







The More Important Chinese Dynasties

<i>Shang</i>	c. 1500 BC
<i>Zhou</i>	1040 BC
<i>Qin</i>	221 BC
<i>Han (Liu)</i>	202 BC

(Fall of Han in 220 AD, followed by a mixed succession of rulers, some of whom were not Chinese)

<i>Sui</i>	AD 581
<i>Tang (Li)</i>	AD 618
<i>Song</i>	AD 960
<i>Yuan (Mongols)</i>	AD 1127
<i>Ming</i>	AD 1368
<i>Qing (Manchu)</i>	AD 1644
<i>Revolution</i>	AD 1911

Establishment of the first Chinese republic under *Sun Zhongshan (Dr. Sun Yat-sen)*.



Shang-di



Two Important Traits that Distinguish Early Chinese Religion

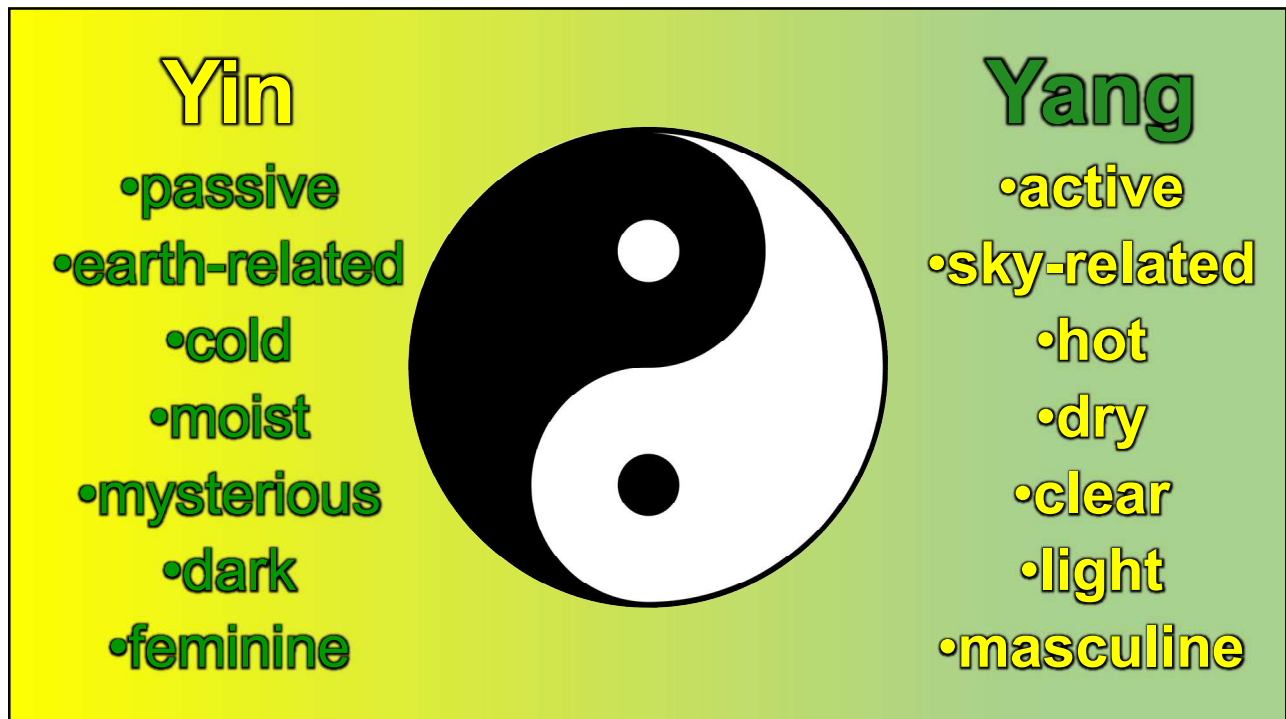
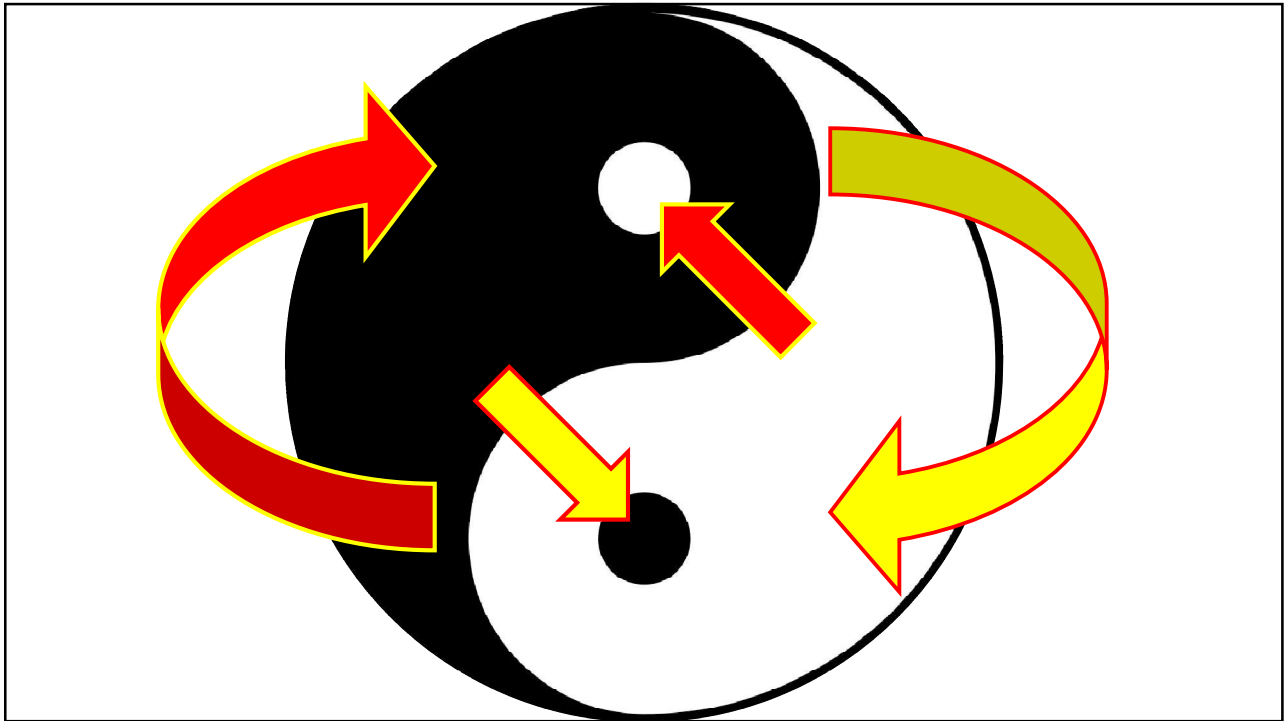
A close relationship between the state and the religion.

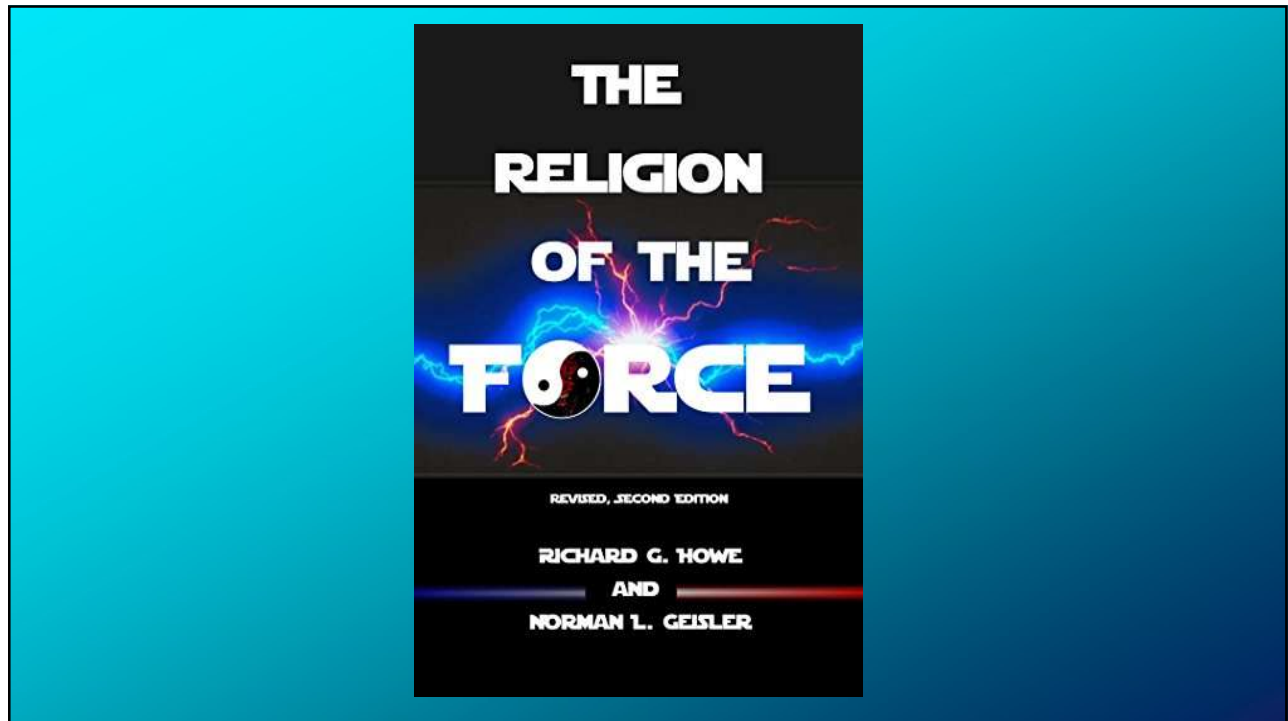
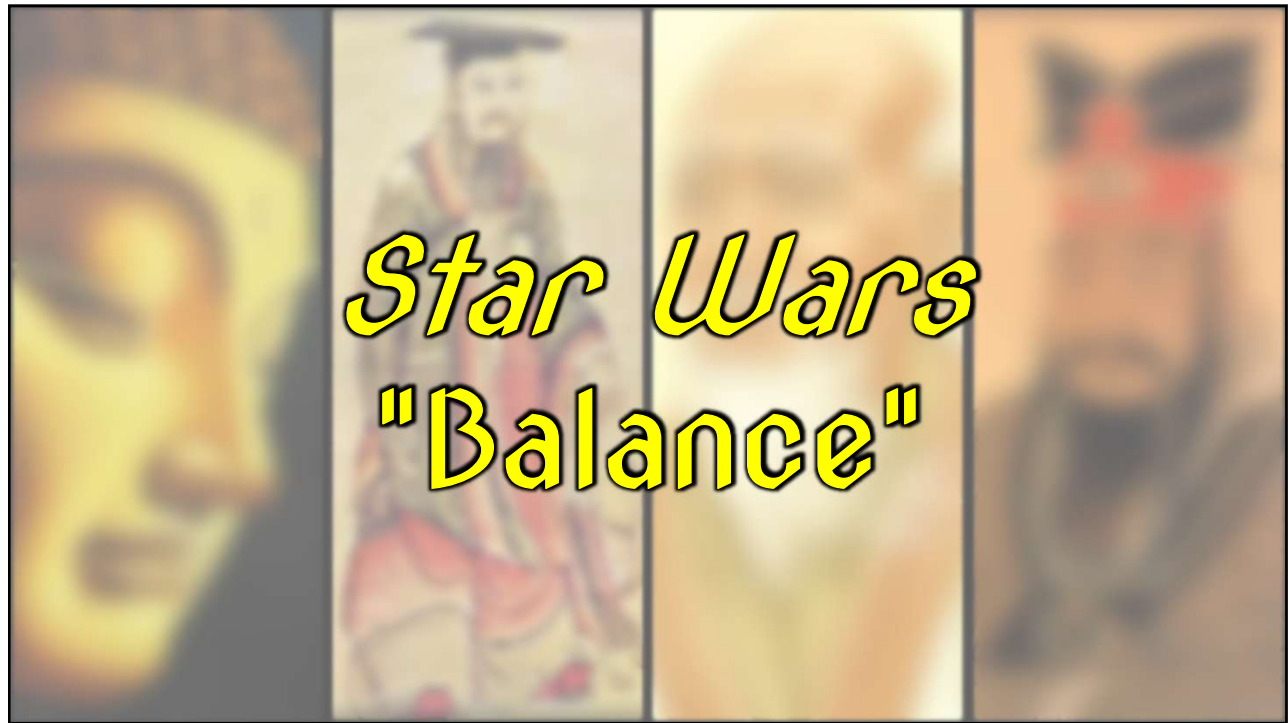
- ❖ *It was the eventual political breakdown of ancient China that spawned new religious creativity.*
- ❖ *In China, right into the twenty-first century, the question, "how should the state be governed?" has always been seen as a basically religious question.*
- ❖ *The Chinese deities, as they were developed much later, were established in an administrative hierarchy in heaven mirroring the feudal order of the earthly government.*

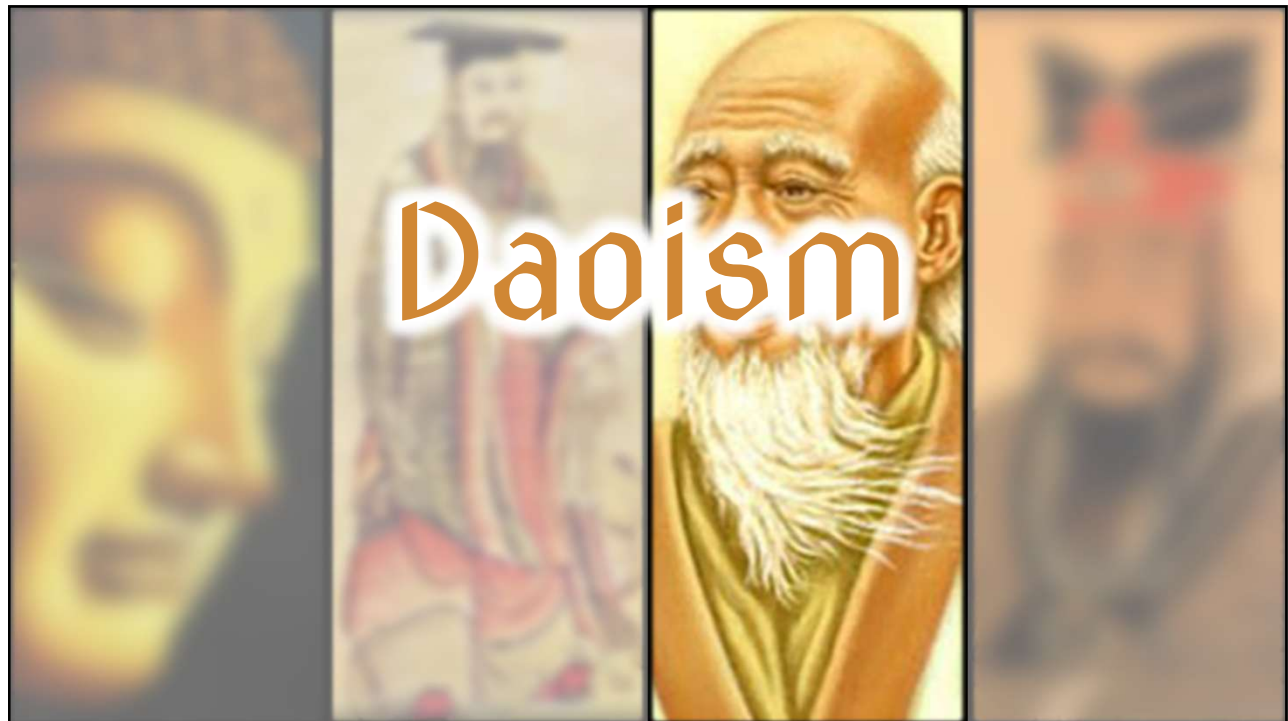
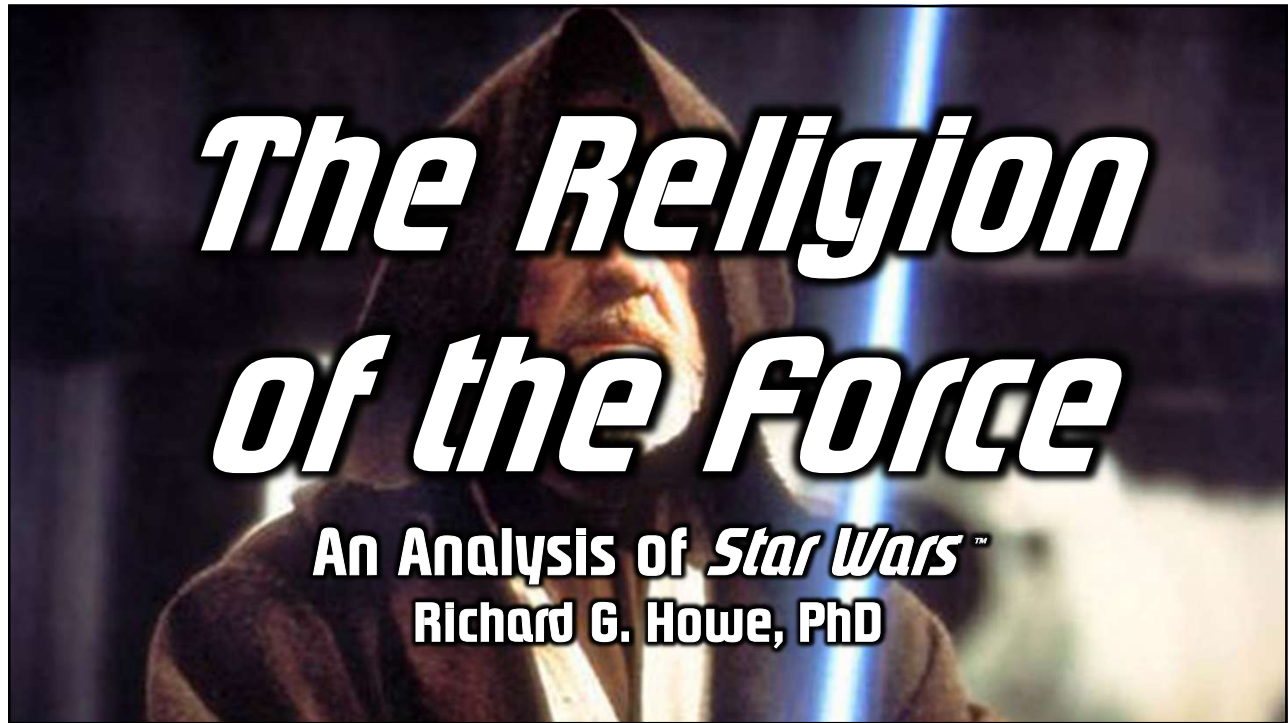
An emphasis on divination.

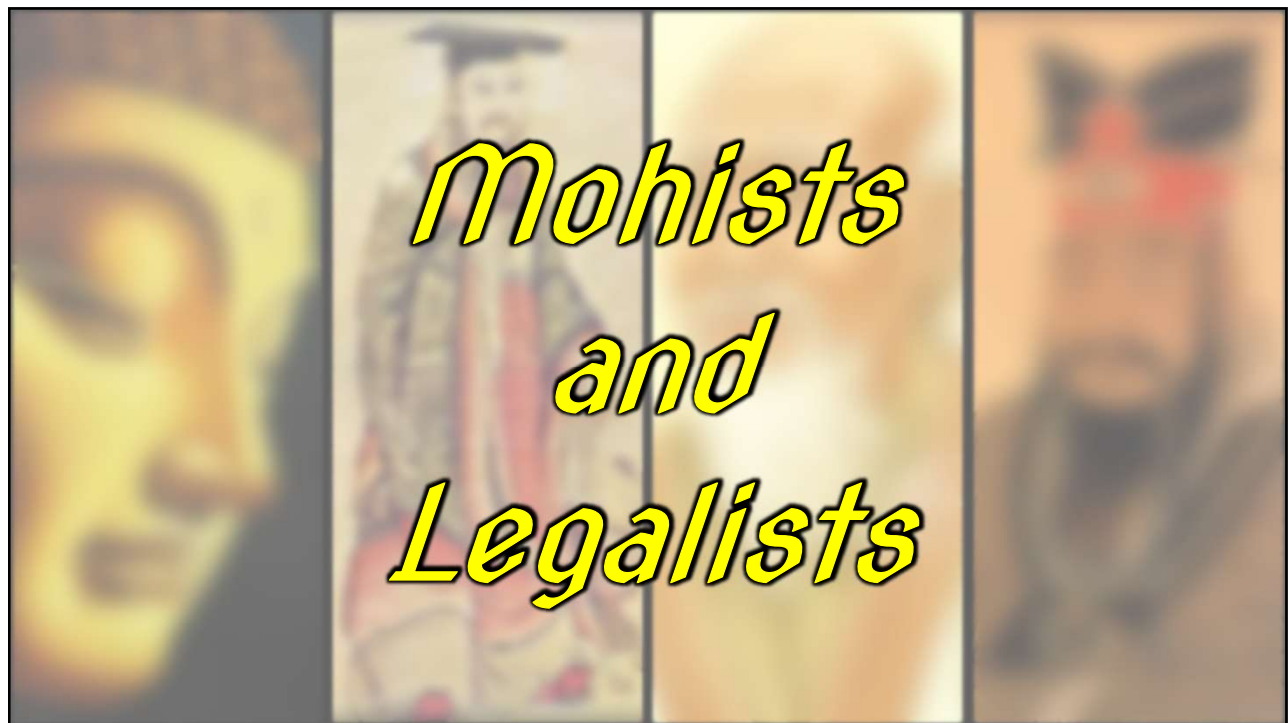
- ❖ *Many, if not most, traditional religions include some form of divination in their ritual; in some cases, the practice takes on greater prominence.*
- ❖ *As it has come down to us from the earliest records, at the heart of Chinese divination practice is the idea that there is a basic balance of nature.*
- ❖ *If that balance is disrupted in some way, the disturbance will leave marks in the natural order which can be discerned by the trained eye.*

Yin / Yang

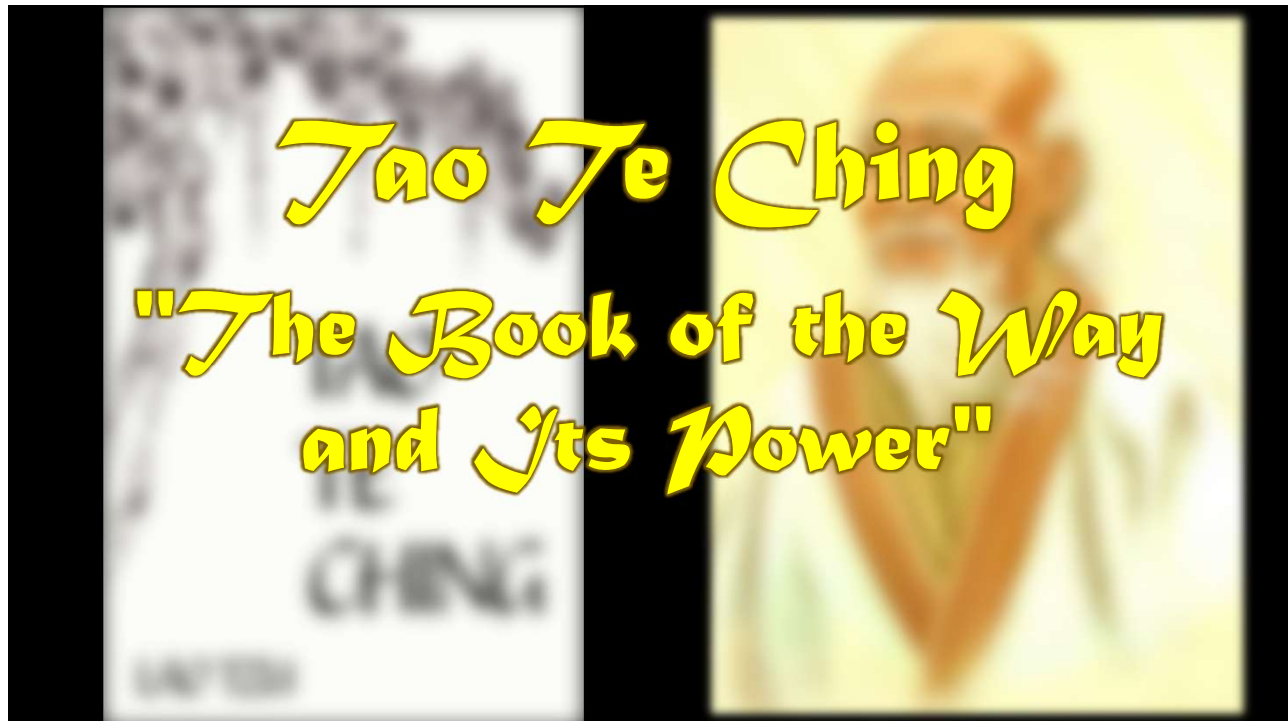
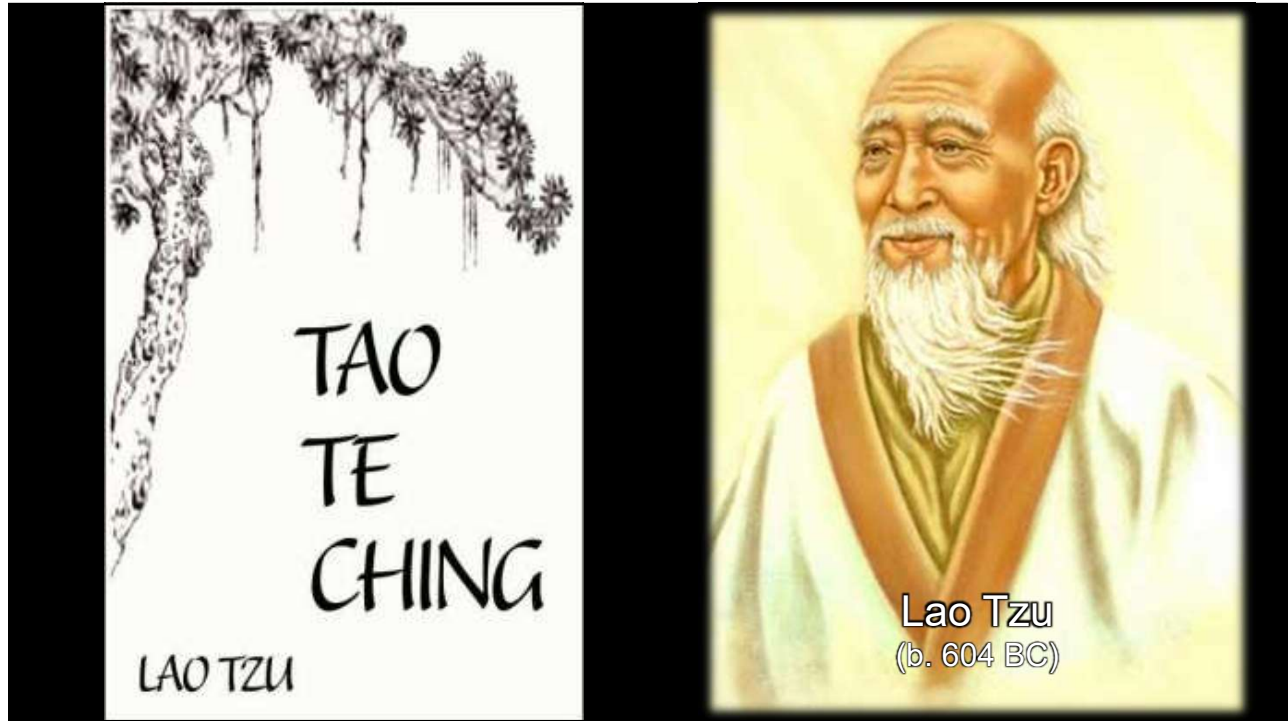












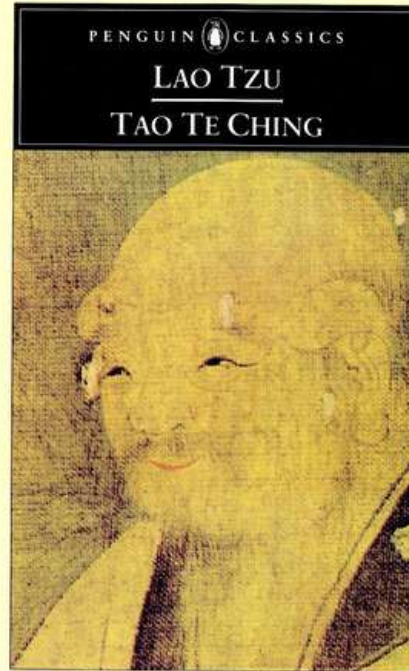


The Nature of the Tao

- ❖ *All Chinese thought shares the notion of a Dao, the "Way" of balance.*
- ❖ *But the different schools are at odds as to how the Dao is found.*
- ❖ *The point of Daoism is that it cannot be found, either through words or actions. Rather, it must reveal itself.*
- ❖ *Anything that anyone does or says will actually only obscure the Dao.*
- ❖ *True Dao lies beyond words.*

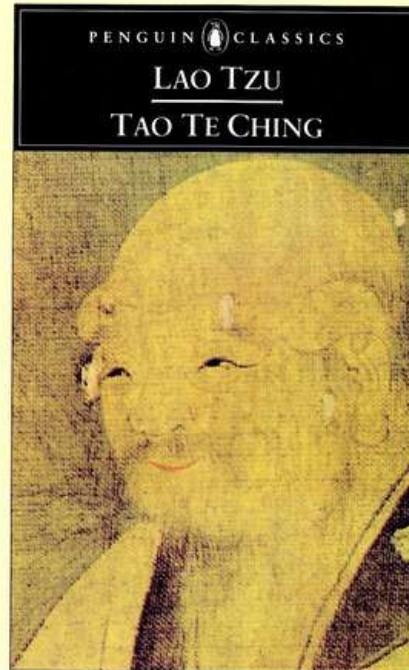
*"The nameless
was the
beginning of
heaven and
earth."*

[Lao Tzu, *Tao Te Ching*, trans. D. C. Lau (London: Penguin Books, 1963), 57]



*"The named
was the
mother of the
myriad of
creatures."*

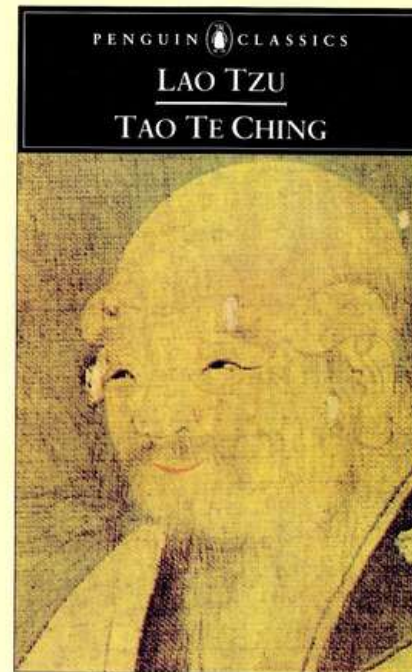
[Lao Tzu, *Tao Te Ching*, trans. D. C. Lau (London: Penguin Books, 1963), 57]





"Thus Something and Nothing produce each other ... Therefore the sage keeps to the deed that consists in taking no action and practices the teaching that uses no words."

[Lao Tzu, *Tao Te Ching*, trans. D. C. Lau (London: Penguin Books, 1963), 58]



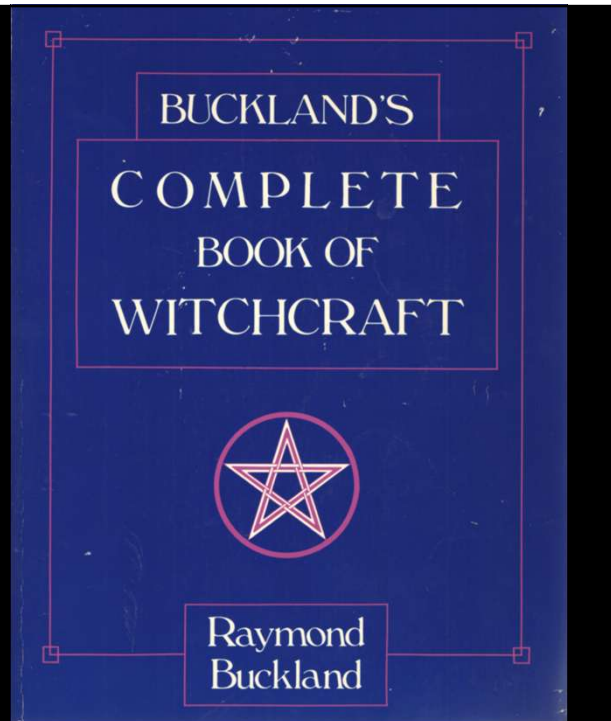
State of the Uncarved Block

a condition of letting oneself become at one with nature without trying to manipulate one's condition

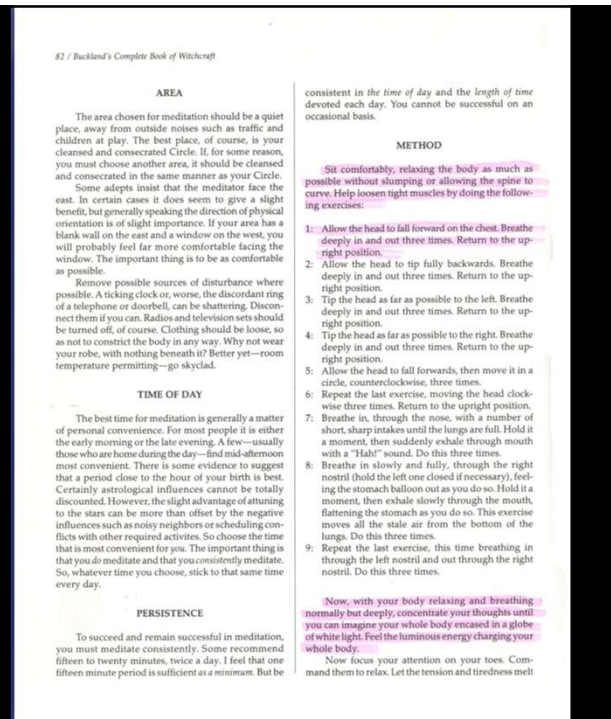
**EASTERN
PHILOSOPHY**



Raymond Buckland
(1934-2017)



Raymond Buckland
(1934-2017)





Raymond Buckland
(1934-2017)

METHOD

Sit comfortably, relaxing the body as much as possible without slumping or allowing the spine to curve. Help loosen tight muscles by doing the following exercises:

- 1: Allow the head to fall forward on the chest. Breathe deeply in and out three times. Return to the upright position.
- 2: Allow the head to tip fully backwards. Breathe deeply in and out three times. Return to the upright position.
- 3: Tip the head as far as possible to the left. Breathe deeply in and out three times. Return to the upright position.
- 4: Tip the head as far as possible to the right. Breathe deeply in and out three times. Return to the upright position.
- 5: Allow the head to fall forwards, then move it in a circle, counterclockwise, three times.
- 6: Repeat the last exercise, moving the head clockwise three times. Return to the upright position.
- 7: Breathe in through the nose, with a number of short, sharp intakes until the lungs are full. Hold it a moment, then suddenly exhale through mouth with a "Hah!" sound. Do this three times.
- 8: Breathe in slowly and fully, through the right nostril (hold the left one closed if necessary), feeling the stomach balloon out as you do so. Hold it a moment, then exhale slowly through the mouth, flattening the stomach as you do so. This exercise moves all the stale air from the bottom of the lungs. Do this three times.
- 9: Repeat the last exercise, this time breathing in through the left nostril and out through the right nostril. Do this three times.



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Now, with your body relaxing and breathing normally but deeply, concentrate your thoughts until you can imagine your whole body encased in a globe of white light. Feel the luminous energy charging your whole body.



*The Nature of the Tao:
The Relativity
of Judgments*

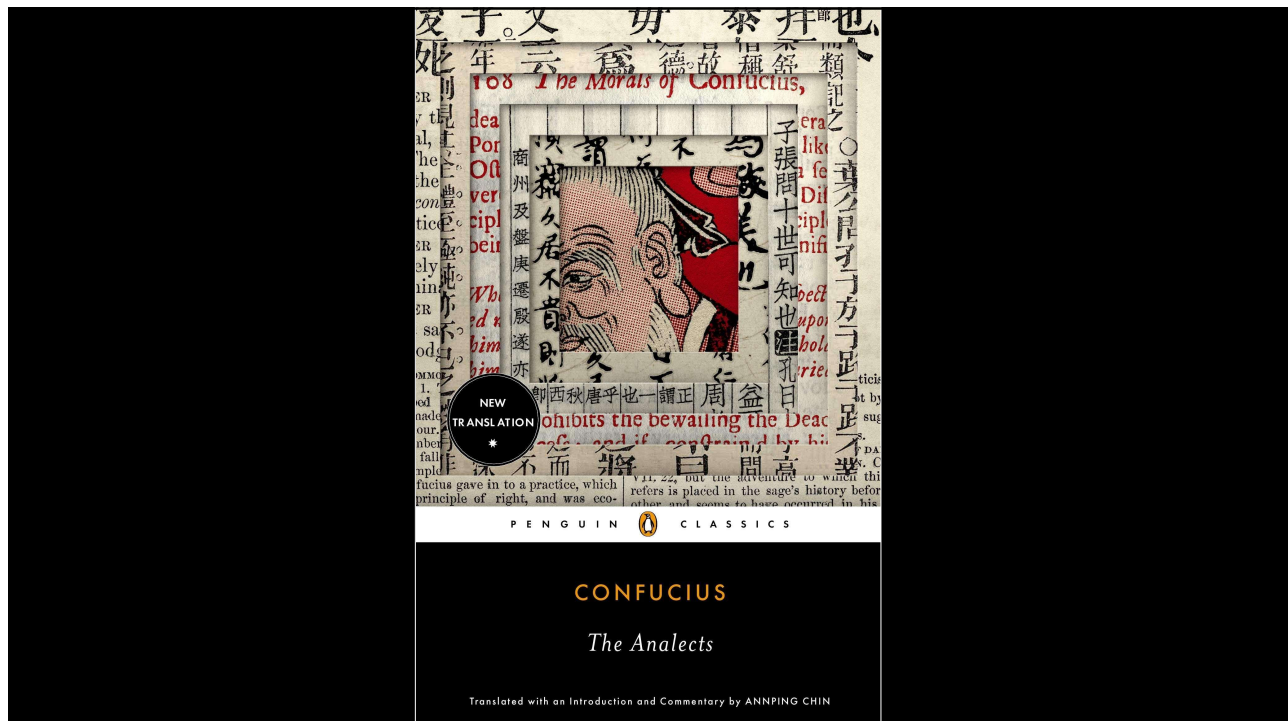


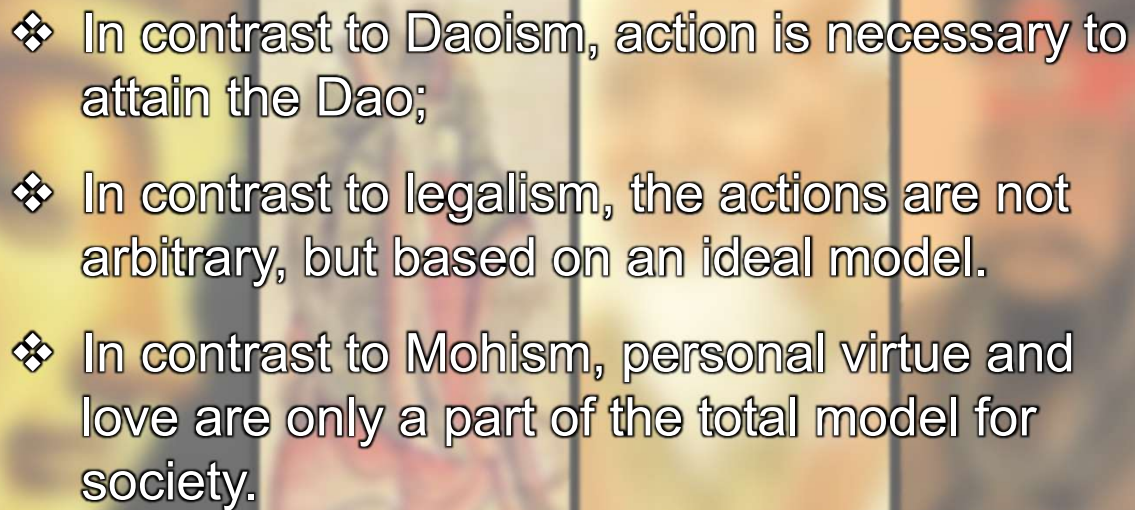
*The Nature of the Tao:
Government
by Inaction*

When people abandon all attempts to force a better life for themselves or for society, and when they retreat into wu-wei alone, then the Tao will manifest itself, and the natural harmony for people and society will come about by itself.

Confucianism





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- ❖ In contrast to Daoism, action is necessary to attain the Dao;
 - ❖ In contrast to legalism, the actions are not arbitrary, but based on an ideal model.
 - ❖ In contrast to Mohism, personal virtue and love are only a part of the total model for society.



Principles of Ren (Jen) and Li



Confucius' "Silver Rule"

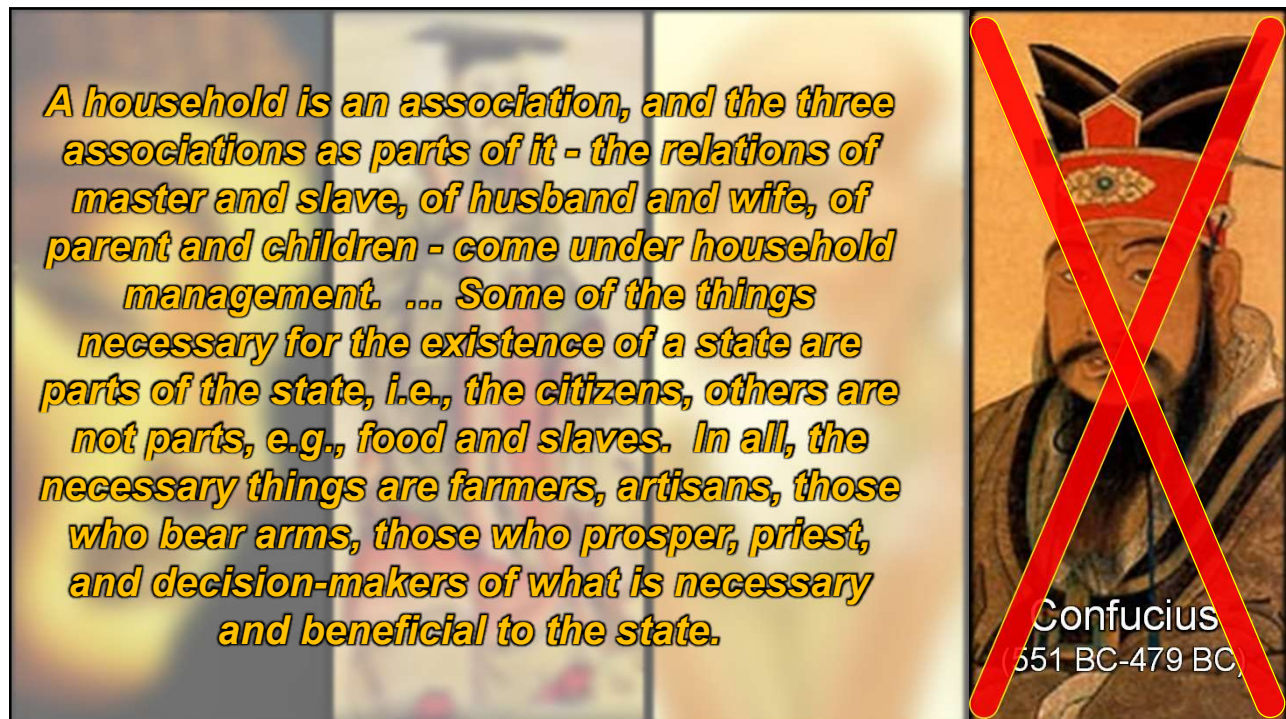
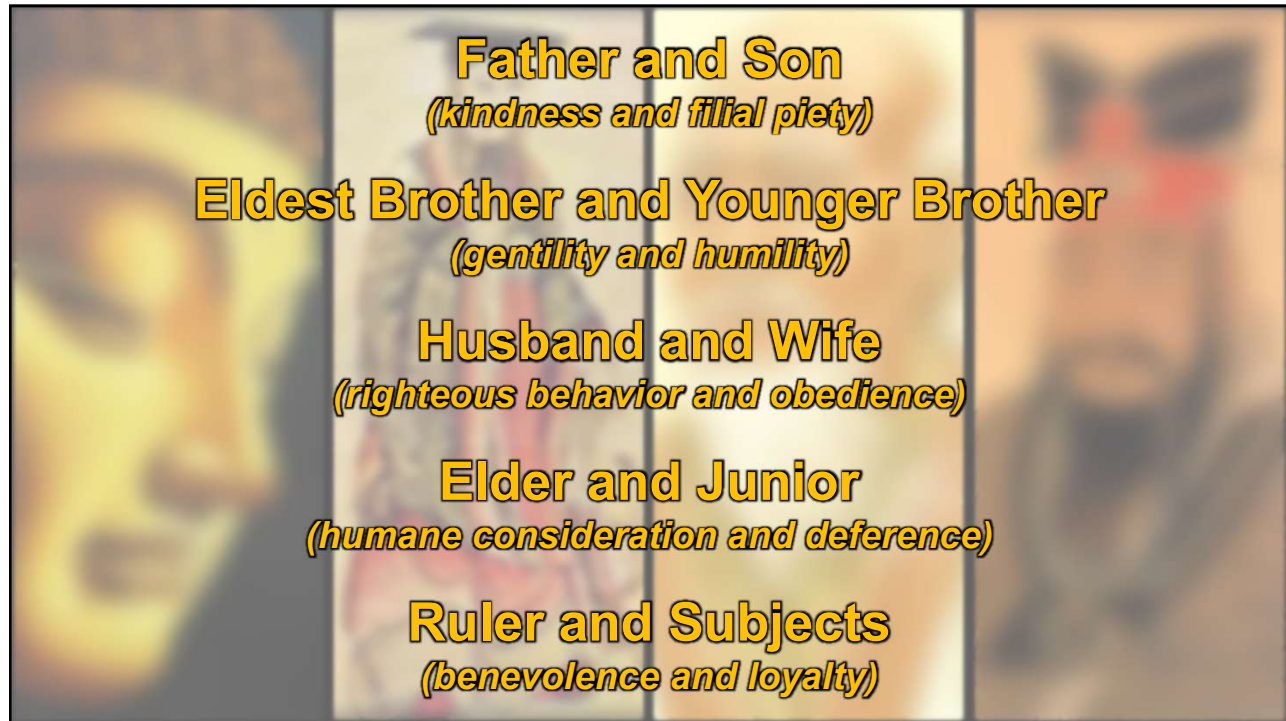
"Do not do unto others what you do not want others to do unto you."

Jesus' "Golden Rule"

"Therefore, whatever you want men to do to you, do also to them, for this is the Law and the Prophets."



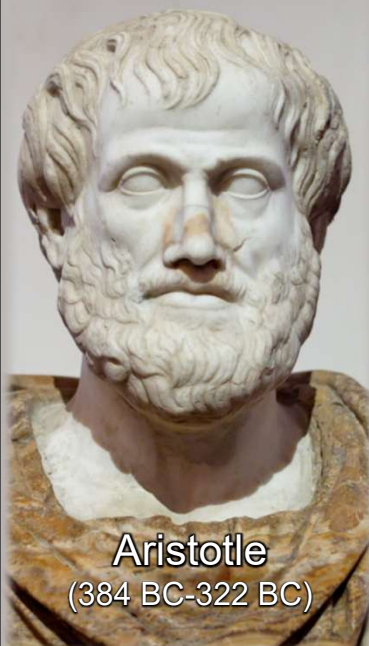
Five Basic Relationships



In the ideal state, artisans, tradesmen and farmers should be excluded from citizenship. The active citizens are the military and the deliberative group; and the same citizens participate in both groups but at different stages of their lives, the younger in military service and the older in deliberative matters. Old citizens beyond the active stage should be assigned to priestly services. Only citizens should own property.


~~[Image]~~

~~Confucius
(551 BC-479 BC)~~



A household is an association, and the three associations as parts of it - the relations of master and slave, of husband and wife, of parent and children - come under household management. ... Some of the things necessary for the existence of a state are parts of the state, i.e., the citizens, others are not parts, e.g., food and slaves. In all, the necessary things are farmers, artisans, those who bear arms, those who prosper, priest, and decision-makers of what is necessary and beneficial to the state.

Aristotle
(384 BC-322 BC)

A marble bust of Aristotle, showing him with a full beard and curly hair, wearing a draped garment. The bust is set against a light background within a larger brown-bordered frame.

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[Politics I]