Progressing Together: Buddhism Localization and Ancient Chinese Legal Resources

Xue WANG, Yin-zhu ZHANG, Peng NAI and Wei-hua XIE*

Law School of Yunnan University of Finance and Economics, Yunnan, China

*Corresponding author

Keywords: Localization, Buddhism, Ancient Chinese legal system, Progressing together.

Abstract. During the process of localization in China, Buddhism collided with the ancient Chinese legal resources such as "courtesy", "virtue" and "law". However, Buddhism eventually became "localized" Buddhism in China. This shows that Buddhism actively absorbs the core of Confucianism, and does not hesitate to "explain the doctrine again and hence the sublimation spirit of the root of traditional Chinese thought, which embodies the broad feelings of the inclusiveness of traditional Chinese culture, and shows the mutual respect, mutual tolerance, and mutual restraint between foreign culture and local culture. In this process, Buddhism always transformed itself from a pluralist and pluralistic structure to a dual structure of Buddhism and China. Ancient Chinese legal resources also use Buddhist motivation and access to new vitality, with a new value system, to solve the reality of social problems and spiritual contradictions. The guiding significance of this process and result to the current legalization of religion in our country is to embody cultural integration and institutional progress by embracing religious culture and making full use of its positive value function.

Religion is an important part of Chinese culture. However, the religious "chaos" that has emerged in recent years has made it a natural target of governing the country according to law. Studying the history of religions in our country's localization, especially the study of Buddhism's localization in keeping with the Confucianism and Taoism of traditional Chinese culture, is of great significance to today's administration by law.

First, Religious Localization: "Similarity in Form" to "Similarity in Spirit"

Localization is actually localized, which is a process that refers to a thing in contact, into another thing, into a line with the local environment, to achieve a specific purpose, and to achieve a specific function, popular understanding is through the "hometown rover" to solve "acclimatized issue." The existence of localization is mainly caused by the objective existence of regional, diversity, heterogeneous diversity and other antecedents. A kind of new thing to be rooted in a new area, we must first encounter this area of localization Of the anti-repression, to "match" the goal, we must first eliminate the elements of incompatibility, then the localization will be from the table, and gradually absorb those in the local culture that meet their core intrinsic meaning of things. [Shi-guo WANG, Localization of Religion in the Context of Globalization, Jiangxi Social Sciences, 2004, No. 11] However, this does not mean that localization is a single process. In fact, everything in the process of localization is to communicate with each other. Any "wishful thinking" or in the absence of inclusiveness neither occur in the process of localization. Any culture is exclusive, otherwise it is not enough to become a uniquely shaped culture, and it cannot be distinguished from other cultures; any cultural form is also inclusive, or it cannot be enriched and developed, nor lost the condition of completing with other culture. [Qi-zhi CHEN. Confucianism and East-West cultural conflict theory, academic journal, 1999, No. 5]. Of course, it is because both parties have been transformed and reshaped so as to make mutual progress and make progress together.

Religion, as a cultural system, contacts person and supernatural god, has its own resources, such as etiquette and creed, and must be fully adapted to the geographical history, social conditions, customs, and culture during the process of communication traditions and economic realities,
localize the universally applicable doctrine and internal resources into the native land, that is, the localization of religions. Due to the formal etiquette and ideological doctrine of religion, the process of its localization is mainly divided into two stages: similarity in from and similarity in spirit. The so-called "similarity in from" stage mainly refers to the initial stage of religious introduction, which is manifested in that some practical activities such as religious rituals interact with local cultures to some extent. For example, in the activities of evangelism, worship, taboos and cultivation, using local languages, customs, costumes, etc. is easier to embed with the local culture in the appearance.

The stage of further integration with local culture is "similarity in spirit", that is, to achieve a higher degree of connection from the thought, through the transformation and critical fusion, and become an integral part of the local culture. To achieve "similarity in spirit" religion, the two-way process of religion must meet the following conditions: First, religious resources are sufficient for their own enrichment. The more profound and coherent the traditional resources of a religion, the greater its potential for indigenization and the greater the universality of its own resources. [Shi-guo WANG, Localization of Religion in the Context of Globalization, Jiangxi Social Sciences, 2004, No. 11] Second, religions should have the spirit of "looking down" to study and solve the collision and integration with local resources. Third, we must also be inclusive of native cultures and embrace the broad mind of foreign cultures. It aims at cutting into the core part of local culture and getting rooted recognition by clinging to the root of local culture and rooting in the roots of local culture, so that the related culture can be reconstructed due to its inherent blending and combination. [Shi-guo WANG, Localization of Religion in the Context of Globalization, Jiangxi Social Sciences, 2004, No. 11] The localization of religion reflects a kind of cross-cultural and cultural exchanges, and is a kind of geo-embodied "assimilate into". [Shi-guo WANG, Localization of Religion in the Context of Globalization, Jiangxi Social Sciences, No. 11, 2004].

The picture of religious spread of the world shows the history of religious localization. Christianity from being encircled by the Roman Empire to be accepted until the expansion of the quartet is the localization of Asian Minority's religious culture in the Roman society of continental Europe. In addition to Taoism as a local religion, the other five religions in China, including Buddhism, Christianity, Islam and Catholicism, have also undergone complex processes of localization since their inception. Buddhism is an example of successful localization.

Second, The Localization of Buddhism in China: the "Similarity in Spirit "'s Success Deduction

With vertical and horizontal history of five thousand years, China is a shining pearl of world culture, and religious culture is an integral part of Chinese culture. According to textual research, as early as the Shang Dynasty, there were ancient religions worshiping ancestors and worshiping ancestors in the Shang Dynasty. With the trade and cultural exchanges between China and foreign countries, foreign religions introduced into the vast land of China and fiercely collided with ancient Chinese legal resources. However, the Indian Buddhism was able to collide and collide, and eventually become a Chinese-style Buddhism. Its early causes were deeply investigated.

The Essence of the Ancient Chinese Legal System

Ancient Chinese rule of law took "torture" from one dynasty to another as the main source. The "Yu Punishment" started in the Xia Dynasty and the "Tang Punishment" were happened in the Shang dynasty. During the period of the Three Kingdoms, the Southern and Northern Dynasties, a large number of codes appeared. Among them, "Wei Law" established that the elite enjoyed the privilege of judicature, which promoted the important development of ancient criminal law. With the establishment of the Nine Principles of the Western Han Dynasty, the Law of Kaihuang in the Sui Dynasty, the Tang Law in the Tang Dynasty, the dharma of the Tang Dynasty and the complete feudal code, it exerted influence on China and other Asian countries. These codes reflect the ancient Chinese distinctive system of privilege and hierarchy.

However, the essence of the "Chinese Law" does not lie in "torture" but in its "kingship" and "royal law." [Wen-zhong DU, nationality and religion: Chinese law is different from the law of
Rome law, Journal of Southwest University for Nationalities (Humanities and Social Sciences Edition), 2010 No. 11] "Kingship" and "royal Law"s basic spirit is that its “Benevolence” and “harmony”, which originated from Zhou Gong. [Wen-zhong DU, nationality and religion: Chinese law is different from the law of Rome law, Journal of Southwest University for Nationalities Ceremony (Humanities and Social Sciences Edition), 2010 No. 11]. "Etiquette" is a series of systems formed by the management of the state and society through the use of a conscientious and self-conscious "moral consensus". The binding force of "ceremony" lies in the legitimacy of its history and tradition. It is the result of a certain bloodline and geographical inheritance. The innate natural relationship of blood and human relations has the effect of "natural justice", which can be used to make an unofficial, folkloric soft rules both in family and social education for the relationship between people. [Wen-zhong DU, nationality and religion: Chinese law is different from the law of Rome law, Journal of Southwest University for Nationalities (Humanities and Social Sciences Edition), No. 11, 2010]. It is an extension of the meaning and denotation of "law." These soft rules require both internal and external harmony, thereby social stability can be maintained.

How to enforce the "benevolence" and "harmony" and construct the corresponding social system, the legalists advocated "stop the dispute" by "dealing things in the law", emphasizing the role of "power, technique and potential." Monism advocated "stop fighting" by the “harmony” and “non-aggression”. Confucianism, through "determining points" and "fighting against each other", which is the affirmation of the value of "virtue", emphasizing the social foundation of "harmony", advocating "courtesy", opposing "hegemony" and realizing "benevolence", and to achieve "the king of law." The standard of "kingship" and "royal law" is "what you did not want to do, do not impose on others," "Be good to others first if you want to be good at all." Through Confucianism in the Han Dynasty judicial system, the Tang Dynasty and its dynasties in the legislative and judicial "unity of etiquette," this proposition has been promoted. The "kingship" and the "royal law" became the basic contents of the "unification" enshrined by the Chinese intelligentsia and they all formed the content of the spiritual characteristics of the "Chinese Law." [Wen-zhong Du, nationality and religion: Chinese law is different from the law of Rome law, Journal of Southwest University for Nationalities (Humanities and Social Sciences Edition), No. 11, 2010].

The Collision of Buddhist Doctrine and Ancient Chinese Legal Resources

From the early period of Buddhism into Chinese Han, "similarity in from"’s performance is not strong. On the one hand, because Buddhism has just been introduced, it is a pure religion. Whether it is a monk's business or a Buddhist scripture business, it is all about the reproduction of Indian Buddhism. On the other hand, during the Han dynasty, Confucianism was empty and cumbersome, and the Taoist ideology represented by immortal arts was very popular in a moment. Taoism was used to understand various kinds of classics and thoughts, as was Buddhism. This ideological bias led that the Buddhist theory did not show its charm at the outset without being valued, so "although Buddhism has been handed down in the Han and Han dynasties, but development is extremely slow." [Hui-yuan XIE, on the impact of Confucianism on the concept of loyalty and filial piety in Buddhism - Centering on the debate about loyalty and filial piety, Journal of Postgraduates of Sun Yat-sen (Social Science Edition), No. 2, 2002] Therefore, Confucianism did not face a confrontation with Buddhism in the period of the Western and Eastern Han Dynasties. The influence of Confucianism on Buddhism relatively weak until Buddhism in the Wei, Jin and Southern and Northern Dynasties. Buddhism was ruled by the ruler, and it began to really collide with Chinese culture.

I Ideologically, There are Many Conflicts between the "Kingship" and the "Royal Law" in Ancient China. In ancient China, "courtesy" and "law" embody a high degree of royal supremacy and ethnic reunification. They have a strict hierarchical system. In the Confucianism of "governing the country with filial piety," their loyalty and filial piety are important pillars of social construction and development. "Filial piety" is not only the basis for maintaining the ethical relations between families, but also an important foundation for maintaining the basic social relations and social order. Even if Confucianism was at a disadvantage during a certain period, Confucian ethics still remained
orthodox. [Hui-yuan XIE, on the impact of Confucianism on the concept of loyalty and filial piety in Buddhism - Centering on the debate about loyalty and filial piety, Journal of Postgraduates of Sun Yat-sen (Social Science Edition), No. 2, 2002] However, Buddhism advocates such ideas as "the supremacy of Buddhism and Taoism," the principle of equality, internal cultivation, and liberation. Both of them are incompatible in the performance of bow-kneeling ritual, body skin destruction, family responsibilities, and family values. Buddhism does not advocate Kneeling down, advocating shaving should be made, advocating the abandonment of his wife throwing monks monk practice, Buddhism was rebuked by Confucianism as the scourge of poison.

Race: Yi Xia Dispute. On the dispute between Yi and Xia, "rationalism" has a more adequate response. In the Spring and Autumn Period, the ethnic struggles were fierce. At that time, the thinking of the Chinese-centered elite of the Chinese people led to the formation of a Yi Xia division. In the Spring and Autumn Period, Confucius advocated respecting the king and barbarians; in the Analects of Confucius, he advocated that changed Yi through Xia. Since then, the idea of Yi Xia had become one of the major Confucianism traditional ideas. After the Hanwu Empire’s "denounced one hundred monarchs and monopolized Confucianism," Confucianism had become the main ideas in ancient Chinese. As one of the major Confucian ideologies, Yan Yi was considered as a religion of foreigners, and Xia should not be worshiped, which was accepted by ordinary people.

In Theory, God Destroy and Immortal Battle. From the Zhou dynasty to the Spring and Autumn and the Warring States Period, people began to think about the existence of ghosts and gods after doubting the sky, blaming the sky and scolding the sky. Confucius advocated "The only saint for the unknown." In the Han Dynasty, Wang Chong expressed doubts even more: "Counting the number of today, if not many are dead, if one is a ghost, then one step on the road will be a ghost." Theism and atheism were the division between Confucianism and Taoism in the Han Dynasty. However, Buddhism advocated that all sentient beings should follow God's proclamation until they become Buddhas, and that Taoism gradually became the same as that of Buddhists. Therefore, at this time, this belongs to Taoist atheism thought, which is used by Confucianism as the main idea against Buddhism. With Fan Zhen's "Theory of Extinction" as the representative, the dispute of god and immortality between Buddhism and Confucianism reached a white-hot stage.

Third, The Reasons for the Success of Buddhism localization

Despite the constant collision between Confucianism and Buddhism, many incompatible factors have emerged. How Buddhism can absorb the essence of Confucianism and Taoism, especially Confucianism, which belonged to the traditional Chinese status through ablation of the incompatible factors, climbing the roots of local culture?

The Localization of Buddhism Begins with a Purely Two-way Approach

As a culture of "localization", Indian Buddhism was introduced to China in the first century AD via Central Asia and West Asia, the most famous land-based Silk Road in India. Both the monks in India have experienced hardships and the hard-working Chinese monks have tried begging. It can be seen that the spread of Buddhism to China is based on a conscious, active and peaceful manner, is a purely religious transmission. The acceptance of Buddhism in Chinese native culture is mainly motivated by the purely cultural motives of exploring the truth and seeking spiritual relief. The rulers' belief in Buddhism is only for disaster relief and personal happiness, and is basically not used politically. The popular story of "Journey to the West" spread so far, "DaTang Western Records" and other classics also came out.

It was only during the Western Jin dynasty and the East Jin dynasty that the utilization of Buddhism gradually strengthened, but this was not always the main aspect of the cultural exchange between China and India. The tendency of ignoring political utilitarianism in the cultural exchange between China and India makes it possible for Chinese Buddhists to truly sacrifice their lives for the Dharma, consciously pass on the law, understand the Indian culture, and finally integrate and
innovate. [Xiao-hua Zhang, Buddhism Nestorian dissemination of China's success or failure of foreign religious localization of a number of theoretical issues, the history of theoretical research, No. 4, 1999].

The spread of Buddhism and the peak of its development in China were in the Sui and Tang dynasties. On the one hand, the monks and doctrines in India and other places are constantly imported into China and translated into Chinese and doctrinal discussions have also flourished. Over the past thousand years, nearly six thousand volumes of Buddhist scriptures have been translated and there have been as many as four or five thousand volumes handed down. [Ying-guang Luo, Reflections on the Spread and Localization of Buddhism, Christianity and Islam in China, Journal of Sichuan University (Philosophy and Social Science Edition), 2005 No.6] Based on this, many Chinese monks have a profound understanding of Buddhism and local culture Fully integrated. With the master of the Wizards to create a symbol of Tiantai, indicating that Buddhism has successfully completed the localization process, the emergence of Chinese Buddhism.

The Broad Mind of Ancient Chinese Thought

Buddhism can be "changed" to China, and also embodies the inclusiveness of Confucianism. "Yi Jing" puts forward the idea of "all over the world agree and think twice and return to the same place and go its own way." And the "Doctrine of the mean" put forward the idea of "all things are not infested with morality and parallelism without parallelism", showing the concept of cosmopolitanism and culture. Based on the principle of "benevolence, harmony and usefulness," Confucius and Confucianism Start from fraternity love, abiding by the principle of loyalty and forgiveness, taking the mutual respect and reciprocity as the intermediary, incorporating the diversity and diversity of culture into the normal humanistic vision. The principle of "harmonious but different" social relations is put forward to form the cultural equality and inclusive spirit. For indigenous Buddhism, Buddhism, Islam and Christianity, which are imported from other countries, can accommodate and recognize the equality of religions, recognize the unity of humanity and Shintoism, be open and respectful towards other believers, It provides a vast space for the diversity of religious culture in China. [Bang-ding ZHONG, culture and its impact on religious localization and revelation - Christian Studies, for example, Journal of Northwest University for Nationalities (Philosophy and Social Science Edition), 2010 No. 5] Confucianism made it possible for China's religion and culture to go for the path of diversity and harmony more than two thousand years ago.

Buddhist Adjustment of the Collision

Fully Echo the Confucianism, and Respond to such Ideological Conflicts as "Supremacy in Buddhism and Taoism". According to their traditions, Indian Buddhism should regard "Buddhism as the supremacy of Taoism" and be equal to all. However, during their localization of China, they found the power of "Kingship" and "royal law" and realized that "rule by law is not easy to establish without depending on the Emperor," which has become an important means of development and dissemination of Buddhism in China, so as to achieve the purpose of localization in China. In particular, it emphasizes on one hand the transcendence and the pursuit of the realm of the other side; on the other hand, it does not neglect the guidance of monks at the secular level.

First of all, The "new explanation" of doctrine brings Buddhism into the track of Chinese traditional culture. Buddhist doctrine itself jerky, and mysterious. In order to integrate Buddhism and Chinese traditional culture, the famous monk Huiyuan repeatedly asked his disciples to combine the Buddhist scriptures and Confucianism study; Master Kang Zenghui studied Confucian’s idea of "benevolent", and pointed out that "Confucianism's code is the clear training of Buddhism." This has laid the foundation stone for the foundation of Buddhism on the soil of Chinese culture.

Second, Buddhism and Confucianism find a good fit between loyalty and filial piety. In ancient China, the basic idea of "benevolence" and "harmony" was "filial piety", filial piety of their children, monarchy and loyalty, filled with deep kinship and strict hierarchical system. Buddhism believes that loyalty and filial piety, which is derived from kinship and hierarchy, and is an extension of its
ontology, outlook on life and the concept of liberation. On the basis of Confucian "filial piety", Master Hui Hui put Buddhism's "filial piety" on the basis of Confucian "filial piety", he thought filial piety is the highest state of loyalty and filial piety and that Buddhism and Taoism are the best form of filial piety and Buddhism is at a higher level Loyalty and filial piety, and Confucian ethics loyalt and filial piety is the same thing, both inside and outside complement each other. [Hui-yuan XIE, on the impact of Confucianism on the concept of loyalty and filial piety in Buddhism - Centering on the debate on loyalty and filial piety, Journal of Postgraduates of Sun Yat-sen (Social Science Edition), No. 2, 2002] Through the debate on loyalty and filial piety, Buddhism constantly draws on and absorbs the essence of Confucianism, enrich their loyalty and filial piety, thereby their own theoretical system gradually become mature.

What’s more, atheism is echoed through the interpretation of the other side of the world. Far from the Zhou dynasty, people began to shake the ancient religions such as the concept of the fate of heaven. In the Spring and Autumn Period, the hundred schools of thought contested the Chinese literati and liberation from the shackles of religious conceptions. For example, the question of the fate of the other side of the river, such as the soul, was not properly settled, the ultimate care was lacking, and the religion encountered atheism the sharp challenge of thinkers. During the Western Han Dynasty, Emperor Wu adopted Zhong-shu's Dong suggestion that "there should be no remnants of Confucianism alone, but that nothing can be done." Buddhism focuses on the pain and liberation of life. On this issue, Buddhism has made its own unique value judgments. The problems of life and death include the reincarnation of karma, retribution of heresy, hell of heaven, and the nirvana of liberation together, they meet the Chinese's thinking of self-existence in the other side of the world and make up for the lack of ancient culture and solve the problems facing Chinese culture.

The Dialogue with Taoism. Professor Shi-guo Wang believes that for a religion to achieve its goal of localization, in addition to its universal internal resources and potential, as well as the external cultural conditions and religious atmosphere conducive to the spread of faith, it also needs the full and effective mutual understanding and dialogue. [Shi-guo Wang, Localization of Religion in the Context of Globalization, Jiangxi Social Sciences, No. 11, 2004 ]. This is one of the methods of localization of Buddhism.

As a Buddhism of India, its unique style and personality will inevitably face the serious challenge of disagreement with the Chinese culture when entering the land. However, Buddhism did not pretend to stubbornly adhere to it. Instead, it actively and humbly "bent over" and to exchange. Taoist ideology is the first meeting of Buddhists. First of all, in the process of translation and doctrinal discussion, the concept of Taoism is adopted in the translation of religious terms. Secondly, in the attitude of life, it is also combined with the Taoist transcendental and seemingly infallible way. Because of using Taoist concepts and thoughts, the profound and wide-ranging content and ideological mood of Buddhism can be directly in line with the ideology of traditional Chinese society and thus be absorbed and digested by Chinese culture and understood and accepted by the Chinese nation.

Fourth, Buddhism also Brought New Origins to the Ancient Chinese Legal System

Buddhism doctrine was rich in content, profound thinking, formed a complete system, and has an important influence in the history of human thought. In the course of the localization of Buddhism, the "courtesy" and "virtue" laws were constantly catered to and attach to China make it successfully "transformed" into Chinese Buddhism. As mentioned above, localization is a two-way process that does not absolutely subvert another culture. It is because the two sides are transformed and reshaped so as to depend on each other and achieve common development. Therefore, the teachings of Buddhism, such as reincarnation, karma, and heavenly hell have also brought new origins to the ancient Chinese rule of law.

In the Legislative Concept of the Absorption of Buddhism

After the introduction of Buddhism, the concept of Buddhism was also absorbed into the ancient rule of law in China. The typical case reflected in the criminal code is the "article of evil" in the
"Kaihuang Law" of the Sui Dynasty. Apart from the "Northern Qi Dynasty's law "and" Ten Fetters of the Felonies," they changed the" felony ten "into" the evil of ten ". Its concept comes directly from the Buddhist terminolog y. [Dong-ping ZHOU: Sui "Kaihuang law" ten new sources of exploration, legal research, 2005 fourth period. Cited from Yi-he CHEN, First study on the influence of the concept of Buddhism on ancient Chinese law, Comparative Law, 2014 No. 4]. The ten evil of Buddhism doctrine was also the idea of "ten evil." Since the "Kaihuang law" using "ten evil" entries, "ten evil" was both a Buddhist term and a legal term. The crime of violating the "ten evil" was punishable not only by the national law but also by deep bad faith, which shows that Buddhism’s secularization, not in heaven but also in the world, which has also added to the sacredness of the law and played a certain reinforcing role in the implementation of the law.

The Impact of the Judicial System

In the Six Dynasties, the term "occupation mirror" appeared in the Buddhist scriptures of the Six Dynasties. It refers to the mirror of heaven and hell to photograph and record the good and evil behaviors of sentient beings. [Yi-he Chen, First study on the influence of the concept of Buddhism on ancient Chinese law, Comparative Law, 2014 No. 4]. The function of the mirror in examining the past, the present life, and the afterlife of the mirror is a self-manifestation of the good and evil of man, showing all the sins that have been forgotten or obscured in the past [Yi-he Chen, First study on the influence of the concept of Buddhism on ancient Chinese law, Comparative Law, 2014 No. 4]. In the Tang Dynasty, Buddhist scriptures were given the meaning of hell sentence evil, in the underworld with "occupation mirror" argument was well known to the public. In the ancient Chinese courtroom, the "high mirror" plaque combines the "career mirror" in Buddhism. The "high mirror" embodies the dual meaning of the judiciary: for the judiciary and the court-roomer, the divine restraint, inner self-introspection and torture will cause some shock and restraint. Such restraint can ideally be expected Judges fairly and unselfishly judge the case and the personnel involved in the review and examination of their own behavior. For the judicial process, the "high mirror" also heralds the justness of the process itself and the fairness and validity of judicial proceedings. [Yi-he CHEN, First study on the influence of the concept of Buddhism on ancient Chinese law, Comparative Law, 2014 No. 4]

The Law Enforcement is also Deeply Influenced by the Concept of Buddhism

Buddhism has a significant influence on the ancient Chinese law enforcement system. For example, the concept of "hell" in Buddhism is also an important reason for torture in the ancient process of law enforcement. The typical impact of law enforcement system is the influence of Buddhist discipline. Buddhism has many precepts, such as Buddhists practice the five precepts, monks have Ten Precepts, and the "non-killing" precepts of the first precepts cause the rulers to "ban the massacre" Broken Slaughtering Month "and" Prohibition of Murder Day, "the prohibition of executions in" Broken Butchery Months "and" Forbidden Days "has had a significant impact on the ancient system of execution of death penalty.

In short, the localization of Buddhism embodies the two-way abandonment of traditional Chinese culture and Buddhism culture, reflecting the mutual respect, mutual tolerance and mutual accommodation of foreign cultures and local cultures. In this process, Buddhism has always been an embedded and not simple and alternative paradigm shift and transformation with social and political structures, but a pluralistic and complex structural transformation based on the principle of local revision [Fang Liu, From Paradigm Change to Structural Transformation: The Indigenization Process of Religious Sociological Theory in Contemporary China, World Religious Culture, No.3, 2015], won the dual character of Buddhism and China [Xiao-hua Zhang, Buddhism Nestorian dissemination of China's success or failure of foreign religious localization of a number of theoretical issues, the history of theoretical research, No. 4, 1999]. The ancient Chinese law also used the inspiration of the Buddhist to gain new vitality, solved the social problems and spiritual contradictions in reality with the new value system, and imprinted the Buddhist concept deeply. The process of localization of Buddhism shows that Buddhism and ancient Chinese legal resources did not keep up with each other but achieved the result of prospering. Today's religious legalization
work in our country is of realistic guiding significance: to achieve cultural blending and institutional progress by embracing religious culture and making full use of its positive value function.

Acknowledgement

The result is a periodic achievement of “rule by law of religious work under the opportunity of compiling the civil code” sponsored by the national social science foundation in 2016 (16XZJ023).

References


[6] Xiao-hua Zhang, Buddhism Nestorian dissemination of China's success or failure of foreign religious localization of a number of theoretical issues, the history of theoretical research, No. 4, 1999.


