



Short Course World Religions

29 July	Confucianism and Taoism
05 Aug	Islam
12 Aug	Judaism
19 Aug	Hinduism
26 Aug	Buddhism






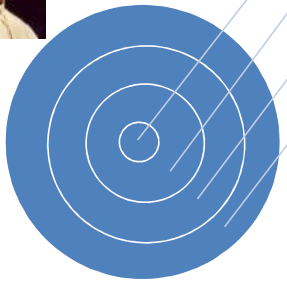
1962 – 1965

Pope John XXIII

The Catholic Church and other religions



Pope Paul VI




- Dialogue within the Church
- Dialogue with Other Christians
- Dialogue with Other Religions
- Dialogue with the World

***Ecclesiam Suam*
"On the Church"**

1964

NOSTRA AETATE

Declaration on the Relation of the Church with Non-Christian Religions



The Catholic Church rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, nevertheless, often reflect a ray of that truth which enlightens all men.

The Church, therefore, urges her sons to enter with prudence and charity into discussion and collaboration with members of other religions.

Let Christians, while witnessing to their own faith and way of life, acknowledge, preserve and encourage the spiritual and moral truths found among non-Christians, and also their social life and culture.

(art. 1)


1965



The Chinese Religions

Confucianism, Taoism, Buddhism

Confucius 551-470 BCE
 K'ung Ch'iu, K'ung Fu-tzu (Master K'ung)



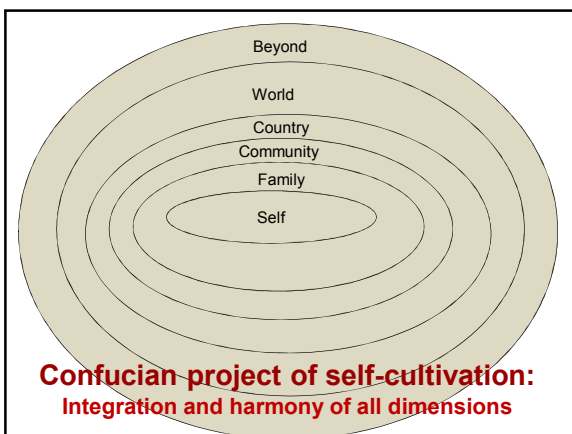
Born in Lu (now Shantung)
 - of dis-enfranchised noble family
 - father died when he was 3 years old
 - impoverished mother,

Learning
 - despite hardship, poverty
 - emphasized learning, provided tutor
 - became established educator
 - Education Minister in Lu
 - Lu became model state

Integrity
 - rulers afraid of Confucius' integrity,
 - didn't appoint him to power,
 - only minor government positions
 - spent life teaching, putting in order the ancient classics

Confucius' Methodology

- **teacher of humanity**
 transmitter of culture
 interpreter of history
- **learning how to be human**
 believed ordinary humans are teachable, perfectible
 can become awe-inspiring sages and worthies
 through self-effort and self-cultivation
- **love of antiquity**
 to understand why rituals survived for centuries
 (ancestral veneration, reverence for Heaven,
 mourning ceremonies, filial piety, respect for elders)
- **revitalize institutions critical for centuries**
 family, school, local community, state, kingdom



Confucian project of self-cultivation

(Great Learning, chap. 1)

The ancients who wished to illuminate 'brilliant virtue'
 all under Heaven first governed their states.

Wishing to govern their states,
 they first regulated their families.

Wishing to regulate their families,
 they first cultivated their personal lives.

Wishing to cultivate their personal lives,
 they first rectified their hearts and minds.

Wishing to rectify their hearts and minds,
 they first authenticated their intentions.

Wishing to authenticate their intentions,
 they first refined their knowledge

Confucian project of self-cultivation

- ❖ The refinement of knowledge lay in the study of things.
- ❖ For only when things are studied is knowledge refined;
- ❖ only when knowledge is refined are intentions authentic;
- ❖ only when intentions are authentic are hearts and minds rectified;
- ❖ only when hearts and minds are rectified are personal lives cultivated;
- ❖ only when personal lives are cultivated are families regulated;
- ❖ only when families are regulated are states governed;
- ❖ only when states are governed is there peace all under Heaven.
- ❖ Therefore, from the Son of Heaven to the common people,
 all, without exception, must take self-cultivation as the root.

Humans as co-creators of the cosmos

Trinity with Heaven and Earth

- ❖ Only those who are absolutely sincere
 can fully develop their nature.
- ❖ If they can fully develop their nature,
 they can fully develop the nature of others.
- ❖ If they can fully develop the nature of others,
 they can then fully develop the nature of things.
- ❖ If they can fully develop the nature of things,
 they can then assist in the transforming and
 nourishing process of Heaven and Earth.
- ❖ If they can assist in the transforming and
 nourishing process of Heaven and Earth,
 they can thus form a trinity with Heaven and Earth.

(The Doctrine of the Mean, chap. 22)

Mencius' Five Relationships

- I. Kindness in the father, filial piety in the son
- II. Gentility in the eldest brother, humility and respect in the younger
- III. Righteous behaviour in the husband, obedience in the wife
- IV. Humane consideration in the elders, deference in juniors
- V. Benevolence in rulers, loyalty in ministers and subjects


Confucian Virtues

- **Jen** (human heartedness)
A benevolent man helps others to take their stand in so far as he himself wishes to take his stand, and gets others there in so far as he himself wishes to get there. [Analects, VI.3]
- **Li** (propriety)
Yan Yuan asked about humaneness. The Master said, "Through mastering oneself and returning to ritual one becomes humane. If for a single day one can master oneself and return to ritual, the whole world will return to humaneness." [Analects, 12:1]
- **Chun tzu** (Superior Person)
"There are four things in the Way of the profound person, none of which I have been able to do. To serve my father as I would expect my son to serve me. To serve my ruler as I would expect my ministers to serve me. To serve my elder brother as I would expect my younger brother to serve me. To be the first to treat friends as I would expect them to treat me. These I have not been able to do" [Doctrine of the Mean, 13]

Confucian Virtues

- **Hsiao** (filial piety)
On getting to where they are, with bated breath and gentle voice, they should ask if their clothes are (too) warm or (too) cold, whether they are ill or pained, or uncomfortable in any part; and if they be so, they should proceed reverently to stroke and scratch the place. They should in the same way, going before or following after, help and support their parents in quitting or entering (the apartment). In bringing in the basin for them to wash, the younger will carry the stand and the elder the water; they will beg to be allowed to pour out the water, and when the washing is concluded, they will hand the towel. They will ask whether they want anything, and then respectfully bring it. All this they will do with an appearance of pleasure to make their parents feel at ease. [Book of Rites, 205]

Ancestor Veneration



- **Extension of filial piety**
 - Interdependent relationship
 - Dead involved in welfare of living
 - guardian to descendants
- Prayers kept ancestors' memory alive, Sacrifices provide food needed
- Consulted before important family events
- punitive anger if displeased

Chinese Rites Controversy Ancestral Veneration

Everyone knows that some ceremonies in oriental countries, although in earlier times they were tied in with pagan rites, now that customs and minds have changed with the flow of the centuries, merely preserve civil expression of devotion toward ancestors, or of patriotism, or of respect for fellow countrymen, . . .

Bowing the heads and other tokens of civil honor before the deceased or images of the deceased, or even before the tablet of a deceased person, inscribed with nothing but a person's name, should be regarded as permissible and proper.

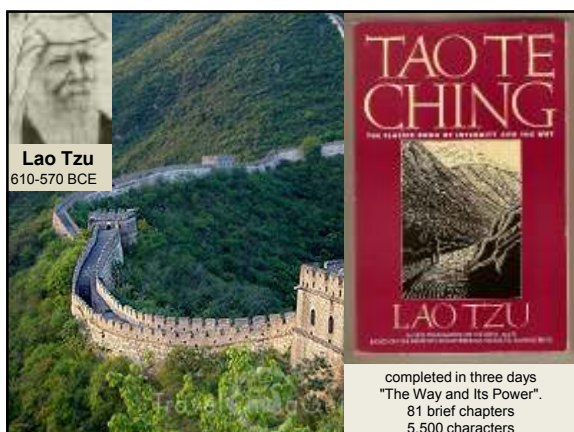
Pope Pius XII (1939)

Ethics or Religion?

If religion is about way of life, ultimate concern:
Confucianism is about personal conduct, moral order

If religion is about the transcendent, heaven and earth:
Confucianism emphasizes earth rather than heaven
- don't neglect spirits, but people should come first.
- this-world orientation, practical concerns

- Asked about serving the spirits of the dead, he answered:
"You are not even able to serve people. How can you serve the spirits?"
- Asked about death, he replied:
"You do not even understand life. How can you understand death?"
"One world at a time"



Lao Tzu
610-570 BCE

TAO TE CHING
THE CLASSIC BOOK OF INTELLIGENCE AND THE WAY

LAO TZU
LIFE REVEALED IN THE ONLY FULL MODERN ENGLISH TRANSLATION OF THE TAO TE CHING

completed in three days
"The Way and Its Power".
81 brief chapters
5,500 characters

Taoism 道 道


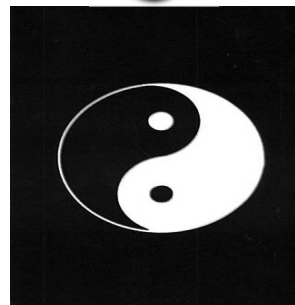
Tao as the "way"
The Way of Nature

- ❖ **Way of Ultimate Reality**
the eternal source, origins and 'creator' of all that to which all things owe and will eventually return **HEAVEN**
- ❖ **Way of the world/universe**
the norm, rhythm, driving force of the universe
ordering principle behind the world
integrating spirit of the cosmos (heaven and earth) **EARTH**
- ❖ **Way of human life**
how humans ought to live
blueprint for an integral and harmonious life
living ought to mesh with the Tao of the universe **HUMANS**

(Tao te ching, 42)

THE TRANSFORMATIONS OF THE TAO

The Tao produced the One,
The One produced the two.
The two produced the three.
And the three produced the ten thousand things.
The ten thousand things carry the yin and embrace the yang,
and through the blending of the material force (chi)
they achieve harmony

陰 Yin		陽 Yang
Moon Dark Cold Weak Evil Shady Secret Hidden Mysterious Passive Receptive Yielding Soft Feminine Female Earth East		Sun Clear Bright Heat Strong Good Illuminated Evident Active Aggressive Controlling Hard Masculine Male Heaven West

Yin-Yang Taoist Methodology

- interdependence of all dualities
- opposition and combination of the Universe's forces
- nature is a continual balance between yin and yang
 - opposite sides transform into each other
 - neither side out-ranks or surpasses the other
 - neither can exist without the other
 - each side forms an equal aspect of the whole
- any attempt to go towards one extreme or the other will be ineffective and self-defeating
 - know the *Yang*, but keep to the *Yin*

Wu Wei Taoist Methodology

(active non-action, creative quietude)

- ❖ **"The way to do, is to be"**
Principle of non-assertion, non-interference
Being in tune with the Tao
Letting go and letting 'God'
Not yielding to our private egos
Understand ourselves and our true nature
- ❖ **"Do nothing, but nothing is left undone"**
Live and let live, but be attentive
Nature will take its course
The supreme action will flow through us
pure effectiveness, no outward show
accomplishment through proper action, timing

THE WAY OF WATER

The supreme good is like water,
which nourishes all things without trying to.
It is content with the low places that people disdain
Thus it is like the Tao

Tao Te Ching 8

Nothing in the world
is as soft and yielding as water.
Yet for dissolving the hard and inflexible,
nothing can surpass it.
The soft overcomes the hard;
the gentle overcomes the rigid.
Everyone knows this is true,
but few can put it into practice.

Tao Te Ching 78

Flight from the Shadow

- There was a man who was so disturbed by the sight of his own shadow and so displeased with his own footsteps, that he determined to get rid of both.
- The method he hit upon was to run away from them. So he got up and ran.
- But every time he put his foot down there was another step, while his shadow kept up with him without the slightest difficulty.
- He attributed his failure to the fact that he was not running fast enough. So he ran faster and faster, without stopping, until he finally dropped dead.
- He failed to realize that if he merely stepped into the shade, his shadow would vanish, and if he sat down and stayed still, there would be no more footsteps.

Chuang Tzu

Confucianism - Taoism

- | | |
|---|--|
| • The way of society | • the way of nature |
| • external reform | • internal reform |
| • Classical, conventional | • Romantic, anti-traditional |
| • stresses social responsibility, control | • stresses spontaneity and naturalness |
| • Ruler, law, morality | • No ruler, law, morality |
| • focus on human, social relationships | • personal, transcends human-life |
| • roams within society | • wanders beyond society |
| • YANG dimensions of life | • YIN dimensions of life |
| • for the elites, favored class | • for the weak, disenfranchised |

Wu Ching (Five Classics)

Shu Ching (Classic of Documents)

political vision; ethics of humane government; history

Shih Ching (Classic of Poetry)

poetic vision; value of common human feelings, emotions

I Ching (Classic of Changes)

metaphysical vision; divinatory art, ethical insights

Ch'un Ch'iu (Spring and Autumn Annals)

historical vision; of the state of Lu from 722 to 484 BCE.

Li Chi (Classic of Rites)

social vision; society as community of trust; ceremonies

Si Shu (Four Books)

central text for primary education & civil examinations

Lun Yu (Analects of Confucius)

a collection of maxims by Confucius & disciples
form the basis of his moral and political philosophy

Chung Yung (Doctrine of the Mean)

originally a part of the *Li Chi*;
philosophical and mystical book by Confucius' grandson(?)
treats principles on the nature of mean and right conduct.

Ta Hsueh (Great Learning)

originally a part of *Li Chi*; basis for education
politico-ethical treatise by Hsün Tzu(?)

Meng Tzu (Book of Mencius)

deals with various questions raised by Mencius' disciples.
gives advice to rulers of feudal states.
treats of psychology, political theory and economics.