Collision and Communication of Life and Death View of Buddhist Architecture in Jiangxi Province

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Abstract. Before India's early Buddhist view of life and death was introduced into China, the traditional view of life and death of Chinese hundred schools had already formed a relatively perfect philosophy system, such as Mohism, Taoism and Confucianism. Their philosophy has a certain height of the discussion of life and death, and in this case, through the investigation of Jiangxi Buddhist architectural culture, from the perspective of Jiangxi to explore how the Buddhist philosophy is to change itself, and actively integrate into China and Jiangxi's environmental secular world.

1. Early Buddhist View of Life and Death

The early Buddhism of India was born in the period of the development of slavery in ancient India before AD. At this time, the society has broken out the contradiction between slaves and aristocrats, and the classes of aristocrats and slaves have gradually formed. The first and barking classes were oppressed by the upper classes, such as Brahmin and Shadi. At this point, the Buddha, born at the temple, put forward a series of ideas and formed the early Buddhist thought.[1]

In the early days of the birth of Buddhist philosophy, the Brahmanic idea of reincarnation is cited, Sānyukta Āgama likens life and death to "River Ganges"With the flow of foam"This shows that the original Buddhist doctrine runs through the concept of the movement of all things, not only that the world will change, but also that this change will take place in a specific process, is constantly moving, the composition of the whole world has not changed, that is, in essence they are all reincarnation to some extent, the end of life does not mean the end, but the beginning of a new cycle.

This gave birth to the Buddha's concept of reincarnation and death, which also laid the overall tone of Buddhism in the process of Sinicization.

2. Building The Collision Between Buddhist View of Life and Death and Traditional Philosophy of Life and Death in Jiangxi

2.1. Evolution of Buddhism in China

Buddhism After a long period of classical interpretation, workshops, melting, Again Combined with Chinese traditional culture, Buddhism has formed various schools and sects with extremely rich national characteristics in China. After a long period of classical interpretation, teaching, melting and combining with Chinese traditional culture, Buddhism introduced into the Han nationality region of China has formed various schools and sects with national characteristics.
2.2. Introduction of Buddhism in Jiangxi

As early as the Eastern Han Dynasty, an Shigao, a prominent monk from the Western Regions, came to Jiangxi to spread Buddhism, according to Shi Jiao's biography of an Eminent Monk. During the Sui and Tang dynasties, Zen 2th, Sanshen 3th, Daoxin 4th, Hongren 5th and Huineng 6th successively entered Jiangxi to spread Buddhism. After inheriting the teachings of the sixth ancestor Shihuneng, The great monk Shi Xingsi returned to Anyin Temple in Luling (jingju Temple on the qingyuan Hill in Ji’ an today), and lived in the way of the South Ancestor, known as the "Seven Ancestors" in history. In the late Tang Dynasty, the master Shi Huiji said that Shi Liangji and Shi Benji established the style of Cao Dongzong in Dongshan, Xinchang, and Caoshan, Fuzhou. In the Song Dynasty, The spread of Zen in Jiangxi was particularly extensive. By the Qing Dynasty, Jiangxi Buddhism as a whole began to decline, but the Lushan area continued to great. The sources of Donglin association in the Eastern Jin Dynasty, Mazu Taoism, Qingyuan Xingsi, Baizhang Huaihai and Huangju Xiyun in the Tang and Five Dynasties are all famous and influential Buddhist figures.

2.3. The Collision and Communication of Buddhist View of Life and Death in Jiangxi Province

Taoism, as a representative thought, has a more profound influence on Jiangxi culture. During the three Kingdoms period, Zhang Daoling, one of the main founders of Taoism, preached alchemy here in Longhu Mountain, and then his great-grandson, Zhang Sheng, settled in Longhu Mountain, making Jiangxi the birthplace of Chinese Taoism. After the Song and Yuan dynasties, the Dragon and Tiger Mountains led the "three mountains of first ", and the Lingbao School and the Shangqing School gradually merged into the Zhengyi School. The whole country Taoism was divided into the Jiangnan Zhengyi and the northern Quanzhen Taoism, which has been spread to this day, which makes Taoism play a major role in Jiangxi cultures as a kind of thought.[2]

At this time, the Buddhist thought has also been rooted in Jiangxi, Buddhist culture and Taoist culture began to infiltrate each other Buddhism advocates universal sentient beings, breadth of others, and Taoism advocates a person to get the Tao. Buddhism pursues transcendence of life and death with the purpose of Nirvana, but Taoism advocates self-cultivation, immortality and immortality. This will inevitably lead to differences between the two, causing contradictions, Buddhism in the three Kingdoms period accused Taoism is a demon, and Taoism attacked Buddhism as "the way to practice death" after Jiangxi Tianshi Taoist Wang Fu wrote Lao tze Hua Hu Jing propaganda Buddhism is the product of Lao tze to educate Hu people without etiquette.; Some even wrote under the name of Zhang Rong in the Theory of Three Breakdowns, that Buddhism was breaking into the country, breaking into every family and breaking into the body. For this reason, Buddhism also took the Theory of Analyzing the Three breakdowns as an explanation and fought back with the Theory of Understanding the Sense. For this reason, Buddhism also uses analysis of Three breakdowns as an explanation, and uses Jiegan Lun to fight back.[3]

Nevertheless, due to the strong cultural inclusiveness and creativity of the Chinese people, Buddhism developed in Jiangxi began to merge with other religions with positive significance. For example, Lu Xiujin, who practiced in Lushan during the Southern and Northern dynasties, put forward ten precepts in Dongxuan lingbaozhai said Guangzhu Jiefadeng Zhuyanyi, among which the theory of love and relief was obviously influenced by the Buddhist thought of universal life, because Taoism emphasized practicing itself before. At the same time, he also put forward the theory of Ramadan based on the situation that Taoism did not pay attention to fasting at that time, permeated the Confucian benevolence and filial piety and the "three industries clean" thought, in which "do good deeds so that if not do merit, but observe one does not move, eventually become Tao ." It is obvious that it contains the Taoist thought of pure and inaction, at the same time, it combines the thought of Buddhism doing good deeds and accumulating virtue and realizing Tao for become Buddha's and ultimate transcendence of life and death.[4]

Buddhism Since the Tang Dynasty, Zen has developed rapidly in Jiangxi and gradually spread with Jiangxi as the center, which makes Zen's view of life and death constantly influenced by Jiangxi's traditional philosophy in the process of spreading. The understanding of life and death can be summarized as six points: All things is not existing,People's understanding of things will change,Recognize your essential characteristics,life and death are in harmony,Not limited by life and
death, Life freely, and that "Bodhi has no tree, mirror is not platform. Originally nothing, where to cause dust.", [5] this sentence let the six ancestors epiphany, people can not help but associate with the Taoist thought of "nothing" concept. And its attitude to life and death to "know self-nature" also has great common ground with the Taoist theory of inaction and compliance with the nature of Taoism.

2.4. Touching and Communications - The View of Life and Death of Buddha Teaching Buildings
The Girdler Ceremony and Moving Soil Phase

2.4.1 The origin of the ritual of moving soil and sprinkling clean in the ceremony of buddhist architecture girdler ceremony
In the northwest of Jiangxi Province, there are many rituals for Buddhist buildings on the girdler, among which there is the ritual of sprinkling clean in the stage of the soil moving. Spilling is a ritual of perfume. Also known as sprinkling water. In practice, you need to read and read the truth, add perfume and purify the grounds and supplies with perfume. This method was first a ceremony of Tantric Buddhism, and then gradually prevailed, resulting in various sprinkling rituals. In general, chanting the king of the Ming Dynasty and the king of the Ming Dynasty incited the perfume, while using the scattered sticks to stir the water to make it clear and sprinkle perfume on the altar's supply or the temple.

2.4.2 Buddhist architecture clean-up rules of course content
A clean water cup should be prepared before the ceremony; A small section of willow branches, incense, flowers, lanterns and fruits are used to decorate the Buddhist altar; After lighting three incense sticks, he began to recite "Lu Xiang Zan", then read "Jingshui Zan" and recited "Da Bei Zhou" seven times, "Shi Xiao Zhou" one times, "Xing Jing" one times, Finally "Tu Di Zhen Yan" Three times.

2.4.3 Buddhist architecture clean-up rules of course the implication life and death
The Sutra of impermanence (also known as Sanqí Sutra), which was translated by Yi Jingfeng, a master of Sānzcang in the Tang Dynasty, involves some issues of life and death.

Therefore, people are advised to listening to the true dharma, to give up the impermanent places, and to walk in the gate of immortality. Buddhist Dharma is like the dew, which can get rid of heat and cool. One mind should be good at listening and can eliminate all troubles.

2.5. Implications and Effects of Collisions
In the whole history of the collision between Taoism and Buddhism in Jiangxi, more ideas were born because of the strong creativity and rich imagination of the Chinese nation, which made the cultural connotation of the Chinese nation more abundant, such as "There is nothing in the world. Where can it cause dust" in Zen. Where to cause dust."The language has attracted countless people. On the one hand, they reject each other, and on the other hand, the behavior of mutual integration promotes the progress of the whole Chinese academic thought.

Buddhism, as a foreign religion, was originally a foreign culture, and when it was introduced into China, China already had a relatively perfect philosophical system, which made Buddhism should be difficult to spread. The fusion and collision of Buddhism and Taoism enable Buddhism to change its philosophical theory to adapt to the taste of the people and the government to a certain extent based on China's social environment. The reason why Zen Buddhism is widely spread in China is inseparable from the integration of positive Taoist thoughts.

3. Conclusion
Under the Chinese nation's own choice, both Buddhism and Taoism, or other traditional philosophy, are constantly changing their own philosophy in the process of development, so as to be closer to the actual situation of people's life, so that in the Ming and Qing Dynasties, Confucianism, Buddhism and Taoism even began to promote the three religions of the same origin. In a word, from the perspective of Jiangxi, we can also observe that the philosophical theory of Buddhism has been influenced by Chinese traditional philosophy from the beginning to the end and combined with local culture, which
can be concluded from the girder ceremony of Buddhist architecture. The redevelopment and recreation of these philosophical thoughts established China's status as a big Buddhist country, and made Zen philosophy develop outward and even influence the world with Jiangxi as the center.

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