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CHINESE: THE CONFUCIAN CLASSICS

1. There are nine of these writings, according to the canonization begun in time of Confucius.
 - a) Number has been fixed since 1,000 A.D.
2. They are in two sets: one of five; one of four.
 - a) They cover a period of time from ca. 2,000 B.C. to second century A.D.
3. It is apparent that they are Confucian in only an indirect sense.

THE FIVE CLASSICS (Wu Ching)

1. These five books, which existed in early form by the time of Confucius are now often called the Confucian classics.
 - a) Tradition said, with greater or less exaggeration, that Confucius had written parts of them and edited them all.
-in any case, he was the symbol of their authority.

These five are:

1. The Book of History (Shu Ching)--from 2000 B.C. to 700 BC
It is a collection of state papers, memoranda of speeches of early rulers, and records of conversations between rulers and their ministers.
2. The Book of Poetry (Shih Ching)--from 1800 BC to 600 BC
Consists of some 305 poems and folk songs from ancient times.
3. Book of Changes (I Ching)--before 2,000 B.C.
Contains a system of philosophy deduced from the combination of eight diagrams, each representing a power of nature. Virtually, a book of divination.
4. Book of Rites (Li Chi)--before time of Confucius, to final form in 2nd c.A.D.
Consisting of things to be "remembered" and done precisely at ceremonies, with rules for individual conduct on various occasions.
5. Spring and Autumn (Ch'un Ch'iu)--
Contains the history of the state of Lu (native state of Confucius) from 722 to 481 B.C.

THE FOUR BOOKS (Ssu Shu)

1. The Analects of Confucius.
A compilation of discourses and sayings of Confucius and of dialogues with his disciples.
2. The Great Learning.
 - a) Originally it was chapter 39 of The Book of Rites.
 - b) Book is a treatise on higher education and an essay on moral culture.

3. The Doctrine of the Mean.
 - a) Originally chapter 28 of The Book of Rites.
 - b) It gives the philosophical presuppositions of Confucian thought and also deals with the relation of human nature to the moral order.
4. The Mencius Book.

Contains teachings attributed to one of Confucius most significant successors.

These nine books became the basis of Chinese education and government in future

1. Historically, these Classics were set up as authority by Confucian scholars in second century B.C. for purpose of checking power of emperor.
 - a) They were advanced as highest authority even over and above that of sovereign whose power had been supposed to be absolute.
2. In 124 B.C., a national university was established.
 - a) It had five colleges--corresponding to Five Classics
 - b) Each with fifty nationally prominent scholars attached to it.
 - c) The Four Books were required as texts in school education.
3. From beginning of 15th century, Classics were accepted as standard texts for civil service examinations.
4. Until 1905, they were regarded as norm for all aspects of life.
 - a) Dr. Hu Shih has remarked:

The Classics served as natural law for China for they have exercised supreme authority over government, society, religion and other aspects of Chinese culture.

Thus, the Classics provided China with a set of standards which are open to discussion and examination at all times.

Also maintained unity and harmony of culture and life for a remarkably long period.

The Chinese Concern
CONFUCIANISM

THE QUESTION: HOW TO KNOW TAO, LIVE IT AND CONSTRUCT A SOCIETY WHICH EXEMPLIFIES IT

1. This is the great theme of Chinese thought.
2. Never was this more the case than in the last two centuries of the Chou dynasty, 403-221 B.C.
 - a) Called the "warring states" period, this was an era of chaos, powerlessness.
3. Thoughtful people were forced to ask themselves questions like:
"Where did we go wrong?"
"How can we get society back on the right track and find the Tao?"
"How can we begin to learn to live together?"
4. In asking how to get back on the track of Tao, three realms were in mind where Tao could be experienced:
nature, human society, and one's own inner being.
5. The question was, How are these to be lined up--with what priorities, and with what techniques...
6. The answers fall into two categories, Confucian and Taoist.
There were other schools that have not survived or did not develop significant religious expression.
7. The basic difference was that Confucianists thought the Tao was best found by man within human tradition and society
 - a) And so was explored through human relationships and rituals and by the use of human reason.
8. The Taoists thought that reason and society perverted the Tao, that it was best found alone in the rapture of confronting infinite nature and the mystical and marvelous.
9. Important to recall that relatively few Chinese would think of themselves as exclusively Confucian or Taoist or Buddhist.
 - a) For most, Confucian attitudes would undergird family and work ethics; Buddhism would help to answer questions about what happens after death; a dash of Taoist color would meet esthetic and spiritual needs in family and personal life.

I. CONFUCIUS (551-479 B.C.) *72 year age*

Birth and ancestry

1. Born in principality of Lu (now: Shantung province)
2. Family name: Kung; personal name: Ch'iu
3. Confucius is latinized name of Kung-fu-tzu
4. No certain knowledge of ancestry
Father probably a minor military officer
He died when Confucius was but three years of age; child reared by widowed mother.

Childhood and Youth

1. Little is known here
2. Seems to have attended school until he was 15; made his own living at 17; married at 19 and had a son and two daughters.
3. Of his wife not a word is said.
4. Mother died shortly after birth of Confucius' son
Was a great personal tragedy for Confucius; retired from public life for 27 months.

Became a Teacher

1. At 25, he organized a preparatory school for boys
2. His students became disciples:
 - bounded to him with loyalty and great devotion
 - offered them little, save to make Confucius "vision of life" come true
 - number of his disciples: Analects mentions 22.
3. He was first to offer basic courses in art of governing wisely
 - had instruction in practically every branch of learning then known: poetry, history, rites, music, primitive science,, archery, historical biography.
4. He created a new profession and a new class of scholars.

Later life

1. He never intended to make a career of teaching. He wanted to "reform" the world--i.e. to direct a government of the state
2. But state after state disregarded him; only a small band of disciples stood by him
3. At age 67, he returned home. There he passed his last years editing the Classics and collated his notes on subjects he had taught.
4. Died at age ~~73~~ *(72)?*--thought he had failed.

THE STATE CULT OF CONFUCIUS--ELEVATION OF CONFUCIUS

1. A cult of Confucius developed under the sponsorship of the state when Confucianism achieved supremacy as the orthodox ideology of the nation.
 - the Confucian cult was official instead of popular.
2. Eventually his ~~tab~~ tomb became a shrine where his personal belongings were kept and ancestral sacrifices offered.
 - a) The first Emperor of Han came to make sacrifice at the tomb in 206 B.C.
3. He was made "Duke" in A.D. 1
4. In A.D. 37 the Emperor Kuang Wu sponsored sacrifice at the grave of Confucius and conferred honors on his family.

5. In A.D. 59, was the first regular cult paid to Confucius by Emperor Ming when he proclaimed that schools in the major cities should make sacrifice to him.
6. He was the "Foremost Teacher" in 637; "King" in 739; "Perfect Sage" in 1013.
7. In 1906, same sacrifice was offered to him as to Shang Ti.

THE TEACHINGS OF CONFUCIUS

*Rational ordered society of humane quality
- in which each man achieves the fullness of his own nature
in accordance with functions of his personal-social situation.*

His aim: To establish a new order in society, through the moral approach, based on personal cultivation.

1. He aimed at a political order by laying the basis for it in a moral order.
2. He sought political harmony by trying to achieve the moral harmony in man himself.

Remember: the age of Confucius was an age of: political disintegration, social unrest and above all, an age of moral disorder.

Naturally that the central problem of Confucius should be the reform of society; the quest of the Tao as a way of ordering the world.

He felt the dire necessity of bringing order out of chaos. He tried to do it in the following manner:

1. By straightening out the ideas and habits of leaders and common people on the three fundamentals:
 - character-building
 - social obligations
 - decent government
2. Teach rulers to take their responsibilities seriously and instill into common people the principles of sane human living.
3. Should all be done, then life would be so ordered, in society and in the individual person as to allow the fullest development of what makes us most truly human.

He believed the quickest way was to work from the top down.

1. By correcting the mind and heart of the rulers and all their nobles, they would then make it their aim to become moral examples for their people.
2. Note, that in all this, Confucius is really not so much concerned with ultimate results (i.e. a perfect society) as he is with making the right sort of beginning.
3. It involves the person in power actually committing himself to active moral cultivation and self-discipline.
 - a) It is not just a question of acquiring knowledge, but of assimilating into one's own being that kind of knowledge which is conducive to the good life.

HOW TO BRING ORDER OUT OF CHAOS?

The first step is the "Rectification of Names" (to becoming what one 'is')

1. As a first step, Confucius wished to make the actualities of life: things, people, events--correspond to the essence of each which is conveyed in its name
-what inheres in words should be brought out
-ruler be a real ruler; father be father; son be son
2. He thought that if each person could get the "idea" or "ideal" clear in his mind, he would naturally try to measure up to this norm for his particular role in an orderly society.
3. To the end that names be used judiciously, Confucius instituted the study of semantics--an inquiry into the relation between words, thought and reality.
4. He insisted that his students do two things:
 - a) make precise definitions of terms
 - b) know what names stand for, and then act as the definition indicates.

"A superior man considers it necessary that the names he uses may be spoken appropriately, and also that what he speaks may be carried out appropriately. What the superior man requires is just that in his words there may be nothing incorrect."

5. But language is constantly misused; thus separation arises between being and language.

"He who has the inner being also has the words; he who has words does not always have the inner being."

6. If the language is in disorder, everything goes wrong.

"If words are not right, judgments are not clear; works do not prosper; punishments do not strike the right man, and the people do not know where to set hand and foot."

"If names be not correct, language is not in accordance with the truth of things. If language be not in accordance with the truth of things, affairs cannot be carried on to success."

THE DEVELOPMENT OF THE MORAL LIFE

1. The central interior qualities of moral life essential to leadership are:
-jen, chung, shu, and hsüeh
2. While li and hsiao are the exterior elements of moral character.
3. All aspects are joined and harmonized in the ideal of the chun-tzu and shih.
4. The power they manifest in human affairs is their te. *De*

JEN (*Ren*)

1. It is the basic virtue which a man is to cultivate.
2. It is a typically vague but eloquent term suggestive of:
benevolence, kindness, love, goodness, true manhood, man-to-manness, human-heartedness, humaneness, humanity, living together in harmony.

3. ~~Jen is not an attribute of a person; not what we would call a personality trait.~~

Rather, ~~it is something manifested in interpersonal relations.~~
~~it is a quality of action being performed,~~

4. ~~Jen is a relation; it suggests a deep sense of fact that each man is basically related to every other man.~~

a) It is a person's proper attitude and relation toward the other
-a keen sense of responsibility toward the other.

b) Jen has its seat in the human heart. But it is there as a potentiality. It can be actualized only in the interactions of a man with his fellow-man.

5. Jen is what one does when he is most truly human.

Jung
CHUNG (Conscientiousness, loyalty) and SHU (reciprocity, altruism)

*忠 -> inside } Chung
心 - mind
恕 - SHU - Like
mind*

1. The "beads" of jen are strung on the threads of Chung and Shu.

2. The sense of Shu is expressed in Confucius' Golden Rule:
Never do to others what you would not like them to do to you.

a) Shu is a felt sense of oneness with others; a sense of identification which enables a person to know the appropriate behavior for dealing with others.

3. The quality chung, which generally accompanies shu, complements it.

a) Chung represents the development of one's mind, while Shu is the extension of that mind to others.

b) Chung carries the meaning of acting on behalf of others.

HSUEH (LEARNING) OR WISDOM

學 子 Hsueh

*知 chi
to know wisdom*

1. Hsueh is the desire for and love of learning, of wisdom.

a) It is an indispensable quality or attitude in the cultivation of virtue.

2. Remember: learning is not just gaining knowledge.

Rather, it is assimilation into one's own being that kind of knowledge which is conducive to the good life.

Whenever the Confucianists talk about study or learning, the idea of moral training and active self-cultivation is never absent.

LI 禮

1. External influences can aid in the inner development of Jen. Hence Li.

2. Li indicates rites, proper conduct, ceremonies, courtesy, doing things the right way.

a) In general, it might be called a sense of propriety--the way things should be done. It is a discriminating sensitivity to and appreciation of that which is fitting and proper in all sorts of relationships.

3. Li is not something cold or mere "formalism" but is a supremely humanizing act.

a) It expresses a society which becomes a great dance, and so incarnates harmony.

-In ritual, everyone acts out proper relationships, and has a structured place.

Ritual generates order in place of chaos, and nurtures "rectification of names".

b) Li, then, is meant to stimulate jen, even as melodious music induces calmness and poetry, heroism.

4. Confucius set forth the Li as a whole:

he observed them, collected them, formulated and arranged them.

a) His vision embraced the whole world of Chinese customs:

-the right way of walking, greeting

-behaving in company

-the ways of conducting sacrifices, observing holidays

-rites of marriage, birth, death and burial

-customs governing work, war, the family, the court

-order of the days and seasons, the stages of life.

5. Li in the Five Relationships

a) All of the basic social patterns definite of human life are present in the Five Relationships.

-Each has its distinctive quality of reciprocally exercised duties and virtues.

-Kindness in the father; filial piety in the son

-Gentility in eldest brother; humility and respect in younger

-Righteous behavior in husband; obedience in wife

-Humane consideration in elders; deference in juniors

-Benevolence in rulers; loyalty in ministers and subjects

6. The father and son relation

a) The father and son relation is the cornerstone relation of them all.

b) Son was expected to negate his own feelings and individuality in deference to the wishes and pleasure of his father in "filial piety"

c) Here it was, in this relationship which is the most feeling laden and difficult of all, that fundamental attitudes of jen and li and societal orientation were to be learned.

d) It was as though to say: if love and virtue are to be learned truly, they must be learned at home and by making this all-important relation the pivot.

e) Father-son becomes the primal model of an interpersonal relationship, and in Confucianism it is in interpersonal relationships that man is humanized and Tao is manifested.

f) If this relationship can be rectified, then all other relationships will also fall into place.

HSIAO (Filial piety)

孝

1. Filial piety is fundamental in the whole scheme of relations
 - a) If fathers could only be good fathers and sons good sons, then other relations would fall into place.
 - b) This means that the enduring stability of society must be grounded in the stability of the family.
2. In the last analysis, filial piety came to be regarded as the root of all other virtues.

"Filial piety is the root of all virtue, and the stem out of which grows all moral teaching. It commences with the service of parents; it proceeds to the service of the ruler; it is completed by the establishment of character."

3. There are three degrees of filial piety, according to one tradition (Li Chi)
 - a) the highest is the honoring of our parents
 - b) the second is not disgracing them
 - c) the lowest is being able to support them.

Jung

CHUN-TZU (superior person, the true gentleman)

君子

1. Chun-tzu is the true gentleman, the superior person as a result of his moral development.
2. He represents the fusion of all qualities in such a way that he can respond to every situation without sacrificing principles.
3. The superior man is often contrasted with the inferior man:
 - The gentleman has his mind set on virtue, the common man has his mind set on earthly comforts
 - The gentleman has his mind set on avoiding punishment, the common man has his mind set on evading the law
 - The gentleman is concerned with justice; the common man with profit
 - The gentleman is congenial though never stooping to vulgarity; the common man is vulgar without being congenial
 - The gentleman is dignified without arrogance; the common man is arrogant without dignity.
4. The gentleman is a man at once a scholar, a selfless servant of society, and a person steeped in courtesy and tradition; an official and family head he continually puts philosophy into practice.

THE POLITICAL PHILOSOPHY OF CONFUCIUS

He believed in three cardinal principles:

1. People cannot be governed by laws, decrees or orders, insofar as these involve any compulsion being exerted on the individual.
2. This is so because government is not the controlling of men but the guiding of them, the development of their potentialities for good.
3. This function can only be performed by one who has already corrected himself and is able to set the right example for the people.

For Confucius, the primary aim of government:
an agency for bringing to bear on society as a whole, the moral influence
of superior man through power of moral example.

TE (the power of moral goodness)

1. These heads of state and officers of government would provide example
of highest type of conduct.
2. Their power lies in the power of moral example -- TE.
 - a) Te, as moral influence, is that power which causes people to
do things on behalf of others through their own volition and desire.

CONFUCIUS AND HIS VIEW ON RELIGION

1. Although Confucius had certain religious convictions, he does not seem to
have used them as the basis of his philosophy.
 - a) He made no claim to the possession of ultimate truths
 - b) He was groping toward the truth, by the method of observation/analysis
 - c) He said nothing about attaining the truth through a sudden flash
of mystical enlightenment
 - d) He was in no sense a religious leader or the founder of a religion
 - e) In general, he refrained from raising fundamental religious issues
 - f) He was reluctant to discuss religious questions. One disciple asked
how one should serve spirits, Confucius told him: "You are not able
yet to serve men; how can you serve spirits."
2. He shared in the traditional religious conceptions and practices
 - a) He did not doubt the existence of spirits and omens
 - b) Ancestor cult and sacrifice were for him an essential reality
 - c) He took almost childlike pleasure in religious rituals
3. His basic religious beliefs:
 - a) His religious views connected with the idea of T'ien (Heaven)
He looked upon Heaven as the author of his power
Heaven was the source of moral power which guaranteed virtue
Heaven had entrusted him with a sacred mission as the champion of
China's culture
When in danger, he dismissed his enemies as powerless against him
in the face of Heaven
When accused of wrongdoing, he called upon Heaven to witness his
innocence
 - b) The true gentleman must fear and understand Heaven, since it gives
perspective to his efforts.
 - c) What did he understand by the term "Heaven"?
It was conceived as a moral force in the universe--a cosmic counter-
part of the ethical sense in man.

CONFUCIUS AND HUMANISM

1. Emergence of man as most important being took place very early in Chinese history.
 - a) Long before Confucius.
 - b) AT first, the emphasis was on the powers of the spirits, or Heaven.

With Confucius,
the emphasis was on man and his moral character.

1. It was Confucius who brought Chinese humanism to its climax.
2. When he was asked about knowledge,
-he said it was to know man.
3. When he was asked about serving spirits, he answered:
"If you cannot serve man, how can ~~you~~ you know how to serve spirits. "
4. When he was asked about wisdom, he said:
it was "to attend to the welfare of the people"
5. ~~When~~ He was so concerned with man that when a horse stable was
burned down,
-he only asked if any person was hurt and did not ask about the horses.

The height of his humanism can be seen in his conception of the Tao.

HERMAN HESSE, SIDDHARTHA

57. Of the four Yogas, the deepest meaning of Siddhartha is best expressed by:
1. Raja Yoga
 2. Bhakti Yoga
 3. Jnana Yoga
 4. Karma Yoga

True (1) or False (2)

58. Siddhartha goes with Govinda to hear the teachings of Gautama the Buddha. Siddhartha remains with the great teacher, but Govinda perceives that everyone must seek out his own path.
59. Through his rebellious son who succeeds in getting away from the two senile old boatmen, Siddhartha learns what he had not been able to learn in his twenty years of worldliness: to love another, and to lose himself in another person to such an extent as to forget himself.
60. Siddhartha is healed of the wound that his love for his son has caused him, when he learns to listen to all the thousand voices of the river at once, without binding his soul to anyone particular voice.

ESSAY QUESTIONS: Do either the essays or the multiple choice. Don't do both.

1. Describe the essential characteristics of 1) Jnana Yoga 2) Bhakti Yoga, 3) Karma Yoga and the 4) Raja Yoga. (20 points)
2. Describe fully the four stages (ashramas) of life. (12 points)
3. How could Upanishadic knowledge bring salvation? (10 points)
4. Discuss the difference between Nirguna Brahman and Saguna Brahman. (12 points)
5. Describe the basic position and contribution of ONE of the following: (6 pts.)
 - a) Chaitanya
 - b) Ramakrishna
 - c) Tagore
 - d) Gandhi

PLEASE HAND IN BOTH EXAM AND QUESTION SHEETS - INDIVIDUALLY - MAHALO!

CONFUCIUS' CONCEPTION OF THE TAO

1. Tao was not a metaphysical conception as it was for Lao Tzu.

HE USED ^{TAO}~~TWO~~ IN TWO WAYS:

1. As "way of action"
2. As the way above all other ways.

HE NEVER DEFINED TAO.

1. Confucius never defined the way.
 - a) For him, it was the totality that couldn't be defined.
2. And yet, for him, his perspective of the way is very positive.
 - a) It is the way individuals, states, world--should conduct themselves.

YET, IT IS MAN THAT CAN MAKE THE WAY GREAT

1. While Tao is important, the Way to it is via man.
2. When one orders his life in accordance with Li and Jen,
-he is by that fact, realizing the Tao of man.

-And relating himself harmoniously to the Tao of Heaven.
3. One first gains insight into moral truth for man
-then follows the harmony with Tao.
4. The key to the order without--is found in the order within.
"It is man that makes truth great, and ~~not~~ ^{not} truth that makes man great."

THE RESULT OF HIS HUMANISM?

1. NOT eternal salvation in heaven.
2. But, a rationally ordered society of humane quality
-in which each man achieves the fullness of his own nature

-in accordance with functions of his personal-societal situation.

12. According to the doctrine of Dependent Coarising (Origination), the basic cause of samsara is _____.
1) birth 2) desire 3) becoming 4) ignorance
13. The Legend of the Four Passing Sights refer to:
1) the four colors of the rainbow
2) a strong young man, a sick man, a corpse and a guru
3) an aged man, a sick man, a corpse and a monk
4) an aged man, a sick man, a dead man and a philosopher of wisdom
14. The last three paths in the Eightfold Path are:
1) right effort, right mindfulness, right concentration
2) right mindfulness, right effort, right concentration
3) right intentions, right conduct, right concentration
4) right livelihood, right mindfulness, right concentration
15. After the Enlightenment, Gautama went toward Benares. On its outskirts, he met the five ascetics with whom he had been associated before. He preached to them the _____.
1) the way of the Sangha
2) the way of the Buddha
3) the Right Way
4) the Middle Way.
16. The First Noble Truth:
1) that there is something unsatisfactory, bearing a sense of incompleteness, about all of life as it is ordinarily lived
2) it is craving which leads to rebirth
3) that all life is excruciating pain
4) that there are no pleasant moments in all of life.
17. The Second Noble Truth:
1) there can be an end to drive
2) All life is suffering
3) We experience a sense of inadequacy in ordering life because we are always trying to cling to things.
18. "I take refuge in the Buddha, I take refuge in the Sangha; I take refuge in the _____."
1) Sunyata 2) DaBumma 3) Holy Order 4) Dharma
19. Nirvana:
1) must be articulated in our understanding before it can be lived
2) is a transcendental place where the enlightened ones go
3) the blowing out of all flames of attachment.
20. The third of the Four Noble Truths is:
1) ignorance causes desire
2) suffering is caused by ignorance
3) dependent origination
4) none of these
21. The best description of what Buddha thought of himself:
1) I am awake
2) I am the savior of mankind
3) I am one with God
4) I have attained the goal.
22. The statement that best expresses Nagarjuna's concept of "void" is:
1) the ability to see all things, including oneself, the observer as all part of one great plan of creation
2) neither self, nor any god, nor any concept, are to be made into a basis upon which reality is constructed. None of these exist or persist of their own power.

SOME OUTSTANDING CONFUCIANISTS

I. MENCIUS (ca. 372-288 B.C.) - the Idealistic Wing of Confucianism

1. He believed he was the continuator, in his day, of the Confucian tradition.
 - a) He developed Confucius' ideas as he met challenge of his opponents (Yang and Mo-ti)

2. Starting Point of his Thinking:

The Confucian viewpoint that man is man-in-community and that principles of social behavior are rooted in human nature.

Consequently, all theories are false which conflict with man's nature.

Hence, the major consideration of Mencius and later Confucianists was the definition of the nature of man.

3. Mencius developed further than Confucius the idea of the Goodness of Human Nature

- a) Confucius held the view of Jen and Li, but he did not explain why it is that a man should act in that fashion.
- b) Mencius attempted to give an answer to this question.
In so doing, he developed the theory of the original goodness of man.

4. What he meant by the original goodness of human nature:

- a) All men possess fundamental qualities like:
-human-heartedness; righteousness; propriety; wisdom
- b) These virtues develop naturally from within, if not hindered by external conditions.

"There is no man who is not good, as there is no water which does not flow downwards. But you can strike the water and it splashes up. And you can make human nature turn to evil in the same way."

- c) To develop these virtues is to become truly man.

5. He believed that nurture has its importance, but its function is not so much to shape the human being, as it is to free him for his innate moral growth.

His Political Philosophy

1. Like Confucius, he maintained that:

- a) man can fully develop himself only within community
- b) the State is a moral institution and the head of the State should set himself as a moral example
- c) the State's purpose is to benefit the people and enable them to fulfill their potentialities.

2. But Mencius added another new dimension: that of the Moral Right of Revolution.

- a) If a ruler doesn't act as he ideally ought, then people have the moral right of revolution.
If a ruler is not what he ideally ought to be, then he morally ceases to be a leader.

- b) Then, under the ~~Mandate of Heaven~~, people can revolt against the ruler. This Mandate is a moral "must", a mandate.
- c) That idea establishes the fact that government exists for the people, that it must fulfill the will of the people.

Mencius' Moral Mysticism

1. There is a mystical element in his philosophy - that is related to his view that the universe is essentially a moral universe.
2. He held the view that the universe is essentially a moral universe and that the moral principles of man are also metaphysical principles of the universe.
 - a) The nature of man is an exemplification of these principles. Hence, the goodness of man is but the reflection or mirror of what the universe really is like.
3. It is this moral universe that is meant when we speak of "Heaven"
 - a) Mencius calls this "knowing Heaven", i.e. knowing the moral universe.
4. If a man knows Heaven, he is both a citizen of society and a citizen of Heaven.
5. He held that through selfcultivation, one can become "one with Heaven" i.e. through the practice of "chung and shu" (review Confucius), one's egoism and selfishness are gradually reduced.
 - a) When they are reduced, one comes to feel that there is no longer any distinction between oneself and others, -no distinction between the individual and the universe.
6. This leads to a realization that "all things are complete within us" This is the mystical element in his thinking.
7. In connection with the moral universe, he spoke of the "Great Morale" (Hao Jan Chih Ch'i)
 - a) It is the morale of a man who identifies himself with the universe.
 - b) The method of cultivating the Great Morale has two aspects:
 - One is the "understanding of Tao"--i.e. of the way that leads to the elevation of mind.
 - The other is "accumulation of righteousness"--i.e. constant doing to what one ought to do in a universe as a citizen of the universe.
 - c) This Great Morale can be achieved by every man. That is because it is nothing more than the full development of each person, since all man have the same nature.

This is Mencius' theory of education which has been held by all Confucianists.

HSUN TZU (298-238 B.C.) - The Realistic Wing of Confucianism

1. He carried forward the rationalistic and intellectual tendencies of Confucianism.
2. He differed fundamentally with Mencius--he held that human nature is originally evil.

a) The nature of man is evil

Man is born with inherent desire for profit, sensual pleasure, egoism.

b) His goodness is acquired through training and culture

c) But, the same man also possesses intelligence.

This intelligence makes it possible for man to become good.

3. He explained how man can become morally good.

Man's needs are two:

a) need of cooperation and mutual support

b) need to unite, to conquer other creatures

For these two reasons, men need social organization.

And in order to have a social organization, they need rules of conduct

-these are the Li (rites, etc)

Function of Li is to set this limit

When there are the Li, there is morality.

-he who acts according to the Li acts morally

-he who acts against them acts immorally.

In his attempt to say that Man is the Center of everything, he developed what can be called a "Philosophy of Culture"

1. There are, he claimed the three powers of the universe:
heaven, earth and man.
 - a) Each has its own particular vocation.
2. But the vocation of man is to utilize what is offered by heaven and earth and thus create his own culture.
3. Everything that is good and valuable is the product of human effort
 - a) value comes from culture and culture is the achievement of man.
 - b) Thus when a man thinks about heaven and focus on it for help,
he is giving up his vocation.

TUNG CHUNG-SHU (179-104 B.C.)

1. He is noteworthy for the cosmological framework he gave to Confucianism, and his effort to relate the political order to the order of Nature.
 - a) His thought was based on the I-Ching and the theory of Yin-Yang.
 - b) His thought is like that of cosmic religion in that it is interested in the total interrelationship of all things rather than free, personal ethical and political questioning.
2. He presented a doctrine of correspondences, in which man and nature are parts of an interwoven web.
 - a) The key to the whole web of correspondences of which life is woven is the Yin-Yang concept.
 - b) This theory had very early origins in occult speculation connected with astrology, alchemy, and I Ching divination.
 - c) But it did not emerge fully into the mainstream of Chinese philosophy until Tung gave it place.

The Yin-Yang Reality

1. The Chinese sense the wholeness of the universe; they feel at home in the world.
 - a) The world of heaven, nature, man are inseparable and interdependent. They are governed by a warm, reciprocal relationship.
 - they constitute a seamless whole
 - they support and nurture each other.
2. Why this reciprocal relationship?
Because of YIN-YANG.--they are the expression of TAO
3. There are these two interacting forces: Yin and Yang.
Fundamentally Yang is associated with the masculine, and Yin with the feminine.
But their respective meanings go much beyond gender.

Yang is what is male, but also day, sky, spring, all that is bright, clear, hard, assertive, growing, moving out.
Its symbol is the dragon.

Yin is female, and also night, earth, moisture, autumn and harvest, spirits of the dead; all that is dark, underneath, recessive, pulling in, connected with the moon, mysterious.
Its symbol is the tiger.

Everything that is, possesses in varying degree the characteristics of both:

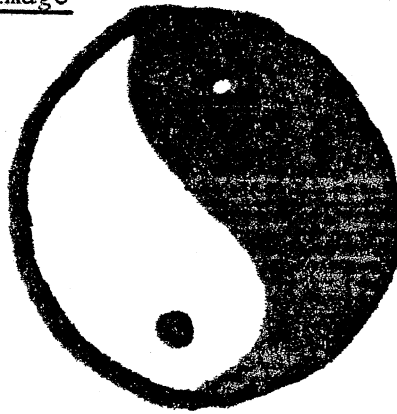
creative heaven--receptive earth	movement--rest
fire (rise)--water (seeks lowest)	sunny side--shady side of hill
thunder--wind	clear--cloudy
mountain--lake	expand --contract
ascending--descending	sun-moon

There is nothing in which Yin and Yang do not participate.

In same object, one principle may prevail at one time, and another later
e.g. piece of wood when cast into fire changes from yin to yang (aflame with energy)


YIN-YANG: Visual Image


Yin



Yang

1. Note: it is extremely simple; yet graceful and serenely quiet
 - a) A superb synthesis of rest and movement; contrast and concord,
2. It is a circle, not a jagged or chaotic mess
 - a) Circle signifies perfection: the whole, symmetry, balance, the perfection of the various parts.
3. It is not hungry for synthesis like the West
 - a) Not hungry for digging, digging, until meaning is squeezed out.
 - b) Life does not move onward and upward towards a fixed pinnacle or pole. It turns and bends back upon itself, until in the end both are resolved in the all-embracing circle--symbol of the final unity of TAO.
4. Yin-Yang are basically in accord; both necessary to preserve order in universe
 - a) They are complementary
 - b) Together in harmony they are always good.

K'UN, THE RECEPTIVE  Earth
(Yin)

CH'IEN, THE CREATIVE  Heaven (Yang)

1. Hexagram is made up of broken lines
2. Broken line represents the dark, yielding, receptive primal power of yin.
3. Attribute of hexagram is devotion.
4. Its image is the earth.
5. It is perfect complement of The Creative--the complement, not the opposite.
For the Receptive does not combat creative but completes it
6. It represents nature in contrast to spirit, earth in contrast to heaven; space to time; female to male
7. When applied to human affairs, the relationship is found:
between prince and minister
between father and son
8. Within a person, between spirit and nature.

1. Hexagram is made up of unbroken lines
2. These unbroken lines stand for primal power, which is light-giving, active, strong and of the spirit.
3. Hexagram is consistently strong in character, and since it is without weakness, its essence is power or energy.
4. Its image is heaven.
5. Its energy is represented as unrestricted by any fixed conditions in space and is therefore conceived of as motion.
6. Time is regarded as basis of this motion.
7. Hexagram includes also power of time and power of persisting in that, i.e. duration.

Yin-Yang may also be regarded as phases, ever succeeding one another in endless revolution and in infinite variety.

- a) Night and day; summer and winter; stability and change.

Note how the Ritual Year "works" out the Yin-Yang.

The object is to support what the Tao, through the Yin-Yang, was doing at that time.

1. The first half of the year, the time of growing and outgoing of nature as it awoke from the sleep of winter, was the time of the dynamic, rain-giving dragon.
 - a) The Chinese New Year is marked by a parade through the streets of a gigantic, weaving dragon borne by many men.
 - b) In midsummer, to consummate Yang, dragon boat or horse races are held.
2. And then to inaugurate the Yin months of ingathering and the darkening of days, the lion or tiger dances are held.
 - a) The traditional harvest festival when the dead return is full of Yin symbolism--it is at night, and cakes in the shape of the moon, decorated with moon castles where immortals live, are placed in the courtyards.

Creation of an elaborate art called Feng-Shui (Wind and Water)

1. This "art-form" called feng-shui arose to determine, according to Yin-Yang "bearings", the most auspicious locations for houses and tombs and temples, between say, a rock considered Yang and a tree determined as Yin.
 - a) Much more was involved in the full system of feng-shui--e.g. the values of the five "elements" or modes of natural activity (fire, water, earth, air and wood--each of which corresponded with seasons, colors, tones, etc.)

NEO-CONFUCIAN MOVEMENT

1. Began in eleventh and twelfth centuries during the Sung dynasty and became the authoritative interpretation of the Confucian intellectual tradition.
 - a) Partly in response to the issues raised by Taoist and particularly Buddhist thought, Neo-Confucian philosophers greatly enhanced their tradition's metaphysical foundation.
2. It became a comprehensive world view concerned with the nature of mind and the ultimate origin of things, and with simple methods of meditation, as well as a social philosophy.
 - ①
 - ②
 - ③
 - ④
3. Two leading Neo-Confucianists were Chu Hsi (1130-1200) and Wang Yang-ming (or Wang Shou-jen, 1472-1529)
 - a) Chu Hsi taught that one great ultimate is manifested in the principles of the myriad separate things, as the light of the moon is broken into many rivers and lakes. Through reflection on particulars, especially human morality, one can know the ultimate.
 - b) The more idealistic Wang Yang-ming taught sincerity of mind.

I-CHING

One of the 5 major classics: perhaps one of the most important and fundamental of the classics.

Used for divination.

DIVINATION

1. A major practice of communal importance.
Since it was necessary to determine the will of the deity before engaging in activities affecting the whole society.
2. Major materials for divination:
-ox bones, tortoise shells, occasionally sheep bones.

Tortoise shells

-had particular significance, as they embodied in their shape the structure of the universe itself.

1. Upper round part was like vault of sky
while square lower section represented the earth.
2. In ancient thought tortoises were pictured as the foundation of certain islands and the world.
3. Consequently, the ancient Chinese considered them important sources of information on worldly and heavenly affairs.

I CHING

1. A system of hexagrams, composed of varying combinations of solid (yang) and broken (yin) lines. (see page 15 of outline)

64 possible forms.

This book provided a basis for philosophical and mystical speculation in later Chinese thought.

Its theory and practices exhibit the Chinese organic view of Nature as a grand, dynamic, harmonious process of interacting Yin-Yang forces and interdependent elements.

CHINESE ORGANIC VIEW OF NATURE

Since man and society are parts of total natural order, their destinies are dependent on harmony with Nature.

1. To achieve or maintain this harmony, it is necessary to discover the appropriate hexagrams governing the present situation.
2. When the diagram is determined through selection of yarrow sticks or throwing 3 coins, the practitioner may consult the manual and interpret their lines in relation to the client's contemplated choices and actions.

Three coins: yang was the upper side, yin the lower.

Toss 3 coins at least six times and the combination was interpreted according to the I Ching series of 64 hexagrams.

DIVINATION

2. DIVINATION: a major practice of communal importance since it was necessary to determine the will of the deity before engaging in activities affecting the whole society.

3. In China the practice assumed special importance in view of the concern for the harmonization of Nature and society.

4. MAJOR MATERIALS FOR DIVINATION

Were ox bones, tortoise shells, occasionally sheep bones.

Tortoise shells had particular significance, as they embodied in their shape the structure of the universe itself.

1. The upper round part was like vault of sky while square lower section represented the earth.
2. In ancient thought tortoises were pictured as the foundation of certain islands and the world.
3. Consequently, the ancient Chinese considered them important sources of information on worldly and heavenly affairs.

The I-Ching eventually became a major manual for acquiring counsel concerning one's future actions.

NUMEROUS OTHER METHODS OF DIVINATION DEVELOPED;

- appeal was made to astrology
- almanacs with observations on seasons
arrangements of five elements as earth, wood, fire, metal and water
- dreams
- system of forms represented by phrenology.

4. In later times coins were used in which the yang was the upper side, while the yin was the lower.

1. Three coins were tossed at least six times and the combination was interpreted according to the I-Ching series of 64 hexagrams.

Also fortune-telling was performed through consideration of the correlation of the five basic elements, calendrical symbols, and one's birthday (year, month, day).

Divination not only pertained to matters of one's future destiny but also to the use of environment in placing a building.

Geomancy, called feng-shui (wind and water) was a conspicuous feature of Chinese approach to the world.

I-CHING

Hellmut Wilhelm, Change: eight lectures on the I Ching.

1. Part of the 5 major classics: used for divination.
Perhaps one of the most important and fundamental of the classics.
2. Thru its system of interpretation of symbolic trigrams and hexagrams, it also provided a basis for philosophical and mysitcal speculation in later Chinese thought.
3. System of hexagrams, composed of varying combinations of solid (yang) lines and broken (Yin) lines.
T raditionally thought to have been created by ancient hero Fu Hsi in the initial trigram system of eight sybmols.

Later the symbols were doubled to form hexagrams giving 64 possible forms. Tradition attriubes the expanded forms to either Fu Hsi or King Wen of Chou who is said to have cposed the text of the I-ching while in priosn in 1142 B.C.

Confucius is reputed to have written a commentary to the text, and it became closely associated with his tradition.

CHINESE ORGANIC VIEW OF NATURE

1. Theory and pracitces based on I-Ching exhibit the Chiense organic view of Nature as a grand, dynamic, harmonious process of interacting yin-yang forces and interdependent elements.
2. Since man and society are parts of the total natural order, their destinies are dependent on harmony with Nature.
 - a) To achieve or maintain this harmony, it is necessary to discover the appropriate hexagrams governing the present situation.
 - b) When the diagram is deteremined through selecting yarrow sticks or thoriwn coins, the practitioner amy consult the manual and interpret their liens in relaiton to the client's contemplated choices and actions.
3. A significant aspect of these diagrams and their use is the limitation on corruption by the diviner, since the patterns and the explaanatory passages in the text are fixed.

T A O I S M

1. Confucianism is just one part of the story--there is another side and that is Taoism.
2. This is the side of human personality that is attracted to what expresses the private fears, fancies, and aspirations of the individual.
 - a) It is the side that feels for ^{love} communion with nature, mystic rapture, imaginative works of art and letters, rebellion against social conformity, the "flower people".
 - b) This side ^{is} affirms the needs of personal life against the demands of structured society, and affirms the place of the feeling, symbol-making, nonrational side against the cool, word-oriented rational side.
 - c) In China, all this side has danced about under the broad umbrella of the Taoist tradition.
3. (Taoism has been many things to many different people, and has taken an immense variety of forms over the centuries.)
 - a) It has included hermit poets, temples with lavishly robed priests burning clouds of incense before resplendent gods, and "underground" secret political societies.
 - b) It has ranged from "nature mysticism" to occult quests for immortality to the rites of spiritualists who call up the dead.
4. Some commentators have talked about a "pure" philosophical Taoism and a "degenerate" "superstitious" religious Taoism.
 - a) But such presuppositions get in the way of real understanding.
 - b) It is more instructive to comprehend how all of Taoism forms a unity of experience around a single pole.
 - c) After our own experience in the 1960s (flower people, hippies, etc), it should be easier to understand:
 - how we can move from nonrational, mysticism to occultism, to revolution and back, from "nature" to most elaborate religious robes and rites, so long as they expressed something imaginative and personal.

* * * * *

LAO-TZU ("THE OLD MAN")

1. He is more legend than fact, and his very name suggests anonymity, for Lao-tzu means "The Old Man"
2. Stories say that Confucius once met him, found him hard to confront, and said, "Of birds I know that they have wings to fly with, of fish that they have fins to swim with, of wild beasts that they have feet to run with. For feet there are traps, for fins nets, for wings arrows. But who knows how dragons surmount wind and cloud into heaven? This day I have seen Lao-tzu and he is a dragon."

3. Lao-tzu was, according to tradition, a "dropout."
 - a) It is said he was an archive-keeper at the Chou court.
 - b) But he became disgusted with the grasping and hypocrisy of the world, and at the age of eighty left his job, mounted a water buffalo, and wandered off to the west.
 - c) At the western portals of the empire, the gatekeeper is reported to have detained him as his guest, refusing to let him pass until he had recorded his wisdom.
 - d) So the Old Man wrote down the book called the Tao Te Ching, and then departed in the direction of Tibet, becoming mysteriously lost to the world.
4. About the book; Tao Te Ching means something like "The Book of the Tao and How to Apply Its Strength."
Now, a few words about its content.

1. The book begins with the curious affirmation that nothing can be said about its subject matter.
"The Tao that can be told of is not the eternal Tao;
The name that can be named is not the eternal name."--chapter 1.

- a) Hence the absolutely first principle of existence is this:
The Tao is Unnameable. *not unknowable*

2. Tao, the ultimate principle, is without characteristics.
 - it cannot be represented
 - it has no image, no word, no measure
 - no truth can be stated concerning it; it is not abstract, not concrete
 - it is unnameable.

But since we must speak of it, let us call it TAO.

3. Nonetheless, Tao is not simply nothing--for it is the source of everything.
 - a) It is prior to all the existing things, giving them life/function
 - b) It constitutes the oneness underlying all diversity and multiplicity of world.
"The Nameless is the origin of Heaven and Earth..." chapter 1.
 - c) It points to that which enables things to be what they are
-it is that which gives them existence and allows them to pass into non-existence

But what this Source is, this TAO is, --that cannot be Named.

The Functioning of Tao

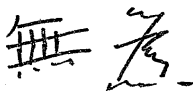
1. While Tao cannot be named, spoken about, it can be pointed to.
We can consider how it works, how it functions.
2. And something of the functioning of Tao can be seen by looking all around us.
His poem, from Chapter 4, tells us what Tao is and how it functions.

Tao is empty (like a bowl)
 It may be used but its capacity is never exhausted.
 It is bottomless, perhaps the ancestor of all things.
 It blunts its sharpness.
 It unties its tangles.
 It softens its light.
 It becomes one with the dusty world.
 Deep and still, it appears to exist forever.

1. "Tao is empty"--means that Tao is without characteristics; it is empty of all particularity, for it is the source of all particularity.
2. Yet, it is the most useful of all things.
 - a) Just as the most useful thing about a house is its emptiness (its space), so most useful things about Tao is its emptiness, for this means it has infinite capacity (it is bottomless).
3. "It blunts its sharpness; unties its tangles; softens its light"
 - a) Note function of Tao, blunts, unties, softens.
 - b) Note what we like to do: want to be sharp, orderly, hard.
 - c) Tao works the reversal--that's its movement.
 Meaning: when a thing reaches one extreme, it reverses and returns to the other. Too much yang, then Yin emerges.
 e.g. person becomes proud, conceited, then disgrace, humility follow.
- d) To know the reversals that constitute functioning of Tao and to adapt oneself to these movements is the way to peace.
4. "One with the dusty world"
 - a) Tao does not remain aloof from the world, but functions through the world; Tao is in the world.
5. Tao, as Source, provides for the very existence of things
 Tao, as Function, provides for their distinctness.

Wisdom consists of anticipation of consequences." Norman Cousins

WU WEI--TAO OPERATES BY WU-WEI



1. Wu means, "not" or "Non"; Wei means "action" "doing"
 Hence, non-action, non-doing.
 - a) It is a special perspective on the nature of doing: its basic meaning--flow with the Tao.
2. Wu-wei means simply flowing spontaneously; never forcing, no straining, never under tensions.
 Just letting things be accomplished in a natural way.
 "Tao invariably takes no action, and yet there is nothing left undone." (ch.37)
3. Wu-wei means: things do get done. But it gets things done by non-action.
 - a) Tao is like water--the natural phenomenon which bears closest resemblance to Tao.
 - water simply flows, never forces, never strains
 - and yet it supports objects and carry them effortlessly on its tide.

Water can turn rocks into pebbles; level down hills and mountains.

"The best (man) is like water
Water is good; it benefits all things and does not compete with them.
It dwells in (lowly) places that all disdain.
This is why it is so near to TAO." (chapter 8)

"There is nothing softer and weaker than water,
And yet there is nothing better for attacking hard and strong things.
For this reason there is no substitute for it." (chapter 78)

THE TAO IN MAN

道

What is life like, or action that flows from a life that is grounded in Tao?

1. It is a life that simply lets Tao flow in and flow out again until all life becomes an even dance.

"Those who flow as life flows know
They need no other force.
They feel no wear, they feel no tear,
They need no mending, no repair." (chapter 15)

When a man of Tao comes to be, he obtains something from Tao:
And this something is called TE.

TE

德

1. Te is a word that means "power" or "virtue"
a) The Te of a thing is what it naturally is.
2. Te is the result of a man who is flowing into the stream of Tao.
a) It is the creative power of man's spontaneous functioning.

LAO-TZU ADVICE TO RULERS

1. They should govern as little as possible.
a) Keep to the natural way, letting people go their own way.
2. He suggests that people are difficult to rule because the ruler does too many things. (chapter 25)
a) What ruler should keep in mind is that "ruling a big country is like cooking a small fish."
-In cooking small fish one must take care not to handle it too roughly for too much handling will spoil it.
3. In ruling a country care must be taken not to push the people around, forcing them to rebel.
a) When people are satisfied there will be no rebellion, or wars.

"If I keep from meddling with people, they take care of themselves,
If I keep from commanding people, they behave themselves,
If I keep from preaching at people, they improve themselves,
If I keep from imposing on people, they become themselves." (chapter 57)

TAOISM AND CONFUCIANISM CONTRASTED

Taoism

1. Nature is measure and source of all things. Hence principles and rules for human life are seen within nature.
2. Stress harmony and perfection of nature as key to happiness.
3. Consider ideal life to be simple and harmonious. Simple life is one which is plain, wherein profit is ignored, cleverness abandoned, selfishness minimized, and desires reduced.
4. To Lao Tzu, efforts to develop and regulate desires and emotions seem artificial and tend to interfere with harmony of nature.

Rather than organize and regulate, let things work out naturally. This means supporting all things in their natural state, allowing them to transform spontaneously. In this way no action is needed, no regulations required. And yet everything is done and all things are regulated.

5. Natural piety
6. On Tao:
 - a) a direct way to it
 - b) Lao Tzu immerses himself in it

Confucianism

1. Man is measure and source of all things, hence principles and rules for human life are seen within man himself, and his society.
2. Stress moral goodness of man.
3. Consider ideal life to be complex and well-developed.
4. Confucius advocates rites and music so that desires and emotions might be developed and regulated.

5. Filial piety
6. On TAO:
 - a) Detour by way of human order
 - b) Confucius lets himself be guided by his awe of Tao as he moves among the things of the world.

CHUANG TZU (died c.300 B.C.)

1. Little is known of Chuang-tzu apart from his book.
2. Written in a vivid, fanciful, and humorous style, it immediately brings the reader into a world of expanding horizons.
 - a) One is told of strange marvels, of immense fish thousands of miles long, which changes into a bird just as large and flies to a celestial lake in the south.
 - b) The writer then juxtaposes these examples of the fabulously large with mention of the tiny moths in the air, the mustard seed.
 - As the reader's imagination is swung violently from small to large, reader gets a sense of mental ~~vergie~~ *vertigo (disorientation)*
 - One feels that one is spinning and things around one are coming unfastened.
 - c) That is just what Chuang-tzu wants one to feel, for he wants to shake the reader loose from the ordinary way of seeing things.
3. Chuang-tzu wanted persons to be free--above all, free from oneself, one's own prejudices, partial views, categories, and from judging everything in terms of oneself.
 - a) To this Taoist, man is not the measure of all things.
 - b) Only the Tao itself is the measure.
4. Chuang tzu points to the world of dreams and fancy and of the improbable.
 - a) He tells us he once dreamed he was a butterfly, and when he awoke he did not know whether he was Chuang-tzu who had dreamed he was a butterfly, or a butterfly dreaming he was Chuang tzu.
 - b) A dream world, in other words, is just as real as any other.
5. The world of the unconscious and the imagination, he is saying, is just as much a manifestation of the Tao as the rational--and may indeed better lead us to comprehending the Tao.
 - a) At least it opens us to that sense of wonder and infinity beyond all limits which is necessary to comprehend the Tao--for the Tao is precisely the unbounded.

THE NEW TAOISM, ESPECIALLY THE RELIGIOUS TAOISM

1. The basic theme of the new Taoism:
 - quest for personal immortality
 - interest in the worlds of miracles and of immortal supernatural beings
2. It was religious Taoism, however, with its popular gods and quest for immortality, that took lasting institutional form.

RELIGIOUS TAOISM

1. Its roots are complex, reach far back into the murky past.
2. The popular Taoist religious system, which embraces the "Taoist Pope" and his charms and priests, presents a rich and colorful face.
 - a) Perhaps no religion in the world has had a more vast pantheon of gods.
3. Supreme deity was the Jade Emperor, a personal high god for the masses ineligible to worship Heaven directly
 - a) He was enthroned in the Pole Star.
 - b) Around him was his court: The Three Pure Ones
 - Lao-tzu, the Yellow Emperor (mythical first sovereign of China)
 - and Pan-ku (the primal man
 - Also the Eight Immortals, very popular in art and folk tales
 - Also gods of literature, medicine, war, weather and so forth
4. The gods and immortals lived in numerous heavenly grottos, in Islands of the Blessed to the East, and the Shangri-La of the Mother Goddess to the West, deep in the mountains.
5. Religious Taoism pointed to three main highways to immortality:
 - alchemy, yoga, and merit.
 - a) Alchemy referred to the preparation of elixirs supposed, in combination with spiritual preparation, to circumvent death through manipulation of Yin and Yang and the five elements.
 - Most were based on cinnebar or mercury Ore.
 - b) Taoist yoga is equally complex. Its central motif is the holding of breath to circulate it throughout the body inwardly, awakenig the gods of various physical centers, and finally to unite breath and semen to produce an immortal "spiritual embryo" who emerges as new life within the self.
 - Diet and sometimes sexual practices of the tantric sort were important supports of this process.
 - c) More available to the masses who were not adepts was the hope of attaining immortality by merit.

MO-TZU (MO-TI) --ca. 479-380 B.C.)

LIFE

1. He was first major philosopher after Confucius.
2. Family name: Mo, personal name Ti
3. Main source of his thought in book, Mo-Tzu
 - a) Contains collections of his writings and those of his followers.
4. Founder of Mohist School
 - a) In ancient time, he was as famous as Confucius
 - b) He studied Confucius' doctrines, later, broke away and founded his own school.
5. He questioned the validity and usefulness of Confucius' teachings.
 - a) He tried to replace them with something that was simpler and more useful (to his view).

HIS TEACHINGS

1. Basic principle of his social thought: that of universal love.
 - a) He advocated utilitarian, utopian principle of universal or indiscriminate love as ultimate solution to human problems.
 - b) This concept is an extension of Confucian principles of Jen and Shu (reciprocity) applied without discrimination to all people.
 - c) Everyone in world should love everyone else equally and without discrimination.
2. How to get people to practice this all-embracing love?
 - a) By showing them that by following the practice it "pays".
i.e. it will benefit the world and yourself.

"For whoever loves others is loved by others; whoever benefits others is benefited by others."
3. But if it didn't pay, then what?
 - a) Here he introduced religious sanctions.
 - God exists and he loves mankind. He wills that all men should love one another.
 - God constantly supervises the activities of men, especially rulers.
 - God punishes persons who disobey his will; he rewards those who obey.

ESSAY QUESTIONS: CHINESE/JUDUALIMS

@. A) State in one-two sentences, Confucius' basic goal for his society.

To establish a new order in society, thru the moral approach, based on personal cultivation.

b) Explain how he proposed to fulfill his goal. (15 pts)

1. He aimed at a political order by laying the basis for it in a moral order.

He sought political harmony by trying to achieve the moral harmony in man himself.

1. He believed the quickest way was to work from the top down.

teach rulers to take their responsibilities seriously

and instill into common people the principles of sane human living

2. First step is rectification of names.

Then development of moral life:

jen, chun, shu, hsueh; li hsiao

3. a) state in one-two sentences, Lao Tzu's basic goal for his society.

Taoists thought that reason and society perverted the Tao, that it was best found alone in rapture of confronting infinite nature and mystical and marvelous.

Nature is measure and source of all things. Hence principles and rules for human life are seen within nature.

Stress harmony and perfection of nature as key to happiness.

b) Explain how he proposed to fulfill his goal. (15 pts)

Rather than organize and regulate, let things work out naturally.

This means supporting all things in their natural state, allowing them to transform spontaneously. In this way no action is needed, no reactions required.

And yet everything is done and all things are regulated.

L. Chinese religion is defined by the Rites of Passage
 -birth, puberty, marriage, healing, burial, ancestor memorial
 and the Annual cycle of festivals.

These ritual celebrations are structured by the Yin-Yang Five Element
 "World View"

formulated in the words of the Tao Te Ching, chapter 42.

"The Tao gave birth to the One (ch'i, primordial breath)
 the One gave birth to the Two (Yang, the male-proton principle of nature)
 the Two gave birth to the Three (Yin, the female-electron principle
 of nature)
 the Three (ch'i=Yang-Yin) gave birth to the myriad creatures."

2. TAO: transcendent non-act (wu-wei)

-Wu-wei Jr. Dao, ultimate gestator of Chi'i & all being.

Te: one, immanent act, t'ai-chi, yu-wei jr. dao: primordial breath, yuan-ch'i

Yang: "2", the male, active, light, spring-summer, plant, grow principle of nature.

Yin: "3", the female, passive, rest, autumn-winter, birth-harvest principle of nature.

THE FOUR SEASONS:

spring, summer, autumn, winter; birth, growth, marriage, death-rest.

THE FIVE ELEMENTS or five moving-five phase of cyclical change in nature:

-spring, wood, blue-green, dragon, liver, east, planting and growth. 1-2 months

-summer: fire, red, phoenix, heart, south, maturation, 4-5 months

-autumn: metal, white, tiger, lungs, west, harvest-old age: 7-8 months

-winter: water, purple, tortoise, kidneys, north, rest & renew: 10-11 months.

center: earth, yellow, human, stomach, center of cosmos: 3,6,9, 12 months.

THE YIN-YANG FIVE ELEMENT COSMOS

The Yin-yang 5 element cosmos is basic to the Chinese world view.

It structures the use of space, time, architecture, painting, ritual
 and the Three religious teachings of China: Confucian, Buddhist, Taoism.

Thus, for China, Three religious teachings inform a single cultural way
 of life:

san-chiao kuei-i.

- a) Confucian thought governs the head, ethics, morality
- b) Buddhist notions of compassion govern the heart, and prayers for
 the afterlife
- c) Taoist notions of nature govern the now, present needs of life in
 the visible world of nature.

Thus, the Chinese see the macrocosm, (greater world) and the microcosm
 (inner world, the body) to be structured in the same fashion.

- a) Confucian ethics: heaven, head, intellect, ch'i: source of life breath
- b) Buddhist compassion: earth, heart, will, prayers for the deceased,
 buried in earth
- c) Taoist breath circulation for healing, oneness with nature: water, belly,
 intuition.

TYPE OF SERVICE - SERMON (Topic, Caring)

Prelude (Gentle)

Hymn - Creating God (#4 Everflowing Streams)

Silence for Prayer/Meditation (Guided)

Readings - Ruth (Esther)

Contemporary

Hymn - "Softly and tenderly"

Sermon (10 mins.)

Silence for Prayer/Meditation

Musical Moment - (Solo or whatever)

Comment on Caring, Giving and Receiving

Individual Response (Pass the Mike)

Hymn of Benediction - "Blest Be the Tie that Binds"

TYPE OF SERVICE - EXPERIENTIAL (Service in Song, Dance &
Pantomime (no talking))

Theme - Psalms

Prelude (Live or recorded music) - Greeting
(Dance Interpretation)

Silence for Prayer/Meditation

Psalm - Sung by Congregation - (Words in Bulletin)

Greeting of Peace (No talking)

Psalm - sung by soloist (live or recorded) (Words in Bulletin)
w/dance interpretation (10 minutes)

Silence for Prayer/Meditation

Giving & Receiving - Circle

Giving of offering

Receiving of "communion" (food and/or drink)

Psalm - sung by congregation (Words in Bulletin)

TYPE OF SERVICE - PARTICIPATORY

Prelude

Greeting each other w/Shalom/Peace/Etc.

(Announcement of Giving & Receiving)

First Lay Sermon (Spiritual Journey) (5 mins.)

Silence for Prayer/Meditation (2-3 mins.)

Hymn (or Song) - Chosen by 1st Sermon Giver

Second Lay Sermon

Silence

Hymn (or Song) - Chosen by 2nd Sermon Giver

Third Lay Sermon

Silence

Hymn (or Song) - Chosen by 3rd Sermon Giver

Congregation Response (Pass the Mike)

Closure - Benediction, Bonsai, Amen.

CONFUCIAN ETHICAL SYSTEM AND THE FAMILY

1. The ancient Book of Odes, ca. 8th century, BCE, was collected by Confucius ca. 450 BCE.

The poem Chung-tzu (Waley #41) tells of the concentric circle of values surrounding family life.

Li-respect governs self
Hsiao--filial love governs family
Yi: reciprocity governs friend-business relations
Jen (ren) benevolence governs all human relations
Chung-loyalty to culture governs state relationships

THE ANNUAL CYCLE OF FESTIVALS

The annual cycle of festivals is also governed by the Yin-Yang 5 element system.

1/1: New Year family
3/3: girl's day (ch'ing ming)
5/5: boy's day (children)
7/7: teenage day (spinning girl and cowherd boy)
9/9: for oldfolks
11/11-11/23: winter solstice: Taoist festival of renewal

Also:

1/15: heaven, festival of light
7/15: earth, festival to free all souls imprisoned under the earth
10/15: festival of water, free all souls lost at sea.

BUDDHISM IN CHINA

It accepts the Yin-Yang 5 element cosmos.

Elaborate ritual to free souls from the nine prisons of hell.

-the soul is led by Buddhist and Taoist ritual through 1/9 hells (murderers, thieves, liars, corrupt officials, angry women, unfaithful men, bad drives, etc. Politicians stay eternally in hell, taking bribes to free souls from hell).

TAOISM IN CHINA

It provides ritual for the living.

The Chiao festival of cosmic renewal uses Yin-Yang 5 elements theory to help humans live in harmony with nature.

Lao-Tzu's Tao Te Ching and the Chuang-tzu are classics for Taoist joy in living.