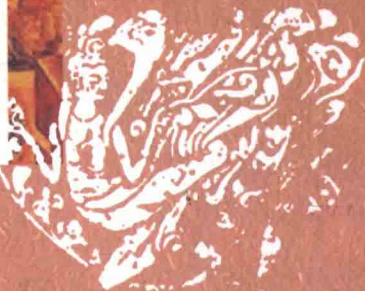


跬步集

深圳大学印度学研究文选

A Tiny-step Collection—Selected
Papers of Indian Studies

蔡枫 黄蓉 主编



跬 步 集

——深圳大学印度学研究文选

A Tiny-step Collection—Selected Papers of Indian Studies

主 编 蔡 枫 黄 蓉

英文译校 刘彦峰



北京大学出版社
PEKING UNIVERSITY PRESS

图书在版编目(CIP)数据

跬步集: 深圳大学印度学研究文选/蔡枫, 黄蓉主编; 刘彦峰英文译校. —北京: 北京大学出版社, 2011. 4

ISBN 978-7-301-18721-0

I. ①跬… II. ①蔡…②黄…③刘… III. ①印度—研究—文集 IV. ①K351.07-53

中国版本图书馆 CIP 数据核字(2011)第 053085 号

书 名: 跬步集——深圳大学印度学研究文选

著作责任者: 蔡 枫 黄 蓉 主 编 刘彦峰 英文译校

组 稿 编 辑: 张 冰

责 任 编 辑: 常 青

标 准 书 号: ISBN 978-7-301-18721-0/I · 2329

出 版 发 行: 北京大学出版社

地 址: 北京市海淀区成府路 205 号 100871

网 址: <http://www.pup.cn>

电 子 信 箱: zpup@pup.pku.edu.cn

电 话: 邮购部 62752015 发行部 62750672 编辑部 62754382 出版部 62754962

印 刷 者: 三河市欣欣印刷有限公司

经 销 者: 新华书店

720 毫米×1020 毫米 16 开本 27.5 印张 630 千字 6 插页

2011 年 4 月第 1 版 2011 年 4 月第 1 次印刷

定 价: 59.00 元

未经许可, 不得以任何方式复制或抄袭本书之部分或全部内容。

版权所有, 侵权必究

举报电话: (010)62752024 电子信箱: fd@pup.pku.edu.cn

序

我校青年教师蔡枫、黄蓉编成《跬步集：深圳大学印度学研究文选》，郁龙余老师请我写序，我十分乐意。因为，二十多年来，我一直关注着他的印度学研究。

深圳大学建校之初，我和郁老师等追随李赋宁、汤一介、乐黛云、胡经之等名师，从北京大学来到新建的深圳大学。我来自中文系，郁老师来自东语系，到深大之后都在中文系教书。可以说，我是看着郁老师一步一步把深圳大学的印度学研究搞起来的。

校内外许多人说，我对郁老师的印度学研究支持很大。这是职责所在，作为校长我必须这么做。同时，我也承认，我和郁老师是同声相应，同气相求，做学问，著书立说，是我们共同的爱好。

尽管在多个场合，我赞扬过郁老师的研究。但是，当我看到此书的目录时，还是感到惊喜：郁老师不是一个人在搞研究，他联络了一批著名学者。更让我高兴的是，深圳大学的一批年轻学者，在郁老师的培养和带领下正在茁壮成长。编辑此书的蔡枫、黄蓉就是两位印度文化研究的后起之秀。

在2006年深圳大学印度节开幕式上，我说：“一个大学的声望就要靠像郁老师这样默默地、不计名利的、勤勤恳恳的老师们抬起来的。”现在，经过二三十年的努力，深圳大学的印度学研究，已经名声在外。我向郁老师和他的弟子表示热烈祝贺。

深圳大学地处改革开放的前沿——深圳特区，是一所充满活力和朝气的大学。

2008年6月，时任驻华大使的拉奥琦女士访问我校，和我一起签署了《深圳大学与印度 ICCR 有关访问学者的协议》。根据这个协议，印度文化关系委员会(ICCR)已连续三年派来了三位讲席教授，受到深大师生的欢迎与好评。我们期待，能和印度高校进一步发展合作关系，提升合作水平。

中国和印度都是文明古国，有过两千年的文化交流史。当下，又是世界上人口最多、发展最快的两个国家。但是，我们的人民，我们的大学生，互相了解还非常不足。我希望，通过中国和印度高校之间高水平、高质量的合作，为增进互相了解，促进人民之间的友谊，做出积极的贡献。

跬步，这是一个充满辩证法的词汇。既表示已经有了不可或缺甚至了不起的开始，又表示仅仅开了一个头，今后的路还很长。我相信，深圳大学的印度学研究既然有了良好的开局，只要努力，其前景一定远大而美好。我想，这也是郁老师为此书起名“跬步集”的用意吧。

章必功

二〇一一年春

Preface

Zhang Bigong

March, 2011

Dr. Cai Feng and Ms. Huang Rong, two young teachers of Shenzhen University, have compiled a book entitled *A Tiny-step Collection—Selected Papers of Indian Studies*. Prof. Yu Longyu asks me and I am pleased to write a preface for this book because for nearly the past thirty years I have paid a good deal of attention to his Indian studies.

In the pioneering days after Shenzhen University's establishment in 1983, Prof. Yu and I followed a few well-known professors such as Li Funing, Tang Yijie, Yue Daiyun, Hu Jingzhi from Peking University and came to settle down in the newly-built Shenzhen University. I came from the Chinese Department of Peking University and Prof. Yu came from the Department of Oriental Languages. We both taught in the Chinese Department of Shenzhen University. In a way, I have witnessed how Prof. Yu built up Indian studies in Shenzhen University.

As University President, it is my duty and privilege to support Prof. Yu and his team in developing their Indian studies. Prof. Yu and I go together like birds of a feather as we are both enthusiastic about doing research work and publishing papers and books.

On several occasions, I have given high complement on Prof. Yu's studies. At the sight of this book I was amazed to discover that Prof. Yu didn't work alone. Instead, he has got a group of scholars. I am even more delighted to see the new generation of scholars grow up under his guidance. For instance, Dr. Caifeng and Ms. Huang Rong, the two compilers of this book, are promising young talents in Indian cultural studies.

At the opening ceremony of Indian Festival of Shenzhen University 2006, I said, "The reputation of a university relies on the elevation from professors who put their heart and soul in their work like Prof. Yu." Now, more than twenty years later, Shenzhen University's Indian studies has won great renown beyond the campus. I congratulate Prof. Yu and his students on their achievement!

Shenzhen University is a fast growing and energetic university located in Shenzhen Special Economic Zone, a representative city of China's Reform and Opening to the world.

In June, 2008, Ms. Nirupama Rao, the former Indian Ambassador to China paid a visit to our university and, together with me, signed an MOU on the *Cooperative Memorandum of Understanding between Shenzhen University and the Indian Council for Cultural Relations*. According to this agreement, ICCR has sent three visiting professors to our university in the past three years. All of them received warm welcomes and

complementary remarks from our professors and students. We expect to further develop cooperative relation with Indian universities and upgrade cooperation levels.

China and India are both countries with long histories and splendid ancient civilizations. Cultural communications between our two nations have existed for over two thousand years. At present, both China and India are the two fastest growing economic powers with the largest populations in the world. Unfortunately, there is still insufficient mutual understanding between people and university students of the two countries. I expect that wider and deeper cooperations between Chinese and Indian universities will positively improve mutual understanding and friendship among people.

“A tiny step” is a term of dialectics as it can figuratively mean an indispensable beginning, but we are only at the beginning with a long way to go. I believe Shenzhen University’s Indian studies has a solid start and through our joint efforts, it will have a far-reaching and great prospect. I suppose that might be Prof. Yu’s initial intention when he titled this book *A Tiny-step Collection*.

(Translation by Liu Yanfeng, proofreading by Tim)

前言

早在一个世纪以前，印度诗圣泰戈尔就预见到中国和印度这当今民族国(nation states)世界中的两个杰出的、历史悠久、迅速兴起，飞快向现代化发展的文明国(civilization states)的存在与发展。1916年他在日本东京大学讲演时说：“古希腊的明灯在初点燃的土地上熄灭。罗马的威力被埋葬在它广大帝国的废墟之下。但是建筑在社会与人的精神理想基础上的文明仍然活在中国和印度。”他又说，虽然“从今天机械强力的角度来看”，中印两大文明“可能显得弱小”，可是，“正像活的种子一样，天上降下滋润的雨水，它就会抽芽、成长，伸展它造福的树枝，开花、结果。”今天的中印两大文明国正值“抽芽、成长、开花、结果”的时期，两国文明正在显示出无比的威力。

前印度驻华大使拉奥琦(Nirupama Rao)女士(现印度外交部常务副部长)在2007年4月25日深圳中印关系国际研讨会上的书面发言中说：“印中关系之树种植于两千年前。这是一棵生命力强大的树，将随着两国的发展与进步而茁壮成长，已经结出了辉煌果实。新的千年两国关系又有了前所未有的、令人刮目相看的拓展。但我们不能因为已有的成就而放松努力，必须加大力度来巩固合作，深化互信，增强信心。”拉奥琦是诗人外交官，她这番话把将近一个世纪以前诗圣泰戈尔上面的论述变得与时俱进了。

泰戈尔与中国近代思想家梁启超从上世纪20年代开始就强调了中印两个“兄弟国家”之间相互团结、同舟共济的重要性。承传了梁启超中印学说遗产的已故中国学兼印度学大师季羨林把中印两大文明国之间的关系形容为“天造地设”，也就是说，中印之间的伟大友谊是世界上任何人为力量所不能阻挡的，中印之间相互尊敬、相互了解、相互学习、取长补短、相辅相成是势在必行的。

我继承父志(父亲谭云山深受泰戈尔中印友好的感染，又把它遗传给我)，在探讨两千多年中印文化交流的生动事迹时，深深感到中印睦邻是“天造地设”，我们中国每一个人的文化细胞中都有“中印合璧”的结晶。比方说，尊师重道在印度有数千年历史，印度人民称老师为神(梵文“gurudeva”，前半部“guru”是“师”，后半部“deva”是“神”)。中国把孔子尊为“至圣先师”就是受到印度文明的影响。印度文明精神信仰很重，把信仰叫做“觉悟”，人们心中都有这种“觉悟”指导，成为一种天良。这种天良也传到了中国(王阳明提倡“知行合一”的“致良知”)，对维护社会道德起了良好作用。我记得自己成长的年月很长时期不在父母身边，走进社会时经常受到旧中国社会五花八门的引诱，每当走到道德范畴红线边缘时，就被天良拖回正道。中国文化最理想的“真善美”境界，也是印度从古到今推崇的“satyam”，“shivam”，“sundaram”的翻译(是什么时候、怎么翻译过来的现在还没弄清楚)。我们平常所用的很多词汇(自由、平等、慈悲、理论、因果、无畏、光明正大、想入非非、天花乱坠、心猿意马、牛鬼蛇神等举不清的例子)都是印度文明的礼物。我越是钻研中印文明交流，越觉得印度对中华文明贡献之大，越鼓舞我为推动中印相互学习、了解而努力。

当然，应该清醒地看到，最近两三个世纪以来，世界各国相继沦于源自“强权即公

理”的民族国世界——欧洲——的“逞强”文明的统治，而这种“逞强”文明却与中印文明的伟大理想背道而驰，会把世界引导到毁灭的道路上去，这也是泰戈尔所提醒过的。他“感到西方文明有法律与秩序，但没有人性”，没有人性就没有和平。他又说：“事实上，冲突与征服是西方民族主义的根源，扎根于它的中心。它的基础不是社会合作。它发展出逞强的完整机构，但没有精神理想。它像一群必须要有受害者的捕食禽兽。”

现在的形势很明显，一方面，60年前获得新生的中国（1949年建立中华人民共和国）与印度（1950年建立印度共和国）两大文明国欣欣向荣，朝着中国文明“世界大同”与印度文明“天下一家”（Vasudhaiva Kutumbakam）的理想前进；另一方面，两个新生国家没有经验，也受到西方“逞强”文明的误导，有发展“逞强的完整机构”的倾向，有参加到民族国世界“捕食禽兽”行列中去的倾向。中印两国对自身文明国的健康发育的忽略，也使得中印之间“天造地设”的“兄弟”关系受到损伤。当然，这种偏向是不会长久继续下去的，因为中印文明不会让它继续，天地世界不会让它继续，占人类2/5的中印25亿人民不会让它继续。我们高兴地看到，中印两国知识精英中已经有人觉悟到这一点，已经想方设法地促进两大文明国之间的相互尊敬、相互了解、相互学习、取长补短、相辅相成。深圳大学就是站在这一崇高事业的前列的。

最近过世的前辈良师益友季羨林教授特别值得我们怀念，他生前不但身兼中国与印度学大师（很少有人对中印两大文明的理解能达到他那精湛造诣），而且是建国60年来在中国推动两大文明国之间相互了解的最强大动力。他的仙逝对发展中印友好与了解的伟大事业是不可弥补的损失。我们这些直接、间接受过季老鼓舞的人都应该加倍努力，为我们伟大的中印交流事业贡献自己一切的力量。

深圳大学印度研究中心的创始人与强大支柱郁龙余教授是季羨林的高足门生，他现在又变成季羨林式的良师益友，多年来培养出一批热情的莘莘学子，对促进中印了解作出了许多成绩。这本书就是对他们的成绩的一次检阅。深圳大学章必功校长高瞻远瞩，对中印两大文明相互了解的崇高任务十分重视，给予郁龙余教授全力支持，这也是深圳大学在人力、物力条件并不怎么充足的情况下能出丰硕成果的主要原因。

我和郁龙余虽认识了二十余年，但真正紧密交流合作只是近十年内的事，彼此都有“相见恨晚”之憾。我们之间的两大合作，一是我把家父谭云山的遗物捐赠深圳大学，深圳大学建立“谭云山中印友谊馆”，变成一种推动中印友谊与相互了解的结构性的保证；另一是深圳大学把印度友人兰密施 Jairam Ramesh（现任印度政府环保及森林部长）发明的“Chindia”新英文字体的原始文献译成中文，深圳大学变成“Chindia”的中文名字“中印大同”的诞生地。这两件大事都是郁龙余的功劳，值得载入史册。

2007年拉奥琦大使在深圳中印关系国际研讨会上的书面发言中就谈到“CHINDIA”，她说：“印中两国齐心合力，正像‘CHINDIA/中印大同’的主张者（其中包括深圳大学的郁龙余教授和他的同事）所提倡的那样，我们就能为两国亿万人民创造共同繁荣。一旦两国集思广益、众志成城对消除贫困驾轻就熟，亚洲世纪的时钟就会嘀嗒运转。”这番话是对郁龙余教授及他的深大高足的极高评价与鼓励。

我所熟知的郁龙余不但是义理、考据、辞章三合一式的学者文人作家书生（他编的《梵典与华章》曾受到温家宝总理赞赏），而且是具有宏伟理想与领导能力的实干家，这也是他培养出来的弟子都很杰出的原因。我和他的年轻弟子都很熟，特别是蔡枫与黄蓉，她们不但在深圳对我照顾得无微不至，而且经常在研究业务上帮助我。2007年我

编《中印大同：理想与实现》时，她们两人投入很多，我不胜感激。我们都是为了“中印大同”理想无私奉献的同志。她俩年轻有为，前程似锦，我为她们的学术成长骄傲。我想郁龙余一定会有同感，会觉得中印研究与中印友好事业的推动后继有人，让我们大家团结一致来“为往圣继绝学，为万世开太平”共同努力吧！

我们这本书名《跬步集》，引《荀子》的“不积跬步，无以至千里”名言，这是最恰当的。要实现“中印大同”的理想，要能使中印两大文明国真正做到中印之间相互尊敬、相互了解、相互学习、取长补短、相辅相成，也不知会有多少个“八千里路云和月”。但第一步跨出去了，以后勇往直前，一代一代不断耕耘，理想终于会成为现实的。我们热情欢迎《跬步集》问世！

谭 中

2011年2月于芝加哥

Foreword

As early as a century ago, Indian sage-poet Rabindranath Tagore visualized the rapid rise and galloping modernization development of the two brilliant civilization states with a long historical heritage, i. e. , China and India, in the contemporary world of nation states. He said in his lecture at the Tokyo University, Japan, in 1916 that 'The lamp of ancient Greece is extinct in the land where it was first lighted, the power of Rome lies dead and buried under the ruins of its vast empire. But the civilization, whose basis is society and the spiritual ideal of man, is still a living thing in China and India.' He also observed that 'judged by the standard of the mechanical power of modern days', the two civilizations of China and India 'may look feeble and small', yet 'like small seeds it still contains life and will sprout and grow, and spread its beneficent branches, producing flowers and fruits when its time comes and showers of grace descend upon it from heaven.' Today, the two civilization states of China and India are at the stage of sprouting, growing, and 'producing flowers and fruits', and the two civilizations are demonstrating their formidable power.

Her Excellency former Indian Ambassador to China, Ms. Nirupama Rao (now Foreign Secretary of the Government of India) observed in her written statement presented to the International Seminar on 'Sino-Indian relations' at Shenzhen on April 25, 2007 that 'The tree of India-China relations was planted two millennia ago. It is a tree of life and will grow in rhythm with the development and progress of our two nations. As it grows, it is beginning to yield glorious fruit. The new millennium is already witness to an impressive and unprecedented expansion of our relations. We cannot afford to rest on these achievements but must strive even harder to cement our cooperation, and deepen mutual trust and confidence. This is our common task.' From the mouth of a poet-diplomat, these words of Nirupama Rao seem to have up-dated sage-poet Tagore's above observation nearly a century ago.

From the 1920s onwards, Tagore and the modern Chinese thinker, Liang Qichao, began to reiterate the importance of solidarity as well as working in tandem between the two 'fraternal states' of China and India. Late lamented doyen of China studies and India studies, Ji Xianlin, who had inherited Liang Qichao's Sino-Indian scholarship, described the relationship between the two civilization states of China and India as 'tian zao di she' (created by Heaven and constructed by Earth). That is to say, the great Sino-Indian fraternity is irreversible by any human force on earth, and China and India are bound to respect each other, understand each other, learn from each other, mutually taking the other's strength to make up one's own shortcomings, and becoming mutually complementary.

Having inherited the legacy of my father (father Tan Yun-shan was deeply influenced by Tagore's spirit of Sino-Indian fraternity which he passed on to me), I am undertaking the

study of the moving events in the annals of millennial cultural interaction between China and India. I am deeply convinced that the Sino-Indian neighbourliness is ‘created by Heaven and constructed by Earth’, and that we have the ‘Sino-Indian *ratna*’ in the cultural cells of every Chinese. For example, reverence for teacher has had many thousand years of history in India. Indians treat teachers as gods (the Sanskrit word for teacher is ‘gurudeva’ with ‘guru’ meaning teacher, and ‘deva’ meaning god). China’s worshipping Confucius as ‘Zhisheng xianshi’ (the holiest teacher god) is due to the influence of the Indian civilization. In India, spiritual belief is paramount, and faith is regarded as ‘consciousness/enlightenment’. Everyone is guided by such a ‘consciousness/enlightenment’. This has also influenced Chinese culture (Wang Yangming called it ‘zhi liangzhi/realization of consciousness’ when he advocated ‘zhi xing heyi/unification of knowledge and behaviour’), and has been conducive to the maintenance of societal morality. I remember I grew up without the close care and guidance of parents for many years. In the old Chinese society, whenever the various social deviances lured me to the verge of the red line of moral values I was instantly pulled back to the right path by such a consciousness. The most perfect arena of Chinese culture is ‘zhen, shan, mei’ which are just translations from the millennial Indian values of ‘satyam, shivam and sundaram’ (when and how did this translation took place are still unclear). Many of the Chinese vocabulary we use (like ‘ziyou/liberty’, ‘pingdeng/equality’, ‘cibei/compassion’, ‘lilun/theory’, ‘yinguo/causation’, ‘wuwei/fearless’, ‘guangming zhengda/brilliant and above board’, ‘xiang ru feifei/imagination running wild’, ‘tianhua luanzhui/petals shower all over’, ‘xinyuan yima/fanciful and capricious’, ‘niugui sheshen/monsters and demons’ and innumerable others) are the gifts of Indian civilization. The deeper I delve into this study the more I feel the profound Indian contribution to the Chinese civilization. I am increasingly inspired to work for the promotion of Sino-Indian mutual learning and understanding.

Of course, we must be widely awake to see that since the last two to three centuries, countries of the world have one after another fallen into the domination of the power-thirst civilization originated from Europe—the world of the nation states where ‘might is right’. This power-thirst civilization is contrary to the noble ideals of the Chinese and Indian civilizations, and would lead the world to the road of obliteration. This, too, had been warned by Tagore. He ‘felt that the civilization of the West has its law and order, but no personality’, and without that personality there would not be peace. He also observed: ‘The truth is that the spirit of conflict and conquest is at the origin and in the centre of Western nationalism; its basis is not social cooperation. It has evolved a perfect organization of power, but not spiritual idealism. It is like the pack of predatory creatures that must have its victims.’

Today, the picture is very clear. The two new-born civilization states in their sixties (the People’s Republic of China was established in 1949 and the Republic of India in 1950) have been thriving and marching towards the utopia of Chinese ‘*shijie datong*’ (world in grand harmony) and Indian ‘*Vasudhaiva Kutumbakam*’ (world as one family) on the one hand, while the two new-born states are inexperienced and being led to the garden path by the power-thirst civilization, having developed a tendency towards evol-

ving 'a perfect organization of power', and joining 'the pack of predatory creatures' of the world of the nation states on the other. The negligence of the healthy growth of their own entities on the part of the two civilization states of China and India is detrimental to the fraternal relationship between the two countries that is 'created by Heaven and constructed by Earth'. Of course, such an erroneous deviation won't endure as it won't be allowed to last by the Chinese and Indian civilizations, by our Heaven and Earth, and by the 40% of our humanity (2.5 billion Chinese and Indians). We are glad to see that many among the elites of China and India have realized this, and have been devising ways and means for the promotion of Sino-Indian mutual respect and understanding, mutual emulation, mutually absorbing the other's strength to make up one's own shortcomings, and maintaining mutually complementarity. Shenzhen University is at the forefront of this noble pursuit.

We miss our senior friend, philosopher and guide, Prof. Ji Xianlin who was not only a great master of both Chinese and Indian studies (few had attained his profound grasp in understanding both the Chinese and Indian civilizations), but also the most powerful force in promoting understanding between the two great civilization states that the People's Republic of China had ever produced in its first 60 years. His demise is an irredeemable loss to the great and noble cause of developing Sino-Indian friendship and understanding. All of us—those who had been directly or indirectly inspired by venerable Prof. Ji—must work doubly hard and contribute every iota of our energy to the great and noble cause of Sino-Indian interaction and interconnectivity.

Prof. Yu Longyu, founder and powerful prop of the Centre for Indian Studies of Shenzhen University, was a brilliant disciple of Ji Xianlin. He has become an exemplary teacher and academic friend modeled on Ji Xianlin, and has produced many enthusiastic disciples who have been very productive in the promotion of Sino-Indian understanding. Our book is the parade of their achievements. Prof. Zhang Bigong, President of Shenzhen University, is a farsighted leader fully realizing the importance of the great and noble task of promoting Sino-Indian mutual understanding. He has lent a powerful hand to Prof. Yu Longyu's endeavours. This is the main reason why the University has achieved so much in Sino-Indian studies under relative paucity of manpower and resources.

Though I knew Yu Longyu more than two decades ago, our intimate interaction and collaboration did not date back beyond ten years. Both of us regretted this belated happening. We have had two major joint ventures. The first is my donating father, Tan Yun-shan's documents to Shenzhen University and the University's establishing the Tan Yun-shan Sino-Indian Friendship Museum, providing structural guarantee for the promotion of Sino-Indian friendship and understanding. The second is the translation of the original writing of our Indian friend, Jairam Ramesh (now Union Minister for Environment and Forestry), the inventor of the English word 'Chindia'. In this way, the Shenzhen University becomes the birthplace of the Chinese term for 'Chindia', i. e., 'Zhong-Yin da tong'. Both the events mark the great contribution of Yu Longyu which

should have its entry in the Sino-Indian annals.

In her written presentation to the International Seminar on Sino-Indian Relations at Shenzhen in 2007, Ambassador Nirupama Rao made a reference to 'Chindia'. She wrote: 'If India and China work together, just as the proponents of "Chindia"—which includes Prof. Yu and his colleagues in Shenzhen University—advocate, we can together build common prosperity for our teeming millions. Once our two nations find that amelioration of poverty through our collective wisdom and focused endeavour, the clock of the Asian Century will begin ticking right away.' This observation is a weighty compliment and encouragement for Prof. Yu and his excellent disciples of Shenzhen University.

I know very well that Yu Longyu is not only the synthesis of the three traditional streams of Chinese learning ('yili/philosophy & rationality', 'kaoju/history and archaeology' and 'cizhang/literature and prosody'), a three-in-one scholar and writer (whose book *Fandian yu Huazhang/Indian Writers and Chinese Cultures* won appreciation from Premier Wen Jiabao), but also a man of action with great idealism and able leadership. That is why all his disciples are outstanding. I also know almost all his young disciples, especially Cai Feng and Huang Rong. Both of them showed great affection to and took minute care of me when I stayed at Shenzhen. They also constantly provide various help to me in my work. When I brought out the book *Chindia: Idealism and Realization* in 2007, I enjoyed their generous inputs. I feel extremely grateful to them and am gratifying for our camaraderie in offering our labour of love for the ideal of Chindia. They are young and promising, and I feel proud for their academic achievements. I think Yu Longyu would share my sentiments and feel happy that we have able successors in the noble cause of Sino-Indian fraternity. Let all of us unite and strive for,

Wei wang sheng ji jue xue, wei wan shi kai tai ping

Carrying forward the near extinguished learning of the past and creating the grand harmony for our posterity of thousands of generations.

The title of our book is *Kui bu ji* (A tiny-step Collection), which is inspired by the adage of *Xunzi* 'a journey of thousands of miles cannot but be the accretion of tiny steps'. This is to the point. The realization of the goal of Chindia, and the materialization of mutual respect and understanding, mutual emulation, mutually taking the other's strength to make up one's own shortcomings, and becoming mutually complementary between China and India may be likened to a long journey of persevering slog. But, when the first tiny step is made and the long march gets along the way, we shall reach our destination through the continuous endeavours generation after generation. We welcome this book *Kui bu ji/A Tiny-step Collection*!

Tan Chung
February, 2011
Chicago

目 录

第一部分：中印文明对话

华夏天竺 兼爱尚同——关于中印文化交流的对话 / 季羨林 郁龙余	(2)
中印学者畅谈中印合作与发展前景 / 郁龙余 契特	(7)
用自己的语言研究中印关系 / 郁龙余	(11)
龙象共舞 走向长期繁荣 / 程瑞声	(16)
中印合作共创亚洲新世纪 / 孙培钧	(21)
文明对话与文化比较 / 郁龙余	(27)
21 世纪的印度与中国 / 拉奥琦	(29)
“CHINDIA/中印大同”理想与实现 / 谭中	(37)
文明整合与 CHINDIA / 尚会鹏	(47)
印度和中国——文明的和谐 / 索尼娅·甘地	(51)
21 世纪的印度与中国——在中国社会科学院的演讲 / 曼莫汉·辛格	(59)
印度总统普拉蒂巴·帕蒂尔 2010 年访华时的讲话 和致辞 / 普拉蒂巴·帕蒂尔	(68)
印度大国战略的机遇与挑战 / 赵树森	(82)
论印度特色的公务员制度 / 吴永年	(91)
中国印度关系展望——在深圳大学的演讲 / 拉奥琦	(98)
泰戈尔与中国 / 阿莫尔多·沈	(106)
1924 年泰戈尔访华引发争议的根本原因——答国际知名学者 阿莫尔多·沈之问 / 郁龙余	(120)
泰戈尔是中印之间的金桥 / 谭中	(127)
India-China Bilateral Relation, Cultural Linkages and Cooperation in the Field of Education / Karan Singh	(140)

第二部分：印度文化研究

从沈括的《梦溪笔谈》看中印古代文化交流 / 郁龙余	(146)
中印栽培植物交流略谈 / 郁龙余	(152)
尼赫鲁社会主义探析 / 董本建	(159)
黄帝与梵天 / 郁龙余	(167)
中国学在印度 / 郁龙余	(174)
季羨林的治学之道 / 郁龙余	(178)
以画写诗：印度绘画的美学特征 / 蔡枫	(183)

印度教生命论 / 蔡枫	(192)
“似”与“不似”：中印艺术形神论 / 蔡枫	(199)
徐梵澄的印度文学哲学经典汉译 / 郁龙余	(208)
谭云山与国际大学中国学院 / 董友忱	(216)
载德与载教：中印艺术功能论 / 蔡枫	(222)
印度的中国学研究概览 / 哈拉普拉萨德·罗易	(231)

第三部分：印度文学研究

印度文学在中国的流传与影响 / 郁龙余	(240)
印度文学在中国的流传与影响(续) / 郁龙余	(248)
女神文学与女胜文学——中印文学比较一例 / 郁龙余	(256)
中印韵论比较研究 / 汤力文	(263)
禅诗与苏非文学 / 郁龙余	(270)
印度古代文学的世界影响 / 郁龙余	(278)
中西印审美主体构成 / 郁龙余	(284)
中印修辞论中的风格论和意境追求 / 汤力文	(292)
中印味论诗学源流 / 郁龙余	(299)
中国翻译史上的破天荒之作——读季羨林《吐火罗文〈弥勒会见记〉译释》 / 郁龙余	(306)
泰戈尔的自然观与自然诗 / 郁龙余	(311)
印度诗学阐释方法 / 郁龙余	(317)
比较诗学的名与实 / 郁龙余 刘朝华	(325)
在传统与现代之间徘徊前行——R. K. 纳拉扬早期小说解读 / 杨晓霞	(333)
从史诗资源大国到研究强国——中国史诗研究的发展之路 / 郁龙余 李朗宁	(340)
《奥义书》译本导言 / 黄宝生	(347)
印度梵语诗学研译及比较诗学发展 / 尹锡南	(355)
安纳德长篇小说语言的民族特色 / 张玮	(362)
安妮塔·德赛的女性小说及其艺术特色 / 李美敏	(369)

第四部分：印度学文献

深圳大学印度研究大事记	(380)
贺信选登	(386)
深圳大学印度学研究成果	(402)
后记	(416)
作者	(419)

CONTENTS

Part I Sino-Indian Cultural Dialogue

A Dialogue on the Relationship between Indian Writers and Chinese Cultures / Ji Xianlin & Yu Longyu	(6)
Informal Talks between Scholars of China and India on the Prospect of Bilateral Cooperation and Development / Yu Longyu & G. K. Chadha	(10)
Research on the Sino-Indian Relations in Our Own Way / Yu Longyu	(15)
Towards a Long-lasting Prosperity Vigorous with Dragon and Elephant / Cheng Ruisheng	(20)
Create a New Epoch of Asia via Sino-Indian Cooperation / Sun Peijun	(26)
Dialogue between Civilizations and Comparison of Cultures / Yu Longyu	(27)
India and China in the 21 st Century / Nirupama Rao	(32)
CHINDIA: Idealism and Realization / Tan Chung	(41)
Integration of Civilizations and CHINDIA / Shang Huipeng	(50)
India and China: A Harmony of Civilizations / Sonia Gandhi	(54)
India and China in the 21 st Century: A Speech at the Chinese Academy of Social Sciences, Beijing / Manmohan Singh	(63)
Remarks and Speeches by the President of India, Shrimati Pratibha Devisingh Patil during Her Visit to China in 2010 / Smt. Pratibha Devisingh Patil	(74)
Opportunities and Challenges Confronting India's Big Power Tactics / Zhao Shusen	(90)
On the Civil Servant System with Indian Characteristics / Wu Yongnian	(97)
A Vision for India-China Partnership: A Speech Delivered at Shenzhen University / Nirupama Rao	(101)
Tagore and China / Amartya Sen	(111)
The Basic Causes of Controversy Aroused by Tagore's Visit to China in 1924— Answers to the World-known Scholar Amartya Sen / Yu Longyu	(126)
Tagore is the Golden Bridge between China and India / Tan Chung	(132)
India-China Bilateral Relation, Cultural Linkages and Cooperation in the Field of Education / Karan Singh	(140)

Part II Indian Culture Studies

A Historical Glimps of Sino-Indian Cultural Communications by Referring	
---	--

to <i>Meng Xi Bi Tan</i> / Yu Longyu	(151)
A Brief Talk on the Sino-Indian Planting / Yu Longyu	(158)
Jawaharlal Nehru's Socialism: An Analytical Study / Dong Benjian	(166)
Yellow Emperor and Brahmā / Yu Longyu	(173)
Chinese Studies in India / Yu Longyu	(177)
Ji Xianlin's Way of Learning / Yu Longyu	(182)
Poetic Creation by Drawing: Aesthetic Feathers in Indian Painting / Cai Feng	(191)
Life Values of Hinduism / Cai Feng	(198)
Form and Spirit: A Comparative Study of Chinese and Indian Fine Arts / Cai Feng	(207)
On Prof. Xu Fancheng's Translation of Indian Literary and Philosophical Classics / Yu Longyu	(215)
Prof. Tan Yunshan and Cheena Bhavan at Visva-Bharati / Dong Youchen	(221)
Which to Convey, Morality or Religion: A Comparative Study of Diversified Art Functions of Chinese and Indian Fine Arts / Cai Feng	(230)
An Overview of Chinese Studies in India / Haraprasad Ray	(237)

Part III Indian Literature Studies

Indian Literature's Spreading and Influence in China / Yu Longyu	(247)
Indian Literature's Spreading and Influence in China (continuation) / Yu Longyu	(255)
Literature of Goddesses and Excellent Females——A Case in Chinese and Indian Comparative Literature / Yu Longyu	(262)
A Comparative Study of Chinese Rhyming Theories and Indian Dhvani Sanpradāya / Tang Liwen	(268)
Zenist Poetry and Sufi Literature / Yu Longyu	(277)
The World Influence of Indian Ancient Literature / Yu Longyu	(283)
Aesthetic Subjects of China, the West and India: Their Different Composition of Aesthetic Senses / Yu Longyu	(291)
Theories of Rhetoric in China and India: Their Theories of Style and Pursuit of a Literary Mood / Tang Liwen	(298)
The Origins and Development of Chinese "Taste" Theory and Indian Rasa Sanpradāya / Yu Longyu	(305)
A Landmark in Chinese Translation History: Reading <i>The Translated and Annotated of Fragments of the Tocharian a Maitreyasamiti-Nataka</i> by Ji Xianlin / Yu Longyu	(310)
Tagore's View of and Poems about Nature / Yu Longyu	(316)