

# **Damamukonamasutra in Mongolia**

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## **Abstract**

Buddhist Damamukonamasutra was first time composed in Sanskrit or Pali and later the sutra was translated in Chinese and Tibetan respectively. There is history that when compiling Tibet Kanjur, this sutra was printed being included in the Kanjur and when translating Tibet Kanjur from Mongolia and printing it from blocks, the sutra was compiled being included in the 90<sup>th</sup> volume of Mongol Kanjur.

Translation has played an important role in the spread of advanced doctrines of Buddhism. Therefore, translators have performed an important role in delivering doctrines of Lamaism, to the minds of Mongol people. Thanks to the efforts of Mongol translators, Damamukonamasutra spread among Mongols and today four types of translation of this sutra are known. One of these four translation, which has widely spread among Mongols and become available to the public, is famous translator Shireet Guish. Even though, translator Shireet Guish translated the Damamukonamasutra as “Shuluun unalt”, it was well known as “Ulgeriin Dalai” (The ocean of Patterns) among Mongols. It is related from one side, many tales and legends were compiled in this sutra and from the other side, the sutra became a compilation on example life story of Buddha. Because of these reasons, it may be named as “Ulgeriin Dalai”. In this story that rhetorically told previous biography of Buddha as a tale and legend and is to be included in the genre of biography of Buddhist literature, the karma, main teaching of Buddhism, the significance of previous and future existences and teachings of the four truths were explained clearly and simply. This translation was widely spread in Mongolia in manuscript and printing block and is kept in libraries of many countries. Since Damamukonamasutra was widely spread among Mongols, foreign scholars included the sutra partially when compiling Mongolian textbooks and reading books. Besides, that scholars and researchers quoted from this sutra in their works a lot is related to an ideology to make this story known and to educate. In addition, expressions related to some roles in this sutra came in to Mongolian oral literature and were noted in a Mongolian explanatory dictionary. This shows the spread of the sutra in Mongolia.

Since 1990 when the democratic movement thrived in Mongolia, works have also revived to attentively study traditional religion and culture and to print the foremost translation of Buddhist literature. As the translation of Buddhist literature was mostly handed down in Mongolian traditional script, today it becomes an important goal to transliterate old translation into new script or Cyrillic and to explain words and expressions related to Buddhism and definite works in this direction are underway. For example, Damamukonamasutra was transliterated first time from Mongolian traditional script into Cyrillic and was printed in 1996 whereas it was edited and re-printed in 2003 to make available to the public. As well, when scholars and researchers write articles on Buddhism and explain Buddhist ideology to today’s people, they cite from Damamukonamasutra. This shows this sutra is becoming a

necessary book not only in ancient time but also at the present time to bring advanced Buddhist ideology to today's Mongols.

## **Damamūkonāmasūtra in Mongolia**

Mongolians have an ancient tradition of translating books and works from foreign languages. Particularly, it is evident that books and sutras related to Buddhism were translated in 13th and 14th centuries. Mongolians translated Buddhist books mostly from Tibetan. During 17th-18th century, the third spread of Buddhism, Buddhist books were widely translated. For example, Mongolian scholars made much effort to translate and edit the great collection of the Buddhist literary works, Kangyur and Tangyur, and to print them into blocks. This is the wonderful and highest admirable cultural achievement, created by about three million nomadic Mongolians, during the foreign and domestic hard oppressions<sup>1</sup>. Since there was a need to compose different types of terms of knowledge for translating 226 volumes of Tangyur, a collection of ten sciences, the dictionary "Source of sages"<sup>2</sup> was compiled by joint efforts of learned persons. Theory and teaching on translation were promoted in this dictionary, which was the result of great experiences of Mongolians, who translated books from Tibetan. This theory and teaching on translation has been a handbook for scholars and translators.

The "Damamūkonāmasūtra", the sutra of Mahayana of Buddhism, was compiled in Sanscrit at the same time when Buddhism was spread in India. While Buddhism spread not only in India but also in the broad territory of Asia, the sutra reached China passing through Khotan. The Chinese version of "Damamūkonāmasūtra" is regarded to be translated from Sanscrit or compiled in 445 A.D. This so called "Xin-yú-jing" in Chinese was later included in Chinese Tripitaka. The "Xin-yú-jing" has 13 sections and 69 chapters. Hungarian Tibetologist Choma de Körös first noted that the "Damamūkonāmasūtra" is "Xin-yú-jing" in Chinese or abridged Chinese sutra, translated as the sutra of the wise and the fool. Other scholars including J.Takakusu, P.Pellio and J.Terjek supported him<sup>3</sup>. "Damamūkonāmasūtra" was translated into Tibetan in 632 A.D. This sutra is named Do-dzang-lun (mDo mdzangs blun) in Tibetan. In the colophons of Do-dzang-lun, of such editions of Kangyur as Derge, Nartan, and Uрга, it is written as "Mdzangs-blun zhes bya-ba'i mdo rdzogs-so. Rgya-nag-las gyur-bar snang-ngo" or "The End of Sutra of the wise and the fool. Translated from Chinese". I.J.Schmidt, who translated Do-dzang-lun into German in 1843 and M.Takahashi, who published this sutra in 1970 paralleling it in Japanese and Tibetan, both judged that the sutra was translated from Chinese.<sup>4</sup> In the colophon of Kangyur's Derge edition, it is noted that "His Chinese name is Fa-Chen and Tibetan name is Goi Choi Duv (Gos chos grub), and he lived in a buddhist lamasery in Gansu". Japanese scholar M.Takahashi considered Goi Choi Duv as a

<sup>1</sup> *Mongoliin uran zokhioliin toim*, Khoyordugaar devter, Ulaanbaatar, 1976, 386.

<sup>2</sup> The dictionary name in Mongolian is *Merged garahiin oron*, in Tibetan *Dag yig mkhas pa'i 'byung gnas*. It was composed in 1742.

<sup>3</sup> *Sutra o mudrosti i gluposti (Dzanlundo)*. Perevod s tibetskogo, vvedeniye i kommentariy Yu.M.Parfionovicha, Moskva, 1978, 16; J.Terjek, 16; J.Terjek, *Fragments of the Tibetan sutra of the wise and the fool from Tun-huang*, Acta Orientalia Hungaricae, Vol, XXII(3), 1969, 289-333; Vol. 23, Fasc. 1, 1970, 55-83.

<sup>4</sup> I.J.Schmidt, *Der Weise und der Thor*, 2 Vols., St.-Petersburg, 1843; *Hdsans Blun or the Sutra of the Wise and the Foolish*, Translated from Tibetan Versions and Annotated by Moritaka Takahashi, Kansai University, Osaka, 1970, 5-7.

Tibetan person not Chinese and quoted several facts<sup>5</sup>. Besides the opinion of referring Do-dzang-lun as a translation from Chinese, Russian scholars Yu.M.Parfionovich and B.S.Dylykova viewed that Do-dzang-lun was not translated from Chinese but was composed in Tibetan.<sup>6</sup> In the Mongolian translation of "Do-dzang-lun", it is noted "various tales, taught by the Buddha, is well translated in Tibetan from the language of India" meaning that "Do-dzang-lun" in Tibetan is translated from Sanscrit<sup>7</sup>. Thus scholars have contradictory views on where the Tibetan Do-dzang-lun is translated from and due to the fact that there is no Sanscrit version of the sutra, it is difficult to check. Nevertheless, it is certain that Chinese and Tibetan sutras have the same origin.

For the first time "Do-dzang-lun" is translated into Mongolian in 16th century A.D. There are four types of translations such as the translations of Shireet Guishi Tsorj of Huhhot (16th century), Tsultemlodoi (16th century) of Zuun Avga, Zaya Bandida Namkhajamts of Oirat (1599-1662) and Toin Guishi (16-17th century).

Mongolians translated "Do-dzang-lun" as "Straightforward Sinful"<sup>8</sup> (Shireet Guishi), "Sutra to Explain Good and Bad Deeds"<sup>9</sup> (Tsultemlodoi), "Distinguisher of Sensitive and Non sensitive Ones"<sup>10</sup>, and "Understanding Straight and Silly Deeds"<sup>11</sup> (Toyin Guishi). However, "Straightforward Sinful" (Shireet Guishi's version) or "Uligeriin Dalai" (An ocean of examples) is most spread and became famous among the Mongolians. The reason of naming the sutra as "Uligeriin Dalai" is that the story, on the one hand, is about the Buddha's talk to his pupils about his life as an example. On the other hand, the whole sutra is a collection of tales, metonymies and metaphors.

The main doctrines of Buddhism such as sin, virtue, karma, and four truths are written clearly and simply in this sutra. For instance, if one does good deeds such as giving alms to a poor person, offering food to a starving person, or donating dress to a clothless person, he will be born with beautiful countenance and wealth in his future life. In contrast to it, if one does sins such as insulting others, cursing, lying, and stealing others belongings, he will be born with ugly face, and suffer from poorness from generation to generation in his future life. There are many tales explaining this in the "Uligeriin Dalai". Also there are many lines of poems, taught about the four truths and explaining their meanings. For instance,

All component things disintegrate  
 What rises must fall  
 All meetings end in separation  
 What is born must die

Since the teaching on sin, virtue and karma was one method to build up a character of

<sup>5</sup> *Hdsans Blun or the Sutra of the Wise and the Foolish*, Translated from Tibetan Versions and Annotated by Moritaka Takahashi, Kansai University, Osaka, 1970, 5-7.

<sup>6</sup> *Sutra o mudrosti i gluposti (Dzanlundo)*. Pervod s tibetskogo, vvedeniye i kommentariy Yu.M.Parfionovicha, Moskva, 1978, 16; S.Dylykova, *Tibetskaya literatura (kratkiy ocherk)*, 1985, 86.

<sup>7</sup> *Uliger-un dalay yin sudur orusiba*, Engke Amugulung-un tabin gurbadugar on, Beejing bariin sudar, pp.229a; *Uliger-un dalai*, Nayiraltu Tub-un jirgudugar on, Beejing bariin sudar, pp. 267b.

<sup>8</sup> Mongolian translation is *Shuluun unalt*.

<sup>9</sup> Mongolian translation is *Sain muu uylig uhuulahui nert sudar*.

<sup>10</sup> Mongolian translation is *Medeetei medeeguig yalgagch sudar*.

<sup>11</sup> Mongolian translation is *Shuluun byaduun uye onohui nert sudar*.

Mongolians, the "Uligeriin Dalai" is considered as a significant sutra for cognition and education. The "Uligeriin Dalai", the literary monument, admired by Mongolian people from one generation to another, is included in one type of Buddhist literature, the legendary subject about the name of Buddha Śakyamuni, or the type of jātaka. The structure of jātaka consists of three main parts. The first part is about Buddha telling his pupils about his previous life as they asked him about the events that happened to him. The second part is about the events of Buddha's previous life. In the final part, Buddha reveals how the events in the past and present are reasonably connected. Jātakas (except 15, 16 and 19 chapters) begins with the phrase "thus have I heard at one time" and ends with "when the Buddha had thus spoken, the assembly believed and rejoiced". The "Uligeriin Dalai" has a total of 12 divisions and 51-52 chapters.

Tales, wisdoms, rhetorical expressions, metaphors and metonymies were appropriately used in the "Uligeriin Dalai" to explain the deep content and meanings of the Buddhist teaching. Also the distinction between relying on good and bad person is shown in metaphors and metonymies. For example, it tells "if one relies upon a holy teacher, virtues come into being, but if one relies upon sinners, sins come into being. It is like the nature of the wind which is void. When it blows through a forest of sandalwood trees or through a campaka grove, it is perfumed. When it blows over a place of filth or a grove of elders, it has an unpleasant smell. It is also like a new garment which is placed in a chest containing incense and takes on the odor of the incense, but if placed in a filthy place, takes on the stench of filth. If one relies on a virtuous, holy teacher, virtues will gradually accumulate". There are many such examples, shown in simple understandable way, that if someone admires a good person, he improves and if someone follows bad one, he decays. The translation of Shireet Guishi greatly influenced the "Uligeriin Dalai" to become publically available among Mongolians due to its advantage in terms of styles, compared with other translations<sup>7</sup>.

As Shireet Guishi was a famous figure of Buddhism, an educator and a well-known translator, who translated many books from Tibetan, he freely chose words from inexhaustible rich vocabulary of Mongolian language not being tied up with Tibetan grammar, and skillfully made grammatical and lexicological transformations. Consequently, his translation became "not only worship but also available" to Mongolian people and played an important role in influencing on people's mind and consciousness.

Even though, all works of Buddhism on Kangyur and Tangyur became the worship of Mongolian people, they could not become available. Accessibility means that not only one or two persons, but many people could understand reading them and it would influence on people's culture, consciousness and thought. The academician Ts. Damdinsuren wrote that one of the fewer works from Kangyur and Tangyur, which were widely spread among Mongolian people to influence on the culture and consciousness and become really available among people, is "Uligeriin Dalai", the well-known sutra.<sup>12</sup> Likewise, an academician B. Rinchen noted, "one of the most spread sutras among old Mongolian readers is the "Uligeriin Dalai" and there was not any livestock breeding family who did not have this book." Russian famous

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<sup>12</sup> *Mongoliin uran zokhioliin toim*, Khoyordugaar devter, Ulaanbaatar, 1976, 462.

Mongolist B.Ya.Vladimirtsov recorded that the "Uligeriin Dalai" is a story that people know well whereas B.Laufer said that Mongolians like tales and jātakas very much and he also emphasized the "Uligeriin Dalai" among them.<sup>13</sup>

Many jātakas of the "Uligeriin Dalai", spread widely in Mongolia through manuscripts and xylographes, were included in the explanation of works such as "Nectar's Drop"<sup>14</sup>, "A Treasure of Aphoristic Jewels"<sup>15</sup> and "A Bunch of White Lotus"<sup>16</sup>, composed by Indian and Tibetan scholars, and other sutras. Foreign Mongolists quoted from the "Uligeriin Dalai" in their Mongolian language textbooks and grammar works and included several jātakas from the "Uligeriin Dalai"<sup>17</sup>. Likewise, Mongolian scholars quoted from the "Uligeriin Dalai" in their works. For example, a great scholar Ch.Demchigdorj, who is well-known as Dandaa (1863-1932), cited a lot from the "Uligeriin Dalai" in his treatise "A Crystal Mirror" on ethics and morals<sup>18</sup>. An academician Ts.Damdinsuren (1908-1986) included some parts from the "Uligeriin Dalai" in his "Hundred of Wisdom"<sup>19</sup> because the "Uligeriin Dalai" is the best translation that influenced on the development of Mongolian literature. One of the evidences of the spread of "Uligeriin Dalai" is that a dictionary of the "Uligeriin Dalai" or a dictionary of Tibetan-Mongolian in parallel on hard expressions was compiled. In the contemporary explanatory Mongolian dictionary, "divaadad" and "divaadadlakh" words are found. The "divaadad" is explained as "mischievous person who makes obstacle and damage to any action" and the "divaadadlakh" is explained as "to stand in somebody's way, throw somebody into confusion". The "divaadad"<sup>20</sup> is the name of opposite character in the "Uligeriin Dalai" who continually annoyed Gautama Buddha by malicious artifices. In addition, the proverbial phrase "if you want to cry, prefer Ushaandar<sup>21</sup>, if you want to laugh, prefer Ildandi" was spread among Mongolians. Ildandi is the name of a house-holder in the 40th chapter of the "Uligeriin Dalai". Funny stories, happened to him, calls to mind Tsartsaa Namjil, a hero of Mongolian folk-lore. In conclusion, it is clear that the "Uligeriin Dalai" was spread among Mongolians in manuscripts and xylographes and was a favourite book of Mongolians to read.

Since 1990, when the democratic movement thrived in Mongolia, works to attentively study traditional religion and culture and to publish the foremost translations of Buddhist literature have also revived. As the translation of Buddhist literature was mostly passed on in Mongolian traditional script, today it becomes an important goal to transliterate old translations into new script or Cyrillic and to explain words and expressions related to Buddhism, and definite works in this

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<sup>13</sup> D.Burnee, D.Enkhtur, *Ulamjlalt mongol orchuulgiin sudlald*, Ulaanbaatar, 2003, 81.

<sup>14</sup> In Sanscrit, it is *Nāśāsuzanatubidhuśastranāma* and in Tibetan, it is *Lugs kyi bstan bcos skye bo gso ba'i thigs pa*. It is a treatise on ethics written by Nāgārjuna.

<sup>15</sup> In Sanscrit, it is *Subhāsitaratnanidhinamasāstra*; In Tibetan, it is *Legs par bshad pa rin po che'i gter*. This didactic poem was composed by Tibetan author Sakya pandita Kun dga' rgyal mtshan (1182-1251).

<sup>16</sup> Tibetan name is *Legs bshad padma dkar bo'i chun po*. It is a didactic writing, composed by Tibetan author bSod nams grags pa (1478-1554).

<sup>17</sup> D.Burnee, D.Enkhtur, *Ulamjlalt mongol orchuulgiin sudlald*, Ulaanbaatar, 2003, 82.

<sup>18</sup> Ch. Demchigdorj, *Erdenet toli khemeekh shastir orshvoi*, Mongol bichgees kiril bichigt khurvuulen tailbar khiisen D.Dashbadrakh, Ulaanbaatar, 1995, 16-63.

<sup>19</sup> *Mongoliin uran zokhioliin deej zuun bilig orshvoi*, Ulaanbaatar, 1959.

<sup>20</sup> Sanscrit name is Devadatta.

<sup>21</sup> Ushaandar or Visiandari is the name of the king in the *Jātakamala*.

direction are underway. For example, we transliterated the "Uligeriin Dalai" first time from Mongolian traditional script into Cyrillic and reprinted in 1996. It was edited and re-printed in 2003 to make available to the public<sup>22</sup>. As well as, when scholars and researchers write articles on Buddhism and explain Buddhist ideology, they cite from the "Uligeriin dalai"<sup>23</sup>. This shows that this sutra is still playing an important role today to deliver advanced Buddhist ideology to modern Mongolians.

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<sup>22</sup> *Uligeriin Dalai*, Shireet Guishi tsorjiin orchuulga, Mongol bichgees krill bichigt khurvuulen tailbar khiisen D.Burnee, D.Enkhtur, Ulaanbaatar, 2003.

<sup>23</sup> Sh. Choimaa, S.Yanjinsuren, *Setgeliig ariusgakhui*, yerunkhiy bolovsroliin surguuliin dund angiin suragchdad zoriulsan gariin avlaga, Ulaanbaatar, 2007, 27-32.

# 胡宏的關佛理論與象山的禪學風格

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## 一、前言：

宋儒無不關佛，並在關佛的同時也會攻擊其它的儒者為入禪。宋儒的關佛意見洋洋灑灑，是否入理？有沒有什麼論述的重點？能否真正與佛學展開正式的辯論？這是本文要探討的第一個問題，本文將藉由胡宏的關佛說法為對象展開討論，筆者的基本立場是宋儒固然關佛，且可分為幾類意見陳述，但都是儒者價值立場及世界觀知識的申述，談不上真正對佛教理論形成有意義的攻擊。而象山與朱熹互譏為禪，明儒羅欽順則直指象山文集中的文字控訴為入禪，當代學者則有不少人為此澄清，這是本文要討論的第二個問題，為什麼儒者性格強烈的陸象山會被斥責為禪？他是否真有禪學思想？還是只是學術風格的近禪？而近禪又是什麼意思？筆者的立場是，象山與禪學都是講本體工夫的理論型態，因此論述的風格與教學的型態極為相近，但是本體的價值意旨不同，因此風格上的相同並不等於宗旨目標的等同，工夫形式的相同不等於本體價值的一致，因此只能說是象山風格近禪而不能說象山就是入禪。

## 二、胡宏對佛教的批判意見

儒者關佛之作，向來難成其功，關鍵在儒佛世界觀不同、價值意識不同，而儒者對所論之佛教究為哪一宗派、哪一經典之所指亦沒有確定，因此向來對佛教的批評都是在自己的世界觀價值立場所做的批評，嚴格地說，其實是沒有批評到重點的，因為根本沒有真正地針鋒相對到。胡宏對佛教的批評算是不少的，並且批評的角度也跟他的儒學理論的重點頗為一致，他對佛教的負面性批判性意見大都可以在他的儒學思想中被正面性表述出來，因此，與其說藉由胡宏對佛教的批評以認識儒佛之辨的問題，不如說藉由胡宏對佛教的批評而更認識胡宏的儒學。就胡宏的關佛而言，有以儒家入世的價值立場而說佛教為一自私之系統且不重視社會實踐而批評者，有以儒家之價值立場而說佛教不深入性命之理之批判者，有以儒家的即經驗世界的宇宙觀而對佛教世界觀的否定之說者，也有以佛教社會形象以為批評的，以上這些批判，只是儒者原有知識立場的堅持，轉為對佛教的否定而已，並不能深入佛教義理內部以為辯證。並且，胡宏亦不是針對某一特定之佛教經典或學派之說以為批評，因此只能視為胡宏的儒學理論的申張，卻不能算是真正的儒佛教義的辯論。

首先，胡宏以儒家入世價值立場對佛教的批評之說，見於下文：

「堯舜禹湯文王仲尼之道，天地中和之至，非有取而後為之者也。是以周乎萬物，通乎無窮，日用而不可離也。釋氏乃為厭生死苦病老，然後有取