

# **BUDDHISM AND METAPHYSICS: A COMPARISON OF CHINESE AND WESTERN PHILOSOPHY**

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## **Abstract**

*Under the influence of Western philosophy, there arose the question of whether Buddhism can be considered a philosophy. In trying to address a similar problem in the field of Chinese philosophy, some scholars have turned the comparison of the texts of Chinese and Western philosophy for appreciating the different ways of doing philosophy. If we use this same approach in observing Buddhism, it turns out that, as a kind of metaphysics, Indian Buddhism shares many aspects with Chinese philosophy, in terms of origin, its ideas concerning transcendence and practice. This approach also helps to account for the spread of Buddhism in China and the absorption of Buddhism into Chinese philosophy. Understanding this process is important for the development of Buddhism in the future and the renewing of the notion of philosophy as well.*

## **Introduction**

Is there a metaphysics in Buddhism? Is Buddhism a kind of philosophy or only a religion? There is still no general agreement concerning these questions. A recent example is a dialogue between Jean-François Revel, a French contemporary thinker and an academician, and his son, Matthieu Richard, who converted to Buddhism. Their book concludes that:

People debate endlessly whether Buddhism is a religion or a philosophy but the problem has never been settled. In the West, philosophy is a simple branch of knowledge like mathematics or botany. The philosopher is a ‘teacher’, a professor, who teaches a certain theory in his course, but once he returns to his home, he is just like a notary or a dentist, the theory he taught has not affected his behavior or his life one bit. But teachers in the East are spiritual teachers who live according to the theory they taught. And there are groups of students around these teachers who wish to follow in their footsteps. The Eastern teacher’s theory is not a merely an intelligent curiosity but it must pass his own practice and only then can it be valuable.<sup>1</sup>

Again as we know, in ancient history there is a process by which Buddhism, Chinese philosophy and Chinese culture melted together. In ancient times there were no doubts about whether Buddhism is a philosophy or not, in fact Buddhism has become an important part of constitutions in Chinese philosophy. However in the modern age, whether Buddhism is a philosophy or not has been a debatable focus in academic circles. Master Tai Xu, a famous rabbi in modern China, said:

“... people usually didn’t think it was necessary to research whether Buddhism is a philosophy or a non-philosophy. But since there have been some people who want to investigate occult things, or want to search for intelligent light from secret and vague minds, or want to look for the riddle of the cosmos, the question of whether Buddhist doctrines is philosophy hence was put forward. Now the debates are going on in the academic circles, and each keeps its own theory to estimate Buddhism. Such as Ouyang Jingwu, a famous monk at home in modern China, took Buddhism as nonreligious and non-philosophy; Zhang Taiyan, a famous philosopher and a monk at home in modern China, then said Buddhism is a philosophy; Liang Shuming, a famous professor in Beijing University, also had the same idea with Zhang Taiyan. Who was ever right was the problem.”<sup>2</sup>

In a conference I attended in India at the end of 1999 on Buddhism, some Indian scholars also debated whether Buddhism is a philosophy. Most admitted that Buddhism is a kind of philosophy, however, the problem remained whether there are metaphysical aspects to this philosophy. Some who affirm there are certain metaphysical aspects in Bud-

dhism have different views whether this metaphysics in Buddhism is like Western metaphysics.

The source of this problem is because of the introduction of Western culture. Under the influence of Western philosophy, consciously or unconsciously people took the ideas and framework of Western philosophy to contrast to Indian philosophy. This happened as well in China. With the introduction of the Western notion of philosophy the question of the legitimacy of “Chinese philosophy” arose.

To make this problem clear, first we need to know what is metaphysics, since metaphysics is the core measure of what can be considered philosophy.

## What Is Metaphysics?

**1. Metaphysics is the core of philosophy.** In the West, it comes from a book written by Aristotle named *Metaphysics*, meaning *After Physics*. According to Aristotle, while Physics studies the movements of entities which we can apprehend, Metaphysics then studies things beyond our senses such as the distinction between matter and form, actual and potential, being itself, as well as supernatural things such as absolute beings, the first mover etc. Because the main object metaphysics studied is the most basic thing so it is “the first philosophy”. Thus *Meditations on First Philosophy* written by Descartes was also named *Meditations on Metaphysics*. Aristotle once divided mankind’s knowledge into three parts, using the analogy of a tree: the first part, which is the most basal part, is the roots, metaphysics. It is the foundation of all knowledge. The second part is physics, which is like the tree trunk. And the third part are the remaining natural sciences which are analogous to the tree branches. So we can say that Metaphysics is the core of Western philosophy which had held a dominant status for more than two thousand years. Though it was “finished” with Hegel, it has declined rapidly since then. But its profound influence is still in effect. Throughout the 20<sup>th</sup> century Western philosophy fought with metaphysics, but it seems that this war has never been settled because metaphysics is much more than merely a historical movement, it is also an actuality; it deeply influences our mode of thinking and

has cultural implications as well as implications for everyday human life.

**2. Metaphysics pursues universal knowledge.** Aristotle considered that philosophy should be “the superlative degree of universal knowledge”. He said “erudite character must belong to the persons who have the highest universal knowledge; if a thing can not be known, it is not universal. And that the most universal is the most difficult to know since this knowledge is the farthest from the senses.”<sup>3</sup> Metaphysics is the result of pursuing this universal knowledge.

**3. Metaphysics transcends the empirical.** Following from the above, since metaphysics pursues universal knowledge, then this knowledge is surely not empirical. Kant said, “First, as concerns the sources of metaphysical knowledge, its very concept implies that they cannot be empirical. Its principles (including not only its maxims but its basic notions) must never be derived from experience. It must not be physical but metaphysical knowledge, namely, knowledge lying beyond experience. It can therefore have for its basis neither external experience, which is the source of physics proper, nor internal, which is the basis of empirical psychology. It is therefore a priori knowledge, coming from pure understanding and pure reason.”<sup>4</sup>

Namely, the study of metaphysics does not deal with changing things as does physics or natural sciences, but it has to do with something immovable and unchanging, and beyond empirical experiences.

**4. Are there other types of metaphysics?** We have described traditional Western metaphysics but one can ask if there can be other types of metaphysics.

In China, when we think of metaphysics, we will naturally think of Dao (Tao) since we translated metaphysics from the appended remarks of *the Book of Changes*, which was written more than two thousand ago. This remark states: “what exists before physical form is called Dao, what exists after physical form is called Qi (a concrete thing).”<sup>5</sup> The meaning is that, Dao is the same as metaphysics which has no forms and is impalpable; Qi (concrete thing) has its form and is apprehendable.

Namely, the Dao is metaphysics. The doctrine of Dao is rich and

deep, which is prominent no matter whether in the aspect of loving wisdom or in the aspect of inclusion. The treatise of the Dao is the quintessence of Chinese learning, as well as main basis for Chinese philosophy as a philosophy.

So, pursuing the state of beyond form was the emphases of Chinese traditional philosophy. It emphasized the method through which the human being makes contact with outside things. It's an uplifted route for moving from Qi (the concrete) to what has no physical form or Dao. It described human being's transcendental activities and pursuits. The significance of this transcendental pursuits is that people expect to get the experience of gaining Dao on this uplifted route. The history of Chinese philosophy is the history of the living pursuit of the Dao. So, Chinese philosophy is not only a theory but also a practice. Theory is to describe, to inspect, and to guide practice. The aim of philosophy does not rest only on knowledge of the *exhibiting* natural processes of the world, but take oneself into it, and to awaken to the fact that oneself is *exhibited* from nature. In ancient Chinese philosophy, there were discussions about human nature and relationship between nature and man. To achieve Dao would be to return to an original experience where nature and man were united as one, so wisdom is also cultivation, where people adjust their state of existence so as to achieve wisdom. The core of Confucian doctrine was "benevolence", it also stressed pursuing Dao in the social life.

We can gather from various descriptions, that to achieve the so-called Dao is to reach a self-conscious existent state. Sages are those who attained this state of Dao from each different living realm.

One of the main characteristics of the Western metaphysics is transcendence; the transcending of the empirical. Though there is no word "transcendence" in the Chinese philosophical texts, we can say when people pursue Dao, he (she) needs to change his (her) own living state, which is truly a process of transcendence. What Chinese traditional philosophy emphasized was the *activities of* transcendence, while the *objects of* transcendence were the focus of Western philosophy. It seems that these two kinds of transcendence are unrelated to each other, but in fact they are internal and external expressions of the same thing. This exploration shows a common concern for Chinese and Western philosophy. Western traditional metaphysics is the theory of the structures that transcend time

and space as well as experience. As a kind of theory, it transcends the sensitive realm and is accessible to conceptual thought alone. Chinese “metaphysics” (exists before physical form) was also transcendence, but this transcendence refers to the human being's own state, namely human experience as a process that allows transformation of oneself from the state in contact with Qi (the concrete) to Dao (the ideal state). In a word, while Western metaphysics limits itself to the properties of theories and learning, the “metaphysics” (exists before physical form) in Chinese philosophy was directed to transforming oneself to correspond with the Dao, which was not limited by thought but needed to be experienced by personal practice. Therefore we can not say that Chinese “metaphysics” is not metaphysics or not philosophy.

Paying attention to practice and experience also is a characteristic of Buddhist metaphysics and philosophy.

## **There is No Metaphysics in its Western Form in Buddhism**

**1. Buddhism denies a so-called first cause of creation.** The original doctrine of Buddhism pointed out that all things in the world are produced by predestined relationships (*karma*); it would not be in existence if the karma and the conditions were not present. Therefore, Buddha took the theory of arising from conditional causation to explain how the cosmos and mankind's birth and death are continuously recurrent. He didn't believe that there is a creator who creates the world and is sovereign. The Buddha had told his disciples not to debate on various issues of metaphysics; he also claimed that “people should not speak concerning the things that could not be known.” “The idea of the creator is only a supposition which can't be proved by logic, so we should pay no attention to it.”<sup>6</sup> Buddha was the first person who advanced the ideas of the four dogmas (suffering, aggregation, extinction, way) and the twelve *nidanas* (ignorance, action, consciousness, name and form, the six sense organs, feeling, desire, grasping, have, birth, old and death). Then he found out the cause of suffering consists in people's ignorance concerning the impermanence of all things and that they have no individual independent existence. Only by understanding this can one be released. This means

that one should search for the truth concerning life, merely in life, and not outside of it.

In addition to this search for the truth *in* life, Buddhism still claims to search from one's inner mind. Yoga is an example. The *method* of Yoga involves special practices, for instance, to sit upright like the statue of Buddha and concentrate on the navel and nose. Yet actually, the *philosophy* of Yoga extends beyond these methods. It claims to train the intellect properly in order to reach a higher conscious level. "The whole preachings of the Buddha did not give any authority to religion, or to God, or the authority of another world. He required people to search for the truth from within ones own mind."<sup>7</sup>

**2. The philosophy of Buddhism is not transcendental but empirical.** Even the theory of "sunya" is not emptiness or nothingness, in fact it is on the contrary *for* nothingness. It is "widespread possibility" including cosmos, the whole existence, movement and conciousness. If the ultimate foundation were not sunya, all explicit manifestations would not be produced. So it said in the sutras that because of sunya, everything can exist. Namely, sunya itself has all possibities and these may be interdependent. It is to say that sunya is a transcendent material world on the one hand, because it trascends all concepts about existence and nonexistence, appearance and termination, movement and immobility, unity and multiplicity etc., and on the other hand, the realized sunya is not through analysis of thought, but by people's practice since sunya exists in all things. "Metaphysics developed in the philosophy of Buddhism, however the method it took was on psychological comprehension as a basis."<sup>8</sup> "It (Buddhism) emphasizes that ethics relation has its affirmative values in our limited world. Therefore we should stand by the ethical and good life in our living world and in relationship of mankind. We can and should apply our reason, knowledge and experience to this living phenomenal world. As for infinity (or whatever name it might be called in future), it transcends the land of the living, and our reason, knowledge and experience cannot be applied."<sup>9</sup>

**3. Buddhism identified concrete problems and solved these problems with concrete methods.** Buddha taught his disciples in accor-

dance with their aptitude and conditions. He was a teacher who strove for practical efficiency, and he was full of mercy and wisdom. He answered questions for the purpose of helping the questioners to follow the wise and conscious road.

According to the Buddha, there are four approaches to answering questions: 1) when questions are more direct, obvious, and avoided metaphysics, these questions must be replied to simply and directly, such as: what is the cause of suffering? 2) Some questions must be solved in analytical way, for example, whether Buddhism is mentalism or materialism. 3) There are other questions that must be replied to by the way of a rhetorical question. 4) There are some questions that must be responded to by silence, for example, when someone asks Buddha about the questions concerning metaphysics.

## **The Metaphysical Relation between Buddhist Philosophy and Chinese Philosophy**

Because both Buddhism and Chinese philosophy belong to Oriental wisdom, they have similarities, so when Buddhism was introduced into China it was easily accommodated by Chinese philosophy. Liang Qichao, a famous thinker in modern China, said that Buddhism is different from Western Christianity in that it has two sides: philosophy and religion. Knowing Dao (or Buddha) is by consciousness, and the method of entering Dao is by wisdom, the way of cultivating oneself according to oneself. He said that early Chinese philosophy was concerned more with human life and matters of country, but rarely reflected upon the principles concerning everything on heaven and earth.<sup>10</sup> There was not so much consciousness of religion in Chinese thought. Therefore, Buddhist doctrine was readily accepted by the Chinese because it provided theories (a philosophy and a metaphysics), to complement Chinese reflection on lived experience.

The “metaphysics” (exists before physical form) in Chinese philosophy is the path through which people achieve wisdom, and is a process through which people transcend visible things. Only by transcending visible things, can people understand the process by which things change,

and can unite oneself with things in their unity. Here Chinese philosophy pays more attention to the situation of oneself.

It's interesting that not only Chinese Confucianism and Daoism understood the Dao as the highest aim, but Buddhism, as a foreign culture, after it entered into China, also took the concept of Dao. For example, one sees the translation of "Nirvana" as "Dao", "Bodhimanda" as "Dao Chang" (the place of becoming Buddha), "Buddhist" as "Dao shi" (the person of Dao), etc.

Some themes in Buddhism were harmonious with Chinese philosophy, but its argumentations were stricter and more exquisite. Yet it could still be absorbed by Chinese philosophy.

**1. The Buddhist theory concerning conditional causation was in accordance with the traditional Chinese theories about relationship.** Buddhism claimed that "All things are living from conditional causation". "All things" means material phenomenon and spirit phenomenon in the experimental world. It is what we call thought and existence, more generally, it means all opposite and relative categories. "Conditional causation" pointed to the conditions or factors outside and inside of opposing categories. Their existences depend on their opposite. Otherwise, it disappears with another.<sup>11</sup> Sakyamuni realized the objective laws of all things lived and died, and knew the inevitable process of all things from producing to perishing. Among the things, they are mutual connection, mutual as conditions, mutual dependence, mutual as cause and effect. This theory was similar to Chinese traditional theory about relative network which stressed on "the substance and usage are from one source, and apparent and dim are without interval"; "There is a Yang in a Yin, and there is a Yin in a Yang". (Yin and Yang, in Chinese philosophy, medicine, etc., yin, the feminine or negative principle in nature; yang, the masculine or positive principle in nature.) It meant that in this experimental world, every thing, no matter what its physical or spiritual essence, are all limited in a relative network of relationships. Its production, existence, change, and death can never escape this relative network.

**2. The object of Buddhist devotion is not an external God but various bodhisattvas reflecting mankind itself, which blended**

**with the attitude of self-reflection in traditional Chinese thought.**

Buddhism stresses a mind independent of externals, pure thought, capable of enlightenment from within. Sakyamuni said “all Buddhist lords of the world come out all from the world not from heaven” (*Ekottara-agama*). It means that the Buddha is the wisdom or omniscience in the world but not in the heaven. There are deities, God, Brahma, Souls and their emissaries in the heaven. Buddha is a man, not a God. Therefore, Buddhism stresses wisdom or omniscience in the world.

By this token, Buddhist transcendence was similar to Chinese traditional philosophy. Someone once said that Buddhist doctrine was anti-life. But in fact, the Buddhist doctrine about releasing oneself from the bonds of birth-and-deaths (nirvana) is not so much a perishing of life, but a purification and transformation from one’s contaminated life (of desire, or sexual passion), towards a life of correct knowledge and no defect. The Chinese traditional view as well, especially Confucianism, paid attention to the self, and the wholeness process beginning from oneself and extending back to oneself. Looking at the world, the Chinese were not devoted to purely objective insights and didn’t think that the world exists out from oneself or opposite to oneself. On the contrary, one maintains an attitude that harmonizes things with oneself. Daoism also took this attitude. So it held that the universe and I exist together, and all things and I are one. Therefore, Chinese philosophy emphasized self-examination and inner-transcendence, in order to become a sage and a worthy person. The Buddhist theory of becoming Buddha and Chinese theory of becoming-sage are similar.

**3. The view of impermanence in Buddhism was similar to Chinese view of change.** Impermanence means that all things are subject to birth, existence, change, and death, never resting for a moment. Namely, all things are restricted by the conditions of space and time and are in a state of flux. Birth and death, beginning and end are continuous. Chinese philosophy also stressed the significance of change, it regarded change as an inborn precondition of the cosmos. Since the *Book of Changes* first stated, “the great characteristic of Heaven and Earth is to produce”, “birth and rebirth is what is meant by change”,<sup>12</sup> Chinese philosophy has always stressed universal becoming and daily renewal. “Birth

and rebirth” means “change” to produce, “change” is contrasted to permanence. It is just like the Chinese idiom that expresses “get rid of the stale and brings forth the fresh”. So Buddhist view of impermanence has some inner relation to Chinese traditional philosophy although their argumentative method and aims are different.

**4. The Buddhist view of the Meditation on the Mean (Madhyamapratipad) was similar to Chinese view of the doctrine of mean.** The purpose of meditation on the mean was for understanding universal reality. Nagarjuna advanced a philosophy on immateriality (empty; sunya), but this immateriality was not empty, void, or non-existent. In fact, Nagarjuna was not only to reject the view of permanence but also to reject the view of nihilism. He therefore put forward a new perspective that moved away from debate on affirmation and negation, being and non-being etc. He called it “meditation on the mean.” The dialectical factors of this theory were introduced to Chinese thought. Although the Chinese people never directly heard the contents of Buddhist teaching, they nevertheless identified with this approach which abandoned all extremes. In traditional Chinese philosophy, whether Lao Tze’s dialectics or the Confucian way of the mean, all placed stress on the unbiased and the non-extreme. What the Chinese absorbed from Buddhism involved a deeper philosophic and theoretical search than mere religious belief. Therefore in China, there was no serious dispute between Hinayana and Mahayana.

Hinayana and Mahayana were introduced into China at almost same time. The Chinese were more able to appreciate Mahayana Buddhism, because it stressed the person’s consciousness on the one hand, and advocated a deliverance of all beings on the other. The Buddha spirit that releases oneself in order to save humankind has some similarity to ideas concerning the meaning of life and the social experience in Chinese philosophy.

**5. Moreover, the Buddhist views concerning negativity were echoed in the philosophy of Lao Zi and Zhuang Zi in China.** The meaning of negativity was an object of reflection in ancient India. The *Upanishads* emphasized the unity of Brahman and Atman (ego), visible

with invisible, knower and unknowable. But Brahman and Atman here were understood as permanent, unchangeable, and real things. Buddhism inherited some of the ancient Indian wisdom of the *Upanishads* and the *Vedas*. But Buddhism didn't accept the view concerning Atman as a reality, on the contrary, it claimed Anatman (no ego). Namely, there is no permanent individuality, all things are impermanent, which became one of the fundamentals of Buddhist thought. These Buddhist views negated being, existence and reality. It is Nagarjuna who developed the meaning of these views and established the theory of sunya (emptiness).

In ancient China there was the theory about the Dao (Tao), Lao Zi said in *Dao-de ching* "the Dao that can be told of is not the eternal Dao; the name that can be named is not the eternal name. The nameless is the origin of Heaven and Earth; the name is the mother of all things."<sup>13</sup> He also said, "All things in the word come from being, all being comes from non-being."<sup>14</sup> Obviously, in Lao Zi's view, the Dao, as the fundamental principle, cannot be named, and can not be known, yet it includes everything, and is in everything simultaneously. Furthermore, Zhuang Zi developed Lao Zi's theory to its extreme. He said, "There was a beginning. There was a time before that beginning. And there was a time before the time which was before that beginning. There was being. There was non-being. There was a time before that non-being. And there was a time before the time that was before that non-being. Suddenly there is being and there is non-being, but I don't know what of being and non-being is really being or really non-being. I have just said something. But I don't know if what I have said really says something or says nothing."<sup>15</sup> Here, Zhuang Zi expressed a view which it asks us to negate completely in order to attain the ultimate end and true realization. And this ultimate end transcended completely such concepts as beginning and end, existence and non-existence, being and non-being, etc. In Zhuang Zi's view, both being and non-being are from the Dao and they are two aspects of Dao which can not be named. He put forward "free and unfettered" as an ideal life on the basis of the Dao. Lao Zi and Zhuang Zi's philosophy of "non-being" was formally similar to the Buddhist philosophy of sunya (emptiness), and for this reason Buddhist philosophy found a bosom friend in Taoist theory at the very beginning and this opened a door for Buddhism to enter into China.

According to the definition of Kant, metaphysics is the field that transcends experience. And it is the philosophical universal principle that expresses with logical concept in abstract speculation.<sup>16</sup> But Buddhism even in the deepest state, namely in Nirvana, involves experience. However it's not everyone that can experience such states. Only by cultivating oneself strictly can one have a possibility to attain it.

The cultivation is a transcendent process from daily state to nirvana state. But it does not transcend out of the experience, the result of transcendence is still experience. And one can only experience it personally but can't communicate it. So we can say that from this meaning that the highest state the Buddhist attains is still a kind of experience. And so we can distinguish two kinds of metaphysics: the Western type which transcends outward, even out of experience; and the Buddhist type which directs one to inside, towards the pure ego that is a basis of all knowledge. If we strictly follow Kant's definition for metaphysics, then Buddhism is neither a metaphysics nor a philosophy. However, if we admit that transcendence in Buddhism is also metaphysics and it accords with people's transcendent spiritual requirements, then Kant's definition for metaphysics should be reconsidered. Namely, metaphysics should involve a people's transcendent activities, and that the direction and type of transcendence can vary.

We claim the latter viewpoint, and consider that there is a philosophy, moreover a profound philosophy in Buddhism. It has a significant metaphysics although it involves religious practice. But Buddhism is not a religion of mere blind reverence, and it never excludes and condemns other doctrines. Buddhist philosophy is a kind of wisdom, a philosophy with tolerance as a center.

Equally, Chinese "Dao" is an abstract philosophical concept of the highest kind, but Dao cannot be considered independently from experience. The "Dao and Qi are not to be thought apart from each other", "Li (reason) is in Qi (matter)", such directives as "get meaning but forget the images", show the manner in which for Chinese metaphysics, transcendence is experienced in actual society. Since there were some similarities in the way transcendence was experienced in Indian Buddhist philosophy and Chinese philosophy, these traditions became easily combined when Buddhism entered into ancient China.

Western philosophy has deeply influenced the Western people's manners and influenced the development of social life. Oriental philosophy has deeply influenced the Oriental people's manners of living as well. Western traditional philosophy treated philosophy as a knowledge; its aim was to lead people from the phenomenal world toward an abstract "essential" world. In contemporary West, many scholars have rebelled against the Western philosophical tradition. One example is Heidegger who condemned traditional philosophy as metaphysics. So he gave up on philosophy and pursued "thinking". This emphasis on "thinking" gave voice to a new view of philosophy, which is that persons should be released from the abstract essential world and draw them back to an actual living world. Buddhism and traditional Chinese philosophy also provide a life style that would lead people to transcend the limitations of knowledge and return to a perfection in the world. Owing to the fact that many Western philosophers have found some disadvantages in Western metaphysics and philosophy, surely we Oriental philosophers should not strive to adapt to it anymore, but should find the riches of our own tradition and to develop our own philosophy in the contemporary era.

## Endnotes

<sup>1</sup>*Le Moin et le Philosophe*, by Jean-François Revel and Matthieu Richard, Chinese version, p.113, People Publishing House in Jiangsu, 2000.

<sup>2</sup>"Whether Buddhism Is Philosophy", *Collection of Speech by Tai Xu*, Buddhism Press, 1932.

<sup>3</sup>Aristotle, *Metaphysics*, 982 a9-24, translated by W. D. Ross.

<sup>4</sup>Kant, *Prolegomena to Any Future Metaphysics*, A revised translation with an Introduction by Lewis White Beck, by Prentice Hall, INC. 1977. New Jersey, p.13.

<sup>5</sup>*A Source Book In Chinese Philosophy*, p.267, translated and compiled by Wing-Tsit Chan, by Princeton University Press, 1973 Fourth Printing.

<sup>6</sup>*The Discovery of India*, by Jawaharlal Nehru, 1951; Chinese version, The World Knowledge Press, 1956, p.208.

<sup>7</sup>Id. p.151.

<sup>8</sup>Id. p.211.

<sup>9</sup>Id. p.213.

<sup>10</sup>Liang Qichao, On the General Situation of Academic Thought Changes in China, *Yin Bin Shi collected works, collection of essays* no.7.

<sup>11</sup>*Samyuktagama*, Vol.12.

<sup>12</sup>*The Book of Changes, Appended Remarks* PT.2.

<sup>13</sup>*Dao De Jing*, Chapter 1.

<sup>14</sup>Id. Chapter 40.

<sup>15</sup>“The Equality of Things”, in *Zhuang Zi*, Chapter 2.

<sup>16</sup>Kant said “as concerns the sources of metaphysical knowledge, its very concept implies that they cannot be empirical”. Kant, *Prolegomena to Any Future Metaphysics*, A revised translation with an Introduction by Lewis White Beck, by Prentice Hall, INC. 1977. New Jersey, p.13.

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