism, egoism, materialism and idealism which posit all "Body-Lives" as having their beginning and end in dead matter, and the material body of the dead "Body-Life" as being composed of dead matter.

In contrast to this, Hinayanistic teaching opposes only the real Ego among animals. It supports the contention that every object possesses a real body. This is denied by Mahayanism. According to Mahayanistic teaching, there is neither a real Ego nor a real body; the only living form is the living "Body-Lives" which materialize in appearance.

### III. THE FUNDAMENTAL PRINCIPLES OF THE LIVING "BODY-LIFE"

The difference between the now dying off, now newly becoming transformations and the latent capacities is that they are without beginning. They are again hidden in a continually circulating Alaya,

and are constantly by the thoughts and objects of the external world. Through these, they either add to themselves or detract from themselves, grow or die off, stand out in relief or remain latent, develop strongly and well or weakly and badly. Through these also, originate the countless organized and unceasing "Body-Lives." They are constantly moving, as water flows, and as an old one dies off, a new one matures. Thus a manifold transformation comes into existence. This is the Mahayanistic philosophy of the Asamga school.

All moving "Body-Lives" are molded through external causes (Karma), but there is no invariable cessation and origination. They are all empty and have no unalterable real body. The life of things, the life of a thought, human life, and social life are all only manifestations of the organization of accomplishments of the inner and outer causes and of the continuation, which now dies off and then arises. In order to understand and comprehend them, we have given a name to each of these manifestations. This pseudo-name is empty and has no real body; it arose out of emptiness. Emptiness and appearance act upon each other reciprocally; they are also reciprocally equivalent. Out of this, neither empty nor apparent, but still empty and apparent condition one must consider the whole, true, materialized, living life. Beyond this there is no reality. This is the Mahayanistic philosophy of the Nagarjuna school.

Mahayanistic philosophy according to the above two schools is of value as the fundamental principle of the living "Body-Life."

#### IV. THE REALITY OF THE LIVING "BODY-LIFE"

All "Body-Lives" are solely manifestations of the perpetual life which never dies, but in all "Body-Lives" of this world there are nevertheless two kinds of death.

a. The detached partial death which arises from simple distinct representations and material forms, occurs when these two have lost their "Continuation." This kind of death corresponds to the death of animals and the decay of plants and minerals. Even though their psychic and material existence continues further, it is impossible for man to perceive or observe it. Therefore, it is accepted, on the one hand that the "Body-Life" of a living being after its death, as well as objects after their decay vanish utterly and forever. This contention is the so-called "Dyan-djian" (Partial-Idea). On the other

hand, it is accepted that every living being possesses an immortal and unchangeable real Ego which reigns between life and death, and that the world is eternally indestructible. Were this not so there, would be an imperishable and inexhaustible God who would continually reign between extinction and creation. This is the so-called "Tschang-djian" (Eternal-Idea). Many disturbances and imbroglios within different "Body-Lives" have arisen through these two ideas.

b. Permanent transformation death which arose from the invisible but clear representations and material forms. This type of death corresponds to biological and mineralogical development and also to the development from simple man to sage. In the struggle for existence the victor lives and the defeated must die, and thus arises a strong and good relationship, and a weak and bad one. These two relationships repulse each other so that a harmonious development is prevented.

Through the partial death there is no freedom and through the transformation, death, there is no uniformity. The unfree death and the ununiform are both, however, no real result of whole living "Body-Lives." Because this real result was not fully comprehended it was erroneously believed that the single "Body-Life," or a part of the same, was a distinct "Real-Body." On this belief was built the conception of "Real-Body" (Fa-Dschao), from which arose the unequal transformation death. This latter forms for the attainment of truth a fixed boundary which is designated as the retardation in the conception (Schou Dsi Dschang). Furthermore, it was falsely believed that there was a real Ego in every "Body-Life" of animals or in a part of them. From this developed the conception of "Real-Ego" (Wuo Dscha) out of which the unfree partial death originated. Through this latter were brought into being many inner disturbances and imbroglios which were designated as the "Unrest-Retardation" (Fan Nao Dschang).

In order to realize the true life form of all "Body-Lives" and to prove that there is only a living, and never a dead "Body-Life," the intelligence must be so purely and clearly developed through good deeds and peaceful meditation, that it is able to observe precisely and to scrutinize thoroughly. Only through this exact consideration and deep scrutiny is one able to gain a true proof for the real life form of all "Body-Lives." Then only will one be able to realize

that the life form is developed from inner and outer causes, and that there is no invariable cessation or origination. The characteristic of the real "Body-Life" hovers between emptiness and appearance. Its form is only an idea for sense perception. Through this knowledge, the two erroneous ideas concerning the "Real-Ego" and the "Real-Body" must vanish without leaving a trace. Without the two ideas, the two obstructions can no longer exist and they too have to vanish. But without the obstructions the two types of death can never subsist. This victory or extinction is the so-called "Nirvana." Since, through this wisdom, the two ideas, the two obstructions and the two types of death have all been done away with, the true and real life form which is wholly free and equal makes its appearance. Then one gains the so-called "Bodhi."

Whoever reaches Nirvana and Bodhi and whoever can picture the wholly empty universe as the whole "Body-Life" and whoever has conquered the false kinds of death and gained entrance to the true life, that man is "Buddha." Buddha is therefore the reality of the living "Body-Life." This reality of the "Body-Life" is called "Fa Schen Hui Min" (the life of the Dharmakaya).

Hinayanistic Nirvana annihilates only the "Real-Ego" and the "Unrest-Retardations," and through these the partial death. It is only a partial annihilation, and therefore not a basic one. Furthermore the other teachings and religions cannot sever themselves from the two ideas, obstructions and forms of death, and consequently they may never gain the true reality of the "Body-Life."