Sushma Hall

(DEPARTMENT OF PHILOSOPHY)

Sabbatical Report

Fall 2003

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SUSHMA S. HALL (PHILOSOPHY)
STATEMENT OF PROPOSED SABBATICAL ACTIVITIES
FALL 2003

My sabbatical proposal for the Fall 2003 semester is a combination of study and travel. Among the classes I currently teach are World Religions (which includes a unit on China), and Ethics and Introduction to Philosophy (in both of which I would like to include Chinese and other Asian philosophers in the future). My purpose in seeking sabbatical leave at this time is to deepen my knowledge of Chinese philosophy, religion, and culture. I am therefore proposing a one-semester sabbatical combining graduate-level study at UCLA and travel in China.

STUDY PLAN

For the study portion of my proposed sabbatical, I plan to enroll in a six-unit, graduate-level directed readings course in the Department of East Asian Languages and Cultures at UCLA during the Fall Quarter of 2003. I will enroll through the "Open Doors" Enrollment Program of UCLA Extension, which allows persons who are not UCLA degree students to take regular UCLA classes, for credit, with the instructor's permission. I have already received permission from the instructor, David C. Schaberg, Associate Professor of East Asian Languages and Cultures, to enroll in "EALC 299 (Independent Study)," which is the department's graduate-level course allowing students to work, one on one, in an individually tailored program of study under the direction and supervision of a permanent, full-time member of the department.

I have met with Professor Schaberg and we have worked out a curriculum for my "independent study," which, in my case, will be "Directed Readings in Chinese Philosophy and Religion." My readings will be focused on the following classical Chinese texts (in translation): the Analects of Confucius, the Five "Confucian Classics," the writings of the Taoist philosophers Lao Tzu and Chuang Tzu, and a selection of later Taoist writings (including the Pao P'u Tzu). I will also read The Ancestral Landscape, which covers the earlier religious tradition of the Shang Dynasty.

My agreement with Professor Schaberg is that he will provide me with study questions as a guide to the texts, and will suggest appropriate supplementary readings in secondary sources. We will communicate at least twice a month, either in person or online. As is typical in directed readings classes, I will consult with Professor Schaberg whenever I encounter difficulty or require clarification. Because the purpose of my study is largely to deepen and enrich what I bring to the classroom, I also plan to compile a notebook for use in preparing my own class lectures.

The 2003 Fall Quarter at UCLA runs from September 22 to December 12. However, because I will be traveling during a portion of that time (see below), Professor Schaberg has agreed to begin meeting with me in late August to compensate for the three weeks during which I will be traveling. I have also discussed my specific travel plans (see below) with Professor

Schaberg. He has confirmed the academic value and usefulness of the tour I plan to take, and the credentials of the scholar leading the tour. He encourages the trip as a useful supplement to our formal studies. At Professor Schaberg's recommendation, I will read Jacques Gernet's History of Chinese Civilization on my own in preparation for the trip.

TRAVEL PLAN

I plan to take a tour entitled "The Ancient Capitals of China" (October 13-29, 2003) with an additional Yangtze River Tour (October 29-November 3). The tour is offered by Archaeological Tours (New York), and will be led by Robert Thorp, Professor of Chinese Art and Archaeology at Washington University in St. Louis, author of Chinese Art and Culture.

Please see the detailed itinerary of the tour attached below as pages iii-iv of this Statement.

As suggested by its title, the tour is organized around visiting the cities which have been of central importance in successive periods of Chinese history from the bronze-age Shang Dynasty to the present. The places to be visited include many sites of religious and cultural significance, such as historically significant Confucian, Buddhist, and Taoist temples, and sites of archaeological and artistic importance. (If, for any reason, this tour is canceled or is not available, I will propose an appropriate substitute tour, subject to your approval.)

Based on past experiences, I have found that travel not only brings a culture to life for me, but also helps me to bring it to life for my students. For example, my two years living in India has been of immeasurable value to me in teaching Hinduism and other Indian traditions. Even my brief trip to Greece has brought the culture and times of Plato and Aristotle to life for me, and has helped me make Greek philosophy more interesting to my students. I have also found that a teacher with personal experience of the cultures being studied has additional credibility with students.

CONCLUSION

This proposal for a combination of study and travel is directly related to my discipline and to specific classes I teach at Mt. SAC. Furthermore, I believe that the combination of study and travel will be more useful and enriching -- both professionally and personally -- than either one alone. I hope that you will give my proposal the consideration and approval that I believe it deserves.

THE ANCIENT CAPITALS OF CHINA

This tour will focus on the major capitals of Imperial China, making order of its complicated history. We will experience the warm welcome of the Chinese people as we visit their charming country villages and colorful vibrant cities. We begin in Beijing, capital almost without interruption since the 12th century, and today the cultural and political center where the Imperial past and the dynamic present converge. Xian most vividly exemplifies the extraordinary continuity of Chinese civilization. Once the largest city in the world, it served as capital during eleven dynasties. Luoyang, capital of the Zhou Dynasty, is known today for the Longmen Caves, whose art marks the high point of Buddhist culture in China. We will explore the exquisite gardens of Suzhou, also called the Venice of China for its many canals; and in Shanghai, the symbol of Western influence, we will visit the extraordinary new museum. Our time in Shanghai will give us a sense of emerging China and provide a lovely ending to the tour.

The tour will be led by **ROBERT THORP**, who recently retired as Professor of Chinese Art and Archaeology at Washington University in St. Louis. Professor Thorp, a specialist in the art and archaeology of early China, has taught courses on Chinese archaeology and architecture, Buddhist art, and Chinese painting. He is a member of the United States team that, together with the Institute of Archaeology, Beijing, is surveying the Anyang region, the location of the Shang capital ca. 1200 BCE. Professor Thorp recently published his book *Chinese Art and Culture*, with Harry N. Abrams, New York. He was a collaborator of the Metropolitan Museum of Art's "Great Bronze Age of China" exhibit and the American curator of "Son of Heaven: Imperial Arts of China," a loan exhibition from China. He has worked in China for extended periods and has led three tours to China for Archaeological Tours.

Monday, October 13: Depart San Francisco on **Northwest Airlines** midday.

Tuesday, October 14: BEIJING: We arrive in **Beijing** and transfer to the deluxe **Grand Hotel Beijing**, centrally located a short walk to Tiananmen Square. This evening we will gather for an orientation lecture and dinner at our hotel. **(D)**

Wednesday, October 15: BEIJING: While in Beijing we will tour the major sites of the city, including the **Temple of Heaven**, considered to be a masterpiece of 15th-century architecture, the **Confucian Temple**, and the **Yonghegong Temple**, a very interesting temple given over to Tibetan Lamaism in 1744. We will also tour the **Sackler Gallery** on the campus of Peking University, stopping at **Fragrant Hills** to visit the **Temple of the Sleeping Buddha** and the **Temple of the Azure Clouds**, seldom visited by tourists. **(B/L)**

Thursday, October 16: BEIJING: Our visit to the **Imperial Palace** (Forbidden City) will include the major halls and gates, as well as any special exhibitions taking place at that time. This afternoon there will be time to wander in the old markets and explore on our own from our centrally located hotel. This evening we will attend a performance of **Peking Opera**. **(B/L)**

Friday, October 17: BEIJING: Today we will drive into the countryside to visit the **Great Wall** and the fascinating **Tombs of the Ming emperors.** We enter the tombs through a towering, ornately carved marble gate and walk down the Spirit Way, an avenue of statues guarding the tombs. **(B/L/D)**

Saturday, October 18: XIAN: A morning flight brings us to **Xian**, capital of China from 1050 BC until its decline after the Tang Dynasty. En route from the airport we will stop to visit the ongoing excavations of the **tomb of the Han emperor Jingdi**. Touring continues at the **Big Goose Pagoda**, built as part of the Ci'en Temple and monastery, the **Bell Tower** and the **Forest of Stelae**, housed in a former Confucian temple. Our three-night stay will be at the **Hyatt Hotel**, centrally located within the walls of the old city. **(B/L/D)**

Sunday, October 19: XIAN: Today's touring in Xian and its surroundings will include a visit to the excellent collection at the new **Provincial Museum** and an exciting drive through the countryside to the **tomb of the Emperor Qin Shi Huangdi**, where in 1974 thousands of terra-cotta warriors were discovered. On our return we will stop at the Neolithic village of **Banpo**, dating from 6000 BC. There will be time to explore Xian on our own and to sample some of the local foods this evening. **(B/L)**

Monday, October 20: XIAN: Leaving the city once again, we visit **Famensi Temple**, where recent excavations have uncovered imperial gifts that had been sealed in a crypt in 874. Upon our return to Xian we will visit the Great Mosque and the old Muslim quarter surrounding it. **(B/L)**

Tuesday, October 21: LUOYANG: Our first train ride will be from Xian to Luoyang via the spectacularly beautiful Wei Valley, where complete villages have been carved into the loess cliffs. The city of **Luoyang**, an ancient capital from the Bronze Age Zhou dynasty, off and on until 937 AD, lies just south of the Yellow River. Touring will begin at the **Luoyang Museum** and, time permitting, continue to the **Folk Custom Museum** in an old guildhall. **Peony Hotel.** **(B/L/D)**

Wednesday, October 22: LUOYANG: Located just outside of Luoyang, the **Longmen Caves** were carved into the high cliffs of the Yi River beginning in 494 AD. The work continued through seven dynasties and includes more than 1,300 caves, 40 small bas-relief pagodas and almost 100,000 statues of Buddha. We will visit as many of the 15 major caves as possible. **(B/L/D)**

Thursday, Friday, October 23 & 24: ZHENGZHOU: A short drive to **Zhengzhou**, one of the capitals during the Shang Dynasty and home to man since the Neolithic age. During our two-day stay we will visit the **Han Tombs** at Dahu ting, the fabulous **Henan Provincial Museum** and the Neolithic village of **Dahecun**. **Holiday Inn Hotel.** **(B/L/D)**

Saturday, October 25: SUZHOU: After an early flight to Shanghai, we board our train for a one-hour ride to **Suzhou**, one of the oldest cities in the Yangtze River basin and capital during the 5th century BC. The city is famed for its magnificent gardens, which were actually the villas of retired court officials and wealthy merchants. Our touring will include **The Forest of Stone Lions, The Garden of the Humble Administrator, The Lingering Garden,** and **The Pavilion of Dark Blue Waves**. All are splendid examples of traditional Chinese gardens and domestic architecture. At the rarely visited **Confucian Temple** we see the most important stone carvings in south China, including a map of Suzhou that dates to 1229 and an astrological chart carved in 1247. This evening we will attend a musical performance at the **Master of the Fishnet Garden. Bamboo Grove Hotel.** **(B/L/D)**

Sunday, October 26: SHANGHAI: This morning we will travel to **Tiger Hill** by boat, winding through the canals of the city and stopping at the famous "water gate," one of the canal entrances through the city wall. At Tiger Hill we will visit the many temples and shrines important in the history of Suzhou, including the mausoleum of the royal founder. After completing our touring in Suzhou, we return to **Shanghai**, the commercial center and major port of China, by an afternoon train. We spend the next three nights at the **Peace Hotel**, a fully renovated art deco masterpiece built on the Bund by Victor Sassoon, providing us with an ideal base for exploring this vibrant city. **(B/L)**

Monday, October 27: SHANGHAI: Our touring will include the extensive collection at the new **Shanghai Museum**, the **Old Town,** where traditional architecture can still be seen, the two rare Jade Buddhas in the **Jade Buddha Temple**, and **Yu Gardens**. **(B/L)**

Tuesday, October 28: SHANGHAI: Today will be completely at leisure so you can return to the museum or stroll along the Bund and explore the city on your own before our farewell dinner at one of the city's fine restaurants. **(B/D)**

Wednesday, October 29: After breakfast at our hotel we depart for San Francisco on **Northwest Airlines**. **(B)**

OPTIONAL YANGTZE CRUISE
(can be taken either before or after the tour)

Wednesday, Oct. 8/Oct. 29: WUHAN: Fly to **Wuhan** (pre-tour does not include flight to Wuhan), port of embarkation on the Yangtze River. There will be time to visit the **Provincial Museum** with its fabulous set of ancient bronze bells and other materials from the tomb of Yi, Marquis of Zeng, d. 433 BC, before boarding the **Regal Cruise Ship**, one of the finest on the Yangtze. **(B/D)**

Thursday, Friday, Saturday, Sunday, Oct. 9, 10, 11 & 12/Oct. 30, 31, Nov. 1 & 2: YANGTZE CRUISE: The next four days will be spent sailing up China's longest, busiest and most scenic river. Along the way we will dock at interesting and historic towns, where we may disembark. Our trip takes us through the **Gezhouba Dam** lock, entering the first and longest of the three gorges, **Xiling Gorge**. Just before Wushan, we enter the second major river gorge, known as **Wuxia** (Witches' Gorge), with 12 mighty peaks, whose sheer cliffs and somber beauty have been evoked by poets. Along the way we will make an exciting excursion in low wooden sampans up the Daning River to view the **Lesser Gorges**, and sail between cliffs soaring 3,900 feet high into the six-mile-long **Qutang Gorge**, which was once the most treacherous part of the river. Passing lovely whitewashed villages and towering pagodas we reach Fengdu, an enigmatic town locally known as "City of Ghosts." Historically boats preferred to moor in midstream rather than risk a ghost attack. The town's sites include a temple dedicated to the God of Hades and a cultural park featuring imagined life in the underworld. **(B/L/D)**

Monday, Oct. 13/Nov. 3: SHANGHAI/BEIJING: This morning we disembark in **Chongqing**, a wartime capital during the Sino-Japanese War. We fly back to either **Shanghai** and overnight at the Peace Hotel before flying to San Francisco, or **Beijing** to overnight at the Grand Hotel Beijing before joining the tour. **(B)**

SUSHMA S. HALL (PHILOSOPHY)
STATEMENT OF ANTICIPATED VALUE AND BENEFIT
TO MYSELF, MY DEPARTMENT, AND THE COLLEGE
FALL 2003

My academic interest in China has deepened over the past ten years. In my class on Major World Religions I include a unit on China. While my knowledge of Chinese religion is adequate, it is not as extensive as I would wish it to be. In contrast, when I cover Indian religion in the same class, I can provide greater depth, relying on my extensive background in Indian philosophy, my graduate specialization in Indian Buddhism, my training in Indian classical and vernacular languages (2 years each of Sanskrit and Hindi), and my experience of living and studying in India for two years.

Beginning in college and graduate school, I have read about China for many years. However, I feel that I have not yet grasped the culture as deeply and personally as I could with the benefit of further, focused study and, in particular, direct experience. For me, travel has always been associated with learning and expanding my understanding of the world. In particular, travel to foreign countries has always been for me a cultural study as well as a vacation. For example, when I had the chance to sit in a cafe in Athens or Paris, I felt that I was keenly aware of the history of the place, giving context to everything I had read about it. Now, I also wish to experience the reality of China in a way I cannot do from books alone, but which will add depth and context to my reading.

The most direct benefit of my proposed sabbatical -- to myself, my department, and the college -- will be to improve my teaching as related to China. Although I studied Chinese philosophy in college, it was not my focus in graduate school, and my subsequent readings in Chinese philosophy and religion have not been as systematic and comprehensive as I would like. My proposed course of study would allow me to deepen and broaden my knowledge under expert supervision. I will use my increased knowledge to expand my coverage of the Chinese tradition in my classes, not only in Major World Religions, but also in other classes.

As in the humanities generally, philosophy departments are increasingly coming to understand the need to enrich and expand their scope to include non-western traditions. In light of this positive development, I would like to revamp my classes in Ethics and Introduction to Philosophy to include a non-western component. China is a major world civilization, and should be included in this expansion of coverage. My proposed studies will give me the necessary knowledge and confidence to do this well.

The diversity of our student population is a microcosm of the diversity of Southern California. I have worked diligently in my years at Mt.SAC to recognize and honor the diverse cultural traditions of my students. Over twenty percent of our college community is Asian. Historically, the whole of East and Southeast Asia has been deeply influenced by Chinese civilization, especially its religious and philosophical traditions. I believe that my proposed

sabbatical, involving study of and travel in China, will deepen my ability to relate, professionally and personally, with this segment of the student population.

I believe that my proposal would provide a further benefit to the College at the departmental level. My colleagues cover a wide range of specialties in Western philosophy, and three of us have expertise in India. None of us are East Asia specialists. While my one-semester sabbatical will not transform me into a China expert, it will introduce me to resources (human and literary) which I will be able to share with interested colleagues. We are a collegial department, and often discuss philosophical issues and share materials with each other. I would welcome this opportunity to be of greater service to the department and the College at large.

On a very personal level, after fifteen years of teaching (twelve years full time), I look forward eagerly to the chance to be a student again. I feel the need for intellectual renewal and the rejuvenation that comes from the fresh and new experiences that intellectual study and foreign travel can give. I expect to return with a renewed enthusiasm for teaching and fresh ideas to share.

July 7, 2003

Memo to the sabbatical committee:

I am writing to request a revision in my sabbatical contract for Fall '03 due to circumstances beyond my control. My original plan was a study/travel proposal, and I would like to revise it to a study/project one. The study portion remains unchanged but since my travel plan was to China, and the tour has been cancelled due to the SARS outbreak and consequent panic by members of the tour-group, it is no longer a feasible plan. I have looked at other tours and the majority have also been cancelled or are not as academic as the one I had hoped to take. In addition the WHO projects another likely outbreak in the flu season (fall), and this is causing additional cancellations by other tour groups.

In place of the travel portion of my proposal I would like to do a project that would be of immense usefulness to my Major World Religions class. Students are required to do a field report in this class which involves visits to religious institutions and/or interviews with religious leaders. While I do have a suggested list of institutions, I have not had the leisure to visit most of them myself, and it would greatly aid me in making appropriate recommendations by having first-hand experience of them. They are all located in Southern California within at most a 3 hour drive from Mt SAC for the convenience of the students. This will give me an opportunity to meet with available religious leaders, to see their places of worship and to gather pertinent material, such as their upcoming events and their annual religious calendars.

I have not yet made a complete list of the specific places I will visit, but they will cover a broad spectrum of religions, including Hinduism, Buddhism, Christianity, Islam, Judaism, and Chinese religion. I intend to visit a minimum of 10 sites and to write a report on each of them. Given the time it will take in transportation, the visits, and the writing of the reports, I assess that this will be the equivalent of the 3 week trip I had anticipated in my original proposal.

This project will, without question, be of great value to my religion class, and, I am sure, will also yield some surprising gems that I did not know existed in the very diverse religious community here in Southern California. In addition, all of the world religion teachers at Mt SAC require a field report, and we are in the habit of sharing information with each other. I intend to pass on copies of my reports to others in my department so as to broaden our pool of institutions for visits. Furthermore, our department, through the Ahimsa Club, offers introductory talks on religion by a variety of religious leaders on a monthly basis which are open to the entire Mt SAC community, and I hope to bring ideas for new speakers to the club president, Andrea Diem. In conclusion, the project will be of value not only to myself, but also to my colleagues and the larger Mt SAC community as well.

I appreciate the additional time this change requires of you, and hope to hear from you at your earliest convenience. I can be reached at the address and phone number below. Thank you for your understanding and consideration.

Respectfully Yours:

Sushma Hall
315 W. Radcliffe Dr.
Claremont, CA 91711
(909) 626-2327

STATEMENT OF PURPOSE

- To intensively study the history of China with special emphasis on its religious history and to compile extensive notes for reference.

- To study the 5 Confucian classics and compile notes for classroom use.

- To read the "4 Books," which are post Confucian writings included in the classical education of the literati and civil service candidates in China, with the intent to compile class notes.

- To read the "Tao Te Ching" and gather pertinent quotations by its author for use in the classroom.

- To read the "Chuang Tzu" including books not usually included in standard translations and to gather pertinent quotations for classroom use.

- To study selections from popular Taoism, with special emphasis on the "Baopuzi," an inside record of Taoist esoteric practices and compile notes. My intent is to add a section on popular Taoism to my World Religion class.

- To visit ten religious places of worship with the intent of gathering information about them and to see for myself whether they are appropriate for a student field trip. I intend to add the appropriate sites to my list of recommended places of worship for the benefit of my students.

- To share all of my research and notes with my colleagues in the field so as to make a contribution to our college as a whole.

READING LIST FOR DIRECTED READINGS CLASS
"Directed readings in Chinese Philosophy and Religion"
(EALC 299-Independent Studies). UCLA extension. Fall 2003

(1) "A History of Chinese Civilization" (Jacques Gernet)
Cambridge University Press.

(2) "The Ancestral Landscape" (David N. Keightly)
Institute of E. Asian Studies, UC Berkeley.

(3) "The Five Confucian Classics" (Michael Nylan)
Yale University Press, New Haven and London.

(4) "The Analects of Confucius" (Translated by Simon Leys)
W.W. Norton and Company, New York and London.

(5) "Sources of Chinese Tradition" (Compiled by Wm. Theodore T.de Bary, Wing-tsit Chan, and Burton Watson)
Columbia University Press, New York and London.
Excerpts include:
(i) Selections from "The Great Learning."
(ii)Selections from "The Doctrine of the Mean."

(6) "Mencius" (Translated by D.C. Lau)
Penguin Classics.

(7) "Lao Tzu - Tao Te Ching" (Translation and Commentary by Robert G. Henricks)
Ballantine Books, New York.

(8) "The Complete Works of Chuang Tzu" (Translated by Burton Watson)
Columbia University Press, New York.

(9) "Taoism: Growth of a Religion" (Isabelle Robinet & translations by Phyllis Brooks)
Stanford University Press.
Excerpts include:
(i) Dominant themes, definitions and controlling concepts in religious Taoism.
(ii) Ge Hong "Master Embracing Simplicity."

CLASS NOTES

The purpose of these notes is to use them as a reference and resource for my class lectures on China in the World Religion class. The use of bold print to highlight significant points serves to allow me quick and convenient access to them.

A HISTORY OF CHINESE CIVILIZATION
(Jacques Gernet)

(A) NEOLITHIC AGE:

(i) Mythical sovereigns (Ex. Yao & Shun) and development of agriculture (Ca 8000 BCE).

(ii) Hsia dynasty (2207-1766 BCE). Many characteristics of Shang (see below).

(B) AGE OF ANTIQUITY:

(i) SHANG: (1765-1122) Small principalities, bronze age chariots, writing.
Religion includes divination, shamans, human sacrifices during burial of kings. Gods include "**Shang Ti**" god of political and social order. Lesser gods, "mothers of the east and west" and "lords of the 4 cardinal points."

(ii) CHOU/ZHOU: (1122-256 BCE) **(a) Early period** (1122-700) Hierarchy of small principalities and family cults with the "Son of Heaven" (the king) as head. Power of family cults are determined by wealth and privilege. The right to perform religious rites has to be granted by the royal family to these families. Religion: sacrifices, ancestor veneration.

(b) Middle period: (spring and autumn period) (700-482) Growth of larger kingdoms due to the rise of militarism. Establishment of laws and agrarian taxes challenge the decentralized and arbitrary power of the nobility. Period of transition and conflict. Confucius and Lao Tzu.

(c) Late period: "warring states"(482-221 BCE) Conquest brings political centralization and the dissociation of power from religion and family. Rise of warfare and more efficient weapons and chariots.

Rise of new classes: "Shih" (minor nobility, specialists in various fields such as religion letters, war etc.) Other new groups include a new class of peasant soldiers. Also a class of civil

servants, and the separation and secularization of the 2 functions of government: the military and civil branches.

Rapid technological developments (weapons, cast iron leading to mass production, drainage methods, efficient transportation etc) lead to economic growth. Dramatic rise in population and of trade and commerce with India, the west, and south. Metal coins come into circulation and the production of a greater variety of goods become accessible to the common man.

Centralization of power creates an intellectual courtly tradition of patronizing the sciences, political arts, philosophy, oratory etc.

(C) UNIFIED STATE

(i)CHIN/QIN: (221-206 BCE) Unification and centralization of the state and demise of the nobility. Growth of military through conscription. First "emperor" of China is Prince Cheng of Ch'in. Accomplished (often by draconian methods) uniformity of administration, weights and measures, one coin, a uniform writing system, massive constructions such as great canals, roads, and the famous Great Wall. The emperor institutes a harsh penal system and engages in book banning and burning to control dissention. Creates the conditions for future uprisings.

Legalists "Fa-chia" (Ex. HAN FEI TZU) reflect the new political ideology which may be summarized as "rationality" and the rational critique of institutions. The arbitrariness of patronage is called into question. **The chief effects of legalism include**: **(1)** the rule of law; **(2)** division of power and specialization of political offices; **(3)** laws are disseminated and made known to all; **(4)** judges rule on laws using absolute rules (i.e. their job is to simply define the crime and the punishment will be applied uniformly in all cases); **(5)** "reason" as opposed to "virtue" (as in Confucius and Mo Tzu)

is the basis of the laws; **(6)** utilitarian concerns (especially economic factors) are the chief concerns of the state.

Dramatic decline of the values of antiquity especially ritual rules and family cults. Notions of order are seen as objective (i.e. cosmic or social) rather than, as in Confucius and Mencius, a quality of character which is cultivated by each individual.

(ii) HAN: (206-220 BCE) Continuation of consolidation of the state through territorial expansion and the suppression of fiefs. Subjugation of non-Han peoples of N. China, C. Asia, Mongolia, Manchuria, Korea and S&SE Asia. Continuation of the practice of conscription of peasant farmers.

Continuation of legalism of the Ch'in but a softened penal code and allowance of greater scholarly debate. Transfer of huge populations of people to less populated regions to control power of great families and to stimulate economic development in outlying regions.

Diplomatic methods of effecting expansion include a policy known as **"peace and friendship"** (he-ch'in) which involves the giving of elaborate gifts, especially silk, as a way of "buying" allegiance and alliances. This leads to economic growth both in the government and private sectors but has its down side. It leads to prosperity among the dispersed nobility and a re-emergence of their power and to criticisms by intellectuals which lead to hostility toward merchants and attacks on the excesses of the Han dynasty. Critics include the Mohists and Taoists. These factors (among others) would contribute to the following period of unrest and instability.

By the last century of the Han (1st C CE) the following elements of unrest arise: (1) the rise in power of the nobility, many of whom own virtual kingdoms, complete with dependents, resident farmers of a feudal sort, slaves and servants and its own economic and defense systems; **(2)** powerful eunuchs who come out of the royal house with wealth and are in conflict with the

rising nobility; **(3)** popular peasant uprisings, notable the religious messianic Taoists such as the **yellow turbans** (Huang-chin) and the **5 bushels of rice sect** (Wu To Mi Tao). These two groups favor an ascetic and communal society, and rites of purification and confession in preparation for the afterlife, and are critics of excess and supporters of the poor.

This century also sees the heyday of Taoist religious/magical practices including various practices to promote immortality (via alchemy, dietary rules, sexual and breathing practices among others), the belief in the existence of immortals, and the quest for the mythical Isles of the Blessed in the Eastern seas.

The 5 Classics of the cannon are reinterpreted in the light of symbolic and esoteric principles such as numerology and symbolism, especially the notions of yin/yang and the 5 Elements which are used as devises to interpret the future, the rise and fall of political power and cosmology. The Confucian tradition remains in place with the civil service exams etc. as a counterpart, and there are critics of the esoteric traditions from these quarters.

This is also the time of the great historian **Ssu Ma Ch'ien** who fastidiously compiles historical records from the 9th C BCE up to his own time and whose methodology becomes the standard for other great future historians. This period is one of great instability beginning with the division of China into 3 kingdoms: the Wei (N. China), and the Han and Wu (Szechwan and Yangtze regions).

(D) MIDDLE AGES: (220-589 CE)

This is a period of transition and change beginning with the 3 kingdoms: the Wei (N.China) and the Han and Wu (Szechwan and Yangtze). The Wei has a more legalistic tradition, while the

Han and Wu have a more aristocratic system comprised of great families. There is a brief period of unification (265-316 Chin), and then a division into distinctly Northern and Southern dynasties.

The influences of foreign cultures continue to enter China, such as, in the south, new methods of harnessing horses, the use of saddles, seafaring techniques, new medicinal plants and techniques, the cultivation of cotton, and even the importation of religious ideas. Knowledge of SE Asia grows with expansion and trade with these geographical areas. Influences from the northern steppe cultures such as Manchuria lead to techniques of training horses for cavalry, breeding methods, use of trousers and saddles etc. That would lead to a more efficient military in the future.

In terms of civilization we see the immense **growth and influence of Buddhism** in this period and a decline in the scholastic tradition. Buddhism enters China largely through trade routes and merchants. It is at first seen as a variant of Taoism due to some similarities, but it also has some common concerns as those of Chinese culture and intellectual thought in general.

Also there is a **growth in religious Taoism** and a renewed interest in Chuang Tzu, Lao Tzu, and the I Ching, in a school called the **"School of Mysteries"** (hsuan-hsueh). Its foremost teachers are Ho Yen ("Treatise on the Nameless," Wu-ming-lun) and Wang Pi ("Treatise on Inaction," Wu-Wei-lun). Buddhism has a great influence on this school of Taoism which shares a similar, though not as sophisticated, metaphysics as those of Buddhism.

The school of mysteries is a philosophical tradition with a great interest in metaphysical speculation on the questions of Being and Non-Being. In addition, the esoteric traditions dating back to the Han sects, such as the 5 Bushels and Yellow Turbans, see a renewal of interest in alchemy and other life-prolonging practices. Ko Hung writes his famous **Pao-p'u-tzu (**Master Embracing Simplicity**),** a manual of Taoist esoteric practices(4^{th} C). By the 5^{th} C there are Taoist priesthoods and monasteries modeled on Buddhist counterparts.

Some similarities between Taoism and Buddhism include: **(1)** Buddhist doctrine of karma and Chinese concepts of" individual lot" (Fen) and "destiny" (Ming); **(2)** Mahayana doctrine of Sunyata and Taoist mystery school's notion of Non-Being; **(3)** Buddhist ethics and traditional Chinese morality; **(4)** Buddhist monasticism and the Taoist preference for the solitary life; and **(5)** Buddhist Dhyana and Taoist esoteric practices.

2 major Buddhist traditions develop by the 5th C: the Pure Land Sect of Hui-Yuan in the north and the Madhyamika tradition of Kumarajiva (from Kucha in C. Asia) in the Southern dynasty. This period from the 4th C on to the 11th sees a proliferation of text translation, pilgrimages to India and other Buddhist centers, and scholarly exegesis of texts.

Among Buddhism's other contributions to Chinese culture are its art forms including rock and cave sculpture and paintings, an increase in elaborate ornamentation in paintings, gigantic statues, and repetition of motifs in painting and sculpture which are near to the more sparse and concise forms of native art. The pagoda is modeled on the stupa .

Literature is enriched with Buddhist themes and mythology, and the novel and poetry are the result of Buddhist influence.

Indian science, math, astrology, astronomy, logic, phonetics, and even financial practices such as loans on security and lotteries, are also adopted by the Chinese from India.

(E) THE ARISTOCRATIC EMPIRES

(i) SUI DYNASTY (581-617 CE): Period of reunification of China and assimilation of Northern non-Chinese peoples. Founded by a coup d'etat by an aristocrat.

(ii) TANG DYNASTY: (617-907 CE) **The early Tang (626-683)** sees the greatest military expansion in Chinese history to the east, west, north and south. The military in both the Tang and Sui dynasties are drawn from the aristocracy who show a great interest in fighting and above all in the horse. Horse breeding, using techniques acquired from the steppe peoples, increases the population and use of horses. Tang art, especially sculpture, reflects this love of horses.

Economic growth ensues with trade, and the building of efficient and grand canals for transportation and massive granaries to store surplus grain. The capitals, Ch'ang and Loyang, are rebuilt on a grand scale and with fortresses for walls. The administration of the empire is taken out of the hands of nobles and has an autonomous function. Functions of officials are specialized into different ministries such as "imperial decrees," "transportation," "taxes," "rites," etc. The civil service exams of the Han period are systematized and improved.

The first legal code (the **Tang Code**, 624 CE) codifies the legal and penal system and comprises over 500 articles. Some of these include laws covering "stud-farms and store houses," "offences committed by officials," "offenses against persons and property," etc. Agrarian reforms include parceling out land to each peasant family by the"method of equal distribution" (chun-t'ien-fa) with smaller "life plots" (k'ou-fen-t'ien) for the old, infirm, monks, widows etc. This assures the government of regular taxes usually in the form of grain and cloth.

The Golden Age of Tang (710-755 CE): Chinese influence in Asia is at its zenith, the capitals are centers of a cosmopolitan culture, and Buddhist art and studies are at their peak. Poetry flourishes. **Buddhism gains official patronage** and grows in influence and wealth. It maintains its supreme importance into the 9th C. **The major sects of Chinese Buddhism**, such as T'ien-tai" (6th C), Hua-Yen (7th C), Ching-Tu (7th C), and Ch'an (8th C), are established. Pilgrims and translators,

such as Hsuan-Tsang and I-Ching, translate a prolific body of Indian Buddhist texts into Chinese. **Tantric Buddhism** also enters China.

Foreign religious influences other than Buddhism include **Nestorian Christianity** (8th C), **Manicheanism** (7th C), and, to a lesser extent, **Zoroastrianism** (late 6th C), which comes to China via Persia. The first contacts with **Islam** are in 650 CE, and, by the 8th C, the port of Canton has a prolific Muslim population (as well as Hindu, and other cultures).

As well as receiving foreign cultural elements, China also spread its innovations such as paper-making (which they perfected in the 1st C) to others. Paper-making eventually gets to the West via Asia in the 10th C. The Turks benefit from the Chinese calendar (animals) and Korea and Japan most importantly model their laws, administration, religion, art, etc. after China. The Nara (8th C) and Heian (8th-11th.C) in Japan involve systematic and deliberate borrowing from Chinese culture.

A **major rebellion** (of An Lu-Shan and Shih Ssu-Ming, 755-763) is the precursor to the decline of Tang power. Numerous regions declare their autonomy from Tang rule, and the agrarian reforms (listed previously) begin to disintegrate and revert to a feudal form, namely "garden farms" (Chuang-Yuan) owned by nobility .The state has a monopoly on salt, alcohol, and tea (which grows in importance in the Tang), and its taxes and power shift south into the lower Yangtze basin as rice production grows in scale and importance.

There is a restoration of Tang power about 780 CE, but it declines again by 850 CE, and it permanently loses control over certain regions of its vast empire. The end of the Tang sees the rise of warlords and powerful military commanders which ultimately leads to the period of the 5 dynasties (900-960 CE).

Nationalist/Culturalist reaction : (after 800 CE). The immense influx of foreign cultures and peoples into China, beginning with the Han and culminating in the early and mid Tang, sees a reactionary attack on foreign elements by 800 CE. The belief that Chinese "purity" -- especially its morals, literature, religious beliefs and classical past – is being compromised causes a backlash. Literature -- which in the Tang was seen as an aesthetic art, good in its own right -- is seen as indulgent, and a return to the moral and social didactic function of literature in the past is revived.

Buddhism is condemned and repressed through the destruction of monasteries and the forced return of numerous monks and nuns to the secular (taxable) arena. **Ch'an persists despite persecution.** Persian religions are banned altogether. **The Classics, both Confucian (neo-Confucianism) and Taoist, are revived and reinterpreted in the light of the indelible influence of Buddhist metaphysics.** The new more modern urban and monetary system that is to follow is, in summary, not suited to the social forms (such as Buddhist monasteries) that had thrived under the older system of patronage and endogamous aristocracies.

(F) MANDARIN STATE TO MONGOL OCCUPATION:

(i) N.SUNG/SONG DYNASTY: (960-1127 CE). **S Sung/Song dynasty** (1127-1279 CE). This period begins the **Chinese "renaissance,"** which sees a return to the classical tradition (and the decline of Buddhism), growth of knowledge, improved technology expansion and maritime growth. Centralization of authority occurs in the N. Sung with recruitment and competition for the civil service reaching its perfection. Many Buddhist monasteries (now suffering lost power and prestige) are secularized and put into the service of the people.

The civil servants are known as "mandarins." There is a notable reform movement led by Wang An-Shih (11th C) which is hostile to the despotism of the privileged class of the previous era. He lightens the tax burden on the peasantry, modifies the civil service exams to include more practical subjects, creates peasant militias and numerous public welfare services such as orphanages, hospices, public cemeteries, hospitals etc.

. Notably the navy is built up and extensive expeditions help to expand Chinese power. The 11th C sees the invention of gunpowder which facilitates conquest. This invention originated in Taoist alchemical practices.

There is a shift from a more feudal system of patronage and dependency toward a more modern wage-earning peasantry. The increase in goods from agriculture as well as trade produces independent wealthy families. Family clans grow in number and power. The cultivation of rice in the South is a very important economic development since it is a high yield crop and population sees a great increase at this time.

While the elite classes in the Sung were highly militaristic, the new intelligentsia has an aversion to physical activities and return to the pursuit of art, poetry and knowledge for its own sake. At the lower economic levels there is also an upsurge in popular arts, and entertainment districts spring up in many areas. Technological advancements in more efficient block-printing and an early version of the moveable type make the dissemination of printed works more available. Numerous encyclopedic volumes on history, art, science, etc. are written.

The revival of interest in the classical tradition sees a philosophical shift away from the merely esoteric and a return to the Confucian ideal of finding the transcendent in the immanent and practical world of man. **Notably there is a revival of interest in the "4 Books"** of the Confucian cannon and the search for practical "scientific" answers in the more esoteric texts.

Neo-Confucianism, especially the "School of Universal Order and Cosmic Energy" (hsing-li-hsueh) of Chu Hsi (1130-1200), reinterprets the classics in the light of Buddhist metaphysics. His philosophy becomes the orthodox position in the 14th and 15th Centuries.

Chinese civilization and Islamic civilization are, in the 11th-13th centuries, the two most advanced and great world civilizations. Some of China's contributions to Europe at this time include paper, the compass, boat-building innovations, gunpowder and firearms, the wheel-barrow, block-printing and cast iron methods.

(ii) YUAN DYNASTY: (1271-1367 CE). This dynasty adopts a Chinese name "Yuan" but is established by the Mongols of the steppes in the west. Skilled in horse warfare, they engage in a massive conquest of China which takes a total of forty years to accomplish. Having no well-established administrative system during the time of **Gengis Khan** (1210-1227 CE), the Mongols depend on groups familiar with Chinese customs and also on foreigners to conduct the administration of China.

There is a policy of institutionalized racism with 3 distinct groups: **(1)** Mongols and non-Chinese natives at the top, **(2)** Ha-Jen which were Chinese and Sinicized peoples of the North, and **(3)** Hsin-fu-jen "new subjects," newly conquered Chinese of the South. These divisions determine jobs and status. Heavy taxation, especially in the South, the destruction of tombs to increase agricultural lands, and official corruption eventually lead to peasant revolts after 1300 CE.

Most of these **peasant rebellions** come from religious groups. They include the **White Lotus** (Pai-lien), a Buddhist pure land group dedicated to vegetarianism and opposed to taxes and forced labor; the **White Cloud** sect (Pai-yun), a millenarian movement awaiting the

coming of Maitreya Buddha; and the **Red Turbans** (Hung-Chin) of the Sung period, who had a history of political activism.

The Mongols' Western conquests and Westward-looking orientation bring Islamic and Christian influence to China. **Muslim communities** grow in China and by World War 2 will reach an estimated 50 million. **Kublai Khan** establishes Islamic academies in the 13th C and Persian is the language used in the trade and business world from Tabriz to Peking, on the main trade route from West to East.

Christian missionaries from Italy and France are sent to China, not to proselytize, but to help enlist the Mongols to aid in the crusades against the Islamic empire. In addition, numerous merchants most notably **Marco Polo** and other Venetians, are recruited as advisors and in the case of Marco Polo, is made governor of Hanchow, and spends 25 years in China.

The Mongols' subjugation of the native Chinese is accompanied by little interest in Chinese culture, except its science and technology and magical practices, magic being an interest native to the Mongols. They favor and patronize different religious sects, especially groups dedicated to magic and miracles. There is a brief period of interest in Ch'an in the early 13th C, but, after contact with **Tibetan tantric traditions**, the Mongols turn their interest to this tradition. Lamaism is made the official church of the empire and serves to further alienate the native Chinese. Tibetan influences in art and architecture enter the culture due to this interest in Lamaism.

The rapacity of the Mongol and Muslim officials, disorder in administration, corruption among the Tibetan lamaist monks, the growing poverty of the peasantry that lead to the peasant/religious revolts (mentioned above), and the revolt of the salt-workers would all contribute to the fall of the Yuan dynasty to the Ming.

(G) RESTORATION OF THE MANDARINS:

Ming dynasty: (1368-1644 CE). Founded by a leader of the **Red Turbans** named Hung-Wu. Being from the working class, he places a primary interest in the development of agricultural and land reclamation, and embarks on a massive tree-planting reforestation effort.

There are functional and hereditary divisions of the classes into 3 groups: **(1)** peasant, **(2)** soldier, **(3)** craftsman.

Fiscal organization is decentralized, leading eventually to abuse by the richer families. With suspicion of the literati class, the Ming period is characterized by absolutist tendencies especially in the 15th and 16th C. Power is in the hands of the emperor, and a **system of secret police** called the "Guards with Brocade Uniforms" (chin-i-wei), is created in 1382. The 2nd Emperor focuses on maritime expansion (early 15th C) for purposes of conquest, diplomatic expeditions, and the quest for luxuries and exotic goods, which endures till the late 16th C.

The 2 great forces in political life, apart from the emperor, are the secret police and the rise in power of the Eunuch class. Eunuchs were servants of the imperial court and had access to its innermost domestic sanctum. As the eunuchs' power grows, that of the secret police and the literati and civil servants wane, causing much hostility. For example, the academy of literati at Tung-Lin (15th C), based on Confucian ideas and the anti-absolutist, humanitarian principles of Mencius, is persecuted by a famous eunuch, Wei Chung-Hsien, and Confucians, once the conservative status quo, assume the role of rebels and protestors. From 1625 to 1644 CE (when this eunuch is assassinated) there is a period of repression by the palace against the literati and a subsequent revolt by the latter.

While rejecting the mainstream literati, **the Ming, influenced by the preceding Yuan attitudes to philosophy and religion, retain an interest in Neo-Confucianism and various forms**

of quietism such as: **(1)** Ch'an (which stresses spontaneity and accord between the transcendent and immanent and grows more influential from this time on), **(2)** Wang-yang Ming's theory of the interiorization of Li and the idea of innate knowledge, and **(3)** the school of T'ai–Chou by Wang Ken (who also stresses the notion of innate knowledge which requires no effort other than simple introspection). This quietism is in contradiction to the more practical concerns of the classical Confucian tradition, though the Ming period did show an interest, in its later period, in practical matters relating to science, math, medicine, botany, etc.

In literature there is a decided turn to the popular forms addressed to an urban public. Notable novels such as "Voyage to the West" (Hsi-yu-chi) and "Flowers of the Peach tree in a Golden Vase" (Chin-p'ing-mei) earn popular acclaim, and a number of plays, erotica, satirical pieces, etc. are written during this time.

Western influence and contact greatly increase after 1500. First the Portuguese, then the Spaniards and Dutch arrive by sea. The Nestorian Christians of the earlier period preceded the new arrival of Christians in the Ming period, but the interest of the former group was not to proselytize. Christian missionaries in the 16th C came with the express purpose of converting the Chinese. **The Jesuits** (whose best known and most influential representative in China was **Mateo Ricci**,) use Macao as a command post. They begin to have some success in conversion by using analogies between Christian and Chinese ideas and practices and by offering their services as mathematicians, interpreters, musicians, etc. to the imperial court. Syncretistic forms of Christianity have some success in the countryside but are met with intense rejection and hostility by the vast majority of the literati for what it saw as superstitious ideas, contradictory logic, and exclusivism.

Accusations against Christianity include: **(1)** the threat to the practice of ancestral veneration, **(2)** destruction of shrines and statues, **(3)**revering a man (Jesus) executed for crimes,

(4) spying for Japanese pirates and smugglers, **(5)** secret societies, **(6)** incorrect cosmology based on Aristotle. The tensions between Chinese and Western cultures increase in the 17th and 18th C.

Western influence in China contributes much to astronomy, cartography, and math. Crops such as tobacco, peanut, sweet potato and corn come from the New World and silver coins are extensively used as a method of commercial exchange.

The Chinese, in turn, contribute (in addition to previously mentioned contributions such as paper, block-printing, cast-iron, firearms, the wheelbarrow, etc) the notion of space as infinite, suspension bridge technology, theories of magnetism, etc.

(H) THE MANCHU EMPIRE: (Ch'ing/Qing dynasty 1644-1911 CE). The Manchus who were known as the "Jurchen" adopt the name "Manchu" after the conquest of China. They were the rulers of the Chin empire and had a long history of alliance and contact with the native Han. Their rule is characterized by **absolutist tendencies**, though open to the knowledge that the literati (and, later, foreigners such as the Jesuits) could provide them. Their inner circle of confidants, "people of the house," includes both Chinese and Manchus, but they are careful to not give them the kind of power the eunuchs yielded in the Ming.

The native Chinese peasantry and common people are treated as virtual slaves and only the Manchus are allowed in Manchuria. This separation is designed to keep their cultural home free from additional Chinese influence, discourage inter-marriage, and keep a monopoly on ginseng production and distribution. Continuing the Ming practice of using secret police, they are able, using force, to work toward centralization of authority and elimination of forces of rebellion.

The late 17th- late 18th C. are referred to as the period of "the Enlightened Despots," who include 3 kings. These rulers, while maintaining an autocratic hold on government, realize that

winning the favor of the old families is essential for their success. They also recognize the value of the traditional Chinese administrative system of civil service exams and are able to cultivate the literati in this way. They adopt a **Neo-Confucian moral code, emphasizing the virtues of obedience and submission to authority**. The Manchu state could, in essence, be considered a "Confucian empire." Their authoritarian attitudes lead to some examples of tyranny, such as the **"literary inquisition"** (1774-89), which destroy writings critical of Manchu rule.

Despite its autocratic nature, the Ch'ing dynasty sees the growth of the empire in both size and prosperity. The agrarian reforms of this period favor the small farmer and more efficient techniques lead to a notable growth in production of food. Taxation on the peasantry is reduced and stabilized and the Chinese peasant of this time is better off than his European counterpart. The craft industry is extremely productive as well especially in textiles and porcelain. Trade with East Asia, SE Asia. C. Asia, Europe, and the Americas grows. It is estimated that, of the 400 million silver dollars imported from S America and Mexico between 1571-1821, half come into China for the purchase of luxury items. China then is one of the primary beneficiaries of the conquest of the New World.

Intellectual life under the Manchus continues the trend of the late Ming toward a more practical and scientific tendency and an antipathy toward metaphysics and "intuitionist" schools of thought. Even literature for the masses acquires a more intellectual and didactic style rather than being merely to entertain. There were even feminist writings! An elite intellectual group called the **"Society of Renewal"** (fu-she) produces numerous outstanding historians, writers and thinkers. This may be seen as the second enlightenment in China, equivalent to the European enlightenment. The literati acquire great prestige and are commissioned to write and compile numerous works on various

subjects, literary, scientific, and philosophical. Also they become patronised by the ruling class and rich merchants.

Notable among these members of "the society of renewal" are the following persons: **Chang Hsueh Ch'eng (1736-1801), with his theory of history** as the physical manifestation of the Tao and as manifestation of reason in the world (note the parallels to Hegel); and **Tai Chen (1723-77), representing the true attitude of modern science in defining scientific methodology**. His famous dictum states: "one must not allow oneself to be deceived either by others or by oneself."

The Jesuits continue to be appreciated for the knowledge they brought to China especially in math and astronomy. Regardless of the conciliatory and culturally sensitive attitude of Mateo Ricci, a dogmatic attitude sanctioned by the Vatican forbids toleration of ancestral veneration and the reverence shown to Confucius, and prohibits various Chinese rites. Hostility to the Jesuits rages in China as a reaction to the Vatican, conversions to Christianity decline rapidly, and many converts renounce Christianity and return to their native beliefs.

Through missionaries and trade, Europe and China continue to have greater and greater contact.

Some notable contributions of China to Europe include: (1) various plants and trees including rhubarb, **(2)** the musical instrument the "sheng" which was a precursor to the mouth-organ, **(3)** the winnowing machine, **(4)** porcelain-making techniques, and **(5)** an early form of inoculation, called "variolation" (16^{th} C), which involves introducing into the nostril of the patient small amounts of pus from smallpox pustules.

In philosophy, Chinese metaphysics rejects the Western notion of a mechanical universe with the soul as "driver" (i.e. a dualistic view), for a monistic model, which arguably, (acc. to the historian, Joseph Needham) may have influenced Leibniz's theory of pre-existent harmony. This idea bears remarkable similarities to the Confucian idea of "Li" as the immanent

principle of order in the universe. It is known that Leibniz was a sinophile and he even stated that he felt Chinese civilization was more worthy of study and more impressive than that of the Greeks and Romans. This suggests a good knowledge of China on his part and access to Chinese philosophy.

The late 18th C. sees the decline of the Ch'ing dynasty and a period of unprecedented upheaval in Chinese history. The rulers become increasingly passive, corrupt, and out of touch with the empire. The flourishing economy begins to decline due to incompetence, exploitation of the peasants, and, above all, the Western world's incursions into China and its imperialistic plundering of that nation.

The famous **Opium trade** (an illegal activity) is engaged in by the British and is the source of most of the revenue for the British empire in India where the crop is grown. Despite the Chinese attempts at prohibition of its import into the country, the British military response and ultimate success in the Opium wars leads to the Chinese capitulation at the Treaty of Nanking (1842 CE) which cedes Hong Kong to Britain, and forces the Chinese to pay reparations and to legalize the opium trade. The British presence in China adds to its financial woes and the opium trade erodes an already fragile economy. The peasantry grows poorer and poorer as wealth comes more and more into the hands of the wealthy and even the once prosperous merchant class suffers as the Western powers take control of China's maritime routes.

Numerous rebellions spring up in various parts of China culminating in the horrific **Tai Ping Rebellion (1850-64 CE)** led by Hung Hsiu-Ch'uang, a visionary who was a millenarian and claimed to be the brother of Jesus, sent to redeem the people. Influenced by Protestant missionaries, the Tai Ping movement is a puritanical one which forbids alcohol, gambling, opium, and luxuries, among other things. (Note that, while there are clear Christian elements in this revolt, there are also native precedents in religious-based revolts of previous centuries such as that ofthe Red Turbans.) The Tai

Ping rebellion is successful in recruiting numerous other dissenting groups and dispossessed minorities, including the Chinese Muslims in the North who were considered a minority by the Han. **The resulting deaths (considered the largest such casualties in history) are estimated at 20-30 million**!

The post Tai-Ping period sees a return by China to a largely agrarian economy, the decline of trade to foreign countries, and a **reactionary backlash against foreign power** and influence, largely in the arena of morality and values, as a response to encirclement on all sides by the Russians, British, French and Japanese. China values less the materialism of the Western imperial powers and turns back to the values of the past, especially humanism, communal responsibility and modesty. It moves away from the capitalist trends of the industrial age to the values of a more **collectivist state**. The greed, exploitation and arrogance of the Westerners create a psychological attitude of inferiority among the Chinese which could only be shaken by turning inward and away from foreign influence. Chinese who are converts to Christianity or Westernized in behavior are ostracized and denounced as "traitors."

As the "School of Critical Studies" begins to fade in influence and respect, it is replaced by a number of **Neo-Confucian schools, notably, the Ta-T'ung-Shu school (universal harmony),** originating in the early 1800's but developed by Kung-yang-hsueh in the late 1800's, which stresses the following **3 beliefs**: **(1)** the translations of the Confucian classics of the Han period are forgeries and in need of re-translation, **(2)** Confucius is a more religious Christ-like character and more democratic rather than authoritarian in nature, and **(3)** contained in the Li Chi (record of rites) is the esoteric message that humanity will evolve in 3 stages, culminating in a classless utopian society, living collectively, etc. Although its origin is rooted in Chinese thought, his vision is socialist and shares some of the views of European thinkers such as Marx and Comte.

China continues to adopt Western ideas in science and technology but strongly rejects its values, systems of government, and culture.

THE ANCESTRAL LANDSCAPE
(Keightley)

This book explores conceptions of Time, Space and Community in late Shang China (c. 1200-1045 BCE). The chief religious practices of this period, among the ruling class, were animal sacrifice, human sacrifice, and divination. Divination was used extensively as a way of foretelling the future and thereby avoiding disasters, and also a means to divine the will of supernatural powers especially TI. Over 10,000 tortoise and bone inscriptions have been found and half of these have been deciphered. These divinatory inscriptions are called "Pu T'zu."

DIVINATION: Divinatory inscriptions often (not always) followed a formal pattern: **(1)** the date of the divination and the name of the diviner; **(2)** a "charge," i.e. a question or subject matter; **(3)** a prognostication as interpreted by the king; and **(4)** a verification at a later date as to the validity and truthfulness of the prediction.

The concerns of the Shang kings focused on the practical matters of state such as war, floods, illnesses, royal births and deaths, etc. Millet was the chief crop and the staple of their diet and climate was of paramount interest for the diviners. **Shang Ti,** the chief of the gods, was seen to control the weather and the political order, and events in the human realm were regarded as "messages" from this deity. The wind (Feng) in particular held great interest for the diviners. The force of the wind and the direction from which it blew were seen to portend change (ex. E. winds portend epidemics and W. winds signal war). The wind, above all other atmospheric phenomenon, was seen as a reflection of Ti's moods and will. It was also seen as the cause of changes in the political and social order and the source of various illnesses.

CONCEPT OF TIME: The Shang notion of time is best understood by taking into consideration the belief that sacred and profane forces are inter-connected. So "human" time and "religious" time are seen as part of the same continuum.

The cycles in which time is arranged are as follows. The week was a 10 day cycle (xun) and the month was a 60 day cycle (ganzi). These divisions of time were used in the divination process. (Ex. a prediction would normally extend through a weekly or monthly cycle.) The daytime was very important as well since there is no evidence of lamps, etc., and all activity took place in the daylight hours. The words "day" and "sun" (RI) share a common designation. The diurnal division included 8 periods: 1) dawn (ming), 2) around 8 am (dacai), 3) the time of the small meal (xiaoshi), 4) midday (zhongri), 5) afternoon (ze), 6) the time of the great meal (dashi), 7) around 6pm (xiaocai), and 8) night (zhou).

The 10 day week was associated with 10 suns, each of which was associated with a different royal ancestor. So each royal had his designated day and sun, and blood sacrifices (including human) were performed to the ancestors at the time of the rising or setting of the sun. There was a relative lack of interest in astrology (and astrological phenomenon such as eclipses), the weather, and diurnal cycles. Taking precedence was **ritual time**, which was not bound by temporal time, and which included the notion of survival of the ancestors in the afterlife extending almost indefinitely. The ritual cycle took up to a solar year (365 days) to complete

SPACE: The Shang conceived the world as square, with the kings and the geographical location of their palaces and places of ritual at the center. In the ritual/cultic center, the divinations, burials of royals, and the residences of the royal entourage (record-keepers, diviners etc,) were located. The second-level from the center included the kin and close intimates of the royalty. The

third level included the administrative and judicial officials and districts bound to the Shang. The areas outside of this Shang world are broadly referred to as the "side" or "border" (fang). While considered peripheral, the "fang" lands were seen as potentially threatening and were conceived as having supernatural forces who were potentially a threat to the Shang.

The 4 cardinal points defining the borders of the Shang world, referred to as the "4 fang," were seen to have their own unique significance. The East/West directions were considered favorable, the North was associated with cold and the dead, and the South was associated with warmth and life. Tombs tended to a North-South orientation as the most auspicious for the dead. The cardinal points, because of their association with luck (good and bad), were also an important element in divinations, in addition to time.

COMMUNITY: For the Shang community included the spiritual world as well as the profane. At the apex of the community was Ti who orders the cosmos and the human realm. The representatives of Ti were the kings. The duty of the king was to order society according to the dictates of Ti. Power was passed on through patrilineal blood lines, and ritual to ancestors included homage to male rulers and wives of important kings.

Ancestors were also part of the community, and the king maintained a close relationship with them (esp. the most recently deceased) with ritual sacrifices and also regular reports on the state of the kingdom and family. The ancestors communicated with the kings through dreams or shamans, and by conferring blessings or misfortune on the family. Illnesses, for example, might be attributed to an unhappy, unpropitiated ancestor.

Animals held symbolic significance to the Shang, and the most common motif on funerary bronze bowls were animals. The traits of the animal (ex. swiftness, cunning,) were of some totemic

significance. The hunt, a common sport of the royalty, was more than merely sport to them. Animals and nature were part of the spiritual community as well. Success in the hunt signified the favors of Ti and confirmed the power of the king over his kingdom. The sport also ensured the king and his administrators of some contact with the larger kingdom and kept them appraised of the goings-on. The practice of burning brush to flush prey out for the hunt also increased the availability of agricultural land for the peasantry. In conclusion, the Shang may be regarded as nature "worshippers" but not nature "lovers." The land and animals were to be feared and controlled.

THE FIVE CONFUCIAN CLASSICS
(Michael Nylan)

"CLASSIC" (jing) DEFINITION:

Literally meaning straight path,"(i) as in the original teachings of the ancient sage-kings, **(ii)** as in "passing" through something which stands the test of time. **Criteria to determine what is a classic**: **(1)** of sufficient breadth to answer every moral question put to it, **(2)** easy to know and follow, **(3)** eternally relevant in the ever-changing present, **(4)** moral rectitude in its authors, and **(5)** should foster in the reader the desire to emulate the moral teachings.

Canonization requirements: (1) reflects the good tastes and rational values of the society, **(2)** is found by influential tastemakers to be in fundamental ways, timeless, **(3)** the texts are plural and ambiguous enough to allow for progressive interpretations in meaning over time, **(4)** the text performs a cultural function such as transmitting and shaping values, and **(5)** the text must be open to revision and growth and additions to it are acceptable. (Note that the Classics numbered 9 in the Tang dynasty (618-906 CE) and 13 in the Sung (960-1279 CE).)

AUTHORSHIP: Scholars in Imperial China attributed them to the legendary sage-kings of the Hsia dynasty (2207-1776 BCE), the kings of the Shang (1765-1122 BCE) and Early Chou (1122-256 BCE), and even to Confucius. The fact is that the Classics are the work of numerous and largely anonymous thinkers, transmitted orally and in written form from about the Shang period. There were numerous and competing variations of the Classics but an "official version" was announced by Emperor Wu in the Han period in the year 172 CE. (This did not completely quell disputations and in later dynasties criticisms continued to be leveled against the official version as "forgeries" of the real Classics.)

The Han period also heralded the institution of the Classics as the main curriculum for the state civil service exams and this period did see a significant rise in the prestige of the Classics. (Note that nobility and birth were still the chief factors in getting into government at this time and it was not till the Sung dynasty (10^{th} C) that the exams were the principal method for entering government. service regardless of class).)

CONFUCIUS & THE CLASSICS: There is some reason to believe that Confucius may have had a hand in the writing of the Spring and Autumn Annals, but some scholars dispute that he wrote any of the Classics. Belonging to the **class of Ru** (literally the "weak" meaning not militaristic or physically inclined but rather intellectual persons), Confucius' lineage is traced back to the Shang in legends. Confucius made a vocation of teaching and undoubtedly looked to the past for wisdom. His goal was to "reanimate the old" as he put it.

Confucius' disciples had different principal goals and 4 types of pupils are identified: **(1)** those seeking to develop humane conduct, **(2)** those seeking to perfect their rhetorical skill, **(3)** those seeking government service, and **(4)** those seeking cultural refinement.

DYNASTIC DIFFERENCES IN THE USE AND INTERPRETATION OF THE CLASSICS:

HAN DYNASTY:(206 BCE- 220 AD). The Classics held a very high status and the chief concern for the Han classicists was personal immersion in the moral values of the Classics in order to achieve personal growth and wisdom. **The moral man was its emphasis.** (Confucius saw the Classics this way as well.)

SUI& TANG DYNASTIES: (581-907 CE). There were numerous commentaries on the true meaning of the Classics over the centuries, and scholars of this period were particularly interested in finding the most reliable commentaries to append to the Classics. **They were interested primarily in the rules of duty and the practical applications of the Classics.** There was also in late Tang a backlash against Buddhism and a desire to restore the status of the Classics to its previous glory and influence.

SUNG DYNASTY:(960-1279 CE). The Classics and the 4 Books were viewed in a more mystical manner (influence of Buddhist metaphysics). This gave rise to "neoconfucianism." **The Classics were seen especially by the School Of True Learning (Cheng-Zhu) of Chu Hsi/Zhu Xi, as possessing esoteric meaning**. This school also moved away from "official" interpretations of the Classics and 4 Books to more personal and individualistic interpretations based on a person's own insights on the texts. **Personal experience was valued above all else.** In fact the **"4 Books"** were seen as a more useful guide to the heart of the Classics because of their brevity and distillation of the latter's ideas as well as their insights on psychology, metaphysics, and human nature. They were consequently raised to a more important status in the civil service exams than the Classics. Chu

Hsi's instructions to his students were to: **(1)** read less and absorb more, **(2)** ponder the texts' meaning continually, and **(3)** apply the insights to their lives.

MING TO CH"ING DYNASTIES: (1368-1911 CE). In the late Ming to the 19th C period of the Ch'ing, there was a backlash against the metaphysical orientation of the Neo-Confucian interpretation of the Classics and a return to the Han classicist orientation. **Issues of proper governance took precedence again.** The 4 Books, though still included in the civil service exams as they were in the Sung, were reduced in status and made equal to the Classics rather than above them.

20th CENTURY CHINA. By the turn of the century, **the Classics were derided as conservative and elitist** and were not seen as befitting a period that was turning toward a more socialistic orientation. In 1912, the first year of the Republic of China, the Classics were dropped from the prescribed national studies curriculum.

THE BOOK OF ODES/SONGS/POETRY (SHI CHING/JING)

COMPOSITION AND DATING: The authors are unknown and pre-date the known performances of the Odes by the 5th C BCE. A fixed and written anthology was written just before the start of the Ch'in dynasty in 221 BCE. A number of odes are attributed to women and commoners whose songs were collected by interested members of the elite and, most, by the literati.

CONTENT: The Odes consist of 305 pieces designed to be sung and divided into 3 sections: **(1) State Airs** (Guo feng), 160 single-theme short songs on daily life, including courtship, the hardships of war, unrequited love,etc.; **(2) Court Songs** (Ya), 105 songs (composed presumably by music masters for state dinners, entertainments, and audiences, but also including a few important sacrificial hymns), these are primarily concerned with royal activities; and **(3) Hymns** (Song), 40 hymns in honor of the Shang, Chou and Lu ruling houses, sung in conjunction with plays, pantomimes etc. as a routine part of state sacrifices, archery contests, and feasts.

FUNCTIONS OF THE ODES: By the early Ch'in period the Odes were considered a textbook of style, culture, and decorum. By the Imperial age they were taught to the nobility from the age of nine to young adulthood. The Odes served 3 chief functions: political, moral, and social.

(1) Political Function: Used in court circles primarily among the educated and even among some commoners, the Odes were recited as an acceptable and subtle way to express praise, blame and criticism of others and on political issues. Political officers were expected to

be educated in the Odes so as to acquire the polish and diplomatic abilities required for their position. Direct discourse was seen as coarse and rude and the Odes allowed matters to be broached delicately. For "when a person governed by patterns (i.e. of language and ritualized behavior) offers an indirect admonition, it creates no offense." (From a Chou commentary on the Odes.)

(2) Ethical Training: Confucius, among others, emphasized this aspect of the value of the Odes. The beauty and aesthetic qualities of the songs were secondary to the moral character of the reciter. The union between moral instruction and beauty of expression was seen as useful in stimulating and encouraging people to study the Odes, especially in the immature who might need an incentive to do so. So, one may come for enjoyment and leave a better person.

(3) Fostering Social Bonds: In a less official use of the Odes, they were seen as a means to develop and express social bonds between friends, colleagues and, above all, marital partners. It was a common Chinese belief that the good life required that we find a soul mate (male or female, living or dead.) Those unable or unlucky enough not to find a living soul mate could find their intellectual and emotional partner in the sages of the past. The study of the Odes was seen to foster friendships by giving examples of the numerous moods and behaviors of people which, when studied carefully, heighten our perceptions and intuitive abilities. These skills could then be used to understand oneself, choose friends wisely, and to predict and understand human behavior. Friendship was seen as a great pleasure, far exceeding solitary pursuits. (Ode 165: "Look at those birds. Birds though they be. They still search out the sound of friends. How much more then, shall men Go seek their friends?")

THE BOOK OF DOCUMENTS/HISTORY (SHU CHING/JING)

This Classic is an account of the sage-kings of ancient China from the legendary Hsia period (2207-1766 BCE) through the Shang (1765-122 BCE) and Chou (1122-256 BCE). It is, in essence, a romanticized political and sacred history in which China is seen as extremely old, civilized, and superior to other "barbarian" civilizations.

DATING AND COMPOSITION: Like the other Classics, bits and pieces of the Documents must have been composed and transmitted orally for many centuries. However, by the 4^{th} -2^{nd} C. BCE, there were written versions of various traditions. The current official version known today comes from the Tang dynasty (7^{th} C CE).

CONTENT: There are **5 major topics covered in the Documents**: **(1)** the operation of the Mandate of Heaven, **(2)** definitions of true kingship, **(3)** profiles of worthy officials (esp. Yao, King Wu, the duke of Chou, Pan Geng), **(4)** discussions regarding the relative merits of ruling by punishment versus ruling by virtue, and **(5)** power and hierarchy and the relationship of rulers to those below them.

While different models of leadership developed and changed over time, all of the models hold **3 fundamental assumptions: (1)** strong, wise and centralized leadership is necessary to society, **(2)** community existence is good and beneficial to all, and **(3)** community organization must inform every level of society, from the more informal sort found at the peasant level to the more structured sort at the level of the royal house and bureaucracy.

THE 3 VARIANT MODELS FOR IDEAL RULE: Different chapters of the Document, which reflect different periods in Chinese history, propose differing models on ideal rule and kingship reflecting different values of the time. They include the following three models:

(1) The Five Proclamations: (10th C BCE?). These chapters cover the period from the establishment of the Chou into the early Chou period (1122- c. 700 BCE). **The model of good kingship was based on the notion of the mandate of the ancestors and ancestral loyalty.** The royal house was seen as a continuation of the values and traditions of previous ancestors, and loyalty to the departed ones was stressed. The Duke of Chou is said to have made this charge: "You shall carry on what you have heard from your ancestors and heed their virtuous words." The ancestors' will could be discovered by consulting living advisors, knowledgeable of past beliefs, and also by portents and divination.

With regard to the issue of punishment and virtue as tools for ruling, virtue is considered to be superior, especially in the example of the king and high officials. However, punishment was necessary at times. The chief consideration in applying punishment was the intention of the wrong-doer. Petty crimes intentionally done were punished more harshly than more grievous ones done unintentionally. The most serious crimes (in keeping with the ancestral cult) involved disrespect and harm to family and ancestors. With regard to the Mandate of Heaven and its relationship to the "people," since the mandate was given only to the ruling class and its inner familial circle, the term "the people" included only the royal family.

(2) The Great Plan: (4th C BCE ?). This portion of the Documents presents a different **model of kingship based on the legend that Heaven conferred on Yu (a primeval flood-queller)**

a divine Great Plan which was then passed on to the first Chou king, King Wu, by Jizi, the last Shang king. Jizi was believed to have abandoned his ancestors to go over to the Chou side which he saw as morally superior and a better dynasty. The model here is that ancestral loyalty is less important than community loyalty. **Community loyalty dictated that wise kingship look past family bonds and gather the best human resources in the service of the state.** The best officials were not necessarily family, and talent prevailed over blood in this model.

Apart from human resources, the Great Plan called for the marshalling of natural resources and institutional resources, such as the best judicial resources . The king was expected to achieve this end by a system of rewards and punishments, and prolific gift-giving was seen as the best way to retain and recruit loyal officials. They were used as forms of social engineering.

With regard to the Mandate of Heaven and the "people" this model was more democratic in nature, and saw the mandate as extending to all people, including commoners. "Heaven hears and sees as the people hear and see."

(3) The Canon of Yao: (2^{nd} C BC?). These chapters of the Documents begin with the legendary king of the Hsia period, Yao, who also embodied the virtues of the ancients such as respect for ancestors and the employment of worthy officials (values found in the 2 previous models). But, in addition, the sage kings Yao and Shun are seen as extending the Mandate of Heaven. The **Mandate of Heaven was extended to all and the notion of a true meritocracy was espoused.** There is a story in this section of the Documents in which the king, Yao, accepts as a son-in-law, a worthy man whose "father is stupid, mother is deceitful and his brother is arrogant." He is considered "worthy" because he was able, despite the difficulties of his family life, to live in harmony with them.

The good ruler and king, above all, embodied the virtue of harmony in relationships. He was able first to live harmoniously with his family, then his community, then his state, and ultimately with the dictates of Heaven and the entire cosmos. The **"5 Canonical Relationships"** mentioned were those between ruler and minister, parent and child, husband and wife, elder sibling and younger, and friend and friend. (Note influence on Confucian thought).

Punishment was not as necessary as the ostracism that shameful behavior brought. Virtue in the king and his officials was largely what was necessary to bring about harmony and virtue in the kingdom.

SUMMARY: The documents, while reflecting these 3 different points of view, also have some general and common points. (1) They all agree that while punishment is necessary, virtue, especially in the king is more important, since ruling by example is the most effective way to transform society and to serve the Will of Heaven. **(2)** The development of rhetorical skills is necessary in kings and officials as tools of persuasion and diplomacy**. (3)** There must be a balance between compassion and empathy for equals and inferiors and reverence and respect towards superiors**. (4)** Officials must exemplify "secret virtue (i.e. they must act honorably and without the need for show and rewards). They must also be willing to sacrifice personal glory, however well-earned, for the greater good of the state. **(5)** The study of history is not merely to know the past but to glean truths that apply to the present. History is "present learning" not "paper learning." **(6)** The values of humanism and human-centeredness must be at the core of a good society.

THE 3 RITES CANON (the YI LI, the LI JI and the ZHOU LI)

DEFINITION OF "LI" (RITUAL): Its **formal definition** means the full range of appropriate behavior, including dress, manners, bodily posture, verbal phrasing and sacred ritual. In its more **informal sense** it refers to circumspect behavior, consideration for others and courtesy.

CONTENT AND DATING : The 3 canons consist of approx. 300 major and 3000 minor rules of ritual. Legend dates all or parts of all 3 canons to the Duke of Chou/Zhou (11^{th} C BCE). The scholarly belief is that while there was an older oral tradition, the texts were compiled and edited in the pre-Han and Han periods (3rd C BCE-9 CE). The Li Ji/Chi and Yu Li received official state sponsorship during the Han dynasty. The reason for the Han's interest in the classics was because it sought to legitimize its power by promoting classical orthodoxy and cultural activities.

FUNCTION OF LI: Ritual schools humans in their proper social roles and demarcates the civilized person from the "barbarian," and the performances of rites tie humans to the larger cosmic mysteries. The rites were seen as a means to transform oneself and others and, in doing so, to also help order the cosmos. There are 2 ways this was accomplished: **(1) training of the body** through choreographed movements appropriate to the rite, and **(2) training of the mind** through the study of edifying texts.

THE THREE CANONS:

(1) The Yi Li:

Consisting of 17 chapters, this is the oldest in composition, and contains prescriptions for the rites celebrated by the literati. They include the following 8 major rites: (1) the ceremonial "capping" of a boy which signified his initiation into manhood, **(2)** betrothal and marriage of an ordinary officer, **(3)** the proper procedure for friendly visits between officers, including eye-contact, presents etc., **(4)** procedures for the district symposium held by the great officer in charge of a district who assembled the local dignitaries for a feast, performance and a pledging of guests with wine, **(5)** proper etiquette for the district archery contest held as incentive to ordinary officers to master the art of war, **(6)** etiquette required for formal banquets given by the duke for officers and diplomatic visitors from other states, **(7)** procedures for the "great" archery contest, a more elaborate version of the previously mentioned one, and **(8)** preparation and conduct of state missions such as gift-giving, speeches, etc.

(Note: because of its precision in describing appropriate behavior, dress etc., the Yi Li had the revolutionary aspect of enabling non-elite aspirants to learn about and emulate the elite culture.)

(2) The Chou Li:

This classic purports to describe the bureaucratic structure of the administration of the Duke of Chou. This bureaucracy consisted of 6 ministries: **(1)** the office of heaven, which had charge of the political and domestic affairs of the royal house, **(2)** the office of earth, charged with local administration outside of the royal territory, **(3)** the office of spring, in charge of all rites and ceremonies (divination, historical records, performances etc.), **(4)** the office of summer, a war

department, **(5)** the office of autumn, dealing with judicial and diplomatic issues and the penal system, and **(6)** the office of winter, in charge of public works and economic production.

(3) The Li Chi/Ji:

This classic is the one most associated with Confucius, and contains many references to the deeds and sayings of Confucius and his followers with their chief focus being filial piety. The Li Chi is best known for its commentaries on the underlying significance of ritual. It attempts to show the relationship between the outward forms of behavior and their relationship to inner moral cultivation and to the will of Heaven.

The relationship between music and ritual is also explored. Music regulates human emotion and the rites regulate human desires. Together, their cultivation is seen to develop character and also social duty. Underlying all external forms of behaviors is an emphasis on the quest for nobility of character.

CONFUCIUS AND THE CANON OF RITES:

The rites were favored by the Confucians for the following reasons:

(1) Of the 2 traditional methods of governing which included, on the one hand, a system of reward and punishment,and, on the other, governance by example, Confucius favored the latter. Training in the rites were seen as superior because its aesthetic components (performance etc.) were an incentive to people drawing them to practice them. Also while it regulated and controlled behavior, it allowed for and encouraged healthy forms of amusement, thus providing needed release from daily struggles. **Most importantly, rule by laws was seen to merely deter crime, while the rites developed character, controlled the impulse to commit crimes, and fostered a sense of community.**

(2) The performance aspect of the rites, as in formal gestures, verbal phrasing and music, were seen as particularly effective ways to create harmony in the individual and harmony in society. **The concentration and engagement required to perform the complex rites were seen as a form of both physical and mental training, both necessary to the development of virtue.** Also the role of beauty and aesthetics in one's life was seen to elevate the senses and tastes of a person.

(3) The rites were also seen as important because they confronted and addressed the many difficult transitions in life, such as birth, puberty, marriage and death. **The rites help participants to face the pain of change and to emerge from it transformed.** Preparation for rites such as mourning, which included fasting, purification and meditation, helped to make the participant more reflective and receptive to their healing and nourishing qualities.

(4) The emphasis on reciprocity and harmony in social exchanges fostered community spirit. While there was a hierarchy of power in traditional society, the entire community was bound by rules of reciprocity and the wealthiest and most powerful were most bound. In matters involving

the giving and receiving of gifts, the wealthy were obligated to give feasts and patronage to the poorer and wealth was redistributed in this manner. Confucius had almost radical notions concerning the equality of all persons: "When the Great Way was practiced, All-Under-Heaven was public-spirited." He goes on to add that people used to care for all and not just their own loved ones and were more inclined to share rather than hoard resources.

METAPHYSICAL BASIS OF RITUAL:

(1) The Tao: The rites were seen to have a mysterious and metaphysical basis in the Tao. Chinese cosmogony sees the Tao as originally undifferentiated, which, through the forces of transformation and change, unfolds into the "myriad things." So too then, the rites explain that "human" events like death eventually return the myriad and differentiated things like humans bodies back to their undifferentiated original state as they return to the earth. (The Chinese notion of self is not a fixed entity, but rather one in a state of flux and change.) The rites, by heightening human emotions with music, etc., create myriad thoughts and feelings which then transform themselves into growth and character. **The goal of sacred ritual is to bring about a state of equanimity and balance between man and the Tao or Heaven. This state is called "gong".**

(2) Paradox and transformation: The role of paradox and opposites in the canon of rites.is also rooted in this metaphysical theory of transformation. "Loss is Gain" is a saying that emphasizes that dilemmas and conflict can promote growth. **Confucius' educational plan discussed particular paradoxes**: **(1)** initially, one must understand one's social self in order to fully develop and realize one's individual self. (i.e. one's special uniqueness), **(2)** our spiritual nature(shen) is developed here

on earth and through human institutions, **(3)** outward ritual creates internal development, and **(4)** the creative/aesthetic features of the rites transmit instrumental/practical values.

THE BOOK OF CHANGES (I Ching/jing)

DATING AND AUTHORSHIP: As with the other classics, specific dates are unknown, but the authorship is attributed to as early as the legendary primeval ruler Fu Xi, King Wen (pre-dynastic founder of the Chou empire), the Duke of Chou, and to Confucius. Scholars believe that the oldest strata of the classic goes back probably to the late Shang and early Chou (scholars argue for at least the 10th C BCE) to the latter parts to the 4th C BCE. The classic was canonized and legitimized in the Han period along with the other classics. Its authorship is clearly the work of numerous authors over several discrete eras.

CONTENT: The text consists of 4 separate parts (see below) and from the Han to the 17th C CE, generated over 2000 commentaries, 500 of which are full commentaries. Starting off initially as a book of divination, similar in intent to the older "oracle bone" tradition, the text through time, especially Han and post Han, was seen as a wisdom text and was often read without recourse to divination as a purely philosophical work.

The **4 Layers** include:

(1) The 64 hexagrams, 6 line graphs of broken and unbroken lines signifying yin and yang.

(2) A single hexagram statement assigned to each of the 64.

(3) 384 "line texts" elucidating and developing the 1 line statement. These include an image and a prediction formula. The most common images are involuntary bodily functions such as sneezing, twitching, etc.; aural and visual puns; historical anecdotes; and weather conditions. (Ex. "A feeling in the big toe, A feeling in the calf, A feeling in the thigh, Fidget, fidget, back and forth:

A friend follows your thoughts." (no. 51).) These three layers are called the **"core text"** and are largely devoid of abstract philosophical speculations. Their orientation is largely divination.

(4) The "10 Wings" consisting of 7 commentaries appended to the "core" text (i.e. layers 1-3). The best known of these commentaries and the most authoritative from Han times is the **Great Tradition/Commentary"** (Xici). This layer is the latest in composition and the most philosophical of the classic in that it allows for a great deal of freedom in interpretation. The purpose of the commentators was to introduce and emphasize the moralizing and utilitarian aspects of the I Ching. On the other hand the commentaries' connection to the older "core" text gave it legitimacy and even an attribution of "divine origin". **The "10 wings"** initiated a shift in the text from a mere manual of divination to a wisdom text. Using it with and often without recourse to divination, the intellectual elite sought in the text, moral lessons, mysteries, paradoxes and abstract ideas requiring further elucidation.

Ethics and morality: The commentators were moralists, and believed that effective understanding of the I Ching could only be discerned by those persons who display good character and virtue. Optimistically, they believed all sincere persons could achieve virtue. In effect, the divination or "reading" of the text will not be accurate unless these moral conditions by the "reader" are met. One commentator, Zifu, says: When the 3 virtues of loyalty, harmony and respect for superiors are fostered, that makes for goodness. When these virtues are absent, the outcome will not correspond with the phrasing of the milfold divination. (The prediction made using the milfold/ harrow stalk.)

Metaphysics: The commentaries saw in the "core texts" of the I Ching, the macrocosmic blueprint which informs every aspect of the microcosm. The trigrams and yin/yang patterns are seen

as a picture of the workings of Heaven/Tao. Human institutions, political, economic, social, etc. were seen to function best when attuned to the blueprint imposed by the Tao.

In particular, **change is seen as an important characteristic of the Tao** which we need to study, understand, and accept. The wise person is one who observes life carefully and has the discernment to recognize the difference between "significant" and "insignificant" change. In so doing he can prioritize his energy and concerns toward that which is significant.

Luck and fate were also dealt with in the commentaries, especially with regard to the profound philosophical issue of the problem of evil (i.e. why do the good and virtuous suffer or fail to prosper). The I Ching maintains that fortune is to be understood in terms of **long-term patterns** and not the short-term. The suffering of the virtuous man must be seen in the light of its long term value to him. Suffering, according to the commentaries, is necessary for the development of the cardinal virtue of empathy and compassion. A person who has not suffered remains shallow and uninsightful. The sage therefore does not dwell on his misfortune, but perseveres in his service to humanity.

Confucius is an excellent example of this. He was not successful in his career but his legacy was unpredictably far-reaching after his death. So heaven does reward the sage, but it may be in the long-term after his death. Cosmic time and patterns transcend its human counterparts. In the Analects, Confucius overcomes his discouragement by saying: "Perhaps Heaven sees and understands me."

SPRING AND AUTUMN ANNALS (Lu Chunqiu)

DATING AND COMPOSITION: The annals chronicles major events in the state of Lu, home state of both the Duke of Chou and Confucius, from 722-481 BCE over 12 ducal reigns. The terms "Spring and Autumn" represent an entire calendar year and the annals arranges its history year by year. Legend attributes its authorship to Confucius. More likely, it was written by a single archivist or group of archivists in service to the state of Lu around the 5th C BCE. No evidence supports the claim that it was written by Confucius. There are 3 commentaries on the annals which in later times (unknown exactly) became spliced onto it resulting in 3 versions with somewhat different interpretations. Various dynasties had their favorite versions. These 3 are the **Gongyang, Zuo, and Guilang.**

CONTENT:

(1) Historical commentary: The annals and their commentaries are records of history (see above) but are much more than a simple record of events. They were also meant to be edifying. The stories were seen to have esoteric meaning and it was believed that Confucius (his legendary authorship was taken for granted) used **"subtle phrasing" (weiyan)** to communicate his judgments on historical personages. To do so directly from someone in as low an official position as himself, was seen as dangerous, hence the "subtle phrasings "

(2) Political and moral utopia: The annals repeatedly referred to a past age of **Great Peace (taiping)** with which it contrasted, negatively, the current period in the state of Lu. (Much of the idealization of the past was not based on any clear knowledge of facts, but rather a utopian ideal.) The chief intent of the annals and their detailed commentaries was to relate stories of the behavior of

the royals and their handling of state affairs and to comment on whether they had acted in a moral and appropriate manner. So the approach used was that of **"praise and blame."**

(3) Rectification of names: This topic was an important theme in the "annals." The term has at least 2 meanings**: (1)** to act in accordance with the role connoted by its name, and **(2)** to act in accordance with one's words. The cardinal virtue implied here is trust (xin), and the expectation that people should act consistently with their named roles. For example, a "father" is not one who merely sires a child, but one who sets a good example, provides for the economic needs of the child, etc. Similarly, a good king is not good by birth, but must play the role in such a way that he is justified in assuming the name of king. Since all people have numerous roles (father, officer, son, husband etc.) they must also be able to move between roles in an easy and effective manner.

(4) Evolutionary view of history: All of the commentaries to the annals refer to 3 distinct stages in the evolution to the ideal state, called the **"Three Ages Doctrine," namely (1) the present age** (mid-late Chou), depicted as a "dog-eat-dog" time of chaos and gross self-centeredness resulting in the breakdown of social order; **(2) the age of approaching peace**, with the cultivation of social order within the confines of Chinese culture and the Chinese people; and **(3) the age of great peace**, with the inclusion of outlying "barbarian" peoples and communities into the culture of the Chinese and the achievement of political and cultural centralization. This could only be achieved by virtuous rulers, attention to rites, and fairness in the judicial system. (Note: Confucius saw law as limited since it only regulates crimes, but "virtue," in creating good character, is superior because it prevents the impulses that lead to crime in the first place.)

THE CONFUCIAN CLASSICS AND THE 20TH. CENTURY

GENERAL REMARKS: From 1905 (ending of Manchu rule) to the establishment of the Peoples' Republic, the Classics and the personality of Confucius were often denigrated as "backward" and archaic and at other times seen as a noble example of China's native culture. In essence, the classical tradition was used as a political tool, often by people who did not truly understand the tradition.

20th CENTURY MOVEMENTS: The following 4 political movement are notable:

(1) The May 4th movement (1919-1926 CE). As the Manchu Ch'ing dynasty was falling apart, the takeover by warlords and the resulting revolution led to the establishment of the new Chinese republic in 1912. **The leaders of this movement were hostile to the Confucian tradition and abolished the state exams based on the classics in 1905,** followed soon thereafter by removing the classics from the public school curriculum. **Sun Yat Sen,** the "father" of the new republic, denounced the patrilineal Confucian system as the greatest obstacle to modernization. In their rabid opposition to a tradition they did not understand and their zealousness for western ideas the revolutionaries of this period failed to recognize the humanistic and moral characteristics of Confucianism.

(2) New Life Movement (1934-37). Led by **Chiang Kai-shek** and his nationalist party, the Kuomingtang, this movement aimed to free China from the oppression of foreign domination and to "nationalize, militarize and productivize" China. **Using Confucianism as an example of the genius of indigenous and pure Chinese values, the new lifers sought to promote economic growth and**

solidarity by igniting pride in China's past. The movement was undoubtedly dictatorial, using a strong arm approach as necessary for the forging of a spirit of personal sacrifice for the greater good of the nation. In a diplomatic move, in 1934, there was a gigantic birthday party in Confucius' hometown of Qufu to honor him and to promote nationalistic sentiment.

(3) The Cultural Revolution (1966-1973 CE). **The communist revolution led by Mao launched vicious attacks on all things Confucian as backward, superstitious, and counter-revolutionary.** This was their attitude to other religions as well. Repeating the slanders against the classical tradition found in the May 4th movement, there was the additional and new factor that many of the writers slandering Confucius rose from the peasantry, and this was a mass populist movement which saw Confucianism as historically elitist.

(4) The Confucian Revival. After 1976 and under the leadership of Deng Xiaoping the anti-Confucian attacks began to be relaxed, and **Deng even promulgated a "new" Confucianism as an antidote to the "polluting" influences of the Western world**. By the 80's this neo-Confucianism grew. Its key elements were a strong work ethic, deference to family and state and the virtues of self-sacrifice, education, and thrift. This somewhat packaged version of Confucianism was used to counteract anti-communist tendencies such as gross materialism and technocratic institutions. **The "Chinese Research Institute on Confucius" was established In Beijing in 1985** and with it a number of other research and academic institutions for Chinese studies. Their conferences are attended by native Chinese scholars as well as Western Chinese and non-Chinese academicians. Today, many more traditional Ru (classicists) see the continuing trend in modern neo-Confucianism to be a vulgar degeneration of the true teachings of the Sage.

IDEOLOGICAL CONTRIBUTIONS OF THE CLASSICS TO MODERN TIMES

(1) Notions of self and society: All Confucian learning is based on the presupposition of the inherent potential of all men (granted by Heaven) to achieve moral perfection in this life. This is best achieved in a social context, and not in isolation or mystical pursuits, for man is fundamentally a social being. The good society therefore serves this purpose of moral growth through a meritocratic system of reward, especially in education and government. Repeated failure to achieve perfection is not a cause for pessimism but itself becomes a tool for growth, for ultimately, virtue triumphs.

(2) Ritual and Law: Laws are necessary to an ordered society, but it is not sufficient. Laws should therefore support ritual (in its fullest sense, i.e. Li), for the latter controls internal impulses and builds character. This system is a virtue-centered ethics as opposed to the rights-centered ethics of the European Enlightenment.

(3) Hierarchy and Reciprocity: Recognizing the fact that there is no society without some form of hierarchy, Confucianism stresses the importance of both a meritocracy to ensure fairness, and reciprocity to ensure the re-distribution of wealth. The higher the position of authority, the greater one's obligation to others. The obligations of those holding greater power include a duty to benevolence and mercy toward the weaker and the re-distribution of wealth through gift-giving and ritual exchanges of material things.

(4) Economic Justice as a Precondition to Learning: Both Confucius and Mencius were clear on the point that a human is a complex being, composed of physical, emotional intellectual and moral aspects. There cannot be any real moral perfection unless the basics of food and shelter, and the cultivating qualities of education are made available to people. Extreme class differences in wealth lead to discontent and rebellion. It is the duty of a good ruler and a good state to ensure that these needs are met.

THE ANALECTS OF CONFUCIUS
Translated by Simon Leys

COMPOSITION AND DATING: Confucius lived from 551-479 BCE and the Analects is a compilation by 2 successive generations of his disciples of his life and teachings. It was completed around 400 BCE. The following are excerpts from the Analects on various topics.

ON CONFUCIUS: Chapt 2:24 7:1 7:3 7:7 7:8 7:19 7:25 "The master said: 'At 15 I set my heart on learning. At 30 I took my stand. At 40 I had no doubts. At 50 I knew the will of Heaven. At 60, my ear was attuned. At 70, I follow all the desires of my heart without breaking any rule. (i.e. of Heaven)." "**The master said**: I transmit, I invent nothing. I trust and love the past." "**The master said**: Failure to cultivate moral power (te) failure to explore what I have learned, incapacity to stand by what I know to be right, incapacity to reform what is not good- these are my worries." "**The master said:** I never denied my teaching to anyone who sought it, even if he was too poor to offer more than a token present for his tuition." "**The master said:** I enlighten only the enthusiastic, I guide only the fervent. If I have lifted up one corner of a question, if the student cannot discover the other three, I do not repeat." "**The governor of She asked** about the master. Zilu did not reply. The master said (to Zilu): 'Why did you not say: He is the sort of man who in his enthusiasm, forgets to eat, in his joy forgets to worry, and who ignores the approach of old age?'" "**The master** made use of 4 things in his teaching: literature, life's realities, loyalty, and good faith." **Chapt 9:4 "The master** absolutely eschewed 4 things: capriciousness, dogmatism, willfulness, self-importance."

COSMOLOGY/HEAVEN: Confucius did accept the notion of "heaven" as a force or principle which controlled order in the universe, and which works through man in his capacity for reason. He did not discuss cosmology extensively, seeing it as essentially ineffable, and instead focused on man in society, doing his part to bring order to his world. His lack of success in his lifetime was a source of some concern, but we see him accepting his fate.

Chapt. 14 :35 "The master said: 'No one understands me!' Zigong said: 'Why is it that no one understands you?' The master said: "I do not accuse Heaven, nor do I blame men; here below I am learning and there above I am being heard. If I am understood, it must be by heaven."

Chapt 14:36 "...If it is Heaven's will the truth will prevail ; if it is Heaven's will the truth will perish..."

RELIGION/AFTERLIFE: Again we see Confucius acknowledging the afterlife but focusing on this life. Ritual, however, is important to the cultivation of oneself and in maintaining connection with the ancestors, and is emphasized in the Analects.

Chapt 3:12: "Sacrifice implies presence. One should sacrifice to the Gods as if they were present. The master said: 'If I do not sacrifice with my whole heart, I might as well not sacrifice.'"

Chapt 11:12: "Zilu asked how to serve the spirits and gods. The master said: 'You are not yet able to serve men, how could you serve the spirits?' Zilu asked about death. The master said: 'You do not yet know life, how could you know death?'"

EDUCATION/KNOWLEDGE: The mark of a cultivated man was his interest and passion for learning and is seen as the defining mark of the difference between the cultivated and the vulgar.

Chapt 2:17 "The master said'Zilu, I am going to teach you what knowledge is. To take what you know for what you know and what you do not know for what you do not know, that is knowledge indeed."

Chapt 6:27 "The master said: 'A gentleman enlarges his learning through literature and restrains himself through ritual; therefore he is not likely to go wrong.'" (Note that the study of literature is seen as broadening to the mind and imagination as it puts us in touch with worlds and experiences that cover the gamut of human life. Ritual (li) on the other hand tempers and guides our actual behavior.)

Chapt 15:8 "The master said: 'When dealing with a man who is capable of understanding your teaching, if you do not teach him, you waste the man. When dealing with a man who is incapable of understanding your teaching, if you do teach him, you waste your teaching. A wise teacher wastes no man and no teaching.'"

POLITICS/GOVERNMENT: Confucius' view of proper governance is in accord with the view found in the 5 Classics which regards virtue rather than force and laws as the most important element in a successful state.

Chapt 12:19 "Lord Ji asked Confucius about government saying: 'Suppose I were to kill the bad to help the good, how about that?' Confucius replied: 'You are here to govern, what need is there to kill? If you desire what is good the people will be good. **The moral power of the gentleman is wind, the moral power of the common man is the grass. Under the wind the grass must bend."**

Chapt 14:22 "Zilu asked how to serve a prince. The master said 'Tell him the truth even if it offends him.'"

RELATIONSHIPS: Chapt 1:6 "The master said: At home a young man must respect his parents; abroad he must respect his elders. He should talk little but with good faith, love all people but associate with the virtuous. Having done this, if he still has energy to spare, let him study literature."

Chapt 6:3 "The governor of Shi declared to Confucius: Among my people, there is a man of unbending integrity**:** when his father stole a sheep, he denounced him. Confucius said: Among my people, men of integrity do things differently: a father covers up for his son, a son covers up for his father-and there is integrity in what they do."

Chapt 16:4 "Confucius said: Three sorts of friends are beneficial; three sorts of friends are harmful. Friendship with the straight, the trustworthy and the learned is beneficial. Friendship with the devious, the obsequious and the glib is harmful."

THE GENTLEMAN (Junzi): Chapt 1:8 "The master said: A gentleman who lacks gravity has no authority and his learning remains shallow. A gentleman puts loyalty and. faithfulness foremost; he does not befriend his moral inferiors. When he commits a fault, he is not afraid to amend his ways."

Chapt 2;12; 2;13 2:14 "The master said: A gentleman is not a pot (i.e. he is not a tool or a object)." "**Zigong asked** about the true gentleman: The master said: He preaches only what he practices." "**The master said:** The gentleman considers the whole rather than the parts. The small man considers the parts rather than the whole."

Chapt 6:18; 6:23 "The master said: When nature prevails over culture, you get a savage, when culture prevails over nature, you get a pedant. When nature and culture are in balance, you get a gentleman."

Chapt 14:42 "Zilu asked what makes a gentleman. The master said: Through self-cultivation, he achieves dignity.'-Is that all? -Through self-cultivation he spreads his peace to his neighbors.-Is that all?-Through self-cultivation he spreads his peace to all the people."

Chapt 16:7 "Confucius said: A gentleman must guard himself against 3 dangers. When young…he must guard against lust. In his maturity…he must guard against rage. In old age…he should guard against rapacity."

Chapt 16:10 "Confucius said: a gentleman takes care in nine circumstances:-- when looking, to see clearly—when listening, to hear distinctly—in his expression, to be amiable—in his attitude, to be deferential—in his speech, to be loyal—when on duty, to be respectful—when in doubt, to question—when angry, to ponder the consequences—when gaining an advantage, to consider if it is fair."

Chapt 17:24: "Zigong said: 'Does a gentleman have hatreds?' The master said: 'Yes. He hates those who dwell on what is hateful in others. He hates those inferiors who slander their superiors. He hates those whose courage is not tempered by civilized manners. He hates the impulsive and the stubborn.' He went on: 'And you? Don't you have your own hatreds?'-'I hate the plagiarists who pretend to be learned. I hate the arrogant who pretend to be brave. I hate the malicious who pretend to be frank."

Chapt 19:3 "…A gentleman respects the wise and tolerates the mediocre; he praises the good and has compassion for the incapable."

Chapt 19:25 "...With one word a gentleman reveals his wisdom, with one word he betrays his ignorance--and that is why he weighs his words carefully."

Chapt 20:2 "...What are the 5 treasures? The master said: A gentleman is generous without having to spend; he makes work without making them groan; he has ambition but no rapacity; he has authority but no arrogance; he is stern but not fierce."

RECTIFICATION OF NAMES: Based on the Classics, the notion that a name connotes a definite function and responsibility, Confucius is saying here that we must act in accordance with our titles and roles to qualify as deserving of that name.

Chapt 12:11: "Duke Jingof Qi asked Confucius about government. Confucius replied: Let the lord be a lord; a subject a subject; a father a father; and the son a son."

Chapt 13:3 "...Whereupon a gentleman is incompetent, therefore he should remain silent. If the names are not correct, language is without an object. When language is without an object, no affair can be effected. When no affair can be effected, rites and music wither.... Therefore, whatever a gentleman conceives of, he must be able to say, he must be able to do. In the matter of language, a gentleman leaves nothing to chance."

HUMANITY(Ren) : Chapts:12:1 12:22 "...The master said: The practice of humanity comes down to this: Tame the self and restore the rites for but one day, and the whole world will rally to your humanity. The practice of humanity comes from the self not from anyone else." "**Fan Chi asked about humanity.** The master said : Love all men."

Chapt 15:9 "The master said: A righteous man, a man attached to humanity does not seek life at the expense of his humanity; there are instances where he will give his life in order to fulfill his humanity."

Chapt 17:6 "Zizhang asked Confucius about humanity. The master said: Whosoever could spread the 5 practices everywhere in the world would implement humanity…These are : Courtesy (which wards off insults), Tolerance (wins all hearts), Good Faith (inspires the trust of others), Diligence (ensures success), Generosity (confers authority on others)…"

Ritual (Li): There are numerous references to the central importance of Li in Confucianism. This passage is an example of how Li can be applied to real-life situations. **Chapt 8:2:** "The master said: 'Without ritual, courtesy is tiresome; without ritual prudence is timid, without ritual, bravery is quarrelsome, without ritual frankness is hurtful…'"

Reciprocity (Shu): Chapt 15:24; "Zigong asked: Is there any single word that can guide one's entire life? The master said: Should it not be reciprocity? **What you do not wish for yourself, do not do to others."**

Chapt 14:34 "'Someone said to repay hatred with kindness--what do you think of that?' The master said: 'And what will you repay kindness with? Repay hatred with justice and kindness with kindness' (Note Confucius sees reciprocity not in the light of a turn-the-other-cheek mentality, but in keeping with the rules of justice and Li.)"

THE GREAT LEARNING
(Excerpted from "Sources of Chinese Tradition")
Translated by Du Bary, Chan and Watson

COMPOSITION AND DATING: This part of the Confucian canon which is one of the "4 Books" is originally chapter 42 of the Li Chi (Record of Rites). It is often falsely attributed to Confucius by legend. It began to be treated as a separate work in the 11th C CE, and its primary commentator was Chu His, who first grouped it with the Analects, Mencius, and Doctrine of the Mean as one of the "4 Books." From 1313-1905 it was part of the curriculum of the civil service exams. In contrast to the "Doctrine of the Mean" it is more practical and rational in its tone.

CENTRAL TOPICS: The "Great Learning" summarizes, in a nutshell, the Confucian educational, moral, and political program. This is called the "**three items**" **(1)** manifesting the clear character of man; **(2)** loving the people; and **(3)** abiding in the highest good. In addition it proposes the **"eight steps"** toward the development of humanity (ren).These include**: (1)** the investigation of things, **(2)** extension of knowledge, **(3)** sincerity of will, **(4)** rectification of the mind, **(5)** cultivation of the personal life, **(6)** regulation of the family, **(7)** national order, and **(8)** world peace.

THE THREE ITEMS: "The Way of Learning to be great consists in **(1) manifesting the clear character, (2) loving the people and (3)abiding in the highest good."** **"**The ancients who wished to manifest their clear character to the world would first bring order to the states. Those who wished to bring order to their states would first regulate their families. Those who wished to regulate their families, would first cultivate their personal lives." "From the Son of Heaven down to the common people, all must regard cultivation of the personal life as the root or foundation. There is never a case when the root is in disorder and yet the branches is in order."

THE EIGHT STEPS: (Chu Hsi's commentary): **(1)** "The **extension of knowledge** depends on **(2) the investigation of things**. If we wish to extend our knowledge to the utmost, we must investigate the principles of all things we come into contact with, for the intelligent mind of man is certainly formed to know and there is not a single thing in which its principles do not inhere. **(3)** "What is meant by **making the will sincere** is allowing no self-deception. Therefore the superior man will always be watchful over himself even when alone." **(4)** "What is meant by the **rectification of the mind** is that when one is affected by wrath to some extent his mind will not be correct. Also affecting the mind are fear, fondness, worries and anxieties. When the mind is not present, we look but do not see, listen but do not hear, and eat but do not know the taste of food."**(5)** "The **cultivation of the personal life** rests on reason and depends on the rectification of the mind." **(6)** "The **regulation of the family** depends on the cultivation of the personal life. Men are partial to those hey love…therefore there are few people in the world who know what is bad in those whom they love and good in those whom they dislike. …There is no one who cannot teach his own family and can yet teach others." **(7) National order** and **(8) world peace:** "It is not easy to keep the Mandate of Heaven. Therefore the ruler will first be watchful over his own virtue." "When the ruler treats the elders with respect, then the people will be aroused toward filial piety. When the ruler treats the aged with respect then the people will be aroused toward brotherly respect. When the ruler treats compassionately the young and the helpless then the people will do the same."

DOCTRINE OF THE MEAN
Adapted from "Sources of Chinese Tradition"
(DeBary, Chan, Watson)

COMPOSITION AND DATING: Along with the "Great Learning", the "Doctrine of the Mean" is a chapter from the Li Chi /Record of Rites (early Han dynasty). It was selected by Chu Hsi (12^{th} C CE) with his added commentary, and became part of the civil service exams from 1313-1905 CE as one work in that part of the Confucian canon called the "Four Books."

GENERAL OVERVIEW: With its emphasis on psychology and metaphysics this text complements the more practical political topics of "The Great Learning." Because of its mystical orientation, it also forms a bridge to Taoism and Buddhism, and colors Neo-Confucian tradition and its interest in metaphysical questions. An exploration of human nature (closely akin to Mencius' view) and the relationship between man and Heaven are the dominant topics.

METAPHYSICS: The term "MEAN" (Chung–yung) denotes 2 things: (1) moderation (pertaining to ethics) and (2) the more metaphysical connotation of human nature and mankind as the middle **way or connection between Earth and Heaven. This metaphysics presupposes a Trinity comprised of Heaven and Earth with Man as the only earthly being who participates in both**. Unlike the Taoists who see the Tao as ineffable and ultimately unknowable, the Confucian position in this document sees the "Way" as humanistic and natural. As in the book of Mencius, the attitude that unites man with Heaven is "sincerity."

HUMAN NATURE: Sincerity (Ch'eng) is the trait that is natural in man (as a potential) and whose development, connects man to his higher or heavenly nature. Sincerity is not just a state of mind, but an active force that transforms man and fulfills his true nature.

Verse 25: "Sincerity means the completion of the self, and the Way is self-directing. Sincerity is the beginning and the end of things. Without sincerity there would be nothing. Therefore the superior man values sincerity. **Sincerity is not only the completion of one's own self but it is that by which all things are completed. The completion of the self means humanity (ren). The completion of all things means wisdom. (Ch'ih). (In this way) is the external and the internal united**."(Note: sincerity is accomplished through human-relationships and not by ascetic withdrawal).

ETHICS: The goal of moral education is to achieve" sincerity". The path to sincerity involves following the 5 steps : study, inquiry, thinking, sifting and practice.

Verse 20: "Study it (the way to be sincere) extensively, inquire into it accurately, think it over carefully, sift it clearly and practice it earnestly. When there is anything not yet studied, or studied, but not yet understood, do not give up. When there is a question not yet asked, or asked but its answer not yet known, do not give up. When there is anything not yet thought over, or thought over but not yet apprehended, do not give up. When there is anything that is not yet sifted, or sifted but not yet clear, do not give up. When there is anything not yet practiced or practiced but not yet earnestly, do not give up."

THE BOOK OF MENCIUS
(translated by D. C. Lau)

COMPOSITION AND DATING: Mencius, the best known of Confucius' disciples (though he did not personally know Confucius) propagated and developed the ideas of Confucianism. His work added to the teachings of Confucius and developed certain ideas that are his own, so he may also be considered a philosopher in his own right as well. He lived in the 4th C BCE and the writings in the book of Mencius reflect the mature teachings of his later years.

There are two theories regarding composition: **(1)** that he wrote the book himself and **(2)** that it was written by his disciples or even disciples of his disciples. The latter theory is more widely accepted by scholars and the words attributed to him are believed to be authentic. The text we have today is that of a commentator, Chao Ch'i (201 CE).

HUMAN NATURE: Mencius is best known for his development of a theory of human nature which is far more sophisticated and psychological than that of the Analects. Human nature is seen as essentially good and part of our "original nature". However this potential must be cultivated or it can become corrupted. Mencius calls this **"true heart"** (Hsin). The true heart is seen as a gift from Heaven and is associated with rationality and esp. moral reasoning. The **4 incipient tendencies** of the heart are **(1) compassion**- the germ of benevolence, **(2) shame**- the germ of dutifulness, **(3) courtesy and modesty**- the germ of observance and rites, and **(4) right and wrong**- the **germ of wisdom.**

Book 2 Part A :6" "Mencius said: No man is devoid of a heart sensitive to the suffering of others.... My reason for saying so is this. Suppose a man were, all of a sudden, to see a young

child on the verge of falling into a well. He would certainly be moved to compassion, not because he wanted to get into the good graces of the parents, nor to win the praise of the villagers and his riends nor yet because he disliked the cry of the child. From this it can be seen that whoever is devoid of the heart of compassion, of shame, of courtesy and modesty and right and wrong is not human. ...For a man possessing these 4 germs, to deny his own potentialities is to cripple himself..."

Book 6 Part A:2: Human nature is good just as water seeks low ground. There is no man who is not good ; there is no water that does not flow downwards. Now in the case of water, by splashing it, one can make it shoot up...and by forcing it, one can make it stay on a hill. How can that be? This is due to the circumstances. That man can be made bad shows that his nature is no different than water in this respect." (Note: Mencius is not denying that we can be made to be bad, but that it has to be cultivated. Our propensity is to be good).

Book 6 Part A:7 "What is common to all hearts? Reason and rightness.

Book 7 Part A:6 :"A man must not be without shame, for the shame of being without shame is shamelessness indeed."

COSMOLOGY: While Confucius did not have a well-developed metaphysics, Mencius accepted the cosmology prevalent in the 4th C BCE...that of Ch'i .

Ch'i(Energy/life force): The universe was believed to consist of 2 forms of Ch'i. The gross, which constitutes the material world and the refined, which constitutes the sky. Man is a combination of these 2 forms of Ch'I with his body being the former, and his "heart" being the latter (the breath is associated with the heart). The blood is seen as somewhere in between the two, since it is neither solid matter nor the breath.

In the 4th C, two theories of Ch'I developed. The **"open aperture"** theory, which sees Ch'i as an energy that can be replenished and grow as we open ourselves to it (by the cultivation of morality and reason), and the **"closed aperture"** theory, which posits a limited supply within us which we must hold onto and guard, lest it escape. Mencius seems to favor the former theory, and adds to it the importance of courage and strong moral conviction as those qualities that open us to the development of our Ch'i.

Book 2 Part A:2 : "If one finds oneself in the right, one goes forward even against men in the thousands. …"The will is commander over the Ch'i while the Ch'i is that which fills the body. …Hence it is said: "Take hold of your will and do not abuse your Ch'i." When asked what the Ch'i is, Mencius says: **"It is difficult to explain. It is in the highest degree, vast and unyielding.** Nourish it with integrity and place no obstacle in its path and it will fill the space between Heaven and earth. It is the Ch'i which unites rightness and the Way. Deprive it of these and it will ollapse."..

DESTINY/MING: Like Confucius, Mencius does see life as not entirely within our control and urges the acceptance of that which we cannot control (yet note his views on "proper destiny").

Book 7 Part A:2 : Mencius said: Though nothing happens that is not due to destiny, one willingly accepts only what is one's **proper destiny**. That is why he who understands destiny does not stand under a wall on the verge of collapse. He who dies after having done his best in following the Way dies according to his proper destiny. **It is never in anyone's proper destiny to die in fetters."**

POLITICAL THEORY: Following in the Confucian tradition, Mencius espoused the notion of the **Mandate of Heaven** as the basis of political legitimacy. He, however believes, like Confucius, that the best ruler rules by virtue and example and not by oppressive and excessive laws. Virtue also begins at home within the individual and an unfit father, for example, is seen as unfit to govern a kingdom since he cannot govern his home.

Book 4 Part A:5 "Mencius said: "There is a common expression: "The empire, the state, the family" **The empire has its basis in the state, the state in the family and the family in one's own self."**

TAO TE CHING
(THE WAY AND ITS POWER)
(Hanricks)

DATING AND COMPOSITION: There is a great deal of disagreement by scholars on this issue. The traditional view is that the Tao Te Ching was written by Lao Tzu, who was believed to be a contemporary of Confucius (6^{th} C BCE) and the custodian of imperial archives, and that the book is solely his work. The legend is that, as he left the city, he was asked by the gatekeeper to write down his philosophy, which he than left with the gatekeeper.

Other scholars dispute this and date the work to a later date somewhere between the 4^{th} C and 2^{nd} C BCE. In addition, most believe that the Tao Te Ching was written by numerous authors, and that the book is a compilation over time of different collections. Some still see its chief ideas as originating in Lao Tzu while others question his existence as entirely mythological. The view that he is mythological is not accepted by most modern scholars.

There are 2 chief collections with commentaries. **(1)** The best known **Mawangdui** version, consisting of 81 chapters, was discovered in a tomb in the city after which it was named in 1973 and is dated to 168 BCE. This is the version that will be cited below since it is more complete, and since scholarship on the Guodian version is still ongoing. **(2)** The **Guodian (Bamboo slip Lao tzu) was** found also in a tomb in 1993 and is dated to an earlier date of 300 BCE. This latter version is an exciting find which supports with and agrees with the Mawangdui version in parts and deviates from it in parts. Also the arrangement of the text (written on bamboo leaves) is in 3 parts or bundles, and consists of only 31 chapters. Whether these omissions are significant requires further study and speculation. In general, this version appears to be a bit less mystical than the Mawangdui version and not as strongly anti- Confucian.

THE TAO: The term simply means "the way" and was used by numerous philosophical schools in China, including Confucianism, to refer to their teachings. However the term "Taoist School" as exclusively applied to the teachings of the "Tao Te Ching" and the "Chuang Tzu" was not used till the 1st C BCE.

Chapt 1: "The Tao that can be told of is not the eternal Tao; The name that can be named is not the eternal name. **The nameless** is the origin of Heaven and Earth; The named is the mother of all things. Therefore let there always be non-being so we may see their subtlety, And let there always be being so we may see their outcome. The two are the same, but after they are produced, they have different names…"

Chapt 4 "The Tao is **empty** (like a bowl), It may be used, but its capacity is never exhausted…"

Chapt 14: "We look at it and do not see it; Its name is **The Invisible** . We listen to it and do not hear it; It name is **The Inaudible**. We touch it and do not find it; Its name is **The Subtle** (formless). ….It is the **Vague** and **Illusive.** Meet it and you will not see its head,. Follow it and you will not see its back. Hold on to the Tao of old in order to master the things of the present."

Chapt 21: "The all-embracing quality of the great virtue (te) follows alone from the Tao… Deep and obscure, it is in **the essence** (ching) (ie life-force spirit, intelligence)."

Chapt 25 " There was something **undifferentiated and yet complete, which existed before Heaven and Earth.** Soundless and formless it depends on nothing and does not change. It operates everywhere and is free from danger. It may be considered the **mother of the universe**. I do not know its name. I call it Tao. If forced to give a name, I call it Great. Now being Great means functioning everywhere. Functioning everywhere means **far- reaching.** Being far –reaching means returning to the original point…"

Chapt 37: "Tao invariably takes **no action and yet there is nothing left undone**..."

Chapt 40: "Reversion is the action of Tao. **Weakness** is the function of Tao. All things in the world come from Being. And Being comes from **non-Being**."

Chapt 42: "Tao produced the One. The One (Ch'I or material force) produced the Two (ie Yin/Yang). The Two produced the Three(ie the blending if all these three. And the Three produced the 10,000 things(ie. all of nature) The 10,000 things carry the yin and embrace the Yang and through the blending of the material force (Ch'i) they achieve **harmony**."

Chapt 51: "Tao produces the 10,000 things. Virtue fosters them. Matter gives them physical form. The circumstances and tendencies complete them..."

WU WEI (non-action): Chapt 2: "...**the sage manages affairs without action and spreads doctrines without words... He accomplishes his task but does not take credit for it**. It is precisely because he does not claim credit that his accomplishment remains with him."

Chapt 10: "Can you understand all and penetrate all without taking any action?" **Chapt 43:** " The softest things in the world overcome the hardest things in the world. Non-being penetrates that in which there is no space. Through this I know the advantage of taking no action. Few in the world can understand **teaching without words** and the advantage of taking no action."

Chapt. 48: " The pursuit of learning (ie. practical and theoretical learning) is to increase day after day. **The pursuit of Tao (spiritual wisdom) is to decrease day after day.** It is to decrease and decrease day after day till one reaches the point of taking no action. No action is undertaken and yet there is nothing left undone..."

THE SAGE/VIRTUOUS MAN: Chapt. 8: "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. That is why it is so near to Tao. The best man in his dwelling loves the earth . In his heart he **loves what is profound.** In his associations, he **loves humanity.** In his words he **loves faithfulness**. In government he **loves order**. In handling of affairs, he **loves competence**. In his activities he **loves timeliness**. It is because he does not compete that he is without reproach."

Chapt:19 "...Manifest plainness. Embrace simplicity. Reduce selfishness. **Have few desires**."

Chapt 21: " The all-embracing quality from the great virtue (te) follows alone from the Tao."

Chapt 28: "...He who knows the male (active force) and keeps to the **female** (passive/recipient force) Becomes the ravine of the world. Being the ravine of the world, He will never depart from eternal virtue, But returns to the state of **infancy. (ie innocence)**... Being the valley of the world, He will be proficient in eternal virtue and returns to the state of **simplicity (uncarved wood)..."**

Chapt 33; "He who knows others is wise. **He who knows himself is enlightened. He who conquers others has physical strength. He who conquers himself is strong.** He who is **contented** is rich. He who **acts with vigor** has will. He who does not lose his place (with the Tao) will endure. **He who dies but does not really perish enjoys long life." (Note**: on this last line, Lao Tzu is not suggesting an afterlife so much as the immortality that comes with leaving a good name and achievements behind. This is in keeping with Confucian ideas. Chuang Tzu has a more metaphysical take on this topic).

Chapt 38: This chapter contrasts the superior and inferior man stressing that point that **the superior man does not have hidden or ulterior motives** in his actions **ands relations with others. It concludes: "For this reason, the great man dwells in the thick (substantial)** and does not rest with the thin (superficial). He dwells in the **fruit (reality)** and does not rest with the flower (appearance)."

Chapt 49: "...I treat those who are good with goodness, And I also treat those who are not good with goodness. Thus goodness is attained. I am honest to those that are honest. I am also honest to those who are not honest. Thus honesty is attained..." **Chapt 54 "...**When one cultivates virtue in his person, it becomes genuine virtue. When one cultivates virtue in his family it becomes overflowing virtue. When one cultivates virtue in his community, it becomes lasting virtue. When cultivates virtue in his country, it becomes abundant virtue. When one cultivates virtue in the world, it becomes universal..." (Note the similarity of this view to the Confucian belief esp. as it pertains to government.)

Chapt 56: "He who knows does not speak. He who speaks does not know..."

Chapt 67: "...I have 3 treasures. Guard and keep them. The first is deep love. The second is frugality. The third is not to dare to be ahead of the world" (The first fosters courage, the second generosity and the third fosters true leadership).

Chapt 71: " To know that you do not know is best. To pretend to know what you do not know is a disease."

CHUANG TZU: The Complete Works
(Watson)

COMPOSITION AND DATING: There are few recorded facts about **Master Chuang** and those are found in the "Records of the Historian" by Ssu-ma Chien (ca. 145-89 BCE). Chuang Tzu's personal name was Chou and he was probably a contemporary of Mencius. He is believed to be a native of Sung whose citizens were descendents of the overthrown Shang dynasty of earlier times. (Some scholars contend that Chuang Tzu's (C.Tzu's) political philosophy and his attendant attitude of mystic withdrawal may be related to the despair of his descent from this oppressed and conquered peoples).

The text probably circulated in its current form from the 2nd C BCE on (Han dynasty). Earlier versions do exist but in incomplete form, or with, what came to be regarded as, inferior or spurious additions. Ca. 312 AD the current text was edited by a neo-Taoist called **Kuo Hsiang** who reduced the older 52 chapters to the 33 now extant. He divided the chapters into 3 sections: **(1) 7 "Inner Chapters"** (nei-p'ien) which are regarded by scholars then and now as the heart of C.Tzu's teachings and stylistically probably the work of one person, presumably him. **(2) 15 "Outer Chapters"**(wa-p'ien) **(3) 11 "Miscellaneous Chapters"**(t'sa p'ien).

These last two, the outer and miscellaneous chapters seem to date later than the inner ones, as late as the 3rd or 4th C. CE. These last two sections contain a number of passages closely paralleling the Tao Te Ching and may be an attempt to fuse the philosophies of Lao Tzu and C. Tzu. Other chapters examine and critically reflect on other philosophical traditions of the time such as the Moists, Legalists, Confucianists, etc. This may reflect the syncretistic tendencies of the Ch'in and Han periods.

Confucius is mentioned often, esp. in the outer and misc. chapters in an ambivalent manner, sometimes in a derogative way and sometimes mouthing the wisdom of a true Taoist sage.

The **dominant themes** in the "Chuang Tzu" include descriptions of the Way (Tao), the Sage, what is Wisdom or Virtue, Yin/yang theory, the Relativity of Knowledge, and the Limitations of Language, Political theory, some thoughts on Life and Death and also on religious meditative practice. **Stylistic/rhetorical devises** used, include paradox; pseudological discussion (to highlight C. Tzu's contempt for pedantry); and humor.

CHIEF THEMES:

THE WAY (Tao): Ch 6: "The Way has its reality and its signs but it **is without action and form**. You can hand it down but you cannot receive it; you can get it but you cannot see it. It is its own source, its own root. Before Heaven and earth existed, it was there, firm from ancient times. It gave spirituality to the spirits and to God; it gave birth to Heaven and earth. It exists beyond the highest point and yet you cannot call it lofty; it exists beneath the limit of the six directions, and yet you cannot call it deep."

Ch 12: This thing I've been talking about is **inexhaustible** and yet all men suppose that it has an end. ...it is **unfathomable** and yet men will suppose it had a limit. He who attains my Way will be a Bright One on high and a king below. But he who fails to attain my Way, though he may see the light above him, will remain below as dust."

Ch 14: "If the Way could be bequeathed, there is no man who would not bequeath it to his heirs. But it cannot-and for none other than the following reason. **If there is no host on the inside to receive it, it will not stay."**

Ch 17: "The Way is **without beginning or end,** but things have their life and death- you cannot rely on their fulfillment. One moment empty, one moment full-you cannot depend on their form. The years cannot be held off; time cannot be stopped. Decay, growth, fullness and emptiness end and then begin again. It thus that we must describe the plan of the Great Meaning and discuss the principles of the 10,000 things."

Ch 22: (i) " Only when there is no pondering and no cogitation will you get to know the Way…only when there is no path and no procedure can you get to the Way." **(ii)** ""This thing called the Way where does it exist? **There is no place it does not exist**. It is in the ant. It is in the panic grass. It is in the tiles and shards. It is in the shit and piss."

Ch 23: "It comes from no source, it goes back through no aperture. It has reality yet no place where it resides, it had duration, yet no beginning or end. Something emerges, though through no aperture-this refers to the fact that it has reality. It has reality yet there is no place where it resides-this refers to the dimension of space. It had duration, but no beginning or end-this refers to the dimension of time. There is life, there is death, there is coming out, there is a going back in-yet in the coming out and going back in, its form is never seen. This is called the Heavenly Gate. The Heavenly Gate is non-being. The 10 thousand things come forth from nonbeing. **Being cannot create being from being, inevitably it must come from nonbeing**."

THE SAGE: Ch 1: "Therefore I say, the Perfect man; the Holy man has no merit; the Sage has no fame." … "There is nothing that can harm this man. Though flood waters pile up to the sky, he will not drown. Though a great drought melts metal and stone and scorches the hills, he will not be burned."

Ch 2: " No thing is either complete or impaired but all are made into one again. Only the man of far-reaching vision knows how to make them into one. So **he has no use for categories,** but relegates all to the constant.

Ch 2: The sage leans on the sun and moon, tucks the universe under his arm, merges himself with things, leaves the confusion and muddle as it is, looks on slaves as exalted. Ordinary men strain and struggle; the sage is stupid and blockish. **He takes part in the 10 thousand things and achieves simplicity in oneness."**

Ch 5: " Life and death are great affairs, and yet they are no change to him. Though heaven and earth flop over and fall down, it is no loss to him. He sees clearly into what has no falsehood and does not shift with things. **He takes it as fate that things should change,** and he holds fast to the source."

Ch 11: "He who fixed his eyes on possession-he was the "gentleman" of ancient times. He who **fixes his eye on nothingness**- he is the true friend of Heaven and earth."

Ch 15 :"The ordinary man prizes gain, the man of integrity prizes name, the worthy man honors ambition, the sage **values spiritual essence."**

Ch 17: "To understand that hardship is a matter of fate, that success is a matter of the times, and **to face great difficulty without fear** – that is the courage of the sage."

Ch 22: "**The sage lives with things but does no harm to them,** and he who does no harm to things cannot in turn be harmed by them."

Ch 25: "The true sage, now- living in hardship, he can make his family forget their poverty; living in affluence, he can make kings and dukes forget their titles and stipends and humble themselves before him. His approach to things is to go along and be merry; his approach to men is to take pleasure in the progress of others and to hold on to what is his own. So there may be times,

without saying a word, **he induces harmony in others**; just standing alongside to others, he can cause them to change…"

Ch 26: "Only the Perfect Man can wander in the world without taking sides, can follow along with men without losing himself. His teachings are not to be learned, and he who understands his meaning has no need for him."

Ch 33: "To make Heaven his source, Virtue his root, and the Way his gate, revealing himself through change and transformation- one who does this is called a Sage."

WISDOM/VIRTUE: Ch 2: " Great understanding is broad and unhurried; little understanding is cramped and busy. Great words are clear and limpid; little words are shrill and quarrelsome."

Ch 2: " You have heard of the knowledge that knows, but you have not heard of the **knowledge that does not know.** Look into that closed room, the empty chamber where brightness is born! Fortune and blessings gather where there is stillness. …Let your ears and eyes **communicate with what is inside** and put mind and knowledge on the outside."

Ch 5: " Among level things, water at rest is the most perfect, and therefore it can serve as a standard. It guards what is inside and shows movement outside. Virtue is the establishment of perfect harmony. "

Ch 8: 'My definition of expertness has nothing to do with benevolence and righteousness; it means being expert in regard to your virtue. That is all. **It means following the true form of your inborn nature…it means listening to yourself…it means looking at yourself.** He who does not look at himself but looks at others, who does not get hold of himself but gets hold of others, is getting what other men have got, and failing to get what he himself has got.

Ch 16: "The Way has no use for petty conduct; Virtue has no use for petty understanding. Petty understanding injures Virtue; petty conduct injures the Way. Therefore it is said, rectify yourself, that is all."

Ch 20: Chuang Tzu was told by a king, commenting on his poor clothing: "My goodness sir, you certainly are in distress." Chuang Tzu replied: I am poor but I am not in distress. When a man possesses the Way and its Virtue and cannot put it into practice, then he is in distress. When his clothes are shabby and his shoes are worn through, he is poor but he is not in distress."

LANGUAGE: Ch 18: "Words have value. What is of value in words is meaning. Meaning has something it is pursuing, but the thing that it is pursuing cannot be put into words and handed down. The world values words and hands down books… but I do not think them worth valuing. …It is because in the end they are not sufficient to convey the truth that "**those who know do not speak, those who speak do not know**."

Ch 24: "…when Virtue is resolved in the unity of the Way, and words come to rest at the place where understanding no longer understands, we have perfection. The unity of the Way is something virtue cannot master, **what understanding cannot understand is something that debate can never encompass**."

Ch 26: " The fish trap exists because of the fish; once you've gotten the fish you can forget the trap. …**Words exist because of meaning; once you've gotten the meaning you can forget the words.** Where is a man who has forgotten words so I can have a word with him."

RELATIVITY OF KNOWLEDGE: Ch 2: (A summary) In this famous passage, Chuang Tzu talks about the food and habitat of various animals and then poses the questions: "which one knows the proper place to live?" and "which knows how food ought to taste?" and " which knows how to fix the standard of beauty in the world?" The answer is that **the standard of correctness is relative** to the animal and its needs and that absolutes do not make sense.

Ch 2: " While he is dreaming he does not know it is a dream, and in his dream he may even have to interpret a dream. Only after he is awake he knows it was a dream. And **someday there will be a great awakening when we know that this is all a dream**.

Ch 2 "Everything has its "that" everything has its "this". From the point of view of "that' you cannot see it, but through understanding you can know it. So I say that "that" comes out of " this" and "this" depends on "that'- which is to say that "this' and "that" give birth to each other."

Ch 33: Chuang Tzu here comments on the relative and partial viewpoints represented in different philosophical traditions. "These various policies are scattered throughout the world and propounded in the Middle Kingdom (China), the scholars in the 100 schools from time to time taking up one or the other in their praises and preaching. But the world is in great disorder, the worthies and sages lack clarity of vision and the Way and its Virtue is no longer one. So the world too seizes on one of its aspects, examines it and pronounces it good. ..The various skills of the 100 schools all have their strong points and at times each may be of use. But none is wholly sufficient, none is universal.: "**The Great Way is capable of embracing all things not discriminating among them**... **To choose is to forego universality**; to compare things is to fail to reach the goal. The Way has nothing that is left out of it."

GOVERNMENT: Ch 7: "When the sage governs, does he govern what is on the outside? He makes sure of himself first, and then he acts."

Ch 11: "I have heard of letting the world be, of leaving it alone; I have never heard of governing the world. You let it be for fear of corrupting the inborn nature of the world, you leave it alone for fear of distracting the Virtue of the world. If the nature of the world is not corrupted, if the virtue of the world is not distracted, why should there be any governing of the world?"

Ch 12: On the art of governing Chuang Tzu advises: "Assign offices so that no abilities are overlooked, promote men so that no talents are neglected. Always know the true facts and; **let men do what they are best at.** When actions and words proceed properly, and the world is transformed, then at the wave of a hand or a tilt of the chin all the people of the 4 directions will come flooding to you. This is called the government of the sage."

LIFE AND DEATH: Ch 3 : "Though the grease burns out of the torch, the fire passes on and no one knows where it ends."

Ch 6: "I received life because the time had come, I will lose it because the order of things passes on. **Be content with this time and dwell in this order and then neither sorrow or joy can touch you**. In ancient times this was called the "freeing of the bound". There are those who cannot free themselves because they are bound by things. But nothing can ever win against Heaven- that's the way its always been. What would I have to resent. "

Ch 12: "May I ask about the spirit of man?" "He lets his spirit ascend and mount upon the light; with his bodily form he dissolves and is gone. This is called the Illumination of Vastness. **He lives out his fate, follows to the end his true form, and rests in the joy of Heaven and earth,**

while the 10 thousand cares (worldly cares) melt away. So all things return to their true form. This is called Muddled Darkness."

Ch 22: " You do not have possession of life- it is a harmony lent by Heaven and earth. You do not have possession of your inborn nature and fate- they are contingencies lent by Heaven and earth."

Ch 22: "Man's life between heaven and earth is like the passing of a white colt glimpsed through a crack in the wall- whoosh! And that's the end. Overflowing, starting forth, there is nothing that doesn't come out; gliding away, slipping into silence, there is nothing that does not go back in. Having been transformed; things find themselves alive; another transformation, and they are dead. …a mild mutation and the soul and spirit are on their way, the body following after, on at last to the Great Return. **The formless moves to the realm of form; the formed moves back to the formless."**

MEDITATION PRACTICE: Ch 4: "May I ask what the fasting of the mind is?" "Make your will one. Don't listen with your ears, listen with your mind. Don't listen with your mind, listen with your spirit. Listening stops with the ears, the mind stops with recognition, but spirit is empty and waits on all things. The Way gathers in emptiness alone. **Emptiness is the fasting of the mind."**

Ch 11: "You have only to **rest** in inaction and things will transform themselves. Smash your body and form, spit out hearing and eyesight, **forget you are a thing among other things, and you may join in great unity with the deep and boundless**. Undo the mind, slough off spirit, be blank and soulless, and the 10 thousand things one by one will return to the root- return to the root and not know why."

Ch 13: " The sage is not still because he takes stillness to be good and therefore is still. The 10 thousand things are insufficient to distract his mind-that is the reason he is still. Water that is still gives back a clear image… And if water in stillness possesses such clarity, how much more must pure spirit. **The sage's mind in stillness is the mirror of Heaven and earth, the glass of the 10 thousand things**."

RELIGIOUS TAOISM: DOMINANT THEMES IN THE MAJOR SCHOOLS

(Excerpted from "Taoism: Growth of a Religion" by Robinet)

MAJOR SCHOOLS. The chief schools of organized religious Taoism include the following. **(1) The Celestial Master School** of the Han period (2nd C CE) grew out of the 5 Bushels of Rice movement, was led by Zhang Daoling, and continues up to the present time as the most active of the Taoist sects. **(2) The 5 Elements School** of Ge Hong flourished from the Han to the Tang dynasties (3rd C to 12th C CE). **(3) The Shangqing School** was founded by Yang Xi (4th C CE). **(4) The Lingbao School** (4th C CE to present).While these schools emphasize different practices, there are common assumptions derived in large part from the metaphysics of the late Shang and Early Chou periods.

COSMOLOGY AND ANTHROPOLOGY: The theoretical substratum of Taoism comes from the theories of "Qi/Chi" "Yin/ Yang"and the "5 Elements," whose definitive formulation took place in the Han dynasty.

Qi/Chi: (Breath or vital force) is seen as a **cosmic energy** which has no detectable existence in itself, but which is manifest in all things. It is both a principle of unity connecting all things, and the source of all things. It is also an **immanent life force** revealing itself through its numerous changes and transformations in nature.

Yin/Yang: (polar opposites) **The "qi" divides itself into the light, heavenly breath, the "yang" and the heavy, earthly breath, the "yin".** These two forces govern a liturgical division of the universe and its generative processes. Multiplicity and change result from their constant

interaction. The yin/yang principle is most dramatically displayed in the alchemical practices and the dramatic results claimed in the Taoist tradition.

The 5 Elements/Agents: The elements of wood, fire, metal, earth, and water in connection with yin/yang with which each is associated governs the changes in time and seasons. Confidence in the rightness and equilibrium of these combined principles create a sense of respect for nature and serves as the foundation of the Taoist notion of "wuwei" (non-intervention).

Man: Man is the third part of the triad including Heaven and Earth. He is composed of these two principles, and as the mediator between them, he both unites and separates Heaven and Earth. **Man is believed to be a microcosm of the universe, and the body's organs, development and balance are connected to the yin/yang principles and their interplay**. He even has two souls, the "hun" soul associated with yang and heaven and the "po" soul associated with yin and the earth. Upon death both go to their respective places. Longevity and immortality comes from maintaining a perfect balance between both souls and death is seen to "tear" the souls apart.

THE TAOIST SAGE/ADEPT: The adept occupies the center of the world as a kind of demiurge. By connecting, identifying and naming, he gives meaning to the universe. His purpose is not to intervene or change things but to understand and to harmonize himself with reality. His goal is to "return to the One" and in so doing to find that alternative reality. **Although the spiritual journey starts from within the sage, his purpose is to create a close union between the interior and exterior worlds.** The exterior world consists of nature and the cosmos and secondarily, human society.

THE TAOIST PANTHEON: With rare exceptions, the Taoist gods are impersonal and tend to be associated with forces of nature, the cardinal directions etc. In the course of years, the personal gods did multiply as the tradition incorporated local saints and heroes into the pantheon. **Taoists differentiate between the gods of ritual and the corresponding gods of the body**.

The chief triad of the ritual gods is the **"Three Pure Ones": (1)** the Venerable Celestial One of the Original Beginning, **(2)** Lord Tao, and **(3)** Lord Lao (Lao Tzu). These gods, however, are all emanations from the Tao and are therefore ultimately one in essence. They are the result of differentiation and change which is inherent in the natural order of the world. Differentiated gods also are capable of entering and exiting the body. It is through this process that the interior and exterior worlds communicate with each other.

TAOISTS AND SOCIETY: The Taoist world is, above all else, that of nature. Their attitude toward human society is more complex and ambivalent. Certainly there have been Taoist advisors to rulers, however they tended to shun government service, preferring the solitude and simplicity of nature. The Taoists did see harmony in society as corresponding to harmony in the cosmos, but different schools had different prescriptions for effecting this goal. Some advised wise direction by rulers, others a laissez-faire attitude of benign neglect. Due to Taoism's propensity toward a certain marginal, anarchistic nature, it has always maintained a bond with the lower classes and numerous popular uprisings were inspired by Taoist teachings. In their day to day interactions with the people, the Taoist priests perform rituals, exorcisms and healing ceremonies and they continue to play an important part in Chinese religious life.

BAOPUZI / PAO PU TZU (Master Embracing Simplicity) by Ge Hong
(Excerpted from " Taoism: growth of a religion" by Robinet)

GE HONG: Ge Hong (ca. 280-343 CE), hailed from an aristocratic family in south China, a region whose Taoist traditions went back to the **fangshi** magicians of the Han emperors. His pseudonym was "Baopuzi" (master embracing simplicity), a quote taken from Lao Tzu which is also the title of his book. He is associated with the **Five Agents School** and the Baopuzi is the only personal record of the ancient immortality techniques which places them in the philosophical context of the teachings of Lao Tzu and Chuang Tzu.

THE TAO AND IMMORTALITY: The Baopuzi's chief theme is the quest for immortality, but it is grounded in the philosophical notion of the Tao as the mysterious source of all being. The text opens with this quote:

"The Mystery is the first ancestor of the Spontaneous
the root of the many diversities.
Unfathomable and murky in its depths, it is called
Imperceivable…"

THE SAGE: Drawing from references in "Chuang Tzu" where the sage who attains the Tao is said to "ride the winds" etc., the Boapuzi says of the immortal sage:

"He is so high that no one can reach him,
so deep that no one can penetrate to his depth;
he rides the fluid light,
he whips space in the six directions,

he crosses the watery expanses…

he absorbs the nine efflorences at the edge of the clouds,

he tastes the six breaths of the empyrean,

he goes here and there in the shadowy darkness,

he leaps into the thinnest minuteness."

The assumption here is that using certain magical techniques, the sage can harness the power of the Tao to acquire super-human powers, and ultimately, immortality.

THE IMMORTALS: For Ge Hong, immortality was clearly physical, though resulting in a god-like existence. He differentiates between **three kinds of immortals:**

(i) those who live on earth, and have super-human powers,

(ii) those who reside in "Kunlun" the axis of the world,

(iii) those who dwell in the skies. Transformation and change which leads to death and illness while "natural", is still the result of contrary forces which can be combated using various techniques.

PREPARATORY STEPS FOR PRACTICE:

(1) Faith: Belief in immortality is a necessary requirement since it fosters effort and firm purpose.

(2) Direct transmission: Finding an accomplished master who can transmit the esoteric secrets and practices and direct the student.

(3) Personal responsibility: Teachers and gods are only helpers in the path, the practitioner must have the will and character to pursue the path since ultimately the transformation is an internal one.

(4) Morality: Living a good life morally and also a physically healthy one, is essential. Apart from conventional morality one must strive to **cultivate a universal love** that extends even to "crawling creatures." Specific rules for good health include avoiding excess, moderation in food and drink and in sexual activity and practicing exercise and meditation**. Nourishing the "vital forces, the breath (qi /chi) and the semen (jing)** so that they are balanced and in harmony, also promote good health which is necessary for the practice of immortality techniques.

TAOIST PHYSIOLOGY AND ALCHEMY: Taoist physiology sees the body as mirroring the cosmos which is believed to have three parts. The body is divided into three **"cinnabar fields"** where the primordial One may settle. These three are:

(1) Gate of Fate: the lower cinnabar field located 2-3 inches below the navel.

(2)Scarlet Palace: the middle cinnabar field located in the thorax

(3) The "Niwan":(palace): the upper cinnabar field located in the head. In each of these fields live the "three worms" which can bring death and disease. Immortality is achieved by various internal alchemical practices which increase health and spiritual growth and eliminate death, disease and spiritual decay.

In addition, the **5 Agents** (elements) which are wood, fire, earth, metal and water have their correspondences in the human body, in particular, the "receptacles" **(zang).** These are the liver, heart, spleen, lungs and kidneys. The receptacles hold the spiritual forces of the **hun** (heavenly yang soul), **shen** (the spirit or will), the **po** (earthly yin soul) and **jing** (seminal fluid).The body is also inhabited by **24 spirits of light** corresponding to the 24 solar divisions.

BASIC PRACTICES:

(1) Purification: Both mental and ritual purity is necessary in order to retain the interior gods. These gods are necessary for success in the spiritual quest and prefer calm places. Therefore the Taoists tends to prefer living in quiet places, especially mountain retreats. In addition, adepts would occasionally retreat to "purity chambers", chapels for meditation.

(2) Auspicious time: Seasons are determined by the interplay of yin and yang and also the 5 elements. The yang hours are auspicious for exertion and activity because it generates "living breath". Also auspicious are the "8 articulations" of the year which are the first days of each season (which number 8 in the Chinese calendar). On those days, either yin or yang are at their peak. These are the times appropriate for engaging in various rituals.

(3) Drugs : Certain plants and minerals when ingested, are believed to promote longevity or promote immortality. In particular is mentioned the herb, zhi, found in the mountains, and the minerals cinnabar, sulfur, mica, and saltpeter.

(4) Sexual practices: Celibacy is not encouraged, but the prevention of ejaculation is believed to increase the vital force (jing) and prevent any loss of this essential energy.

(5) Dietary restrictions: Cereals are believed to be "coarse" and heavy and they nourish the "3 worms" in the cinnabar fields which then hastens death and decay. Therefore they are to be avoided. Avoiding cereals also makes the absorption of the alchemical compounds more effective.

(6) Talismans and holy texts: The holy texts, which are believed to be secrets revealed by the gods, act as talismans. They contain spells, the secret/true names of the physical world, the spiritual world and the divine energies in the human body. These texts are recited and written down as part of the initiation and consecration rituals.

(7) Alchemy: The power of alchemy to effect immortality is based on two principles:

(i) Metamorphosis: and the belief that change and transformation occurs both naturally and can also be controlled by man.

(ii) Correspondences: and the belief that man is an exact microcosm of the larger cosmos. Based on these 2 principles, the adept ingests certain transmuted substances and elixirs thus promoting longevity and immortality. It appears that over time, alchemy became purely symbolic, and physical substances were substituted by a purely spiritual alchemy brought about by meditative and breathing techniques.

(8) Breathing techniques: The ancient notion of qi / chi (vital yang breath) is the fundamental force in the body and in the universe . It creates change and transformation and affects health and longevity.

(i) "Harmonious breathing" which involves deep and concentrated breathing in through the nose (corresponding to yang) and out through the mouth (corresponding to yin), purifies and balances the body and also increases its vitality.

(ii) "Embryonic breathing", which involves holding the breath as long as possible, promotes healing and the development of supernatural powers such as immunity to burns and poisons. In addition, the adept is believed to be capable of specifically directing the breath to certain organs and spiritual centers within the body to promote immortality.

(9) Meditation: In conjunction with the breathing techniques discussed above, the practitioner also engages in visualization techniques, picturing the interior gods and spiritual centers, thus activating them. He closes off the external world but opens up his consciousness of the vital world within his own body.

SAMPLE EMAIL COMMUNICATIONS WITH PROFESSOR SCHABERG

Note: There were numerous communications between myself and Dr. Schaberg via email, telephone conversations and two personal meetings. The following are some of our longer and more intensive communications.

Mon, 25 Aug 2003

Hi David: greetings! My semester has begun and I've been working on my readings on Gernet's "History of Chinese Civilization." I've gotten through the Neolithic to middle ages and have so far found the book extremely informative and useful. I thought I'd write a couple of comments and questions while they are still fresh in my mind before moving on to the Sui and Tang periods, which are next. 1) The sections on the Mid Chou and Warring states helped me greatly in understanding the dramatic transition in the social/political scene from the early Chou and Shang, and to better understand Confucius' nostalgia for the early Chou period. At the same time, Confucius seemed to be a part of the wave that seems to culminate in the "democratization" (maybe too strong a word), or at least the undercutting of the power of the noble houses. Noticeably is his notion of "virtue" and the "junzi" which sees nobility as a trait of character rather than birth. Would it be fair to see him not so much a "transmitter of past values" as he called himself, but as an innovator? I suppose one can be both to a degree but he seems to be ambivalent. Any thoughts on this? 2) The Ch'in and esp. the Han periods were fascinating to study. The role of the legalists and Gernet's analysis of the growth of rationality and uniformity as the standard of administration and law was so useful in helping to explain the transition and its relative transition to the centralization of such a vast and growing empire. Particularly interesting to me was the use of gift-giving (he-ch'in) as a powerful tool of diplomacy and territorial expansion, and also the consequent economic growth and problems as well that it created. The messianic Taoists (yellow turbans etc) were also fascinating and the reinterpretation of the Classics in an esoteric and symbolic way was very well explained. I was not aware that the Taoists had much regard for the Classics except for the "I Ching." I do have a question on one point concerning the Taoists. I was under the impression (from philosophy teachers in the past) that philosophical Taoism (Lao Tzu and Chuang tzu) predated the popular esoteric

tradition. These teachers also tend to see popular Taoism as a degeneration of the philosophical tradition. (Biased obviously.) However Gernet suggests that while The Han period saw a rise in esoteric practices, they pre-existed the philosophical tradition. I have no knowledge of this and wondered to what they were referring. I realize that shamanism, divination etc. were present in the culture but I am not aware of schools of hygiene. alchemy etc. prior to the Han. Any thoughts on this? Thank you so much for your time.

Sushma

Dear Sushma: Glad to hear that you're enjoying the reading so much. Your comments are well-received and insightful. Some responses: " Would it be fair to see him not so much a "transmitter of past values" as he called himself, but as an innovator? I suppose one can be both to a degree but he seems to be ambivalent. Any thoughts on this? " I regard Confucius (to the extent that such a historical individual can be reconstructed from available sources, which-the Analects included-attribute much to Confucius that was likely said by others long after his death) as an articulator and modulator of certain traditional values, particular the belief in the efficacy of ritual as a tool for ordering polities and personalities. He innovated in the sense that he reflected more consciously on ritual's functions (and taught his reflections more widely) than others had done before; but he had a real stake in presenting the message itself as anything but innovative. Wouldn't you guess that the real giants of intellectual history are very often like this?--purifiers of existing messages that have fallen into disuse, or fundamentalist types who can convincingly claim to have returned to the ancient truth of some system of thought? "I realize that shamanism, divination etc. were present in the culture but I am not aware of schools of hygiene. alchemy etc. prior to the Han. Any thoughts on

this? " Schools of hygiene do seem to have been present, though most of the best evidence for the pre-Han seems to date to before the Han: see Donald Harper, Early Chinese Medical Literature. I don't know about alchemy, but there might be something on it in Needham's great Science and Civilization in China or in the writings of Nathan Sivin. In general, the model that makes religious Taoism a degradation of an original philosophical Taoism strikes me as too simple: elite tombs suggest that, whatever the "philosophical" texts indicate, there was not a hard and fast distinction between elite and popular religion. You might look into Poo Mu-chou's work on personal salvation for more details. Looking forward to the next installment-- Best, David

Wed, 10 Sep 2003

Hi David: I hope you received my last communication on the 28th. I assume you must be on a trip, to China maybe? I have completed the Gernet history through the Ch'ing dynasty and will go on to "The Ancestral Landscape" today (coming back to the warlord and communist periods a bit later). The Sung period is very interesting for its return to the more "practical" orientation that seems to be native to Chinese culture and the technological innovations were impressive. Interesting was the relationship, for example, between the development of gunpowder and Taoist alchemical practices. Also the profound positive impact of rice production was an eye-opener for me in that it is a crop with high yield and was able to support the upsurge in population. Also the contributions of China to Europe (never mentioned in European history) was notable, including gunpowder, the wheel-barrow, paper, the compass etc. The influence of Chu Shi's neo-Confucianism was interesting as well. The Yuan dynasty is fascinating for its Westward-looking tendencies which made it open to foreign influences and ideologies. The rise of Islam in certain regions was interesting and acc. to Gernet the

Muslim pop. was 50 million by WW II ! I read that there are about 4 million today. Any info on the accuracy of that number? It was also notable that the Christian missionaries of this period were not as interested in proselytizing so much as in enlisting the aid of various rulers in their crusades against the Islamic empire. I was surprised to learn that the Mongols, though autocratic and distrustful of the native gentry, entrusted important offices such as that of governor to foreigners such as Marco Polo. The interest in Tibetan Lamaism (esp. tantric tradition) was notable as well, which acc. to Gernet was consistent with Mongol fascination with magic, miracles etc. The Ming period was particularly interesting to me for its return to quietism and the re-emergence of Ch'an Buddhism and other philosophies such as Wang-Yang-Ming's somewhat mystical interpretations of Mencius and Conucius. The aggressive missionary work by the Jesuits was interesting to read about, but the backlash against the Christians both in this period and later in the Ch'ing dynasty seemed to be inevitable given what I see as a fundamental difference in philosophical orientation between Chinese values and Christian ones. (Ex. the Chinese veneration of ancestors was anathema to the Christians.) I wonder how successful Christianity was at its heyday in China. I didn't see any statistics in Gernet on number of converts. Any info. on this? In the Ch'ing we see once again a trend I've noticed in the course of Chinese history, that of a tension and reaction between the native practical orientation of the Confucian tradition and the more metaphysical other-worldly orientation of Buddhism and its notable influence in Chinese thought. The antipathy to intuitionism and metaphysics as seen in the works of the elite "Society of Renewal" was a fascinating study. Also bitter reactionary movements against a now aggressive proselytizing Christianity seemed inevitable. Perhaps the most interesting philosophical point raised in this section, was a reference to the historian Joseph Needham who suggested that Leibniz's philosophy, esp. his notion of "pre-existent harmony" and his monistic tendencies may have been influenced by his fairly extensive knowledge

of China. I find this quite credible, since Western metaphysics had and continues to be very dualistic. The opium wars and the Tai-Ping rebellion were heart-breaking to study (maybe I'm getting too attached to the Chinese!) One general observation I would make re. the crises and horror of this period is that it shows the evils of imperialism. The Ch'ing were imperialistic and created an empire so vast and varied, that it seems inevitable that order and control would fail. Similarly, the imperialism of Russia. the West and Japan also served to prey on the internal weaknesses of China. Gernet does a great job of explaining that China's subsequent isolationism was an expected reaction to its humiliations. I also found the Universal Harmony school with its vision of a utopian. socialistic society, an interesting precursor to later developments in communist China. Would you agree that at heart, based on the values of the Confucian tradition, that China (at the level of the ordinary people) had an antipathy to greed (capitalistic values) and a tendency to moderation, modesty and egalitarianism? Could its failure to industrialize as fast as the West have roots not only in its economic and political demise in the late Ch'ing, but also in a difference in values? Sorry for the long email. Thanks again for your time. Sushma

Dear Sushma: Sorry I've been so remiss in responding to your previous email. I set it aside, intending to think about it more carefully, then got caught up in other things. You've made great progress through Gernet and have foraged far behind the reach of my expertise. In today's note you ask about further information on Muslims in China: you might look at Drew Gladney's books Muslim Chinese and Ethnic Identity in China. There is a rich literature on Christianity in China (any good references in Gernet's notes?), but I do not know where to find statistics on converts. For Leibniz and China, I like Haun Saussy's "In the Workshop of Equivalences: Translation, Institutions, Media in the Jesuit Re-formation of China," in his book Great Walls of Discourse. I do not

personally think that late imperial versions of Confucianism, or a more diffuse Confucian tradition subsisting on the popular level, were a key factor in obstructing China's path to industrial modernization. Even though China has sometimes been pegged as a nation where Confucian values (somewhat too simply characterized) prevailed, reading in less pious representations of late imperial life-I'm thinking of the great novels Plum in the Golden Vase and The Story of the Stone-remind us of a strategic, calculating savvy, the savvy of good business and smart warfare, that stretches all the way back into the pre-Qin period. Our vision of civilized mandarins bowing to each other and politely declining to compete is terribly flawed: it is one of the several visions that some members of the Chinese elite would have liked (and might still like) to have taken seriously, but it is inaccurate: rather like taking the changing of the guard at Buckingham Palace as a perfect image for English social interactions. (Also, wouldn't Confucian ritual prize hierarchy and therefore resist egalitarianism?--Some early texts make a place for the voice of the people, but egalitarianism is a somewhat dangerous-sounding idea on the rare occasions when it appears in Chinese texts.) From your last email: "In short, it may be fair to say that Chinese philosophy at this time needed a metaphysical substructure to its native ideas and Buddhism filled that gap. Would this be an accurate assessment? Also do you have any thoughts on why China's philosophical orientation was so "practical" and this-worldly?" Scholars of early Chinese philosophy-notably A.C. Graham and Chad Hansen-have argued that the Chinese, for various reasons, lacked notions of a transcendental level and therefore fell short in metaphysics. I would say, rather, that any effort to organize the data of the visible world in a system of thought will automatically produce a metaphysics, which may be more or less complicated depending on the situation. The Han dynasty saw some rather complicated metaphysical schemes (involving the Five Phases, Yin-Yang, etc.), but these had been carried to absurd degrees of complexity by the second century C.E., and I would suspect that the metaphysical

notions imported with Buddhism were attractive both for their different kind of complexity and for the apparent congruence with certain Taoist ideas. As for practicality and this-worldliness, it makes sense to think always of the context in which philosophical speculation was doable: marketable, useable, valuable. Nathan Sivin and G.R. Lloyd do a pretty good job with this in their recent book The Way and the Word-you might check it out. Basically, I would guess that China continually provided contexts for philosophical speculation that emphasized practical applicability (political contexts, as well as pedagogical settings that prepared students for political employment), while India and other places offered other venues, religious venues, where policy was not so likely to be an issue. Do note that by the late Han, China was developing its own religious settings-Taoist-that produced a fair amount of less-than-perfectly-practical speculation. Also from last time: "My question is that this tendency for revolt and reform, and concern for the common man, must have some philosophical roots. I see how Taoism has been an important factor here. How does Confucianism of other traditions fit in": in my A Patterned Past, pp. 149-50, I discuss the emphasis of one early "Confucianizing" text on the opinion of the common people, who are represented as indispensable to the ruler's survival. See also note 112 on p. 384. I'll try to be prompt in answering in future. Keep up the good reading-- Best, David

Fri, 10 Oct 2003

David: Hope you are well and that your sabbatical is as exciting as mine is. The Classics by Nylan was immensely useful and fascinating and I worked slowly through it taking quite a few notes. The book is very well organized and the point-form format so widely used was helpful to me. Also relating the message of the Classics to modern times will be very useful to me in teaching since I find it difficult to get my students excited about Confucianism. I was struck by the various ways in which the Classics and the personality of Confucius varied in interpretation over the dynasties esp. the somewhat love/hate relationship esp. in the 20th C. In any case it underscores the enduring importance of the Classics that they seem so central as a topic of issue through Chinese history. The Odes helped me to better understand the notion that laws, while necessary, need to be complemented by the development of virtue which controls internal impulses. This theme which is repeated in the Li Ji and other Classics I found to be very psychologically astute. The thoughtful analysis of the correlation between ritual and development of character was outstanding and better helps me to see the psychological connection between the outer (body) and inner (mind.) The metaphysical explanation of the role of paradox and opposites in the section on the Canon of Rites helped me to better understand the yin/yang theory better. On the I Jing the 10 wings commentary (of which I was completely unaware) fleshed out the wisdom tradition for me and showed me that this text is so much more than a book of divination. The Annals was particularly useful in clarifying for me exactly what the Rectification of Names means and the 3 Ages Doctrine certainly showed a trend toward a utopia not unlike Marx's. I don't have many questions on this text except something very general and perhaps unanswerable. How and why did Confucius who was, in his lifetime not particularly venerated or powerful,manage to acquire such a legendary status? Nylan refers to the

extraordinary abilities of his disciples which posthumously reflected back on the master but that doesn't seem sufficient somehow. Any thoughts on this? Again thank you for this wonderful reading list and for your time. I cant express how much I enjoy this course of study. I am going to begin the Analects today and though I've read it before, I know that my increased knowledge of history and the Classics will show me things I never saw before. Sushma

Dear Sushma: Glad to hear you've enjoyed Nylan's book. She's the best of the best when it comes to intellectual historical scholarship on the Han; and she's also an exemplary, generous person. As you read the Analects, be sure to think of the collected sayings not only as a composite picture of the Master (that approach is of course the one that the text implies, and therefore worth adopting, at least experimentally), but also as a pastiche of different attributions to the Master made over the span of a few centuries. My researches indicate that the Analects as a coherent, 20-book text did not come into being-and did not control perceptions of Confucius-until the mid 2nd-century BCE. It was a particular assertion of a particular version of Confucius, a version that is still not completely purged of incoherencies and contradictions. During the Warring States period, a much wider field of lore had attached itself to Confucius and his disciples, making for an image of a teacher whose thought was not by any stretch of the imagination internally coherent-but whose authority was all the stronger for the range of views his character-image was made to support. Best, David

Tue, 25 Nov 2003

Hi David: I completed "The Ancestral Landscape" and found it to be very useful, though much of it was obviously pitched to specialists and Chinese language speakers and scholars (numerous

footnotes etc.) I found the arrangement and topics in the chapters : i.e. Space Time and Community, a smart and interesting way of presenting the period. Particularly helpful to me was a clear description of the methodology used in divination, namely the fourfold system of dating and naming the diviner, the "charge", a prognostication, and most interestingly, a verification of results. (Quite a scientific procedure for a magical enterprise, though I've come to greater understand the historical link between science and magic from Gernet's analyses). The chapter on the conceptions of time were an eye-opener and Keightley's explanation of the relationship between "sacred" and "religious" time is something I will definitely take to the classroom . The cosmology was also useful to me, in particular the notion of a square world with the cardinal points with all their attendant portents and significance, defining the border. Lastly, the attitude toward nature was facinating, esp. the view that it was more than merely sport. He speculates that the hunt affirmed the power of the king over his domain, kept the kings appraised of the political goings-on in the outlying areas, and most notably, increased agricultural land by the practice of flushing animals out by burning vegetation. Wow! They must have had to do an immense amount of hunting in order for there to be a notable increase in arable land! Now for the question portion of my note. 1) In the section on ritual, K. refers to the "5 Ritual Cycle" but didn't explain to my satisfaction what this was, except that it had to do with the kings' rites to their ancestors. K. also uses Chinese words without translation, which leave me in the dark. The 5 cycles in the ritual he mentions are : gong dian; yi ri; ji zai; xie or xie ri; and rong ri. HELP!! (2) K. mentions the symbolic significance of animals, esp. those carved on funerary vessels, but their is nothing specifically mentioned. Are their a couple of animals of particular significance and why? (3)The section on divination refers to the king's prognostications. I had assumed that there were diviners who performed these duties and not the king. Perhaps, the diviners did the actual boring and burning to produce the cracks which they then interpreted for the king, and the role of the

king was to merely announce the diviners predictions? (4) Is there any specific notions of the afterlife other than the vague idea of the continuing "presence " of the ancestors? I don't get any specific descriptions in either this or other books I've read on this period . Thank you once again for your time. Thank you. Sushma

Dear Sushma: My apologies for letting your questions about Keightley's "Ancestral Landscape" languish for such a long time. I think you have done a very sensitive reading of this book, as of the others on your list. There probably was an immense amount of hunting, inasmuch as it was perhaps the primary way of practicing for warfare (which is often represented as a variety of hunting--with humans, especially humans marked as "other," as prey). We're not talking grand city-states here, so increasing the amount of arable land markedly may not have required mass efforts. Here are your questions, with some attempts at answers: 1) In the section on ritual, K. refers to the "5 Ritual Cycle" but didn't explain to my satisfaction what this was, except that it had to do with the kings' rites to their ancestors. K. also uses Chinese words without translation, which leave me in the dark. The 5 cycles in the ritual he mentions are : gong dian; yi ri; ji zai; xie or xie ri; and rong ri. HELP!! --K. does translate the names of the rituals on p. 48, near the top. In this respect Ancestral Landscape is a good deal more accessible than Sources of Shang History, where-partly because the research is so new and the data so slim-discussions of the five rituals are scattered in footnotes and the names of the rituals really aren't translated. Details of the ritual procedures are barely understood. During certain periods of the Shang, these five rituals were treated as a routinized series and repeated on a regular basis (as we know from divinations performed to confirm the suitability of each ritual in the series); hence the term "cycle." (2) K. mentions the symbolic significance of animals, esp. those carved on funerary vessels, but their is nothing specifically mentioned. Are their a couple of animals

of particular significance and why? --This is a huge subject, lying for the most part outside my expertise. For a classic discussion, you might look at K.C. Chang's Art, Myth, and Ritual. Most Shang bronzes and many Zhou bronzes use animals as motifs, especially the very impressive figure conventionally called taotie-a sort of baleful monster or beast. One wouldn't say "carved" on funerary vessels-they were cast in the substance of the bronze and were apparently relevant to the rituals for which the vessels were designed. (3)The section on divination refers to the king's prognostications. I had assumed that there were diviners who performed these duties and not the king. Perhaps, the diviners did the actual boring and burning to produce the cracks which they then interpreted for the king, and the role of the king was to merely announce the diviners predictions? -- The king and the diviner seem to have worked together. K., Sources of Shang History, pp. 40-42: After the charge had been proposed [by the diviner], the bone or shell burned, and the crack numbered and read, a formal prognostication . . . was made and recorded. . . The prognostication in any period was usually made by the king; it was never made by-or, more accurately, the record never attributes it to-one of the court diviners." In the few oracle bone inscriptions that include prognostications, the latter are usually repetitions, elaborations, or hopeful applications of the charge or divination outcome. (4) Is there any specific notions of the afterlife other than the vague idea of the continuing "presence " of the ancestors? I don't get any specific descriptions in either this or other books I've read on this period. --The case is pretty obscure for Shang, given the nature of the data, but it gets a bit better for later periods. A good place to start would be Michael Loewe, Chinese Ideas of Life and Death, esp. Chapter 3, "The life hereafter." If you happen to have David Hawkes' translation (published by Penguin) of Qu Yuan's Songs of the South, you could look at the piece called "Summoning the Soul"-its a great one and gives a vivid sense of the terrors to which the hun soul (as opposed to the other soul, the po soul) might be exposed as it left the body and journeyed

away, perhaps to the resting place of souls in the northeast. Not until the arrival of Buddhism does China get anything as detailed as Dante's afterlife, and even then there never seems to be a single dominant version; its more a matter of comfortable coexistence of numerous imperfectly matched notions of what happens after death. Best, David

FIELD TRIP REPORTS

I paid visits to ten places of worship, including those of Hindu, Buddhist, Taoist, Christian, Jewish, and Islamic faiths. The purpose of the visits was to determine their appropriateness for student field trips and to gather pertinent information.

CATHEDRAL OF OUR LADY OF THE ANGELS
555 W. Temple St. Los Angeles CA 90012
Ph (213) 680-5200 www.olacathedral.org
(Sept. '03)

LOCATION AND ACCESSIBILITY: The Cathedral is very easily accessible from the 101 freeway, from which it is clearly visible, and also by the metrolink, Union Station stop .

VISITING TIMES AND SERVICES: Free guided tours are available at 1.00 pm. Mondays- Fri days and one can alternatively rent headsets for a self-guided tour during hours of operation. There are masses in both English and Spanish . English mass is performed Monday through Friday at 700 am. 12.10 pm. And on Sundays at 8.00 am. and 10.00 am. A Spanish language mass commences at 12.10 pm. Parking is free during service times. Free organ concerts are offered on Wednesdays from 12.45-1.15 pm and an organ and tea concert (for a $30 charge) on second Wednesdays of each month. An informative website (see above) is available for information on special events.

DESCRIPTION : Housed in a 2.5 acre plaza, the church is an enormous structure, 132 feet high, built of earthen-colored concrete, designed to evoke the adobe missions. Immediately noticeable, is a 60 foot cross which is illuminated at night from a window behind it. The courtyard is a spacious plaza with gift-shop, restaurant and other facilities. There are comfortable dining and seating spaces and a fountain and water-wall.

Two massive doors lead to corridors which takes one to the back of the main sanctuary. One then faces, a very large room with seating accommodations of up to 3000 people. At the entrance to the seating area, is a baptistery with a beautifully designed font for holy water. The architecture of the sanctuary is unusual and very modern, avoiding right angles, straight lies and symmetry. In place

of the traditional stained glass windows, is a large asymmetrical window above the altar made of alabaster and designed to filter a soft natural light into the room. Below it is a large crucifix made of wrought-iron. A beautiful bishops' chair made of wood from 10 different countries sits to the left of the altar. The altar is a 5 ton marble slab with 4 bronze angels comprising its base. To the right of the altar is some seating, and to the rear of this area is a massive pipe-organ consisting of over 6000 pipes. To the back of the altar and along the sides of the sanctuary are tapestries depicting biblical scenes as well as saints and martyrs of the Christian church throughout the world.

From the left corridor leading to the sanctuary are several open chapels set at asymmetrical angles. Some of these are not yet in use, while others house statues of the virgin Mary and other saints. Notable is a chapel dedicated to the victims of clergy sexual abuse, with a powerful display of the photos of the victims of abuse.

Descending the stairs, one enters the Chapel of St. Vibiana and the cathedral's mausoleum. Relics of St. Vibiana are entombed in a marble coffin which is displayed on a platform. Lit by 16 stained-glass windows is a maze of 1,200 crypts and 5000 cremation niches. These can be bought and are a source of income for the cathedral. A special section is set aside for local bishops.

AVAILABILITY OF AN ON-CAMPUS SPEAKER : This church currently does not provide this service. However visitors are invited to talks and study groups on the church site. Check the website for details.

SUITABILITY FOR STUDENT FIELD TRIP : The cathedral is an excellent choice for field reports. Brochures are available to guide one through the cathedral and numerous docents are available. The cathedral is designed to be an accessible and inviting place for both worship and

tourist visits. Parking in the basement is rather expensive ($3 for 20 minutes), but is free during mass times (see above). This field trip provides both an interesting spiritual and aesthetic experience for the visitor. Its location in the heart of downtown also offers other interesting historical sites nearby such as Chinatown and Olvera Street, a Mexican marketplace.

SAINT ANNE ORTHODOX CHURCH
Corner of Park and Artesia
Website: www.StAnneOrthodox.org
Pomona CA.
Ph: (909) 621-8463
(Sept. '03)

LOCATION AND ACCESSIBILITY: The church is located just off the 10 freeway, Gary Ave. exit and across from Pomona Valley hospital. It is a small space rented from a Protestant church and pre-school and can easily be missed except on service days when a banner with its name is displayed.

SERVICES AND VISITING TIMES: Two services are open to the public, Saturday night vespers at 6:30 pm. and the holy liturgy on Sundays at 9:30 am. The vespers last forth-five minutes and the holy liturgy, one hour and a half followed by refreshments. I recommend that students call ahead to arrange a visit.

DESCRIPTION: The church is located in a rented space in a Protestant church until a future time when a permanent structure may be found. Parking is most convenient on the street in front of the church. The church is located upstairs next to the adjoining pre-school.

The sanctuary is a medium-sized room with rows of padded chairs numbering about thirty. To the back of the room are various icons of saints and a table with a tray containing sand which is divided into two parts. The worshipper may light a candle before the icons in memory of a deceased person or a living one, hence the division of the tray into two discrete sections.

At the altar site is a large wooden screen about seven feet high separating the worshipper and the altar table. This screen has four panels with a painting of Jesus on the right, the Madonna to the left and two archangels on the side panels. Hanging above the screen are three candle holders with candles which are lit during the liturgy.

Behind the screen but visible through a large gap, is the altar table which contains a candelabra, an ornate bible and the communion preparations. It is here that the priest blesses and dispenses the sacrament and no one is allowed within this sanctum except the presiding priest or bishops of their faith.

After the sacrament, the priest exits the sanctum and stands at a podium before the congregants to preach his sermon and to continue with the service. After this, the priest must consume all of the remaining consecrated bread and wine before joining the congregation in an adjacent room for refreshments.

AVAILABILITY OF AN ON-CAMPUS SPEAKER : The reverend father Catalin Mitescu is a very amiable and articulate man who also teaches physics at Pomona College. He expressed his willingness, given sufficient notice, to give a talk on campus.

SUITABILITY FOR STUDENT FIELD TRIP: With its easy access from Mt Sac and its very welcoming attitude, this is a very good choice for a field report. The liturgy is rather long, and while it is recommended, those who have limited time are urged to come to the Saturday vespers instead. (see above) .The priest is willing to give a tour and answer questions after the service.

HSI LAI TEMPLE
3456 South Glenmark Drive
Hacienda Heights CA 91745
Phone: (626) 961-9697
Web: www.hsilai.org
(Sept. '03)

LOCATION AND ACCESSIBILITY: Conveniently located from highway 60, the temple is located South of Hacienda Blvd. There were two entrances in the past, but only one remains open, which is the gated driveway on the North side.

VISITING HOURS AND SERVICES : The temple is open all year round from 9.00 am.-5.00 pm. each day. One may call ahead to check on tour times and self-guided audio tours are available from the information center. The times for services change regularly due to the large number of special festivals and events celebrated at the temple, but regular English language study and meditation classes are held on most Sundays. Chinese language study and meditation classes are held on Saturdays. The website (see above) is regularly updated with current information on special events and service times.

DESCRIPTION : From the parking lot of the temple, the first sight is the temple gateway designed in traditional pagoda-style beautifully decorated with dragons and painted in gold and a deep rich reddish brown, a color which is repeated in the other buildings.

The bodhisattva hall which is dedicated to five major bodhisattvas (savior figures) contains statues of them, and shrines to each. Worshippers may offer fruit and other offerings such as tea, flowers incense etc. each of which bring specific benefits to the devotee. The wall and ceiling designs are ornate floral and geometric patterns and numerous gold statues line the walls.

The main shrine is dedicated to the founder of Buddhism; Shakyamuni Buddha. There is a large bell, a drum and an incense holder at the entrance of the shrine. Within the shrine are three statues. Shakyamuni in the middle and Amida and the medicine Buddha on his sides. Like the bodhisattva hall, there are altars before each deity. The walls of the shrine are covered with over 10,000 small gold colored statues of the Buddha and the result is quite dramatic. An area is set aside for meditation and kneelers are set up for that purpose.

In addition to these shrines is a bodhisattva garden surrounding a pond, with numerous statues of bodhisattvas placed along its periphery. In addition there is an arhat garden with various statues of enlightened disciples of the Buddha dotting the landscape. A courtyard used for walking meditation is also available for quiet reflection and private meditation.

The temple grounds also house a library and information center, meeting rooms, classrooms, a museum, vegetarian restaurant and gift shop.

AVAILABILITY OF AN ON-CAMPUS SPEAKER : The temple is willing to provide a speaker, usually a monk or nun to speak at Mt Sac. Contact the office to arrange this service.

SUITABILITY OF STUDENT FIELD TRIP : This temple is an excellent choice for a field trip for numerous reasons. The staff is very congenial to visitors and brochures and audio tours are available to guide the visitor through the site. Also questions can be answered at the information center. An interview with a nun or monk can be arranged by prior appointment. Visually, the shrines are stunning and there is a great deal to see and absorb. The restaurant is open to visitors and students have an opportunity to taste an intriguing array of vegetarian dishes at a moderate price.

Students are urged to be attentive to signs indicating which areas are open to and forbidden to visitors. I highly recommend this temple for its sights and for its very welcoming attitude to visitors.

ROSEMEAD BUDDHIST MONASTERY
7833 Emerson Place, Rosemead, CA 91770
(626) 572-0517 labuddhistu@earthlint.net
(Oct. '03)

LOCATION AND ACCESSIBILITY: Easily accessible from the 10 freeway, the monastery is only minutes away from the Del Mar exit.

VISITING TIMES AND SERVICES : The temple is open 9-5 all week and one may drop in for a visit, but, an appointment is recommended if one desires a tour by the abbot, Bhante Chao Chu. An English language meditation service takes place in the main shrine from 9.00 am.- 10.00 am. each Sunday. This is followed by a study group in the library from 10.15 am. to 11.30. am .The abbot is congenial to being interviewed and an appointment is required. Numerous special events occur during the year, including the celebration of Chinese New Year, Chinese Spring festival and the Buddha's birthday. See the website (listed above) for current events.

The temple is also owns a meditation retreat in Lucerne Valley (Ph. 1-866-779-6084). This quiet desert site offers meditation retreats the second weekend of each month, beginning on Saturday at 7.00 am. and ending on Sunday at 3.00 pm. Reservations and a small fee are required for this service.

DESCRIPTION : Newly renovated, the monastery is a modest but beautiful structure with a main shrine, subsidiary shrine, library, kitchen and meeting room. The abbot, Venerable Chao Chu, resides in a small apartment on the premises. The term "monastery" may be a bit misleading, since this is very much a community temple and is neither secluded nor cloistered. The temple serves a largely Chinese community but also offers services to the English-speaking community (see above).

The temple grounds contain two structures. In one building is the main shrine, library, kitchen and rest-rooms. The main shrine is a large room which is carpeted in order to facilitate sitting meditation and prostrations. At the front of the room is a large altar with a gilded statue of Shakyamuni Buddha, and on both his sides, bodhisattvas.(savior figures).Two traditional Chinese guardian figures complete the pantheon. Upon the altar and on the floor below it, are plates of fruit and flower offerings. A large, ornate incense burner and a container with new incense sticks are also found on the altar, in addition to lotus flower decorations.

On the parallel walls leading up to the central altar, are small niches with hundreds of gold- painted Buddhas and the names of prominent donors and patrons of the temple. This is a traditional way of thanking those individuals. The floor is spare, containing two large kneelers at the altar, and cushions are brought out as needed for worshippers to use.

In the other structure is the subsidiary shrine, meeting room and the abbot's residence. The shrine is a smaller one and is designed for individual rather than communal devotions. The altar houses the great bodhisattva of compassion, Kwan Yin, who is one of the most popular figures in Chinese Buddhism. On this altar, like the aforementioned one, there are food offerings and an incense burner. The wall on the left is covered with funeral tablets, with pictures and the names of various deceased congregation members. This adds to the shrine's purpose as a place for personal prayer and reflection. The floor is tiled in a beautiful and subtle lotus design and does not require the removal of shoes as does the main shrine, so one can come in and out quickly and easily.

The adjoining meeting room is quite large, and can accommodate large wedding feasts or small meetings as needed.

AVAILABILITY OF AN ON-CAMPUS SPEAKER: The abbot, Venerable Chao Chu expressed his willingness to visit campus and to speak on various topics on Buddhism. This must be arranged well ahead of time. Call the office to arrange this service.

SUITABILITY FOR STUDENT FIELD TRIP : This temple is an excellent choice for a field trip. The abbot is fluent in English and very well-disposed to visitors. The numerous types of services, from traditional Chinese, to meditation groups conducted in both English and Chinese, as well as academic study groups, offer many different opportunities to the student. The temple- owned meditation retreat (see above) offers an opportunity for contemplative practice to those students who may wish for a more hands-on experience. This temple would appeal to those student preferring a more intimate and personal experience in contrast to much larger temples such as the Hsi Lai in Hacienda Heights. I very highly recommend it.

RADHA KRISHNA TEMPLE
12634 Pioneer Boulevard
Norwalk Ave. CA
Ph (213) 868-9059
www.radhakrishna.org/index.htm
(Oct. '03)

LOCATION AND ACCESSIBILITY: Pioneer boulevard is easily accessible from the 91E freeway and the temple location borders on " Little India" which provides an interesting and enriching cultural experience. Traffic can be quite heavy on the 605 which connects to the 91 and rush hour times are not advised for a visit.

VISITING TIMES AND SERVICES : The temple priest, Shree Bharabhai Rajgor, is a congenial and welcoming man and one may phone ahead to arrange an interview. The temple is open to the public Monday to Friday 7:30 am.-12:00 pm and 5:00 pm- 8:30 pm. Saturday and Sunday hours are 7:30-12:30 pm. and 3:30-8:30 pm. Services are held on the weekends at 7:30 am, 12:00 pm., 7:00 pm and 8:30 pm.

DESCRIPTION : The temple is a modest structure with no obviously visible evidence of its denomination from the street.. There is a parking area off Pioneer boulevard adjacent to the temple. Shoes are removed at the entrance and placed on shelves there.

The temple is set up in traditional style which is a carpeted area designed for floor seating. Some chairs are available for those who are physically unable to sit on the floor The walls are bare and simple, with the exception of a couple of religious calendars, and the only major ornamentation is found at the central altar.

Dedicated in particular to the sect of Vishnu, the chief statue is that of his incarnation as Krishna the famous god of the Bhagavad-Gita, one of India's great devotional scriptures . Beside him is his consort, Radha. They are both dressed in bright clothing of red, green, yellow and gold and Krishna holds in his hands a flute, symbolic of his incarnation as a cowherd wooing the local shepherdesses. The statues are very typical of those found in more modern temples in India today, which are painted in a very realistic and rather garish manner.

Though this is primarily a Vishnu temple, figures in the Shiva pantheon are also found on the altar. Shiva and his female counterpart, Kali, dressed in a similar manner to the Radha/Krishna statues stand to the sides of the main figures. This inclusive attitude towards other sects is the norm in Indian temples and is a good reflection of its values of tolerance and respect for other sects. As such this is truly a "community" temple, offering something for all.

Before the altar are the traditional offerings of flowers, fruits and sweets. A tray of rock sugar is offered to the visitor for tasting. This offering is believed to be blessed by the gods and partaking of it confers a blessing on the worshipper. This food (which varies from temple to temple but is always sweet) is called "prasad".

AVAILABILITY OF AN ON-CAMPUS SPEAKER: This is a small temple and is not able to provide an on-campus speaker at this time. However talks can be arranged at the temple.

SUITABILITY FOR STUDENT FIELD TRIP : The temple priest is very welcoming and the shrine is interesting especially to a newcomer. However the plainness of the rest of the temple does not provide much in the way of visual experience. I would recommend that this site be visited on a day on which there is a service which will greatly enhance the experience for the student who will

have an opportunity to see the various rituals being performed. Alternatively, the visit can be combined with an interview with the priest. Appointments are necessary for interviews. This combination will provide the student with a richer experience. I recommend this temple for a field report with the above reservations.

SANATANA DHARMA HINDU TEMPLE
15311 Pioneer Boulevard
Norwalk CA 90650
Ph: (562) 484-0822
No website available
(Oct. '03)

LOCATION AND ACCESSIBILITY: Conveniently located off the 91 E freeway, exit Pioneer boulevard. Rush hour traffic on the 605 to the 91 can be very heavy, so visitors might want to avoid rush hours. Located on the edge of "Little India", an additional suggestion is to combine the temple visit with one to this culturally interesting and enriching neighborhood.

VISITING TIMES AND SERVICES: The temple is open to visitors and worshipers Monday to Friday 8:30 am. to 12:00 pm. and from 5:00 pm to 8:30 pm. On weekends, its hours are 8:00 am. to 8:00 pm. Call ahead for service times. This temple caters to a large community and special events such as weddings, funerals etc. make it difficult to have consistent service times.

DESCRIPTION: The temple is easily visible from the street and can be identified by its elaborate turrets done in South Indian style. Parking is available at the back of the temple. At the entrance to the building is a large garden where one can sit and enjoy some private contemplative time or visit with friends. There is also an adjoining community center with meeting rooms, dining room, restrooms and kitchen.

At the door of the temple, one removes one's shoes, an expected practice at Hindu places of worship. The interior is a moderate size room with two seating areas. At the middle and back are pews and at the front, before the altars, is the traditional floor seating area. It is here, in the open area

that various rituals are performed around a small ritual fire. On the day I attended, a small "puja" (ritual) was in progress and appeared to be an engagement ceremony.

The altar area is quite elaborate and mirrors the exterior turrets. This structure can be circumambulated, and several individuals entered the temple, did their obeisance at the altar and encircled the structure three times. The altar contains numerous figures in both the Vishnu and Shiva pantheons including Krishna, Lakshmi, Shiva, Hanuman and Kali. All are elaborately dressed in colorful garments. There is a prominent "ShivaLingam" at the forefront of the other statues. This is a symbolic representation of the god Shiva in his special capacity as a fertility god. It appears that the temple is therefore primarily a Shiva temple, but as is typical of other community temple, includes other deities. On the altar table are offerings of flowers, sweetmeats, and incense.

AVAILABILITY OF AN ON-CAMPUS SPEAKER: I was not able to get this information since there did not seem to be an office at the temple.

SUITABILITY FOR STUDENT FIELD TRIP: This is a very good choice for a field trip. The atmosphere is relaxed and the people, welcoming. There are brochures and pamphlets available explaining Hindu teachings, and announcing special events. The student will find the weekends to be the best time to visit, as the temple is quite active then . His experience of Hinduism will be greatly enhanced by combining the visit with an interview or a traditional service. Call ahead for information.

TAOIST TEMPLE
750 Yale Ave. Los Angeles 90012
Ph. (213) 680-1860 No website available.
(Nov. '03)

LOCATION AND ACCESSIBILITY: Located in the heart of Chinatown, the temple is easily accessible by both private and public transportation. It is walking distance from the Gold Line Chinatown station. This temple is currently in the process of expansion and should be completed by Dec. 2004. Materials and contractors have been brought from Taiwan and the temple extension will be authentic and traditional

VISITING HOURS AND SERVICES : The temple is open from 9:00 am.-5:00 pm All week. It is listed on various LA landmark websites as open to the public and walk-in visitors are welcome. A custodian is present at all times, however his English language skills are very poor and the visitor is without guidance. No brochures are available. .

DESCRIPTION : The "old" temple is a converted Christian church and has been a Taoist temple for eleven years. It looks distinctly "Chinese" with its pagoda-like roof decorated elaborately with guardian lion figures. The colors are the traditional reds, greens and gold. Standing at the entrance, one sees a dark and somewhat cluttered interior with numerous statues and offerings.

The interior of the temple is very highly decorated from ceiling to floor. The ceiling consists of squares with beautiful lotus-like designs and in a muted cinnamon color with gold trim. The walls are painted in strong colors and add to the cozy darkness of the room. At the front of the room are 3 altars with a number of statues, the dominant, central one being the mother goddess, Ma Tzu. On the sides are lesser gods in the Taoist pantheon. In an unexpected and somewhat light-hearted touch,

behind each of the altars is a somewhat psychedelic electric light display, providing "halos" to the somber statues. Numerous incense sticks are burning and the air is fragrant and smoky .

On an adjacent table and on the floor in front of the altars, are numerous offerings of apples, oranges and other fruit piled high on plates. These indicate an active community of worshippers who are responsible for placing the offerings there as acts of devotion. This temple, like most in China, are open all day, thus allowing for individuals to come and go as they need to. It is clearly not designed for congregational worship.

One curious thing I observed are numerous bags of rice and bottles of cooking oil tucked under the table facing the altar. There was no one to explain its meaning, but I assume that occasional communal feasts take place there, or else they are gifts to be distributed to the needy.

AVAILABILITY OF AN ON-CAMPUS SPEAKER: I was unable to find someone fluent in English to communicate my request. My inference is that this service is unavailable at this time. With the expansion of the temple due to be completed by year's end, perhaps this service will be possible.

SUITABILITY FOR STUDENT FIELD TRIP : While this temple is very open and inviting to the public, there is however no one to guide the visitor through it. There is likely to be a language barrier if one does not speak Chinese and therefore the student is on his own. Student might be best advised to visit with a Chinese –speaking colleague. Perhaps after the extension of the temple, there will be a guide or at least brochures to aid the visitor in better understanding this fascinating temple. Because of the rarity of accessible Taoist temples in the area, I think students should be aware of this as an option for a field report, but because of the language barrier, I recommend it with some reservations.

TEMPLE BETH ISRAEL
3033 North Towne Ave.
Pomona, CA 91767
Ph. (909) 626-6937
Website: www.tbipomona.org
(Nov. '03)

LOCATION: The temple is conveniently located south of the 210 freeway and north of the 10 freeway. Both freeways exit at Towne Ave.

VISITING TIMES AND SERVICES: The office is open Monday to Friday 9:00 am. to 5:00 pm. Inquiries may be made there. Shabbat service is held on Friday nights at 7:30 pm. in the summer and 8:00 pm. the rest of the year. All visitors are welcome at these times. There is a Torah study at 9:30 am. on most Saturdays. Bar Mitzvahs are also performed on Saturdays and regular study group may be pre-empted by this special event. Call ahead for specific information.

DESCRIPTION: The temple is accessible from Towne Ave. just South of Foothill Blvd. There is a large parking area on the temple grounds. There are two buildings on the property, the main one housing the sanctuary, meeting room and office and the secondary one, which is a pre-school and Hebrew school. There is a gift shop in the lobby of the temple which sells religious items and books.

The interior of the sanctuary has a modern and elegant appearance. The ceiling curves from both sides and is joined at the middle by a long skylight. There are a number of pews with cushioned seating and the room has a seating capacity of 250 . Copies of the Torah in both Hebrew and English are found in the pockets at the back of each pew.

The right wall of the temple displays a large wooden plaque with a "tree of life" motif and individual leaves on the tree commemorate various events in the lives of congregation members.

There are also other smaller artworks including menorahs along this wall. The left wall contains numerous plaques remembering members of the congregation who have died.

The altar area has at its center the "ark" which is a decorated glass door which opens to five Torah scrolls. These are covered in velvet and topped with ornate silver crowns. An eternal flame lamp hangs outside of the ark and is kept lit at all times. To the ark's right and left are large "tablets" with the 10 commandment written in Hebrew. The altar area also houses a podium and an organ. There is a piano just below the stage.

The overall atmosphere of the temple is very soothing and the numerous unique religious art objects add beauty to the room.

AVAILABILITY OF AN ON-CAMPUS SPEAKER: The secretary informed me that it is likely that they could provide this service but that I needed to talk with the rabbi. My attempts were not fruitful since phone calls were not returned. Visitors are invited to Shabbat services. Contact the office to arrange interviews or visits with the rabbi.

SUITABILITY FOR STUDENT FIELD TRIP : The temple belongs to the reform sect and students will find it an excellent choice for a field trip since most of the service is in English. The staff is very welcoming and no appointment is necessary for Friday and Saturday Shabbat services. An informal tour of the temple can be arranged by appointment. A social hour with refreshments is held each Friday night after Shabbat services and this would be a good opportunity for students to both witness a service and to ask questions informally. I highly recommend this site for a visit.

SELF-REALIZATION FELLOWSHIP TEMPLE
17190 Sunset Boulevard
Pacific Palisades, CA 900272-3099
Ph: (310) 454-4114
Email: yogananda-srf.org
(Dec. '03)

LOCATION AND ACCESSIBILITY: Located off Pacific Coast Highway, this site is a moderate drive from the Inland Valley. Sunset boulevard is clearly marked and is across from the famous Gladstone's seafood restaurant. Parking is available on-site and there are nearby side streets within walking distance if the lot is full.

VISITING TIMES AND SERVICES: Services and lectures are offered at 9:00 am and 12:00 noon on Sundays. On Thursdays there is a lecture and prayer circle. Meditation times are on Sunday from 6:30- 9:30 pm and Fridays from 7:30 to 9:30 pm. Numerous special events and retreats occur during the year . Contact the website for more information.

DESCRIPTION: The temple complex which houses a number of points of interest, covers a ten acre area in a beautiful natural setting with a large spring-fed lake at its center and lush gardens surrounding it.

The entrance from the parking lot called the "Court of Religions" has monuments with symbols of the following major religions: Judaism. Christianity, Islam, Hinduism and Buddhism. This display embodies the central teaching of the center's founder, Paramahansa Yogananda, whose belief in the essential unity and equality of all religions is represented in this eclectic religion.

At the top of a winding hill is a large temple which blends Eastern and Western architectural styles. Some examples of this includes the lotus dome representing Buddhism, the stained glass, Christianity, and the arched windows typical of Islamic architecture.

The sanctuary of the temple is dominated by an altar with portraits of the founder, Yogananda, Christ, Krishna and other teachers and spiritual leaders .There is a podium to its side for sermons and lectures. The domed ceiling is ornately decorated with lotus designs in red and gold. The seating arrangement is similar to that of church with chairs whose seatbacks contain prayer and song books. Perusing these books I found songs of devotion to God in all his forms including Jesus and Krishna.

The building, in addition to the sanctuary, contains meeting rooms, a kitchen, restrooms and storage areas.

The garden and lake area is a tranquil space called the "Lake Shrine", an outdoor area designed for individual prayer and meditation. Numerous benches dot the landscape and there are statues of the Buddha, the bodhisattva KwanYin, Jesus, and Krishna among others. A special attraction on the grounds is a shrine to the great Indian revolutionary, Ghandi, containing some of his ashes. There is also a sunken garden and grotto with a shrine to the Madonna and baby Jesus.

On the lake, in which carp and swans swim., is a small houseboat in which Yogananda slept and meditated during the construction of the temple . It remains there for occasional use.

A gift shop is located near the exit to the parking lot with items from around the world, and in particular, India This gives the visitor an opportunity to purchase a souvenier.

AVAILABILITY OF AN ON-CAMPUS SPEAKER: Speakers are available to give talks. Contact the website or call.

SUITABILITY FOR A STUDENT FIELD TRIP: This site is an excellent choice for a field trip. There is a great deal to see and the atmosphere is welcoming and tranquil. The " Lake Shrine" attracts many visitors who come to enjoy its beauty. Students are urged to remember that though this is an outdoor area it is considered to be a "temple" and they should act appropriately. The unique message of this religion, which is that all religions speak of a universal truth is a lesson that I think will intrigue the students and give them something to ponder and reflect upon. I very highly recommend this site.

ISLAMIC CENTER OF CLAREMONT
3641 North Gary Avenue, Pomona, California 91767
Ph. (909) 593-1865
No website available
(Dec. '03)

LOCATION AND ACCESSIBILITY: The mosque is easily accessible from Mt SAC and its surrounding neighborhoods from the 10 Freeway, exit Gary Avenue. It is located just North of Foothill boulevard in Pomona.

VISITING TIMES AND SERVICES: The office is open from 9:00 am. to 5:00 pm. Monday to Friday for inquiries and informal visits. Visitors interested in observing a prayer service are encouraged to attend Friday prayer which runs from 1:00 pm.- 2:00 pm each Friday. Visitors are asked to contact the secretary, Tanya Brooks in advance of their visit. Weekly lectures are held on Fridays and Saturdays at 8:00 pm. For other special events, contact the office.

DESCRIPTION: The mosque is easily discernable from Gary Avenue due to its distinctive minaret, typical of many mosques around the world. There is limited parking on the grounds of the mosque or one can alternatively park on the street. Adjacent to the mosque is a private school owned and operated by the Islamic Center. It schools children from Kindergarten through sixth grades in both secular subjects and in Qu'ran recitation and studies.

The main building houses a small office and the sanctuary.. Shoes are removed prior to entering the mosque and bathrooms contain an area where the traditional ablutions are performed prior to the service.

The prayer room is large and devoid of any wall-decorations. At the head of the room is a niche in the wall, indicating the direction of Mecca (qibla). Muslims pray facing in this direction. To the left of the niche is the traditional raised podium with stairs leading to it. This is a wooden structure with a minaret-like roof. Here the "imam" (prayer-leader) leads the prayer service and delivers his sermon.

The floor of the mosque is carpeted in an ornate design, the only ornamentation in the room. There is a designated place for each worshipper in the shape of a semicircle in bright scarlet. These are interspersed with a green floral design separating each of the red areas. The spacing of these worship areas allows sufficient room for the prostrations which accompany the prayers.

There is an adjoining smaller room through a doorway which is reserved for female worshippers. During services, curtains are drawn across the glass doorway. This mosque like most, segregates the congregation by gender so as to minimize distraction, especially among the young. The women's section is quite bare and contains a few chairs and an uncarpeted floor. There are two televisions so that the women can see the imam deliver his sermon. Friday services typically have a larger male than female attendance, hence the smallness of the women's section.

Simple meals are sometimes served after Friday services for a small charge, usually for fund-raising purposes.

AVAILABILITY OF AN ON-CAMPUS SPEAKER: The mosque is congenial to sending a speaker out to campus with adequate prior arrangement. They will also accommodate student groups at the mosque itself for informative talks. Contact the office to arrange these services.

SUITABILITY FOR STUDENT FIELD TRIP: The personnel at the mosque seem open and congenial to visitors but request visits by appointment. Student groups are also welcome and a speaker can be arranged to answer questions and explain the teachings of Islam to those who are interested. Friday prayer services (see times above) offer the best opportunity for an enriching experience since it allows the student to see up close, how a service is conducted. This mosque, like most, is intentionally bare and undecorated, and a visit outside of service times, will likely be visually unsatisfying. I recommend this site for a field trip with the recommendation that it be done on a Friday at prayer time. Students should also dress conservatively and women are expected to bring a scarf to cover their heads during the service.

CONCLUSION

I completed my sabbatical project as proposed to the committee and found the experience rewarding and deeply enriching personally and academically. I completed the proposed six graduate level units from UCLA extension in "Directed Readings in Chinese Philosophy and Religion," earning an A for my work. (See pg. 136 for transcript.)

In addition, I undertook ten field trips to various religious sites in the Los Angeles area and successfully gathered the information I required which I was able to add to my already substantial list of suggested destinations for student field projects in my "Introduction to World Religions" class.

The study portion of my project was extremely fulfilling and useful to me in my continued development as a teacher of philosophy and, in particular, to my religion class. I had not previously had the time and leisure to immerse myself in the Classical Confucian tradition and to read the complete unabridged Taoist texts.

Working closely with Professor Schaberg of UCLA, an expert in the field, afforded the opportunity to ask questions and to clarify difficult issues. Professor Schaberg's accessibility and his impressive knowledge of Chinese history, religion, and culture opened my eyes to the texts in new ways. The translations that he recommended were written by the most respected scholars in the field, and they addressed the most current theories, controversies, and archeological evidence pertinent to the texts.

The areas of weakness in my knowledge of Chinese religion -- in particular, the "Five Classics" and religious Taoism -- were immensely strengthened. I was able to compile numerous

notes which I have already used in my class this past Spring semester. Most importantly, my study of Chinese history and religion has given me an even deeper respect than I already had for this profound civilization.

The field-trip portion of my project was immensely useful in gathering first-hand information on appropriate sites to recommend to students for the mandatory field reports which are required in my "Introduction to World Religion" class. Finding the time to personally explore possible sites has been difficult in the past due to time constraints. The sabbatical enabled me to put in the many hours required to explore these various places and to do so at a leisurely pace. The benefit of exploring first hand is that it gave me access to current information, such as updated websites and phone numbers, and allowed me, when possible, to introduce myself to any clergy or liaisons who were available.

One of my chief intentions was to get a "feel" for each site, its appropriateness to the field project, and, most importantly, the congeniality of the clergy and administrators to students' visits. I was able to successfully complete this part of my project to my satisfaction, and plan to continue to explore options in the future. I feel more qualified and secure in giving specific recommendations to my students, now that I have visited these places myself.

With regard to the value of my work to the Mt Sac community as a whole, I have already made contributions. I distributed rough drafts of my notes to three colleagues who expressed an interest in them last Spring, and I intend to make my final draft available to all interested teachers in my department this Fall. Those who have received my notes, including Dr. Wolde-Johannes, Mr. Perez, and Dr. Diem, have all expressed to me their usefulness to them in the classroom. I have also made myself available to my department colleagues to discuss my work. I also plan to send copies of

my extensive history notes to interested colleagues in the history department this Fall. I am willing to meet and talk with any interested members of the faculty who may take an interest in my work.

All of my colleagues who teach World Religions require that their students go on a field trip. I intend to give interested members my list of field sites and to share my experiences with them. Our department occasionally brings speakers from various religious groups to give talks, and I am able, due to this project, to add a few suggestions for speakers.

I am most grateful for this wonderful opportunity to study, to grow intellectually, and to return refreshed to my teaching. I thank the sabbatical committee and the college for approving my project.

University of California Los Angeles

The Division of Continuing Education - UCLA Extension

Regarding: Sushma Hall
Student ID: xxx-xx-8693

Fred Churchill, Registrar

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Sushma S. Hall
315 W Radcliffe Dr
Claremont, CA 91711

Discipline	Course Number	Course Title	Begin	End	Grd	Earned Units	CEU
ESTASN	XLC 299	INDEPENDENT STUDY	09/20/03	12/05/03	A	6.00	

* * * *End of Transcript* * * *

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