

Analysis of Buddhism Spreading from Tan Yao and Yungang Grottoes

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Abstract

During the Han Dynasty, Buddhism was introduced into China and worshipping Buddhism became a common practice in the Wei, Jin and Southern and Northern Dynasties. Emperor Taiwu of the Northern Wei Dynasty destroyed The Northern Liang and moved numerous eminent monks such as Tan Yao from Liangzhou to Pingcheng, which promoted the great integration of eastern and western cultures. Since Tan Yao and others were taken captive from Liangzhou to Pingcheng, the center of Buddhist culture in China began to transfer from Liangzhou to Pingcheng, that is, Buddhism spread to the east. The technology of Buddha statues in Dunhuang area was also accompanied by the military action of the Northern Wei Dynasty. Yungang Grottoes in Pingcheng area were also greatly influenced by the Horseshoe Temple grottoes in Dunhuang area. As a prominent monk of The Northern Liang dynasty, Tan Yao was deeply respected by the rulers of the Northern Wei Dynasty in Pingcheng. With the support of Emperor Wencheng, He dug caves 16-20 of Yungang by Tan Yao, which are the five caves of Yungang by Tan Yao. It is of great academic value to analyze the monk Tan Yao from the perspective of history and communication, and it is of great significance to further explore the spread of Buddhism in northern China during the Northern Dynasty.

Keywords

Tan Yao; Northern Wei Dynasty; Yungang Grottoes; The Spread of Buddhism.

1. Introduction

During the Han Dynasty, Buddhism was introduced into China and worshipping Buddhism became a common practice in the Wei, Jin and Southern and Northern Dynasties. Emperor Taiwu of the Northern Wei Dynasty destroyed The Northern Liang and moved numerous eminent monks such as Tan Yao from Liangzhou to Pingcheng, which promoted the great integration of eastern and western cultures. The Northern Wei was a regime established by the Xianbei people. In 398, Tuoba GUI, emperor of the Northern Wei, moved the capital from Shengle to Pingcheng. The Northern Wei gradually became a regime that ruled the northern Part of China for more than one hundred years. In 439, Taiwu emperor Tuoba tao destroyed Beiliang and moved to Beiliangju Qu mu Qian clan and local officials in Pingcheng, which also captured a large number of samana into Pingcheng. Samanas are Buddhists, including the eminent monk Tan Yao. Since Tan Yao and others were taken captive from Liangzhou to Pingcheng, the center of Buddhist culture in China began to transfer from Liangzhou to Pingcheng, that is, Buddhism spread to the east. The technology of Buddha statues in Dunhuang area was also accompanied by the military action of the Northern Wei Dynasty. Yungang Grottoes in Pingcheng area were also greatly influenced by the Horseshoe Temple grottoes in Dunhuang area. As a prominent monk of The Northern Liang dynasty, Tan Yao was deeply respected by the rulers of the Northern Wei Dynasty in Pingcheng. With the support of Emperor Wencheng, He dug caves 16-20 of Yungang by Tan Yao, which are the five caves of Yungang by

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The destruction of Buddhism by Emperor Taiwu of the Northern Wei Dynasty was one of the most important turning points in the spread of Buddhism in northern China, which changed the historical course of the spread of Buddhism in China. After the Taiwu Event, the nature of Buddhism changed and it was no longer an independent religion. On the one hand, it was the result of the struggle with Buddhism, Confucianism and Taoism, and on the other hand, the teachings of Buddhism did not combine with the interests of the rulers. In the event of destroying Buddha in Taiwu, senior monk Tan Yao, although he held the original intention, but he also realized that Buddhism must get the support of the ruler to continue for a long time. After succeeding to the throne, Emperor Wencheng of northern Wei greatly promoted Buddhism, hoping to maintain his rule with Buddhist thoughts again. On the one hand, Emperor Wencheng praised the merits of Buddhism, on the other hand, he actively remedied the social turmoil caused by Tai Wu's destruction of Buddhism. Buddhists at this time also actively catered to the needs of the northern Wei rulers. The eminent monk Fa Guo even proposed the view that "the Emperor is the present-day Tathagata", and Tan Yao translated Buddhist scriptures and excavated Yungang Grottoes with the support of Emperor Wencheng.

2. First, The Spread of Buddhism

2.1. The Wind Blows Liangzhou

Liangzhou is today's Wuwei, Gansu province. During the Sixteen Kingdoms period, Beiliang occupied today's Gansu region. Because it is located at the intersection of the ancient Silk Road, the Buddhist culture from the Western regions has also exerted a profound influence here. Buddhism in Dunhuang area gradually flourished, and even Dunhuang Mogao Grottoes were dug in the Sixteen Kingdoms Period. Beiliang gradually became a Buddhist state, and the trend of thought of worshiped Buddhism was diffused throughout the country. In this period, there appeared a large number of eminent monks such as Tan Yao, Fa Guo, Tan Mosa, Shi Xuan Gao, etc. Dunhuang area can be said to be the source of Chinese Buddhist culture. Tan Yao studied Buddhism in Liangzhou Samana, and the Buddhism became more and more advanced, which laid a solid foundation for his ability to display in Pingcheng in the future.

Liangzhou Buddhist prosperity reasons, on the one hand is Liangzhou is located in the Silk Road on the choke points of extremely special geographical position, on the other hand is in the sixteen countries period, war is frequent, Gansu area successively after cold, cool cool cool, south, west, makes regime alternation frequent, the people who is suffering from warfare, Confucian ethics laws has been destroyed, People hope to find a new spiritual sustenance, and The Buddhist doctrine of universal living beings, reincarnation, cause and effect circulation makes the local people see the hope of survival, one after another believe in Buddhism. Rulers, realizing that Buddhism could maintain their rule and control the minds of their people, embraced Buddhism and valued the services of respected monks. After the fall of Hou Liang, Yao Xing, emperor of the Later Qin dynasty, worshipped the then eminent monk Kumarashi as his master and built a Buddhist temple to support Kumarashi's translation of Buddhist sutras. Northern Liang Backward King Mengxun strongly advocated Buddhism, often discussed Buddhist classics with high monk Tan Wucheng, supported Tan Yao to dig the Tianti Mountain grottoes in Liangzhou, and translated Nirvana and other Buddhist classics with high monk Zhichong in Guzang. The translation of Buddhist scriptures and the opening of grottoes became the manifestation of the prosperity of Buddhism in Liangzhou.

From the perspective of communication, it is the beginning of communication chain and the origin of culture. Just because there is a large audience base (most Liangzhou people believe in

Buddhism), the speed of transmission will be faster, of course, this is inseparable from the cultural deposits of Buddhism.

2.2. Dream Back to Pingcheng

In 439 AD, Taiwu Emperor Tuoba Tao destroyed Beiliang and moved a large number of beiliang people to Pingcheng, among which there were a large number of Buddhist believers. Tan Yao also accompanied this migration to Pingcheng, the capital of the Northern Wei Dynasty. As a Taoist monk, Tan Yao has very deep attainments for Buddhism. After coming to Pingcheng, he had the opportunity to display his talents. Taiwu Emperor Tuoba Tao wanted to move a large number of beiliang people to Pingcheng, on the one hand, to make up for the shortage of population and labor force in Pingcheng, on the other hand, he wanted to shape Pingcheng into a national cultural center. The Times made heroes, Tan Yao's ability to shine in pingcheng. Although the monk Tan Yao was far away from his hometown in the military action of the Emperor Taiwudi to destroy the Northern Liang, he wandered abroad, but it was because of the military action that gave him the opportunity to spread Buddhism in pingcheng. However, The road of Spreading Buddhism by Tan Yao was not plain sailing. In the conflict between Buddhism and Taoism, Taiwu Emperor ordered Kou Qianzhi and Cui Hao to destroy Buddhism, which was known as "Taiwu To destroy Buddhism". This incident caused a huge blow to the spread of Buddhism in Pingcheng area, but Tan Yao did not change his faith in the period of "Tai Wu Destroy Buddha", secretly worship sutras, waiting for the spring of the spread of Buddhism.

From the perspective of communication science, the event of "Taiwu Destroying Buddha" belongs to the break of the Communication chain of Buddhism. In this stage of communication, communicators must have certain confidence in their own culture, that is, cultural confidence, and reflect on the process of the break of the communication chain to find the problems and repair the communication chain.

2.3. The Center is Taking Shape

After Cui Hao was executed, the spread of Buddhism gradually resumed. During the reign of Emperor Wencheng, the eminent monk Faguo put forward the view that "the emperor is the tathagata of today". Buddhism catered to the ruler's demand for divine right to rule, and Emperor Wencheng strongly supported the development of Buddhism. Tan Yao was also ordered to dig Yungang Grottoes. He knew that this was a turning point in the fate of Buddhism. If it failed, his activities to spread Buddhism might end there. Therefore, Tan Yao decided to adopt the idea of "the Emperor is today's Tathagata" and presided over the opening of Yungang Grottoes. The five giant Buddhas in caves 16-20 are regarded as the symbol of the five emperors after the founding of the Northern Wei Dynasty by later generations. With the construction of Yungang Grottoes, the trend of Buddhism worship in the Northern Wei Dynasty rose again, but this time Buddhism adopted a more rational approach that was more in line with the interests of the rulers, such as propagating the idea of reincarnation to the people and advocating the divine right of monarchy and the supremacy of imperial power. Relying on the support of the northern Wei rulers, Buddhism took shape in the center of Pingcheng.

Cave 16-20 Yungang Grottoes for the first phase of the project, because it is Tan Yao presided over the excavation, so it is also known as the five Caves by Tan Yao. The five caves by Tan Yao are all large statue caves in shape, and the statues are dominated by three buddhas (past Buddha, present Buddha and future Buddha). The construction style of the Giant statue Grotto was tall and occupied most of the space of the grotto. By digging the giant statue grotto, Tan Yao expressed the supremacy of imperial power and catered to the political demands of the Xianbei rulers of the Northern Wei Dynasty. The five caves by Tan Yao are all large grottoes in shape, and the plane of the grottoes is horseshoe-shaped. In terms of construction style, it has absorbed more grottoes of Tianti Mountain in Wuwei, Dunhuang area. At the same time, the construction of the grottoes resembles the caves and yurts that Xianbei ancestors once lived in.

Because Xianbei is a nation with a weak cultural foundation, their national pride and sense of inferiority are always intertwined after they have gained political power and ruled more than half of China, and their mentality cannot be balanced. Therefore, they are eager to use an advanced culture to obtain the cultural identity of the people in the ruling area. Monk haze obsidian in yungang grottoes carved way help the northern wei xianbei nobles balance their poor cultural mentality, since according to the will of the xianbei nobles sculpture that certainly expressed in the yungang grottoes in over 20 large wat many royal nobles will, such as the representative work of yungang grottoes 20 wat is speculation is based on the emperor tuoba GUI image engraving, Therefore, the Buddha statues in Yungang Grottoes can also reflect a lot of the historical background at that time, and even the privacy of the palace. Haze five wat Lord Buddha are more than 13 meters, tall and majestic, promenading, fruit because monk method has proposed "the emperor is the Buddha today" point of view, and so the haze five wat is the product of the divine right of Kings, tall wham's statues on the one hand, shows the northern wei dynasty royal noble, on the other hand has also demonstrated theocracy and the supremacy of imperial power.

From the perspective of communication, the opening of Yungang Grottoes belongs to the restoration of the buddhist communication chain, which indicates that news communication must be closely combined with politics and serve politics. Only in accordance with the objective law of social development, the transmission chain can be maintained for a long time and stably.

2.4. Radiation Formation

After the great success of building yungang Grottoes, Tan Yao gained the trust of the rulers of the Northern Wei Dynasty in Buddhism. He also began to spread Buddhist ideas to the lower class, simplified buddhist teachings, combined buddhist teachings with Traditional Chinese stories, and made Buddhism more secular and Sinicized. In the end, The Buddhist culture had a huge social impact in Pingcheng, and the style of yungang Buddha statues also influenced the lubanyao grottoes and Wuguantun grottoes later, forming the Yungang Grottoes group. At the same time, the social atmosphere of worshiping Buddha and carving stone statues also affected the surrounding areas of Pingcheng, and there are a large number of stone Buddha statues carved during the Northern Wei Dynasty in the northwest of The mountain today.

At the same time, Buddhism also influenced shengle, the ancient capital of the Northern Wei Dynasty (today's Hohhot city and Linger County, Inner Mongolia Autonomous Region). After Emperor Daowu moved his capital to Pingcheng (today's Datong, Shanxi Province), Shengle was located in the frontier area. A large number of Buddhist relics also appeared in the frontier area, indicating the prosperity of Buddhism in the Northern Wei Dynasty. After the death of Emperor Taiwu, the succeeding rulers Wencheng Emperor and Empress Dowager Feng vigorously promoted Buddhism, and Pingcheng gradually became a new Buddhist cultural center in northern China after Liangzhou. Along with the prosperity of Pingcheng Buddhist culture, shengle, the hometown of xianbei ethnic group, was also attached importance to by Buddhists along with royal sacrificial activities. The Buddhist culture in Pingcheng area was then introduced into Shengle, and there were buddhist relics such as the Buddhist Temple site of Huaishuo Town in Baotou, a large number of lotus pattern tiles, and gilded bronze Buddha in Tuoketuo County.

From the point of view of communication, this is the profit stage of communication, and the amount of communication in this stage has caused qualitative changes. Tan Yao presided over the opening of Yungang Grottoes, is undoubtedly a powerful booster for the spread of Buddhism. With the spread of Buddhist culture, Buddhism gained more audiences in the Central Plains, which made the influence of Buddhism expand day by day. The Buddhist culture is centered in Pingcheng and radiates to the surrounding areas.

3. The Law of Communication

The spread of Buddhism in the Northern Wei dynasty was divided into three stages: the first stage was the "eastward spread of Buddhism" from Liangzhou to Pingcheng; the second stage was the spread of Buddhism to all parts of northern China from Pingcheng; the third stage was the transfer from Pingcheng to Luoyang. These three stages were accomplished by military and political means, so the spread of Buddhism in the Northern Wei dynasty had strong political dependence.

Tan Yao and Yungang Grottoes witnessed the first two stages of the spread of Buddhism in the Northern Wei Dynasty. Tan Yao was forced to migrate to Pingcheng in Liangzhou because emperor Taiwu destroyed Beiliang. Because samana Faguo put forward the view that "the emperor is the tathagata today", So He was able to dig Yungang Grottoes under the order of Emperor Wencheng. The time makes a hero, and his name is remembered by the world with the opening of Yungang Grottoes. Emperor Taiwu conquered the Northern Wei Dynasty and immigrated a large number of Buddhists to Pingcheng, which had a profound impact on the development and prosperity of Buddhism in Pingcheng, and also marked the transfer of The Buddhist "cultural circle" from Liangzhou to Pingcheng. With the support of Emperor Wencheng, Tan Yao presided over the opening of Yungang Grottoes, which marked the beginning of the expansion of Pingcheng Buddhist culture circle, and the Buddhist culture began to radiate from Pingcheng area to all parts of north China.

4. Communication Strategy

Buddhism from Liangzhou to Pingcheng, the first thing to solve is how to let the local people believe in the problem. In view of this problem, Buddhism also adjusted its communication strategy. From Tan Yao's personal missionary experience, it is not difficult to see that the communication of Buddhism is closely related to political intervention and the degree of cultural exchange and integration of the Central Plains. It is not hard to see from the Maitreya belief of the Buddha of yungang Grottoes III (The Buddhist thought of the future) that the teachings of Buddhism were combined with the ruling needs of the rulers of the Northern Wei Dynasty to stabilize the rule by paralyzing people's spirit and letting people place their trust in the future. The strategy of spreading Buddhism in this period was mainly to cater to the needs of rulers and advocate divine right of Kings. To advocate maitreya belief, to give people unreal spiritual sustenance. This can not only get the support of the ruler, but also draw people, a long time to continue. Buddhism not only adjusted its teachings, but also took the initiative to learn Taoist thoughts, draw lessons from Confucianism, and explain traditional Chinese stories in Buddhist teachings, which was easier to be accepted by the people of Pingcheng without resistance, thus facilitating the spread of Buddhism.

After entering Pingcheng, the communication strategy of Buddhism became more diversified and paid more attention to practicability, such as helping people solve problems in life and treating diseases. Samen Tan Yao combined Buddhism with ghosts and gods, and theologized Buddhism. Tan Yao "Ma Good knowledge of people" legend, so that people also have a heart of awe of Buddhism.

Of course, the spread of Buddhism was also inseparable from the support of funds. The "Sangjihu", "Sangjisu" and "Buddha Tuhu" by Tan Yao invited Emperor Wencheng not only solved the livelihood problem of Buddhists, but also accumulated wealth in the late Northern Wei Dynasty. According to "Wei Shu shi Lao Zhi" recorded "Gaozong and permit. So the monks, millet and temple households are convenient for prefectures and counties." This also shows that a large part of the spread of Buddhism relies on economic support, and paying attention to economy is the most important link of the spread strategy of Buddhism. Tan Yao attached great

importance to economy in the spreading strategy of Buddhism, which played a crucial role in the revival of Buddhism.

5. Conclusion

More than one thousand years ago, Master Tan Yao already had a relatively specific strategy for spreading Buddhist culture, which is enough for future generations to learn and refer to. Haze obsidian through digging yungang grottoes promoting the brand and the influence of buddhist culture, and through the "improved" the doctrine of Buddhism on to meet the demand of the ruler, under the advocate maitreya faith, either to spread Buddhism culture with "practicality", "buddhist theologize", "attention economy" and so on a variety of communication strategies, so that the buddhist culture roots in northern wei dynasty city of peace, Influence future generations.

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