



# *Religion*

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## ZOROASTRIANISM OR PARSISM

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1. FOUNDING AND FOUNDER
2. BELIEF AND LITERATURE
3. HISTORY
4. CURRENT STATUS

1. ZOROASTRIANISM WAS FOUNDED BY A MAN KNOWN AS ZARATHRUSTRA. HIS LIFE IS THOUGHT TO HAVE OCCURRED ANYWHERE FROM 6,000 BCE. TO THE 8TH CENTURY BCE. REGARDLESS, THE RELIGION GAINED POPULARITY WHEN CYRUS THE GREAT ESTABLISHED IT AS THE STATE RELIGION OF THE PERSIAN EMPIRE IN THE 6TH CENTURY BCE. ZOROASTER (OR ZARATHRUSTRA) WAS SAID TO BE A WISE CHILD. AT THE AGE OF FIFTEEN, HE WAS SAID TO BE ARTICULATE, AND COULD TEACH THE ADULTS AROUND HIM QUITE A BIT. IT IS THOUGHT THAT ZOROASTER LIVED IN WHAT IS TODAY, AFGHANISTAN. HE WAS A PRACTISING PRIEST, THE ONLY RELIGIOUS PROPHET WHO WAS, AND STRESSED THE FACT THAT HE HAD SEEN GOD (AHURA MAZDA). ZARATHRUSTRA BELIEVED HE HAD BEEN DIVINELY SET APART FROM CONCEPTION, TO ACCOMPLISH HIS MISSION. HE EMPHASIZED THIS, TO DISPLAY HIS FIRM BELIEF IN PERSONAL RESPONSIBILITY TO GOD. AT THE AGE OF TWENTY, HE LEFT HOME, AND AT THIRTY, HE BEGAN TO PREACH THE MONOTHEISTIC WORSHIP OF AHURA MAZDA. AT THE AGE OF FORTY HE CONVERTED THE LOCAL KING, VISHVAPPA, TO THE FOLLOWING OF AHURA MAZDA. THERE IS VERY LITTLE KNOWN ABOUT HIS LIFE, OTHER THAN ACCOUNTS THAT SAY HE WAS GOOD TO PEOPLE, COMPASSIONATE AND GIVING TO ANIMALS AND A WISE DUDE.
2. ALL OF THE BELIEFS THAT ZARATHRUSTRA LEFT OUT, ARE NOT EXACTLY KNOWN. THE AGE OF THE RELIGION, AND THE CULTURES THAT HAVE BEEN DIFFUSED INTO IT, MAKE ZOROASTRIANISM A DIFFICULT SYSTEM OF BELIEFS TO INTERPRET. ADDING TO THAT, THE FOLLOWERS THAT YET PERTAIN TO THIS RELIGION ARE RELATIVELY FEW. HOWEVER, THAT WHICH IS STILL KNOWN ABOUT ZARATHRUSTRA'S BELIEFS ARE THAT HE SAW TWO OPPOSING FORCES (GOOD/EVIL). AHURA MAZDA IS THE POWERFUL, WISE AND GOOD GOD AND ANGRA MAINYU IS THE DESTRUCTIVE EVIL. ANGRA MAINYU ALSO CREATES LIFE AND NON-LIFE. A PERSON'S FATE IN LIFE, RESTED UPON THEIR CHOICE TO CHOOSE BETWEEN AHURA MAZDA (GOOD) OR ANGRA MAINYU (EVIL). ZARATHRUSTRA ALSO CLAIMED THAT AHURA MAZDA HAD CREATED ALL THAT EXISTS. ZARATHRUSTRA ALSO BELIEVED IN THE AMESHA SPENTAS, WHICH WERE SEVEN SPIRITS THAT REPRESENTED GOOD. A BELIEF IN A FUTURE-AGE WHEN ALL IS GOOD AND HUMANS ARE IMMORTAL, CAN ALSO BE SEEN IN ZOROASTRIANISM.

LATER ON, ZOROASTRIANISM TAKES ON A NEW VIEW ON DIVINITY; ZURVANISM BROUGHT A CHANGE TO ZARATHRUSTRA'S VIEW ON DUALITY. INSTEAD OF AHURA MAZDA BEING SUPREME, WITH GOOD AND

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EVIL BELOW HIM, ZURVĀN WAS SUPREME, WITH AHURA MAZDA AND ANGRA MAINYU BELOW IT. WHAT IS ZURVĀN? TIME OR, RATHER, DIVINE TIME. IN ZURVANISM, AHURA MAZDA AND ANGRA MAINYU, CAME FROM TIME. THIS DISTINCTLY DIFFERENT VIEW ~~LED~~ TO A GENERALLY ACCEPTED DOCTRINE OF PREDESTINATION. THIS, IN RETROSPECT, WENT AGAINST ZARATHUSTRA'S VIEW ON PERSONAL FREE WILL, CALLED FRAVĀHĀ.

OVERALL, ZOROASTRIANISM IS THE RELIGION THAT MOST FOCUSES ON FREE WILL. IF ONE ACTS IN ACCORDANCE WITH THE GOOD AHURA MAZDA, THAN THAT ONE FINDS HIMSELF IN HEAVEN AFTER DEATH. IF ONE DEFIES GOD, THAN THAT ONE ABIDES WITH ANGRA MAINYU, AND, THUS, THEY FIND THEMSELVES IN HELL.

ZOROASTRIANISM IS NOW MAINLY REPRESENTED BY ITS SCRIPURES. THE AVESTA HOLDS THE ONLY REMAINING ACCOUNT FOR THE THOUGHTS OF ZARATHUSTRA. THIS ACCOUNT OCCURS IN THE GATHAS, THE REMAINDER OF THE AVESTA HAS BEEN LOST. WHAT SURVIVES OUT OF THE ONE HUNDRED BOOKS, ARE PARTS OF SEVERAL OF THE BOOKS, AND A COMPLETE BOOK REMAINS, CALLED THE VITNEVAT. THE VITNEVAT (OR LAW OF THE DEMON) DISPLAYS WHAT OCCURS TO ONE IF THEY SIN. ANOTHER BOOK THAT IS SOMEWHAT ENSTAKED IS THE YAFNA. IT SPEAKS OF THE RITUALS AND HOUSES THE MAIN REMAINING LITURGICAL INSTRUCTIONS. & THE YARTI, ANOTHER BOOK, HOLDS WORSHIP TO MANY PRE-ZARATHUSTRA DEITIES, ALSO PRAISING AHURA MAZDA AT THE SAME TIME. IN CONTRAST, THE GATHAS HAVE VERY LITTLE IN COMMON WITH THE REST OF THE AVESTA, AND THEY OFTEN CONTRADICT EACH OTHER.

9. SINCE THE ACTUAL STARTING POINT OF ZOROASTRIAN FAITH IS UNKNOWN, IT IS HARD TO KNOW WHEN ZARATHUSTRA EXISTED, AND VICE-VERSA. SINCE, IN THE OLD TESTAMENT, ZARATHUSTRA AND HIS BELIEFS ARE SPOKEN OF, IT HAS BEEN SUGGESTED THAT THE FAITH DATES BACK PAST JUDAISM (HENCE ZOROASTRIANISM IS SAID TO BE THE BIRTH OF MONOTHEISM). THIS TOO, MAY BE TRUE OR FALSE. NEVERTHELESS, AN ESTIMATE OF THE START OF ZOROASTRIANISM GOES BACK TO 800 BCE. IF THAT WERE TRUE, THEN ZOROASTRIANISM WOULD INDEED BE THE BIRTH OF MONOTHEISM.

DURING THE 7TH CENTURY BCE., CYRUS THE GREAT CREATED THE PERSIAN EMPIRE. ZOROASTRIANISM WAS DECLARED THE STATE RELIGION FOR THE PERSIAN EMPIRE. SINCE NEWS AND RELIGION DIDN'T TRAVEL AND SPREAD SO FAST IN THIS TIME PERIOD, I WOULD GUESS THAT ZOROASTRIANISM HAD BEEN AROUND FOR QUITE SOME TIME. ESPECIALLY SINCE IT, AT THAT POINT, ALREADY SPREAD TO FAR WEST AFGHANISTAN. AT THIS TIME, THE RELIGION INFLUENCED PEOPLES FROM THE NORTH OF INDIA TO GREECE. FROM THIS TIME UNTIL THE 3RD CENTURY, ZOROASTRIAN FAITH WENT THROUGH FEW CHANGES AND PROGRESSSED <sup>SASANIANS</sup> VERY LITTLE. AT THE BEGINNING OF THE 3RD CENTURY, ~~SASSANIANS~~ OVERTHREW THE

- REIGNING PARTHIAN, WHO DWELLED TO THE NORTH OF THE PERSIAN EMPIRE. AT THIS ZOROASTRIANISM BECAME ~~CHANGED~~ CHANGED DUE TO THE DIFFERENT STYLE OF GOVERNMENT THAT FLOWED FROM THE SASSANIANS. TO THEM, RELIGION AND STATE WERE 'BROTHERS, BORN OF ONE WOMAN AND NEVER TO BE DIVIDED'. FROM THE SASSANIANS, ZOROASTRIANISM ALSO FLOURISHED. FOR THEM, HISTORICAL TIME WAS DIVIDED INTO SEGMENTS. THE UNIVERSE WAS SAID TO BE 12,000 YEARS OLD. THEY THEN DIVIDED THIS INTO ~~FOUR~~ FOUR DIFFERENT SEGMENTS, EACH LASTING 3000 YEARS. THE FIRST AGE WAS CALLED THE 'MENTAL AGE'. DURING THIS PERIOD, AHURA MAZDA BEGINS CREATING AND STARTING FIGHTING AGAINST ANGRA MAINYU. THEN, AHURA MAZDA AND ANGRA MAINYU AGREE TO BE PEACEFUL FOR 9000 YEARS. AFTER THE MENTAL AGE, COMES THE MATERIAL AGE. THAT AGE EMBARKS A CHANGE: ANGRA MAINYU BEGINS TO FIGHT THE CREATION OF ~~AHURA MAZDA~~. AT THE END OF THIS TIME, AHURA MAZDA PREPARED TO BRING THE WORLD THE PROPHET. IN THE LAST AGE, THE PROPHETS' REVELATIONS START TO BE HANDED DOWN TO HUMANITY. THE PRIESTS IN THIS NEW GOVERNMENT, WERE THE HIGHEST IN SOCIETY, MUCH LIKE THE BRAHMINISM OF INDIA. IN THE SASSANIAN PERIOD, THERE IS EVIDENCE THAT THE GOVERNMENT AND PEOPLE OPPRESSED OTHER RELIGIONS. THIS SEEMS TO BE THE ONLY PERIOD IN ZOROASTRIANISM WHERE THAT HAPPENED. IMPERIAL ZOROASTRIANISM CAME TO AN END, DUE TO THE RISE OF ISLAM IN THE 7TH CENTURY CE. IN 652, THE LAST ZOROASTRIAN KING WAS KILLED BY HIS OWN PEOPLE. AS ISLAM BECAME MORE POWERFUL, ZOROASTRIANS FLED FROM THE CITIES TO PRACTICE THEIR FAITH. IN THE 10TH CENTURY, A LARGE GROUP OF ZOROASTRIAN FLED TO INDIA. IN INDIA, A NAME DEVELOPED FOR THEM; PARSI. THUS, ZOROASTRIANISM HAS ALSO BEEN CALLED PARSIANISM. AFTER THE RISE OF ISLAM, ZOROASTRIANISM FATED INTO THE BACKGROUND. FEW THINGS HAVE NOTABLY HAPPENED TO ZOROASTRIANISM IN GENERAL SINCE THE 7TH CENTURY CE. SINCE THEN, GROUPS OF ZOROASTRIANS HAVE MIGRATED TO OTHER PARTS OF THE WORLD. INDIA, SOUTH AFRICA AND EVEN PARTS OF EUROPE NOW <sup>HAVE</sup> SMALL POCKETS OF ZOROASTRIAN. THERE ARE A FEW OTHER INCIDENTS IN ZOROASTRIAN HISTORY WORTH MENTIONING. IN IRAN DURING THE LATE 19TH TO EARLY 20TH CENTURY, THE JIZYA (OR TAX ON NON-MUSLIMS IN MUSLIM COUNTRIES FOR PROTECTION) WAS REMOVED. PARSI MANEKJI LIJJI HATASHI AND HIS FOLLOWERS WORKED VIGOROUSLY TO LIFT THE POVERTY AND OPPRESSION OFF OF THE ZOROASTRIAN PEOPLE OF IRAN. AFTER THE JIZYA WAS LIFTED, THE PEOPLE BEGAN TO IMPROVE THEIR STATUS AND HEALTH. IN 1906, A ZOROASTRIAN WAS ELECTED TO PARLIAMENT. AFTER THESE EVENTS MORE AND MORE RESPECT WAS GIVEN TO ZOROASTRIAN PEOPLE. IN 1979, THE ISLAMIC REPUBLIC UNDER AYATOLLAH KHOMAINI ASSUMED POWER IN IRAN. AT THIS OCCURRED, MANY ZOROASTRIANS FLED, DUE TO FEAR OF PERSECUTION. THOSE THAT STAYED, WERE, HOWEVER, LEFT UNTOUCHED.
2. ZOROASTRIANISM IS NOW A VERY SMALL PROPORTION OF THE EARTH'S RELIGIONS. ESTIMATES OF ITS FOLLOWERS ARE GENERALLY AROUND 150000 PEOPLE. AT ITS HEIGHT, IT MIGHT HAVE HAD ~~150000~~ AROUND 20 MILLION, ~~THE~~ ALTHOUGH THAT ESTIMATE IS VERY

rough. Overall, it appears that Zoroastrianism has had quite an effect on the world. If it is true that it influenced later monotheistic faiths into fruition, then, that would leave about half of the world's religions affected by its teachings.

RESOURCES: 1. THE OXFORD CONCISE DICTIONARY OF WORLD RELIGIONS BY JOHN BOWKER; THE WORLD'S RELIGIONS BY HUSTON SMITH; THE WORLD'S RELIGIONS BY NINIAN SMART; MAN, MYTH AND MAGIC BY RICHARD CAVENTHORPE; RELIGIONS EAST AND WEST;

## HINDUISM

1. FOUNDING
2. EARLY EXPERIENCE
3. BELIEFS AND LITERATURE
4. BRAHMANISM ~~AND YOGA~~
5. HISTORY
6. CURRENT STATUS

"Veda" - means knowledge or wisdom.

I. IT MAY BE THAT HINDUISM IS THE OLDEST OF THE MAJOR RELIGIONS STILL PRACTICED TODAY. SOME ESTIMATES OF ITS CREATION DATE BACK TO AROUND 8,000 BCE. A SIDE FROM ITS AGE, HINDUISM IS A VERY COMPLEX AND SOMEWHAT SCATTERED SYSTEM OF BELIEFS. TODAY IT IS EASIER TO FATHOM THAN IT ONCE WAS, BUT IT YET REMAINS FILLED WITH "ISMS" AND DIFFERENTIATING PHILOSOPHICAL VIEWS. IF ONE CONSIDERS (AS I DO) THE VEDIC PERIOD AS HAVING CONTINUED SIGNIFICANCE AS A PART OR ASPECT OF HINDUISM, THEN HINDUISM WOULD HAVE BEEN PROBABLY STARTED IN ~~8~~ 3000 BCE. THE SIGNIFICANCE OF THIS DATE IS THAT ~~8~~ IT WAS THE FIRST WRITTEN VEDIC LITERATURE. IT WAS WRITTEN BY VISHNU (THE PRESERVER GOD) FIRST ~~AS~~ AVATARA (INCARNATION). BEFORE THIS, VEDAS WERE PASSED DOWN FROM RISHIS (OR SEER) VERBALLY. UNTIL VyASA, VISHNU'S FIRST INCARNATE THE VEDAS WERE RESTRICTED TO VERBAL TRANSMISSION. AFTER THE ARYAN INVASIONS, FROM 2000 BCE. TO 900 BCE. ~~8~~ THE ~~8~~ EARLY VEDAS WERE RECORDED. AROUND 8 SOURCE THE INFLUENCE FROM THE ARYAN CIVILIZATION ONLY STRENGTHENED AND ELABORATED ON THE VEDIC TRADITIONS, IF NOT CREATING THEM ALTOGETHER.

BRAHMA: CREATOR VEDIC TRADITIONS ARE TRACED BACK TO NO SINGLE HUMAN BEING, SINCE THEY VERBALLY WERE ~~8~~ IN HINDUISM PASSED DOWN FOR THOUSANDS OF YEARS, NO WRITTEN FOUNDER EXISTS OTHER THAN VyASA. ~~8~~ TO HINDUS, HINDUISM WAS DIVINELY INSPIRED BY BRAHMIN, AND SPOKEN UNTO BRAHMIN. IF THIS CONCEPT IS USED, IT SEEMS ALMOST SILLY TO TRY TO PLACE A TIME ~~8~~ UPON THE

### CREATION OF HINDUISM.

2. EARLY VEDIC TRADITIONS AND RELIGIOUS PRACTICES WERE MOST LIKELY DONE IN DIFFERENT WAYS AND DONE FOR DIFFERENT GODS. THIS IS NOT TO EXCLUDE THE FACT THAT MANY PRACTICES DONE TODAY COME FROM VEDIC LITERATURE, THUS MAKING SOME OF THE EARLY HINDU EXPERIENCE SIMILAR TO THAT OF TODAY'S. BUT, IN THE TIME BEFORE THE ~~THE~~ RECORDED LITERATURE, MANY TRADITIONS AND BELIEFS MAY BE COMPLETELY OPPOSITE OF THAT OF TODAY'S. ~~ARE~~ TODAY'S HINDU "TRINITY" (BRAHMA, SHIVA AND VISHNU), ~~ARE~~ RARELY EVEN MENTIONED IN THE POPULAR RIG VEDA. ALSO, MANY OTHER RELIGIONS HAVE SEEMED TO HAVE INFLUENCED HINDUISM ALONG ITS PATH INTO THE PRESENT. BUDDHISM, AND ITS RISE, CAN BE SAID TO HAVE CHANGED BRAHMANISM EXTENSIVELY, WITH THE MAHABHARATA (THE BHAGAVAD GITA IN PARTICULAR) AS PROOF. JAINISM, AT AROUND THE SAME TIME AS BUDDHISM, BEGAN TO INFLUENCE HINDU PHILOSOPHY. THE JAINS' FOCUS ON HARMLESSNESS TO ALL CREATURES, AHIMSA (NON-VIOLENCE), AND THE ASCETIC LIFESTYLE, CAN BE SEEN ALL OVER HINDUISM TODAY. ISLAM, SIKHISM AND OTHER MONOTHEISTIC RELIGIONS HAVE INFLUENCED HINDUISM, AS WELL.

IN EARLY ~~THE~~ VEDIC PERIODS, ASCETICISM WAS SEEN IN MOST RELIGIOUS PRACTICE. THE BRAHMINS (OR BRAHMAN) WERE HELD IN THE HIGHEST PRESTIGE IN HINDU SOCIETY. THEY PERFORMED SACRIFICES, TAUGHT DISCIPLES AND PRACTICED MANY OTHER COMPLEX RITUALS. BRAHMANS, AT THIS TIME PERIOD, WERE NOT NECESSARILY TAKING THE ASCETIC WAY OF LIFE. ASIDE FROM BRAHMANS, WERE SRAMANAS, WHO WERE WANDERING ASCETICS, USUALLY LIVING IN GROUPS. THEY PRACTICED SELF-MUTALATION, FASTING, EXPOSING THEMSELVES TO COLD - WHATEVER IT TOOK TO FIND THE TRUTH; THE HIGHEST WISDOM. THE SRAMANAS THOUGHT THAT THEY WERE ABOVE NORMAL SOCIAL OBLIGATIONS AND WERE GENERALLY BEGGARS.

1. INTRA IS THE AFTER THE ARYAN INFLUENCE, THE R.G (RIG) VEDA APPEARED. IN IT, RITUALISTIC DEVOTION IS SUPREME GOD OF PREScribed TO MANY GODS. OF THOSE, INTRA, AGNI, AND SOMA, ARE SOME OF THE MOST THE EARLY VEDIC FREQUENTLY WORSHIPPED. OF ALL, INTRA IS ~~ARE~~ SPOKEN OF THE MOST. SINCE THE VEDIC PERIOD, WHO IS PERIOD, DEVOTION TO MANY OF THE VEDIC GODS HAS TWISTED AND BEEN REPLACED BY THE SOURCE OF BRAHMANISM (DEVOTION TO BRAHMA), SHIVISM (DEVOTION TO SHIVA) AND VAISNAVISM (DEVOTION FRUITFULNESS. TO VISHNU). ONE ~~OTHER~~ GOD IS TODAY PROMINENT IN SOME AREAS; SAKTISM, DEVOTION TO SAKTI, THE DIVINE MOTHER.

2. AGNI IS THE GOD OF FIRE.

3. HINDU MOON GOD WHO RIDES IN A CHARIOT AND PROTECTS HERBS. EARLY VEDIC EXPERIENCE STARTED OFF AS A SATURATED SYSTEM OF RITUALISTIC SACRIFICE AND AS IT CONTINUED BECAME MORE AND MORE INTERNAL. HINDUISM STARTED OFF AS A RELIGION OF COMMUNION, WORSHIP AND MAGIC AND BECAME A RELIGION OF SELF-INTROSPCTION. THIS WAS THE TURNING POINT IN HINDUISM, WHICH CAUSED THE FALL OF MANY VEDIC GODS AND THE FOCUS ON ~~THE~~ MEDITATION, ASCETICISM; WHATEVER WOULD END UP IN MOKSHA (RELEASE). TODAY, THIS IS WHAT WE MAY CALL HINDUISM.

3. IF WE USE THIS SAME VIEW OF HINDUISM, THAN IT IS MUCH EASIER TO LOOK AT ITS BELIEFS AND LITERATURE. BY FOCUSING ON THE PURSUIT OF MOKSHA, IT NARROWS THE AREA THAT ONE MUST COVER. BUT, SINCE THERE REMAINS A LOT TO COVER, I WILL DIVIDE DIFFERENT PROJECTS INTO DIFFERENT SECTIONS.

A. SAMĀRA: AFTER THE VEDIC PERIOD AND THE INCREASING INFLUENCE OF MAHĀVIRĀ AND PĀṇDHARĪA GAUTAMĀ, HINDUISM CHANGED MUCH OF ITS IDEAS AND PRACTICES. AS THIS NEW CONSCIOUSNESS ROSE UP IN POPULARITY, MANY NEW FORMS OF DHYANA\* CAME INTO BEING. THE REASON FOR THIS, WAS THAT THE VIEW ON LIFE HAD CHANGED SOMEWHAT, AND JAINISM, THE 24TH TIRTHANKARA, REQUIRED MORE ALTERATE WAYS OF CONQUERING IGNORANCE THAN BURNING INCENSE AND DOING SACRIFICES. THE CONCEPT OF THE SANSKRIT WORD SAMĀRA EVOLVED INTO WHAT IT IS TODAY. SAMĀRA IS THE CYCLE OF BIRTH, DEATH, AND REBIRTH. IT IS CAUSED BY KARMA (ACTION). BEINGS, IN HINDUISM, STAY LOCKED INTO SAMĀRA UNTIL THEY RELEASE THEMSELVES THROUGH MOKSHA INTO ONENESS WITH BRAHMAN. AT THIS TIME OF CHANGE (AROUND 500 BCE), ASCETICISM OF MANY FORMS FLOURISHED AND IT WAS AT THAT TIME THAT MANY OF HINDUISM'S SACRED TEXTS WERE COMPILED.

B. DHYANA: SINCE THE UNDERSTANDING OF SAMĀRA WAS INCREASED AT THAT TIME PERIOD, MEDITATION RAPIDLY BECAME THE CHIEF WAY OF ATTAINING MOKSHA. WITH THAT, MANY TYPES OF MEDITATION CAME INTO BEING. DIFFERENT POSTURES, DIFFERENT THINGS TO FOCUS ON, VARIOUS THOUGHT PROCESSES BEGAN TO APPEAR. ALONG WITH THAT, NEW WAYS OF TEACHING THE PATH WAYS WERE PRESCRIBED. MANY NEW FACES APPEARED WHO CLAIMED TO HAVE ACHIEVED MOKSHA AND COULD SHOW THE WAY TO FREEDOM. IT WAS AT THIS TIME, (PROBABLY) THAT THE CONCEPT OF GURU AND DISCIPLE BEGAN TO FLOURISH. IT WAS ALSO AT THIS TIME THAT HINDUISM DEVELOPED THE CONCEPT OF YOGA. YOGA IS THE TECHNIQUE USED FOR CHANGING ONE'S PERCEPTION IN ORDER TO ATTAIN MOKSHA. YOGA EXISTS IN MANY DIFFERENT FORMS OF PRACTICE, BUT GENERALLY INCORPORATES DHYANA. THE CONCEPT OF YOGA CAN BE TRACED BACK SCRIPTURALLY TO THE UPANISHADS (WE WILL GO OVER THEM LATER). SOME OF THE MORE WELL-KNOWN FORMS OF YOGA ARE BHAKTI-YOGA (DEVOTION IN LOVE OR ADMIRATION), JñĀNA-YOGA (YOGA THROUGH KNOWLEDGE), HATHA-YOGA (POPULAR IN WEST; YOGA SEEKING MENTAL AND PHYSICAL HEALTH), KRIYA-YOGA (YOGA BASED ON PRACTICAL EFFORTS), MANTRA-YOGA (PRACTICE OF MANTRA REPETITION) AND TANTRA-YOGA (WHICH USES THE BODY'S POWERS AS A MEANS TO ACHIEVE LIBERATION; THROUGH BREATH OR HAVING SEX, FOR INSTANCE). THERE ARE MANY OTHER FORMS OF YOGA, AS WELL, BUT THEY ALL TEND TO INCORPORATE DHYANA. ALL THROUGHOUT THE POST VEDIC ~~SCRIPTURES~~, SOME WAY OF LEAVING ONE'S DESIRES AND ROAMING SENSES, IS DISPLAYED. IN THE ~~BHAGAVAD~~ GITA, LORD KRISHNA DESCRIBES TO ARJUNA (WELL COME TO ALL OF THIS LATER) IN CHAPTER TWO IS THE EIGHTH AND MAN'S CONDITION AND HIS RESOLVE:

"WHEN A MAN PUTS AWAY, O PARtha, ALL THE CRAVINGS THAT ARISE IN THE MIND AND FINDS COMFORT FOR HIMSELF ONLY FROM ATMAN, THEN IS HE CALLED THE MAN OF SECURE UNDERSTANDING. WHOSE MIND IS UNTRROUBLED IN GRIEVES AND LONGETH NOT FOR JOYS."

WHO IS FREE FROM PASSION, FEAR AND WRATH- HE IS CALLED THE ASCETIC OF SECURE UNDERSTANDING. WHO OWNS ATTACHMENT NOWHERE, WHO FEELS NEITHER JOY NOR REPENTMENT WHETHER GOOD OR BAD COME HIS WAY- THAT MAN'S UNDERSTANDING IS SECURE. AND WHEN, LIKE THE TORTOISE DRAWING IN ITS LIMITS FROM EVERY SIDE, THIS MAN DRAWS IN HIS SENSES FROM THEIR OBJECTS, HIS UNDERSTANDING IS SECURE. WHEN A MAN STARVES HIS SENSES, THE OBJECTS OF THOSE SENSES DISAPPEAR FROM HIM, BUT NOT THE YEARNING FOR THEM. THE YEARNING TOO DEPARTS WHEN HE BEHOLD THE SUPREME. FOR INSPITE OF THE WISE MAN'S ENDEAVOR, THE UNRULY SENSES DISTRACT HIS MIND PERFORCE." - CHAPTER 2, VERSES 55-60; THE BHAGAVAD GITA

C. ĀTMĀN: ĀTMĀN IS THE REAL, TRUE SELF. IN ITS SIMPLEST FORM, IT COULD BE SAID TO BE TRUE INDIVIDUALITY. THIS CONCEPT WAS DEVELOPED IN POST-VEDIC TIMES, STARTING IN THE Upaniṣads. ĀTMĀN IS FOUND ~~IS~~ EVERYWHERE AND IN EVERYTHING. THIS LEADS INTO BRAHMAN, WHICH IS THE ONE AND ALL-PERVADING GOD IN PRESENT DAY VEDĀNTA (HINDU PHILOSOPHY). HINDUISM SAYS THAT ĀTMĀN AND BRAHMAN ARE ONE. HUMAN BEINGS, MUST, IN ORDER TO ATTAIN MOKṢA, KNOW ĀTMĀN AND BRAHMAN AND KNOW THEIR UNITY.

#### D. GODS/SAINTS/NUMBERS:

1. NOW WE WILL EXAMINE HINDUISM'S PRESENT DAY GODS OF IMPORTANCE, ALONG WITH LOOKING AT THE HINDU "TRINITY": (BRAHMA, VISHNU AND ŚIVA)

2. BRAHMA: AS I HAVE SAID BRAHMAN IS THE ALL-PERVADING SPIRIT OR GOD IN PRESENT DAY VEDĀNTA. BRAHMA IS ALSO KNOWN AS THE CREATOR GOD. HE IS REPRESENTED (IN ART) AS A FOUR-HEADED, FOUR-ARMED DEITY WHO IS RED IN COLOR. IN HIS HANDS ARE A GORGET, A BOW, A CRESTRE AND THE VEDAS. BRAHMAN IS SEEN IN ALL GODS AS ALL GODS ARE SEEN IN BRAHMAN.

3. VISHNU: THE 'PERVADER' GOD, WHO IS THE PRESERVER OF THE UNIVERSE. TODAY, VISHNU, SECOND TO ŚIVA, IS ~~THE~~ ONE OF INDIA'S MOST PROMINENT DEITIES. VISHNU IS A GOD OF GOODNESS, WHO, AT TIMES OF CRISIS, MANIFESTS HIMSELF AS AN AVATĀRA INTO THE WORLD. TO DIFFERENT TRADITIONS, VISHNU HAS MANIFESTED HIMSELF DIFFERENT NUMEROUS OF TIMES, AND IN DIFFERENT PEOPLE, BUT OVERALL, HE IS THOUGHT TO HAVE MADE EIGHT AVATĀRAS. THERE ARE VĀMANA, VARĀHA, KŪRMĀ, MATSYA, NARASIMHA, RĀMA, BALARĀMA, ~~SHĀRADĀ~~, ~~PARĀSHKARĀ~~ AND KRISHNA. KRISHNA IS THE 8TH AVATĀRA, AND AS I SAID, THE MOST HEAVILY WORSHIPPED. OTHER PEOPLE HAVE BEEN NAMED AVATĀRAS BY SOME, SUCH AS ~~MĀ~~ GANDHI, SAI BABA, RAMAKRISHNA, AND EVEN BUDDHA.

4. ŚIVA: ŚIVA IS TODAY THE SINGLE-MOST POPULAR DEITY IN HINDUISM TODAY. ŚIVA TRANSFORMED FROM THE VEDIC GOD RUДRA INTO THE POWERFUL DESTROYER GOD THAT HE IS TODAY. ŚIVA GAINED POPULARITY DURING THE TIME THE MAHĀBHĀRATA WAS WRITTEN. ŚIVA HAS MANY TEMPLES AND ŚAIVITES TEND TO LEAD MORE ASCETIC LIVES THAN VAISNAVITES.

5. ŚAKTI: DIVINE FEMALE POWER, IN HINDU TRADITIONS. ŚAKTI IS USUALLY WORSHIPPED

ALONG WITH SHIVA AND THEY ARE SOMETIMES EVEN SEEN AS NON-DUALISTIC.

6. OTHER HINDU DEITIES: WELL, THERE IS GANESHA, WHO IS THE 'LORD OF THE HOSTS'. GANESHA IS A VERY POPULAR GOD AND HAS BEEN FOR QUITE SOME TIME. HE IS THE EASILY-RECOGNIZABLE ELEPHANT-HEADED GOD OF WISDOM AND GOOD FORTUNE. ~~GANESHA~~ GANESHA IS WORSHIPPED UNIFORMLY BY MOST SECTS OF HINDUISM. THERE ARE SOMETIMES EVEN WORSHIP HIM ALONE. OTHER THAN THAT, THERE ARE MANY OTHER GODS. SOME OF THESE ARE HANUMAN (MONKEY-GOD), KARTIKEYA (GOD OF WAR), SURYA (THE SUN GOD), KAMA (GOD OF PLEASURE), ETC. MOST OF THESE GODS HAVE THEIR ORIGIN IN VEDIC AND PRE-VEDIC TIMES.

7. THE FOURS: IN HINDUISM, THE NUMBER FOUR COMES UP ALOT WHEN TALKING ABOUT PATHWAYS, GOALS, ETC. HINDUISM SEEKS TO HAVE FLUNG ITS DOORS WIDE OPEN SO THAT ANYONE WITH ANY TYPE OF LIFE COULD FIND COMFORT IN HINDU TRADITION.

A. THE FOUR LEGITIMATE GOALS: THESE ARE THE FOUR GOALS OF LIFE ~~OF WHICH ANY ARE ACCEPTABLE~~. FIRST, THERE IS DHARMA (RIGHT BELIEF, RIGHT ACTION), THEN THERE IS ARTHA (MATERIAL GOODS AND WEALTH), THIRD IS KAMA (PLEASURE) AND LAST IS MOKSHA, WHICH IS THE HIGHEST OF ALL OF THE GOALS.

B. THE FOUR CERTAINIES: THESE ARE FOUND IN BUDDHIST AND HINDU TRADITIONS. THEY MARK WHAT IS CERTAIN IN A BUDDHA OR ENLIGHTENED ONE WHO HAS ATTAINED MOKSHA OR NIRVANA. THEY ARE, (1) THEIR ENLIGHTENMENT IS IRREVERSIBLE, (2) ALL DEFILEMENTS HAVE CEASED, (3) ALL OBSTACLES ARE OVERCOME, AND (4) SAMVARA HAS BEEN OVERCOME.

C. THE FOUR STAGES OF LIFE: THESE ARE VEDIC STAGES IN LIFE. THEY ARE (1) BRAHMACHARYA (LEARNING), (2) GRHASTHA (HOUSEHOLDING), (3) VANAUPASITA (FOREST DWELLING) AND LAST (4) SAMANVAYA (RENSUNGER).

8. THE THREE: JUST LIKE ~~THE FOURS~~, BUT USING THE NUMBER THREE!

A. THE THREE KINDS OF YOGA: SET IN STONE IN THE BHAGAVAT GITA, THEY ARE KARMA-YOGA (PERFORMANCE OF ACTION WITHOUT ATTACHMENT TO ITS RESULT), JNANA-YOGA (KNOWLEDGE OF BRAHMAN) AND BHAKTI-YOGA (DEVOTION TO BRAHMAN). THE BHAGAVAT GITA REGARDS BHAKTI-YOGA AS THE HIGHEST OF THESE.

B. THE THREE MAJOR PATHS: THESE ARE THE THREE PATHS TOWARD MOKSHA. THERE (1) IS KARMAPARGA (THE WAY OF WORK), (2) JNANAPARGA (KNOWLEDGE OF PHILOSOPHICAL TRUTH), AND (3) BHAKTIPARGA (THE WAY OF DEVOTION TO BRAHMAN). C. ALSO IN HINDUISM, THERE ARE VAMANA'S (VISHNU) THREE STEPS, THE THREE GEMS (VAISNAVAN TEXTS CALLED THE PANCARATRA) AND OF COURSE THE HINDU 'TRINITY' (TRIMURTI IN SANKRIT), CONSISTING OF BRAHMA, VISHNU AND SHIVA.

E. HINDUISM HAS A VAST AMOUNT OF RELIGIOUS LITERATURE, THAT I WILL COVER VERY BRIEFLY. I WILL LIST THEM IN CHRONOLOGICAL ORDER.

I. THE VEDAS: THE VEDAS APPEARED AROUND 3000 BCE. THEY INCLUDE THE MANTRAS (VERSES OF PRAISE), THE BRAHMANAS (RITUALISTIC LITERATURE), THE ARANYAKAS AND LAST THE UPANISHADS. SOME OF THE MORE WELL-KNOWN VEDAS ARE THE RIG VEDA, THE SAMA VEDA, THE YAJUR VEDA AND THE ATHARVA VEDA. THERE ARE MANY OTHERS AS WELL.

2. THE UPANISHADS: STARTED BEING COMPOSED DURING THE VEDIC PERIOD, BUT ~~WERE~~ MUST BE LOOKED AT SEPARATELY FROM THEM, BECAUSE THEY INTRODUCED SOME OF MODERN VEDANTA (HINDU PHILOSOPHY). ONE THING OF GREAT IMPORTANCE IN ITSELF, THAT WAS INTRODUCED IN THE UPANISHADS, WAS OM (AUM). TODAY OM IS THE SINGLE-MOST RECOGNIZABLE SYMBOL ASSOCIATED WITH HINDUISM. THE MAJOR UPANISHADS AREAITAREYA, BHĀDAĀRĀNYAKA, CHĀNDOGYA, ĪĀ, KATHĀ, KAŪSIĀKĀI, KĒNA, MAHĀĀRĀYĀVĀ MĀTRĀ, MĀNDŪKĀ, MUNDĀKA, PRĀŚNA, ŚĀĀTĀYĀTĀRA AND TĀĀTĀRĀ.

1. IN SANKRIT,  
OM LOOKS LIKE  
THIS:

2. RĀMA IS AN  
AVATAR OF  
VIĀNU.

3. MEANS 'THE  
LORD'S SONG'.

3. THE RĀMĀYĀNA: A HINDU EPIC POEM THAT TELLS OF RĀMA'S BATTLE AND DEFEAT OF RĀVANA, IN WHAT IS TODAY SRI LANKA. IN IT, RĀMA AND HIS WIFE REPRESENT TO HINDUS THE PERFECT HUSBAND AND WIFE. THE RĀMĀYĀNA WAS COMPOSED IN THE ~~5TH~~ CENTURY BCE.

4. THE MAHĀĀHĀRĀTA: ~~WERE~~ THIS IS ONE OF THE WORLD'S LONGEST EPIC POEMS. IT HAS AROUND 100000 VERSES IN ALL, COVERING EIGHTEEN BOOKS. IT IS SEVEN TIMES THE SIZE OF THE ~~GODDESS~~ ODYSSEY AND THE ILLIAD PUT TOGETHER. THE MAHĀĀHĀRĀTA COVERS THE EVENTS BEFORE, DURING AND AFTER THE GREAT BATTLE FOUGHT AT KURUKSHETRA. IT WAS FOUGHT BETWEEN THE PĀNDĀVAS AND THE KĀURĀVĀS. THE MOST FAMOUS OF ITS BOOKS, (AS I HAVE MENTIONED) IS THE BHĀGĀVĀT GĪTA. THE BHĀGĀVĀT GĪTA HAS EIGHTEEN CHAPTERS WITH 700 LINES. THE GĪTA TELLS OF A CONVERSATION BETWEEN LORD KRISHNA AND ARJUNA, GENERAL OF THE PĀNDĀVA ARMY. THE DISCUSSION TAKES PLACE RIGHT AT THE FIGHTING, IF YOU WANT TO BEGIN. THE MAJORITY OF THE GĪTA DISCUSSES YOGA. GANDHĀI SAID ~~ABOUT~~ FOR THE GĪTA, THAT IT WAS THE BOOK "PAR-EXCELLENCE OF TRUTH". THE MAHĀĀHĀRĀTA WAS COMPILED FROM 400 BCE. TO 400 CE.

YOGA SŪTRĀS: TEXT CONTAINING FOUR SECTIONS: (1) ĀĀMĀDHĀ (CONCENTRATION), (2) SĀĀTHĀNĀ (PRACTICE), (3) VĪĀHĀTTI (MAGICAL POWERS) AND (4) KĀĀVALĀYA (ISOLATION, FREEDOM). THE YOGA SŪTRĀS WERE COMPOSED BY PĀNTĀJĀLI IN 200 BCE.

6. ĀĀSTĀRĀS: COMPILED IN 300 CE. THEY WERE WORKED ON UP TO THE 18TH CENTURY.  
7. BRAHMANĀS (OR BRAHMINS) HAVE, SINCE VEDIC TIMES, BEEN THE PRIESTS OF HINDUISM. AS DESCRIBED EARLIER, VEDIC BRAHMANISM WAS VERY RITUALISTIC AND INCLUDED A LARGE AMOUNT OF SACRIFICE. BRAHMANĀS WERE IMPORTANT AND EVEN SACRED FOR THEIR KNOWLEDGE OF RITUALS AND THE UNIVERSE. BRAHMANĀS MADE UP THE HIGHEST CASTE, WITH WARRIOR'S UNDERNEATH (INTERESTING TO SEE A SOCIETY THAT HOLDS PRIESTS OVER WARRIOR'S). DURING THIS TIME PERIOD, BRAHMANISM AND ASCETICISM WERE SOMEWHAT SEPARATE. THE ASCETIC

## II

WERE CALLED GRAMANAS. GRAMANIC PRACTICE DEVELOPED INTO JAIN AND BUDDHIST THOUGHT AND PRACTICE, WHICH LATER AFFECTED BRAHMIN THOUGHT. HOW? GRAMANIC PRACTICE BECAME MORE POPULAR AND MANY-A-TRUTHSEEKER WENT THE ASCETIC WAY. THE BRAHMANS NOTICED THIS AND FOUND THAT THESE PEOPLE THAT THEY WERE REPRESENTING THROUGH THEIR PRIESTLY RITUALS, WERE UNINTERESTED IN SACRIFICE. SO, BRAHMANISM BEGUN TO UNIFY IT AND THE GRAMANIC TRADITIONS. THIS OCCURRED DURING THE UPANISHAD ERA (800 BCE. TO 200 BCE. +/-). FROM ALL THIS, RITUAL AND SELF-CONTROL COME TOGETHER AND MAKE A MORE STABLE, ALL-INCLUSIVE BRAHMAN WAY OF LIFE.

TODAY, BRAHMANISM IS NO LONGER THE HIGH-CASTE, EXCLUSIVE SOCIETY IT ONCE WAS. IT NOW IS ALMOST MORE INTERESTED IN SPREADING HINDU THOUGHT, THAN KEEPING IT SECRET. TODAY, MOST OF THE SACRED LITERATURE OF THE BRAHMANS, IS NO LONGER SO SECRET. MOST ARE PUBLISHED IN ENGLISH, DUE TO THE BRITISH RAJ. TODAY MANY OF THE VOWS ARE VOWS THAT CAN BE TAKEN BY ANYONE. BRAHMACHARYA VOW IS ONE OF THE MORE FAMOUS. THE RITUALS ARE NOW TOO EXPOSED TO THE PUBLIC AND THEIR SECRECY NO LONGER EXISTS. TODAY, BRAHMANISM IS RADICALLY AN UNSEPARATED ASPECT OF HINDUISM.

1. VOW OF CELIBACY, CHARITY AND OVERALL SELF-CONTROL.
2. PART OF THE VEDIC CORPUS, AS WELL.
5. SINCE I HAVE ALREADY COVERED THE EARLY EXPERIENCE, I WILL NOT COVER IT AGAIN. I WILL START MY HISTORY OF HINDUISM IN THE 11TH CENTURY BCE., AT THE DAWN OF THE UPANISHADS. THOUGH THEY ARE PART OF VEDIC LITERATURE, THEY SHOW THE CHANGES THAT WERE TAKING PLACE DURING THAT TIME PERIOD. AS I SAID, THEY WERE COMPOSED BY VISHNU'S INCARNATE, VYASA. IN THE 10TH CENTURY BCE., THE BRAHMANAS<sup>2</sup> WERE COMPILED. FROM THEN ON TO THE 5TH CENTURY BCE., THE TRADITIONS WENT THROUGH THEIR CHANGES UNTIL THE RAMAYANA WAS WRITTEN. AT THIS, VISHNU'S POPULARITY INCREASED DRAMATICALLY. AFTER THAT, THE MAHABHARATA WAS STARTED. THIS PERIOD BEGAN WHAT IS KNOWN AS BHAKTI RELIGION (DEVOTION THROUGH LOVE). THIS WAS LARGELY INTRODUCED IN THE BHAGAVAD GITA.

~~THE GITA IS THE HIGHEST OF THE THREE TYPES OF YOGA IT PRESENTS. 200 YEARS LATER, A ALSO SAID TO HAVE MYSTERIOUS YOGI WROTE THE YOGA UTRAS. HIS NAME WAS PATANJALI. HE INTRODUCED RAJA-YOGA, WHICH OCCURRED IN THE YOGA, AND DESCRIBED IT AS THE 'CESSATION OF MENTAL FLUCTUATIONS'.~~

- CE.
- IN 300 CE., THE TANTRAS WERE STARTED. TANTRA (WHICH MEANS 'EXTENSION, OR 'WARP ON A LOOM') HAS NO ORIGINAL FOUNDER KNOWN TO US TODAY. IT REACHED ITS HIGHEST POPULARITY AROUND THE 11TH CENTURY CE., BUT STILL HOLDS A LARGE AMOUNT OF SWAY IN TIBETAN BUDDHISM. THAT PREDATES IT. (IT IS FUNNY TO SEE THE INTERESTS OF WESTENERS IN EASTERN RELIGIONS, FOR I HAVE NOTICED TANTRISM IS VERY POPULAR.) AFTER THE TANTRAS, THE NEXT MOST INFLUENTIAL EVENT HAPPENED AROUND THE 8TH-9TH CENTURY CE. THE LIFE OF JANKARA, ONE OF THE MOST INFLUENTIAL INDIAN PHILOSOPHERS, GAVE RISE TO A NEW

1. THIS IS THE UNDERSTANDABLE AND ORGANIZED VEDANTA. ŚĀNKARA WAS BORN IN 788 AD TO A BRAHMIN MOST ACCEPTED FAMILY. HE WAS RAISED IN KERALA (S. INDIA) IN A VILLAGE CALLED KĀLIDI. AT AGE 7, HE DECLARED THAT HE HAD ALREADY GOTTEN MATURE ENOUGH TO BYPASS THE 2ND STAGE OF LIFE IN HINDU RELIGION (THE HOUSEHOLDER STAGE). THE NEXT STAGE WAS THE LIFE AS AN ASCETIC (SAṄKĀTĀJĀṄ). AT THIS HE LEFT HOME (AFTER HIS FATHER'S DEATH) AND WENT TO THE RIVER NARMADA, TO FIND GURU GOVINDAPADDĀ. GOVINDAPADDĀ WAS A DISCIPLE OF THE FAMOUS GRĀDĀPADDĀ, WHO TAUGHT ADVAITA VEDĀNTA. (LATER ON, ~~HE~~ ADVAITA VEDĀNTA BECAME ŚĀNKARA'S FAMOUS SYSTEM OF THOUGHT.) AFTER INITIATION INTO THE SAṄKĀTĀJĀṄ LIFE BY GOVINDAPADDĀ, ŚĀNKARA LEFT HIM AND TRAVELED TO BENARES. AT THE HOLY CITY, HE BEGAN TO WRITE AND PREACH. ~~HE~~ AFTER ACQUIRING HIS FIRST DISCIPLE HE LEFT BENARES AND WENT TO BHĀJĀRĪ IN THE HIMALAYAS. DURING THIS TIME HE COMPOSED HIS MOST FAMOUS WORKS: A COMMENTARY ON THE BHĀRAHMĀNTRA ~~AND~~ AND ONE ON THE BHĀGAVAT GĀTA. FOR THE REST OF HIS LIFE, ŚĀNKARA TRAVELED MUCH, PREACHING AND WRITING. HE CREATED MANY MONASTIC CENTERS ACROSS INDIA, AS WELL AS FOUNDED AN ORDER OF MONKS. HE WAS ALSO SAID TO HAVE DEBATED WITH MANY PHILOSOPHERS AND OUT-WITTED THEM ALL. IN 820, HE WAS SAID TO HAVE DISAPPEARED IN THE HIMALAYAN MOUNTAINS. ŚĀNKARA LEFT BEHIND A MORE SYSTEMATICAL CONCEPT OF VEDĀNTA. THIS IN TURN LED TO HINDUISM'S INCREASED STRENGTH AND A MORE UNIFIED, WIDESPREAD UNDERSTANDING OF LIFE. ADVAITA VEDĀNTA IS BASIC INDIAN MONISM\*. IT PROCLAIMS THAT BRAHMAN IS IN EVERYTHING AND THUS THE SELF CANNOT DIFFERENTIATE BETWEEN OBJECTS. ALL THAT EXISTS IS BRAHMAN.

\* BELIEF IN THE ONES OF ALL FORM.

AFTER OR AROUND THE SAME TIME OF ŚĀNKARA, THE MUSLIM INVASIONS BEGAN. THE FIRST INVASION WAS AT SINGI IN 711, BUT THIS WAS SMALL. DURING THE ELEVENTH CENTURY, ISLAM CAME INTO THE MAJORITY OF INDIAN CULTURE. ISLAM AND HINDUISM DID NOT MIX WELL. MUSLIMS FOUND THE PROLIFIC IMAGES OF HINDU, JAIN AND BUDDHIST DEITIES TO BE HORRIFIC. WHEN CHRISTIANITY CAME TO INDIA, THEY TOO MOCKED AND MEANED THE HINDU GODS. DURING THIS TIME PERIOD HINDU PHILOSOPHY AND PRACTICE WAS INTERTWINED WITH ISLAMIC THOUGHT. ALTHOUGH THEY REMAINED COMPLETELY SEPARATED, MANY THINGS CAN BE SEEN TO BE IN COMMON WITH EACH OTHER. ASCETICISM INFLUENCED ISLAM AND THE MYSTICAL SUFISM INFLUENCED HINDUISM. DURING THIS SAME TIME PERIOD (11TH CENT. CE) THE MOST FAMOUS VAISĀHNĀVITE THINKER LIVED. RĀMANŪJA, WHO CREATED THE SCHOOL OF VEDĀNTA CALLED VIŚIṢṬĀDVAITA-VEDĀNTA, WAS BORN A ŚRĪ VAISĀHNĀVITE. RĀMANŪJA WROTE MANY THINGS, INCLUDING FAMOUS COMMENTARIES ON THE VEDĀNTA SUTRAS. HE DIFFERED FROM ŚĀNKARA'S VEDĀNTA IN THIS WAY. ALTHOUGH HE AGREED THAT BRAHMAN IS EVERYTHING AND THAT IT IS NON-DUALISTIC, HE DISAGREED WITH ŚĀNKARA'S THOUGHTS ON APPEARANCE AND SELF. RĀMANŪJA DISAGREED WITH THE CONCEPT THAT GILL OF MAYA (APPEARANCE) IS UNREAL AND JUST A RESULT OF IGNORANCE. HE THOUGHT THAT INDIVIDUAL SELVES WERE REAL, BUT THAT THEY DEPEND UPON BRAHMAN FOR THEIR EXISTENCE. HIS VIEW IS MUCH MORE COMPARABLE TO THAT OF

## SOUL AND BODY.

ANOTHER HINDU PHILOSOPHER APPEARED IN THE 12TH CENTURY CE, WHO WOULD GO AGAINST BOTH THE THOUGHT OF SĀNKARA AND RĀMĀNUJA. MĀDHYA, WHO WAS PROBABLY BORN AROUND 1200 CE., FOUNDED THE DVAITA-VEDĀNTA SCHOOL OF THOUGHT. (SĀNKARA'S SCHOOL, THE ADVAITA-VEDĀNTA SCHOOL, RĀMĀNUJA'S VISIṢĀDVAITA-VEDĀNTA SCHOOL AND MĀDHYA'S DVAITA-VEDĀNTA SCHOOL MAKE UP THE THREE MAJOR SCHOOLS OF HINDU THOUGHT.) MĀDHYA'S THOUGHTS WERE DIFFERENT IN THAT THEY WERE DUALISTIC. HE SAID THAT THERE ARE FIVE IRREDUCIBLE DUALITIES. THEY ARE BETWEEN BRAHMAN AND THE SOUL, BRAHMAN AND MATTER, THE INDIVIDUAL SOUL AND MATTER, SOUL AND SOUL AND INDIVIDUAL COMPONENTS OF THE MATERIAL. ADDED TO THIS, MĀDHYA SAYS THAT UNION WITH BRAHMAN EXISTS NOT IN ONES OR ABSORPTION, BUT IN ETERNAL DISTINCTION BETWEEN BRAHMAN AND ATMAN. MĀDHYA'S SCHOOL STILL EXISTS TODAY AND HIS FOLLOWERS ARE CALLED MĀDHYVĀ.

IN THE TWELFTH CENT. CE. ANOTHER SCHOOL OF THOUGHT CAME INTO THE PICTURE. STARTED BY A MAN NAMED BĀBĀĀ, LINGĀYATA IS DERIVED FROM JAIN SOURCES. LINGĀYĀTĀ ARE SĀIVITES THAT ARE NOTICEABLE BY THEIR "LINGAM", A SYMBOL WORN AROUND THE NECK. LINGĀYATA REJECTED THE CASTE SYSTEM, BUT EVENTUALLY WAS TREATED AS A CASTE ALL BY ITSELF. IN TERMS OF PHILOSOPHY, IT FOCUSES <sup>ON THE</sup> INNER RECOLLECTION <sup>OF</sup> SIVA AND ~~H~~ HAD CERTAIN RITUALS ALSO DONE IN DEVOTION TO ~~SIVA~~. FROM THE TWELFTH CENTURY ONTO THE 16TH CENTURY, FEW NOTABLE EVENTS OCCURED. DURING THIS TIME, BHAKTI RELIGION INCREASED IN POPULARITY, WHICH GAVE RISE TO KRISHNA DEVOTION VIA THE PHILOSOPHER CAITĀNĀ. BUT BEFORE GOING ANY FURTHER, WE MUST FIRST LOOK AT THE MUSLIM AUTHORITY THAT CAME TO INDIA IN THIS CENTURY. KING AKBAR DEFEATED THE HINDUS IN 1576 AT THE BATTLE

I. THE MUGHAL EMPIRE. THIS DEFEAT GAVE RISE TO THE MUGHAL EMPIRE. THE FIRST KING, KING AKBAR EMPIRE WASTED TOLERATED AND EVEN PROMOTED INTEGRATION OF THE TWO RELIGIONS, BUT WHEN HE DIED, HIS SUCCESSOR LEAD A STRICT MUSLIM RULE. RELIGIOUS TOLERANCE DURING THIS WHOLE PERIOD WAS GENERALLY UNFAVORED. OVER THE NEXT ONE-HUNDRED AND FIFTY YEARS, THE EMPIRE

CONTROLLED PARTS OF INDIA, BUT SLOWLY LOST ITS SWAY. BY THE TIME KING AURANGZEB DIED IN 1707, THE EXTENT OF THE MUGHAL EMPIRE WHICH WAS THEN SEATED IN DELHI, DID NOT EVEN COVER THE WHOLE CITY. AS THE MUGHAL EMPIRE LOST BATTLE AFTER BATTLE WITH THE BRITISH AND HINDU FIGHTERS, IT ~~WAS~~ QUICKLY DISAPPEARED. INDIA WAS LEFT WITHOUT A GOVERNMENT FOR A TIME, BUT THE BRITISH QUICKLY CAPITALIZED ON THAT, HAVING MADE IT A CROWN COLONY IN 1858. DURING THE RISE OF THE BRITISH RAJ, MILLIONS

2. RAJ MEANS RULE. OF INDIANS DIED DUE TO STARVATION, WAR AND SLAUGHTER. DURING THE OCCUPATION OF INDIA BY THE BRITISH RAJ, MANY THINGS HAPPENED. ENGLISH WAS TAUGHT AS THE MEDIUM OF INSTRUCTION, WHICH LEFT THE TEACHING OF RELIGIOUS KNOWLEDGE THROUGH SANSKRIT HARDER TO COME BY. CHRISTIAN MISSIONARIES CAME INTO INDIA BY THE THOUSANDS. DUE TO BRITISH RAJ, THE MISSIONARIES PUBLICLY DENOUNCED HINDUS AND THEIR BELIEFS AND BROUGHT WITH THEM

THE USE OF MEAT AND LIQUOR. MOST HINDUS WERE VEGETARIAN, BUT DUE TO WESTERN INFLUENCE FROM THE BRITISH, ~~MANY~~ MANY HINDUS CONVERTED THEIR BEHAVIOR. THE REASON FOR THIS WAS NOT OBVIOUS. IT MIGHT HAVE BEEN BECAUSE HINDUS NOTICED HOW STRONG THE BRITISH WERE, AND AS GANDHI SAID:

\* IN HIS AUTO-BIOGRAPHY.

I. WRITTEN BY A GUJARATI POET NAMED NARMAL.

"BEHOLD THE MIGHTY ENGLISHMAN  
HE RULES THE INDIAN SMALL,  
BECAUSE BEING A MEAT-EATER  
HE IS FIVE CURSES TALL."

ALL THIS HAD ITS EFFECT ON ME. I WAS BEATEN. IT BEGAN TO GROW ON ME THAT MEAT-EATING WAS GOOD, AND THAT, IF THE WHOLE COUNTRY TOOK TO MEAT-EATING, THE ENGLISH COULD BE OVERCOME."

THE BRITISH ALSO MODERNIZED INDIA IN MANY WAYS. THIS CAUSED AN INCREASE IN MATERIALISM AND A DECREASE IN FAITH. THERE ARE, HOWEVER, PROBABLY SOME BENEFITS TO THE BRITISH OCCUPATION OF INDIA. IN MANY WAYS, IT CAUSED HINDUS TO UNITE AND ORGANIZE THEIR RELIGION BETTER. IT CAUSED INDIA TO BECOME OPENED-UP FOR THE WORLD TO SEE, CAUSING THE SPREAD OF ITS RELIGION AND CULTURE. MANY BOOKS HAVE BEEN PUBLISHED INTO MANY LANGUAGES, THE MAJORITY BEING IN ENGLISH, GIVING PEOPLE LIKE ME THE OPPORTUNITY TO EXAMINE HINDU VEDANTA. AND ABOVE ALL, THERE HAVE BEEN NUMEROUS ACCOUNTS OF CULTURAL DIFFUSION DURING THIS TIME PERIOD; THE KIND THAT CAN ONLY LEAD TO THE BROTHERHOOD OF MAN.

AFTER THE START OF COLONIAL INDIA, MANY RELIGIOUS CAME INTO THE PICTURE. WE WILL EXAMINE THOSE NOW.

1. RAM MOHAN ROY WAS A HINDU REFORMIST OF THE EARLY 19TH CENTURY. IN 1828, DUE TO HIS VAST RELIGIOUS EXPOSURE, HE CREATED THE BRAHMO SAMAJA. BRAHMO SAMAJA IS A MONOTHEISTIC FORM OF HINDUISM THE LEAVES OUT IMAGES AND WORSHIP OF THEM. IT WORSHIPS THE ONE TRUE FORMLESS GOD, WHICH IS ENOUGH TO WORSHIP IN ITSELF. IT DENIES THE ROLE OF PROPHET AND ALSO REJECTS THE CONCEPT OF MANIFESTATIONS OF GOD IN / A PARTICULAR HUMAN BEING. RAM MOHAN ROY ALSO PLAYED A SMALL ROLE IN POLITICS, HELPING TO START THE INDIAN NATIONAL CONGRESS.

2. DAYANANDA SARASVATI WAS A HINDU BRAHMIN. BORN IN 1824, HE TOOK TO THE LIFE OF A WANDERING YOGI. HE BELIEVED STRONGLY IN THE VEDIC RITUALS, AND CONDEMNED THE RITUALS BEING PRACTICED DURING HIS POST-VEDIC TIME. HE EVENTUALLY FOUNDED ARYA SAMAJ IN 1875. ARYA SAMAJ WAS AGAINST IDOL WORSHIP AND OTHER 'MEANINGLESS RITUALS'. IT WAS ANTI-CASTE, AND STRIVED TO GO BACK TO VEDIC VALUES. ARYA SAMAJ IS NOW A WORLDWIDE ORGANIZATION THAT FIGHTS SOCIAL INJUSTICE. DAYANANDA'S WRITINGS CAN BE FOUND IN THE VEDABHASHYA.

3. RAMAKRISHNA PARAMAHANSA WAS BORN IN 1836. AT AGE NINETEEN HE BECAME A BRAHMIN AT DAKSHINESWAR NEAR CALCUTTA. HE EXPLORED AND STUDIED A LARGE AMOUNT OF RELIGIOUS SYSTEMS. EVENTUALLY HE DEVELOPED HIS OWN PERSPECTIVE AND SHORTLY AFTER GAINED SOME FOLLOWERS. RAMAKRISHNA IS FAMOUS FOR HIS SAYING THAT, "ALL RELIGIONS ARE ONE". HE

1. MOTHER GOD. HE BELIEVED THAT THE MYSTICAL EXPERIENCE WAS THE GOAL OF RELIGION. HE PRACTICED FIRST MEDITATING ON KALI, THEN TANTRIC MEDITATION, ADVAITA-VEDANTA (NON-DUAL) MEDITATION, WHERE HE ACHIEVED THE HIGHEST LIBERATING STATE. AFTER THAT, HE EXPERIMENTED WITH MEDITATING ON ALLAH AND EVEN CHRIST. HE FOUND THE SAME EXPERIENCE HERE. AFTER HE DIED IN 1896, HIS DISCIPLE VIVEKĀNANDA STARTED SPREADING HIS MESSAGE THROUGH THE RAMAKRISHNA MISSION. VIVEKĀNANDA WAS A SOPHISTICATED PERSON, HAVING GONE TO COLLEGE AND KNOWING HOW TO SPREAD SOMETHING. TODAY, RAMAKRISHNA'S MISSION IS AN INTERNATIONAL ORGANIZATION.
2. MOHandas Karamchand Gandhi was born October 2<sup>nd</sup>, 1869. He was born in Porbandar, originally into the Bania caste. At age eighteen he left for London to study law. While there he experimented with dietics (being a vegetarian) and had glimpses of religion from Hinduism, Christianity and Buddhism. After becoming a barrister in London, he returned to India. He then lived in Bombay for a while, trying to get caste. He failed to get more than a few, but was then asked to come to South Africa. At South Africa, Gandhi experienced many new things; discrimination, hate, 'evil laws', war and leadership. When Gandhi was in South Africa for his first time, he was again introduced to more religions. He experienced more Christian philosophy and during this time, he also became better acquainted with Eastern religion. During this period, Gandhi also was in contact with a famous India religious man, Raychandhai Mehta, a man mainly interested in Jainism, influenced Gandhi greatly, especially by opening Gandhi up to the idea of Ahimsa, to which Gandhi became famous for. Also during this period, popular Jain Gandhi became a more experienced barrister, and helped fight for the fair concept, extended treatment of South African Indians. As Gandhi continued to study religion with the help of Raychandhai, he became more and more interested in Hindu asceticism. This also included interest in Buddhism and Jainism. It was at this time that Gandhi began to practice yoga. Then after three years in South Africa, Gandhi returned to India. In India he raised up knowledge of the crisis in South Africa. Then, he was married after a short time in India, he went back to South Africa with his wife and children. By his parents in South Africa he fought against the 'unfair' taxes and restrictions being placed on at age 19 to coolies (British lang for 'Indian'). He also started the Indian Ambulance Corps, Kasturbai and consisting of Indians who helped nurse and carry off the wounded British in the Boer War. By the time he around this time or shortly before, Gandhi took the Brahmacarya vow. Even though he was going back married to Kasturbai, he changed his approach with her and discontinued sexual intercourse to Africa, had for the remainder of his life. After that he traveled back to India. In India, he two children, traveled to many places across the country and preached Ahimsa and a developing concept of Satya-Graha (Truth-Force) of which he created. Then, Gandhi went back to South Africa again. During this time, Gandhi used Satyagraha extensively against the British. Satyagraha represented non-violent, active resistance against evil. As his service to people became more and more important to him, he began to follow the ascetic

way, more and more. He gave away most of his things, began regular fasting (including longer fasts), continued his abstinence from sex, and completely devoted himself to public service. In 1914, Gandhi went again to London to offer his nursing services in the First World War. Then, Gandhi went back to India, once again. By this time, Gandhi had already become quite famous. He traveled extensively during this time, arousing interest in

- I. AN ASHRAM IS A HINDU RELIGIOUS COMMUNITY. GANDHI HAD ALREADY STARTED OTHERS, INCLUDING THE PHOENIX ASHRAM IN S. AFRICA.
- GANDHI HAD ALSO INSTITUTED SATYAGRAHA AGAINST BRITISH RULE. HE STARTED AN ASHRAM CALLED SATYAGRAHA ASHRAM, IN MAY OF 1915. GANDHI ALSO PARTICIPATED (AND WAS) A MEMBER OF THE INDIAN NATIONAL CONGRESS. FROM 1917 TO 1948 WHEN GANDHI DIED, HE FOUGHT FOR THESE THINGS: THE UNITY OF ALL INDIANS, HINDU, MUSLIM, ETC.; THAT THE BRITISH WOULD LEAVE INDIA TO INDIANS; THAT THERE WOULD BE NO VIOLENCE BETWEEN ANY PEOPLES IN INDIA; HIS OWN SELFLESSNESS AND TO SEE TRUTH; TO HEAL SICK AND WOUNDED PERSONS; TO FEED THE HUNGRY. EVENTUALLY, IN 1947, THE BRITISH LEFT INDIA AND THEN INDIA DIVIDED INTO PAKISTAN AND INDIA. A YEAR LATER GANDHI WAS KILLED BY AN EXTREMIST HINDU. MOHANDAS KARAMCHAND GANDHI DIED WITH A WORTH OF \$12.63 (HIS POSSESSIONS). HE IS AN EXAMPLE OF LOVE, IN ITS TRUE NATURE AND COMPASSION IN ITS TRUE FORM.

THAT CONCLUDES MY SHORT BIOGRAPHICAL SECTION. SOME OTHER NOTABLE PERSONS HAVING AFFECTED HINDUISM, ARE DEENDRANATH TAGORE, KESHUB SEN AND SWAMI BHAKTIVIJAYANTIA PRABHUPADA. DURING THE NINETEENTH AND TWENTIETH CENTURIES, HINDUISM'S MAIN FOCUS SEEMS TO BE IN ORGANIZING AND SPREADING ITS WISDOM. A MAJOR PUSH OF THE TWENTIETH CENTURY, SEEMS TO HAVE BEEN DISTRIBUTING EAST TO WEST. MANY HINDUS HAVE TRAVELED TO AMERICA, IN PARTICULAR, SPREADING INITIATES' THOUGHTS. ORGANIZATIONS, SUCH AS THE INTERNATIONAL SOCIETY FOR KRISHNA CONSCIOUSNESS, HAVE BECOME WELL KNOWN, AND IN SOME CASES, QUITE POPULAR. YOGA (ESPECIALLY AT HARE KRISHNA HATHA-YOGA) HAS BECOME POPULAR IN THE UNITED STATES, ALTHOUGH IT TENDS TO BE SEEN AS SOMETHING MEMBERS CAN TO RELIEVE STRESS, RATHER THAN TO ACHIEVE LIBERATION. OVERALL, HINDUISM, BEING ONE OF THE PRESENCE IN MANY WORLD'S OLDEST RELIGIOUS TRADITIONS, KEEPS ITSELF TRUE TO WHAT IT STARTED AS; A RELIGION PUBLIC PLACES.

2. ALSO KNOWN AS 'HARE KRISHNA' HATHA-YOGA) HAS BECOME POPULAR IN THE UNITED STATES, ALTHOUGH IT TENDS TO BE SEEN AS SOMETHING MEMBERS CAN TO RELIEVE STRESS, RATHER THAN TO ACHIEVE LIBERATION. OVERALL, HINDUISM, BEING ONE OF THE PRESENCE IN MANY WORLD'S OLDEST RELIGIOUS TRADITIONS, KEEPS ITSELF TRUE TO WHAT IT STARTED AS; A RELIGION PUBLIC PLACES.

- PEGGING, OR 6. TODAY THERE ARE APPROXIMATELY 1 BILLION PEOPLE WHO PROFESS TO BE HINDU. THAT MAKES IT (FOR SPREADING YOGIC WHATEVER ITS WORTH) THE <sup>SECOND</sup> LARGEST RELIGIOUS SYSTEM IN THE WORLD, NEXT TO CHRISTIANITY. TEXTS.

- \* IS THERE ANY DIFFERENCE? IF ONE INCLUDES SIKHISM (AN OFFSPRING OF HINDUISM) AS PART OF THE HINDU TRADITIONS, AS WELL AS BUDDHISM (ESPECIALLY TIBETAN), THAT WOULD MAKE HINDUISM THE LARGEST RELIGIOUS SYSTEM IN THE WORLD. REGARDLESS, IT IS A RELIGION THAT HELPED ME OPEN MY EYES, FIRST OF COURSE, THAT IS ALL I KNOWS.

REOURCES: OXFORD CONCISE DICTIONARY OF WORLD RELIGIONS, BY JOHN POWELL; THE WORLD'S RELIGIONS, BY NEILIAN SMART; THE WORLD'S RELIGIONS, BY HUSTON SMITH; THE UPANISHADS; THE BHAGAVAD GITA, TRANSLATION BY JOHN STROHMEIER; AN AUTOBIOGRAPHY: THE STORY OF MY EXPERIMENT WITH TRUTH, BY M.K. GANDHI; MAN, MYTH AND MAGIC, BY RICHARD CAVENTDISH; RELIGIONS EAST AND WEST; THE COMPLETE ATLAS OF WORLD HISTORY, BY SHARPE REFERENCE;

THE RIG VEDA; THE MAHABHARATA, TRANSLATION AND COMMENTARY BY F. MAX MULLER; THE SACRED TEXT OF THE EAST, BY F. MAX MULLER; INDIA, WHAT CAN IT TEACH US?, BY F. MAX MULLER; THE RELIGION OF MAN; ŚRIMĀD BHAGAVATAM; TRANSLATIONS BY AC. BHAKTIVEDANTA SWAMI PRABHUPĀDA;

## JUDAISM:

1. FOUNDING
2. BELIEFS AND LITERATURE
3. RITUALS / HOLY DAYS / FESTIVALS / FEASTS
4. HISTORY AND GEOGRAPHY
5. CURRENT STATUS.

I. THE JUDAISM THAT IS RECOGNIZED TODAY, DID NOT BEGIN UNTIL THE 2nd CENTURY CE. THIS IS INTERESTING, BECAUSE THE RELIGION IS USUALLY DATED BACK TO AROUND 1000 BCE, CONNECTING IT TO THE RELIGION OF THE ISRAELITES. WHAT CAUSED THE EMERGENCE OF JUDAISM IS UNCLEAR. PROBABLY CHRISTIANITY'S RISE, INFLUENCED PEOPLE OF ISRAELI DESCENT TO DIFFERENTIATE BETWEEN THEMSELVES (GOD'S CHOSEN PEOPLE) AND OTHER MONOTHEISTIC FAITHS. THE TIME OF THE ISRAELITES GAVE RISE TO THE CHRISTIAN AND JEWISH TRADITIONS, EVEN BEING SO DIFFERENT FROM THEM. SOME SAY THAT ABRAHAM IS THE FOUNDER OF JUDAISM. MAYBE SO. ABRAHAM BEGAN HIS SPpKEN STORY, BY TRAVELLING FROM UR IN SUMERIA. AT THIS TIME, ABRAHAM'S GOD WAS EL (E). ABRAHAM'S SON, ISHMAEL IS A SON NAMED JACOB. JACOB HAD A DREAM OF A LADDER LEADING TO HEAVEN, IN A BETHEL. THIS BECAME THE RELIGIOUS CENTER FOR NORTHERN JERUSALEM. IN ONE OF JACOB'S MANY ADVENTURES, HE HAPPENED TO BE TRAVELLING BACK FROM THE MESOPOTAMIAN REGION. DURING HIS TRIP, HE HAD AN IMMENSE STRUGGLE WITH A GOD OR SOME MYSTERIOUS BEING, AND HIS NAME BECAME YISRA'EL (ISRAEL). JACOB'S TWELVE SONS BECAME THE NAMES OF THE 12 TRIBES OF ISRAEL. EVENTUALLY, THE UNORGANIZED TRIBES OF ISRAEL, WHO CONQUERED THE CANAANITES, BEGAN TO PREACH A COMMITMENT TO THE ONE GOD, YAHWEH. ALL OF THESE EVENTS ARE GATHERED FROM VARIOUS VERSIONS OF THE BIBLE, AND THERE ARE NO SPECIFIC ENOUGH DATES GIVEN. THIS LEADS US TO MOSES, WHO IS MORE GENERALLY THOUGHT TO BE THAT INITIATOR OF ISRAELITE TRADITION. MOSES WAS BORN IN EGYPT, AND HID IN THE RIVER NILE, BY HIS PARENTS, FEARING HIS SLAUGHTER (PHARAOH ORDERED SLAUGHTER OF ALL JEWISH MALE BABIES). THE PHARAOH'S DAUGHTER RESCUED MOSES FROM THE NILE. THEN, WHEN HE WAS OLDER HE HERDED HIS FATHER-IN-LAW'S SHEEP ON MOUNT HOREB. IT WAS HERE THAT MOSES ENCOUNTERED GOD (IN THE BURNING BUSH). GOD TOLD MOSES TO FREE THE JEWISH SLAVES IN EGYPT AND TAKE THEM TO THE PROMISED LAND. THEN HE TOOK THE ISRAELITES INTO THE WILDERNESS FOR FORTY YEARS AND THEN TO MOUNT SINAI. ON MOUNT SINAI, MOSES RECEIVED GOD'S REVELATION THROUGH THE TORAH AND THE TEN COMMANDMENTS. BEFORE MOSES' DEATH, HE ASKED JOSHUA TO BE HIS

SUCCESSOR. DUE TO THIS REVOLUTION, THE ISRAELITE PEOPLE CONQUERED CANAAN AND PROBABLY RULED MUCH OF MODERN DAY ISRAEL, BY 1200 BCE. AFTER THEIR ESTABLISHMENT OF ISRAEL, KINGSHIP CAME INTO POWER. KING DAVID CAPTURED JERUSALEM AND MADE THE CAPITAL THERE. KING DAVID DESIRED TO BUILD A TEMPLE IN JERUSALEM, AND, HIS SON SOLOMON DID JUST THAT. THE TEMPLE LASTED FROM AROUND 950 BCE. TO 586 BCE. THE BUILDING OF THIS FIRST TEMPLE HELPED CENTRALIZE AND UNIFY THE ISRAELITE TRIBES. IN IT MANY ARTIFACTS AND OBJECTS WERE KEPT, INCLUDING THE ARK. AT THE TEMPLE, SACRIFICE WAS THE FOCUS. THIS WAS, AT THAT TIME, A LARGE PART OF YAHWISTIC WORSHIP. THE TEMPLE WAS THE CENTER FOR PRIESTLY WORSHIP AND SACRIFICE. ON THE OTHER HAND, THE PROPHETS FOUND A DIFFERENT SORT OF SACRIFICE. THAT OF HUMBLENESS AND HUMILITY. THE PROPHETS WERE WHAT BECAME OF ISRAELITE RELIGION AND LEFT PRIESTLY SACRIFICE BEHIND. THIS IS THE JUDAISM THAT WE KNOW TODAY. (NOTICE SOMETIME IT IS CALLED THE PROPHETIC RELIGION.)

2. JUDAISM IS A MONOTHEISTIC RELIGION. TO ME, THIS MEANS THAT IT BELIEVES IN ONLY ONE GOD, REGARDLESS OF NAME AND OTHER DOGMA. SO, WHEN ANY RELIGION SPEAKS OF THE ONE, THEN WHATEVER WORD USED TO DESCRIBE GOD, DOES NOT DIFFERENTIATE, FOR INSTANCE, YAHWEH OR JEHOVAH. TODAY, THIS SEEMS TO BE SOMEWHAT ACCEPTED, AT LEAST MORE NOW THAN IT WAS. ADDING TO THIS, MONOTHEISM SEEMS TO ALLURE TO THE BELIEF IN ONLY THE ONE AND NOTHING ELSE. THIS SINGLE-MINDEDNESS APPEARS TO BE WHAT SEPARATES EAST FROM WEST (IN THE OPINION OF SOME). HOWEVER, A VAST MAJORITY OF THE EASTERN SCHOOLS OF THOUGHT, PORTRAY THIS SIMILAR SINGLE-MINDEDNESS. SO, WHAT SEPARATES EAST FROM WEST, IF MONOTHEISM EXISTS IN ALL FORMS OF RELIGION? AND ALSO, IF MONOTHEISM WAS THE SOLE BELIEF OF THE JUDEO-CHRISTIAN FAITH, THEN WHY IS THE BIBLE, THE TORAH SO LONG? WHY IS THERE SO MUCH DOCTRINAL PROLIFERATION EXPOUNDING OUT OF THE HEART OF EVERY CHURCH AND SYNAGOGUE AND MOSQUE? AND WITH THIS, COULD JUDAISM BE POLYTHEISTIC, SEEMING THAT IT MIGHT NOT BE SO SINGLE-MINDED AFTER ALL? RAMA KRISHNA, (AND MAYBE A FEW OTHERS, AS WELL) DID SAY THAT, "ALL RELIGIONS ARE ONE".

PRESENT DAY JUDAISM IS ACTUALLY VERY WELL ORGANIZED. JEWS LOOK FORWARD TO THE COMING OF THE I. "ANNOUNCED ONE", MESSIAH (MASHIACH), WHICH IS IN CONTRAST TO THE CHRISTIAN BELIEF THAT GOD HAS COME AND WILL SOON BRING COME AGAIN. JEWS BELIEVE IN AND STRIVE TO FOLLOW (I HOPE) THE TEN COMMANDMENTS INSCRIBED A NEW AGE TO ISRAEL IN THE TORAH. THEY BELIEVE THAT THE TORAH WAS HANDED DOWN TO MOSES FOR THE REASON OF SPREADING IT TO THE 'CHOSEN PEOPLE'. THE CHOSEN PEOPLE ARE ANY PEOPLE, WILLING TO ACCEPT YAHWEH AS THE ONE GOD. THE HEBREW BIBLE CONTAINS 613 COMMANDMENTS FROM GOD EXIST. AS PART OF THE TEN COMMANDMENTS, GOD REQUIRES THAT ONE DAY OUT OF THE SEVEN DAY WEEK, IS THE SABBATH, IN WHICH MUST ~~BE KEPT HOLY~~ "BE KEPT HOLY". NO WORK CAN BE DONE ON THE SABBATH. IT IS OBSERVED FROM SUN DOWN FRIDAY TO SUN DOWN SATURDAY. OVERALL, JUDAISM IS A RELIGION FOCUSED ON MONOTHEISM (FOR THE MOST PART).

A JEWISH PHILOSOPHER NAMED MAIMONIDES HAD GREAT IMPACT ON THE DIRECTION OF JUDAISM.

1. 'GUIDE OF THE PERPLED'

HE WROTE A FAMOUS PHILOSOPHICAL TREATISE CALLED THE ~~MASSORAH~~ MORE NEVUKIM, WHICH HAS HAD IMMENSE INFLUENCE ON THE JEWISH TRADITION SINCE THE 12<sup>TH</sup> CENTURY CE. BUT, MAIMONIDES' GREATEST LEGACY WAS HIS 'THIRTEEN PRINCIPLES OF BELIEF'. THE THIRTEEN ARTICLES FALL INTO THREE CATEGORIZED GROUPS. THE FIRST DEALS WITH GOD'S EXISTENCE, THE SECOND TALKS OF THE TORAH AND THE THIRD CONCERN REWARDS AND PUNISHMENTS. THESE PRINCIPLES ARE WHAT JEWS USE MOST FREQUENTLY TO DEFINE THEIR FAITH TODAY. MAIMONIDES WAS A VERY INFLUENTIAL THINKER, PROVIDING PEOPLE LIKE SAINT THOMAS AQUINAS TO QUESTION AND TRY INTO DOCTRINE. AFTER MAIMONIDES, A MORE ~~PROPHETIC~~ MYSTICAL MOVEMENT GAINED POPULARITY. THE QABBALAH GAINED SWAY IN THE 12<sup>TH</sup> TO 13<sup>TH</sup> CENTURIES. IT WAS MORE CONCERNED WITH MYSTICAL POWERS EMANATING FROM YAHWEH. MEDITATION WAS A POPULAR PRACTICE, AS MANY QABRALISTS EXPERIMENTED WITH FORMS OF ECSTASY. MANY ELEMENTS OF THE QABRALAH'S THOUGHTS SEEM TO HAVE BEEN EITHER DERIVED FROM OR LINKED TO THE ISLAMIC MYSTICAL MOVEMENT, SUFISM. ABRAHAM AVRAHAMIA WAS ESPECIALLY INFLUENCED BY SUFISM, AND BROUGHT ELEMENTS OF IT INTO JEWISH MYSTICISM. IN TERMS OF PHILOSOPHY, QABRALISTIC THOUGHT TENDED TO BE QUITE DIFFERENT FROM MAINSTREAM JUDAISM. A DOCTRINE OF A MORE BALANCED RELATIONSHIP WITH GOD, SHOWS THIS. IT STATES THAT ~~BASICALLY~~ GOD DEPENDS ON HUMANS, JUST AS HUMANS DEPEND ON GOD. HUMAN ACTIONS CAN ~~AFFECT~~ <sup>AFFECT</sup> GOD. THIS DRAMATICALLY CHANGED ONE'S VIEW, IF ONE IS FOCUSED ON OBEDIENCE BECAUSE THEY DON'T WANT TO HARM GOD. OVERALL, JUDAISM IS A PRETTY FOCUSED RELIGION. IN ITS HISTORY, ITS ADHERENTS HAVE SELDOM LIVED AFFLUENT LIVES, AS MANY JEWS HAVE BEEN HISTORICALLY OPPRESSED. THIS MAY BE WHY THERE IS SO LITTLE VARIATION OF DOCTRINE IN THE JEWISH WORLD, OR MAYBE BECAUSE THEY REALLY DESIRE TO BE MONOTHEISTIC.

2. QUOTE IS OF

JUDAISM'S SACRED TEXTS ARE DIVIDED IN ~~TO~~ TWO DIFFERENT WRITINGS. THE TORAH AND THE TALMUD. A THIRD CATEGORY OF WRITING IS COMPILED IN THE MISHNAH. ALL THREE OF THESE WORDS MEAN TEACHING. THE OLDEST OF THESE IS THE TORAH. IT IS, BUT NOT LIMITED TO, GOD'S WORDS HANDLED DOWN TO MOSES, WRITTEN DOWN IN THE FIVE BOOKS BY MOSES. THE TORAH IS SEPARATED INTO THE WRITTEN AND THE SPOKEN LAW. DIFFERENT SECTS OF JUDAISM, USE DIFFERENT PARTS OF IT, SOME ONLY USING THE WRITTEN, FOR INSTANCE. THE TORAH CAN BE SUMMED UP AS, 'WHAT IS HATEFUL TO YOU, DO NOT TO YOUR

FELLOW'.<sup>2</sup> THE TALMUD IS DIVIDED IN TWO: THE PALESTINIAN TALMUD AND THE BABYLONIAN TALMUD. HILLEL, HAVINGA IT IS COMPRISED OF COMMENTARIES ON THE MISHNAIC ORDERS. THE MISHNAH CONCERN RITUALS, CONVERSATION WITH PRACTICES AND OBSERVANCES.

AVIKA (A PHILOSOPHER). JUDAISM HAS MANY HOLY DAYS, RITUALS, FESTIVALS AND FASTS. THEREFORE, I WILL COVER THEM. AVIKA AGREES ~~TO~~ I WILL SEPARATE THESE INTO THEIR OWN CATEGORIES.

I, SAYING 'LOVE YOUR NEIGHBOR AS YOURSELF' (LEVITICUS 19.18).

A. HOLY DAYS: THERE ARE THREE PILGRIMAGE FESTIVALS. THEY ARE PASSOVER, SHAVUOT AND SUKKOT. PASSOVER IS THE FESTIVAL OF UNLEAVENED BREAD. THE FESTIVAL BEGINS ON THE 15<sup>TH</sup> OF NISAN AND LASTS FOR SEVEN TO EIGHT DAYS. SHAVUOT IS THE JEWISH FESTIVAL OF PENTECOST, ORIGINALLY CELEBRATING THE END OF THE BARLEY HARVEST AND THE BEGINNING OF THE WHEAT HARVEST. IT HAS ALSO CELEBRATED THE GIVING OF THE TORAH TO MOSES. SHAVUOT FALLS ON THE 6<sup>TH</sup> OF SIVAN. SUKKOT WAS ORIGINALLY CONNECT WITH THE AGRICULTURAL YEAR AS WELL. IT IS NOW THE FESTIVAL

I. IN HEBREW, 'A GOOD DAY', IS YOM TOV.

OF BOOTH. IT FALLS ON THE AUTUMN MONTHS AND IS DONE IN OBEDIENCE TO LEVITICUS 23:42, "YOU SHALL DWELL IN BOOTH." THERE ARE FIVE OTHER NOTABLE 'GOOD DAYS'. FIRST IS THE JEWISH NEW YEAR, ROSH HA-SHOAH. SECOND IS THE DAY OF ATONEMENT, YOM KIPPUR. YOM KIPPUR IS THE MOST SIGNIFICANT RELIGIOUS HOLY DAY IN JUDAISM. AFTER THE DESTRUCTION OF THE TEMPLE YOM KIPPUR WAS USED AS ATONEMENT FOR ISRAEL'S SINS. THIS WAS USED INSTEAD OF THE TEMPLE RITUAL. IT BEGINS AT SUNDTOWN ON THE 9TH OF TISHRI, WITH THE 'ALL THE VOWS' SERVICE AT A SYNAGOGUE NEAR YOU. THE THIRD DAY IS ROSH HODESH, THE FIRST DAY OF THE LUNAR MONTH. FOURTH IS THE FEAST OF ESTHER (PURIM), AND FIFTH IS THE FEAST OF LIGHTS, OR HANUKKAH.

B. FASTS: THERE ARE FIVE NOTABLE DAYS OF FASTING. FIRST IS THE 10TH OF TEVET COMMEMORATING THE BEGINNING OF THE SIEGE ON JERUSALEM. SECOND IS THE BREAKING OF THE WALLS, ON THE 17TH OF TAMMUZ. THIRD IS THE DESTRUCTION OF THE TEMPLE, ON THE 9TH OF AV. FOURTH IS THE 3RD OF TISHRI, MARKING THE ASSASSINATION OF GEDALIAH. FIFTH IS ON THE 14TH OF NISAN, THE FAST OF THE NEWBORN, WHICH REMEMBERS THE TEN PLagues OF EGYPT.

C. RITUALS: JUDAISM HAS DEVELOPED A WIDE RANGE OF RITUALS OVER THE YEARS. THE RITUALS SHOW LOYALTY TO THEIR FAITH, ADORATION TO YAHWEH, COMPASSION TO OTHERS AND AN UNDERSTANDING OF LIFE. THE MAJOR DISTINCTION BETWEEN THE RELIGIONS OF THE ISRAELITES AND THAT OF PRESENT-DAY JUDAISM IS ITS RITUALS. WHILE THE ISRAELITES VALUE SACRIFICE IN A MATERIAL SENSE, PRESENT-DAY JEWS VALUE SACRIFICE OF THEIR OWN DESIRES, SEEKING (GENERALLY) ATONEMENT.

2. THE HISTORY OF THE JEWISH TRADITION BEGINS AROUND THE SECOND TO THIRD CENTURIES OF THE COMMON ERA. DURING THIS TIME PERIOD, JEWS WERE WINNING OVER MANY CONVERTS, EVEN THOUGH THEIR THOUGHT AND PRACTICE WAS NOT VERY WELL UNIFIED. NEVERTHELESS, THE JEWS OPTIMISTIC VIEW OF THE MESSIAH, WAS PROBABLY A KEY TO ITS SUCCESS. IN THE 2ND CENTURY, TWO REVOLTS AGAINST THE ROMAN EMPIRE OCCURRED, CAUSING THE JEWS TO BE EXPelled OUT OF THEIR HOLY LAND. AS THIS OCCURRED, THE RABBIK NIC TRADITIONS GREW, AND IT IS THOUGHT THAT THE RABBIS WERE WHAT KEPT THE TRADITION ALIVE. DURING THIS PERIOD THE SYNAGOGUE BECAME THE CENTER OF RELIGIOUS PRACTICE, AND MORE FOCUS WAS PLACED ON THE JEWISH FAMILY. WHEN THE ~~CHRISTIAN~~ EMPEROR CONSTANTINE CAME TO POWER, HE MADE CONVERSION TO JUDAISM PUNISHABLE BY DEATH. SINCE THE JEWS HAD NO HOME LAND, THEY HAD TO MOVE INTO THE CHRISTIAN AND MUSLIM WORLD. SOMEHOW, THEY SURVIVED AND EXISTED IN WHAT IS KNOWN AS DIASPORA, DISPERSION THROUGHOUT THE WORLD. FROM THE RISE OF ISLAM AND CHRISTIANITY, UNTIL NOW, THE JEWISH PEOPLE HAVE LIVED UNDER LARGE AMOUNTS OF OPPRESSION. TWO MAJOR MOVEMENTS OF WHICH I HAVE ALREADY SPOKEN OF, ARE THE QABBALAH AND HASIDISM.

3. IN THE LAST CENTURY, JUDAISM SEEMS TO HAVE BEEN THE CENTER OF ATTENTION. IT FINALLY REGAINED CONTROL OF ITS HOLY LAND, THROUGH THE ZIONIST MOVEMENT, AND AT THE SAME TIME, FACED THE ANNIHILATION OF ITS PEOPLE, DURING NAZISM IN WORLD WAR II. TODAY, THERE ARE AROUND 17 MILLION FOLLOWERS, 7 MILLION IN AMERICA, 390,000 IN ISRAEL AND THE REST ARE

SCATTERED ABOUT THE WORLD. IN AMERICA, IT HAS BECOME MORE AND MORE SECULARIZED, BUT MANY ATTEMPTS HAVE BEEN MADE TO BRING RELIGIOSITY BACK INTO FOCUS. TODAY, THERE ARE FIVE MAJOR MOVEMENTS IN JUDAISM: ORTHODOX, REFORM, CONSERVATIVE, PROGRESSIVE AND RECONSTRUCTIONIST.

RESOURCES: THE WORLD'S RELIGIONS, BY PROF. NICHOLAS SMART; THE WORLD'S RELIGIONS, BY PROF. HUSTON SMITH

## BUDHISM:

1. FOUNDING AND FOUNDER
2. PRACTICE AND BELIEF / HOLY TEXTS
3. THE VEHICLES
4. HISTORY AND GEOGRAPHY
5. CURRENT STATUS

I SIDDHĀRTHA GAUTAMA OF THE INDIAN ŚAKYA CLAN BEGAN HIS EXISTENCE IN YEAR 566 BCE. HE MEANS 'RULER' IN WAS BORN INTO AN AFFLUENT LIFE OF PLEASURES GALORE (SO IT IS SAID), AS THE SON OF THE RĀJĀ OF KAPILAVATTU. AT BIRTH, HIS FATHER REQUESTED TO SEE FORTUNETELLERS, TO DETERMINE SIDDHĀRTHA'S PATH. THE FORTUNETELLERS TOLD THE FATHER THAT SIDDHĀRTHA WOULD EITHER BECOME INDIA'S GREATEST RULER, UNIFYING THE LAND OR RENOUNCE THE WORLD AND END UP RECEIVING ADORATION FROM THE masses. HIS FATHER FRIGHTENED BY HIS SON TAKING THE LIFE OF AN AYETIC, CHOSE TO RAISE HIM IN THE MOST PLEASURE POSSIBLE-HAVING RICHES, WOMEN AND POWER. AS SIDDHĀRTHA GREW, IT APPEARED THAT HE WOULD TAKE SUCH A PATH, FOR HE FOUND HIMSELF TO BE GREATER THAN MOST MEN AT MANY THINGS. HE COMPETED TO & WIN A WIFE, AND LION, MARRYING YASODHĀRA. AFTER THIS, YASODHĀRA BORE A SON, AND THEY NAMED HIM RAHULA. FOR A TIME SIDDHĀRTHA EXISTED IN ALL THESE, BUT FATE CAME IN HIS WAY. AT BIRTH, THE GODS HAD ARRANGED FOR SIDDHĀRTHA TO SEE THE FOUR PASSING AGES (AS THEY ARE CALLED TODAY). SINCE HIS FATHER DESIRED TO RAISE SIDDHĀRTHA IN THE WAYS OF HEDONISM, HE WAS NOT ALLOWED TO SEE OR EXPERIENCE ANYTHING THAT WOULD DISPLEASE HIM. WHEN HE WOULD GO OUT RIDING, SAURIS WOULD CLEAR HIS PATH OF BRUTALITY. ONE DAY, WHEN HE WENT OUT RIDING, THE GODS INCARNATED A DECREPIT OLD MAN ON HIS PATHWAY. SIDDHĀRTHA HAD NEVER EXPERIENCED THIS, <sup>AND THIS HE</sup> LEARNED OF OLD AGE. WHEN THE KING LEARNED OF THIS, HE INCREASED THE GUARD. ON ANOTHER JOURNEY, HE ENCOUNTERED A BODY, FULL OF DISEASE. ON A THIRD TRIP, HE SAW A CORPSE. ALL THIS OVERWHELMED SIDDHĀRTHA, AND THE WAY HE WENT

ABOUT HIS LIFE OF PLEASURE BEGAN TO CHANGE. THEN ON A FOURTH EXPERIENCE, HE SAW AN ASCETIC, MEDITATING, WITH A SHAVED HEAD. THIS SHOWED HIM AN OPPOSITE-ASCETICISM, AND IT WAS THAT JUMP ~~THAT~~ SIDDHĀRTHA MADE, FROM HEDONISM TO ASCETICISM, THAT IS CALLED THE GREAT RENUNCIATION. HE FLED FROM WHAT WOULD HAVE BEEN HIS KINGDOM, INTO THE WOODS TO SEEK UNDERSTANDING. IN THESE WOODS SIDDHĀRTHA STRUGGLED FOR SIX YEARS, BUT FOUND NOTHING. IT IS SAID THAT HIS PRACTICE WENT THROUGH THREE PHASES. THE FIRST STAGE OF HIS QUEST LED HIM TO TWO HINDU RELIGIONS, THAT WERE WELL-LEARNED IN HINDU PHILOSOPHY. BUT HERE, HE FOUND NO RESOLVE. HIS SECOND PHASE TOOK HIM TO A GROUP OF ROAMING ASCETICS. HERE HE LEARNED CONTROL AND DEPRIVATION- AND EVEN SELF-MORTIFICATION. SIDDHĀRTHA PRACTISED MANY THINGS WITH THESE ASCETICS, ENDING WITH HIM ALMOST DYING OF STARVATION. "WHEN I THOUGHT I WAS TOUCHING THE SURFACE OF MY STOMACH, I ACTUALLY WAS HOLDING MY SPINE". AFTER LEAVING ASCETICISM, SIDDHĀRTHA TRAVELED TO BOUDH GAYA, IN NORTHERN INDIA, TO FIND A PLACE TO SIT. HE ENDED UP SITTING \* MEANS 'WISDOM' UNDER A PEACEFUL TREE (NOW REGARDED AS THE BUDDHA TREE). AS SIDDHĀRTHA SAT, HE VOWED NOT TO RISE UNTIL HE HAD ACHIEVED ENLIGHTENMENT. AT THIS HE BEGAN DEEP CONCENTRATION. ON THIS FIRST NIGHT, SIDDHĀRTHA WAS BOMBARDIED BY THOUSANDS OF DEVILS AND TEMPTATIONS. DURING THIS MEDITATION, HE CONQUERED ALL THE DEVILS AND ALL TEMPTATIONS (OR IN OTHER WORDS, HIMSELF), AND PASSED THROUGH THE FOUR STAGES OF INSIGHT, WHICH ARE, FIRST, TO FOCUS ON ONE OBJECT UNTIL ONE CAN REPLICATE THAT IMAGE IN ONE'S MIND'S EYE. WHEN THE PERSON BECOMES DISTURBED BY THIS, THEY ELIMINATE THE VIRTUALISATION AND ENTER THE SECOND STAGE. THEN, BY ELIMINATING ALL JOY, THEY PASS INTO THE THIRD STAGE. BY RISING ABOVE THEMSELVES COMPLETELY, THEY PASS INTO THE FOURTH JHĀNA\*\*. THESE ARE THE FIRST FOUR JHĀNAS, WHICH ARE OF THE FORM REALM. THE NEXT FOUR ARE OF THE FORMLESS REALM, OF WHICH SIDDHĀRTHA MASTERED AS WELL. SIDDHĀRTHA THEN ATTAINED FULL ENLIGHTENMENT, IN NIRVANA. AT THIS, HE WAS SO AT PEACE, THAT HE DID NOT RISE FOR SEVEN DAYS. ON THE EIGHTH DAY HE ATTEMPTED TO RISE, BUT MORE BLISS CAME TO HIM, SO HE SAT FOR (ALL-IN-ALL) FORTY-NINE DAYS. \*\*\* MEANS 'AWAKE UNTIL HE WENT INTO THE WORLD'. SIDDHĀRTHA, WHO NOW THE BUDDHA (\*\*, I WILL REFER TO HIM AS THIS FROM NOW ON), THE BUDDHA'S FIRST SERMON WAS PRESENTED AT A PLACE OUTSIDE OF BENARES, CALLED SARNAKH. IT WAS GIVEN TO THE SAME ASCETICS WHO HE HAD LEFT EARLIER. THESE ASCETICS BECAME HIS FIRST DISCIPLES. THIS FIRST SERMON WAS CALLED 'THE SERMON ~~OF~~ OF THE TURNING WHEEL', WHICH OUTLINED THE FOUR NOBLE TRUTHS, WHICH BECAME BUDDHA'S CORE PHILOSOPHY. ONE YEAR AFTER THE BUDDHA'S ENLIGHTENMENT, HE ESTABLISHED THE SAṄGHĀ, OR BUDDHIST COMMUNITY. IN THE SAṄGHĀ WERE LAY PEOPLE AND MONKS AND NUNS (BHŪKṢUS AND BHŪKṢUS). AFTER THE BUDDHA'S ENLIGHTENMENT, HE PREACHED AND ASSISTED ALL BEINGS FOR FORTY-FIVE YEARS, DURING WHICH, HE SPENT 3 MONTHS OF EACH YEAR IN RETREAT WITH THE MONKS DURING THE RAINY SEASON. THIS IS HOW ONE OF THE WORLD'S LARGEST RELIGIONS BEGAN. OVER THE COURSE OF THE BUDDHA'S LIFE TIME, THE SAṄGHĀ GREW VERY FAST. BUDDHA'S COMPASSIONATE WAY OF LIFE, LEAD THE WAY FOR AN ACCEPTING RELIGION; TO PEOPLE, NATURE AND LIFE AND, IN GENERAL. BUDDHA'S FOCUS ON SELFLESSNESS, GAVE RISE

WHAT MANY CALL, A RELIGION OF NO RELIGION. THIS IS SAID, BECAUSE HE PREACHED AN INDIVIDUALIZED PRACTICE, FREE FROM RITUAL, TRADITION, AUTHORITY AND MYSTICISM, ALONG WITH NOTIONS OF PERCEIVED DUALITIES (GOOD, BAD, RIGHT, WRONG). BUDDHA'S RELIGION WAS THAT OF WHAT IS NOW CALLED BY BUDDHISTS, THE MIDDLE WAY. HE NOTICED THAT AGEGTICISM, NOR HETEROGENEITY WOULD BRING ONE TO ENLIGHTENMENT, SO HE INSTALLED THE MIDDLE WAY, WHICH APPEARS TO BE A KIND OF INDIFFERENCE TO SELF. BUDDHA'S TEACHINGS, IN MY OPINION, ARE NOT THAT MUCH DIFFERENT THAN THAT OF OTHER RELIGIONS OF HIS TIME. THE MAIN DISTINCTION THAT I HAVE NOTICED, IS THAT HIS TEACHINGS ARE HONEST AND AWARE OF THE FACT THAT ONE SIZE ~~DOES~~<sup>DOESN'T</sup> FIT ALL. RIGHT AFTER HIS ENLIGHTENMENT,

1. GOD OF DEATH, IN MARA CAME TO HIM FOR A LAST TIME, TEMPTING BUDDHA WITH THE QUESTION OF, WHY HINDU (VEDIC) OTHER TRYING TO TEACH OTHERS, WHAT YOU YOURSELF COULD ONLY FIND? BUDDHA'S ANSWER WAS, "THERE WILL BE SOME WHO UNDERSTAND". THIS, TO ME, EMPHASIZES THE ENTIRE DISTINCTION BETWEEN BUDDHA'S PHILOSOPHY, AND THAT OF THE OTHERS IN HIS DAY. HIS WAS A COMPASSIONATE DOCTRINE WHICH LIVED SOLELY FOR THE REST OF THE WORLD, BUT ALSO RESPECTED THE SECRECY OF MEN'S HEARTS.

ALTHOUGH THIS IS WHAT BUDDHISM ~~IS BASED UPON~~ WAS ESTABLISHED UPON, IT SEEMS THAT THE SANGHA (FOR THE MOST PART) HAS TRAVELED IN DUALISTIC DIRECTIONS. TODAY, BUDDHISM IS RECOGNIZED AS A HIGHLY RITUALISTIC RELIGIOUS TRADITION FILLED WITH SPECULATION, MYSTICISM AND HELPFUL-GODS. HOWEVER, AS BUDDHA SAID, ~~THAT~~ HIS TEACHINGS WOULD LIVE ON, THE MAJORITY OF WHAT WE KNOW OF HIM

2. I THINK HE ~~MEAN~~ AND HIS TEACHING DOES APPEAR TO LIVE ON, THROUGH THE SANGHA. 2.

MAINLY BECAUSE BUDDHIST PRACTICE AND TEACHING HAVE MANY SIMILARITIES TO MANY HINDU TRADITIONS, THAT THE TEACHING BECAUSE BOTH COME FROM THE SAME INDIAN TRADITIONS. AS BUDDHISM SEPARATED ITSELF IS HERE.

FROM THE HINDU TRADITIONS, IT FOUND ITSELF DIVIDING INTO DIFFERENT SCHOOLS OF THOUGHT AS WELL. THE FIRST SCHOOL OF THOUGHT THAT EXISTED WAS DERIVED COMPLETELY OFF OF THE BUDDHIST TEACHING. LATER, ANOTHER SCHOOL DEVELOPED, EMPHASIZING RITUAL AND ~~TRADITION~~ MORE THAN THE LATTER. THESE TWO MAIN SCHOOLS ARE CALLED VEHICLES. THE SMALLER, ~~EARLIER~~ EARLIER VEHICLE HAS BEEN NAMED BY THE LARGER VEHICLE, HINAYANA. THE LARGER VEHICLE IS MAHAYANA. A THIRD VEHICLE DEVELOPED IN INDIA, BUT ESTABLISHED ITSELF MAINLY IN TIBET. IT IS NAMED VAJRAYANA, AND STEMS OFF OF THE TANTRIC HINDU MOVEMENT IN INDIA, APPEARING AROUND THE TENTH CENTURY COMMON ERA. THE DISTINCTIONS AND HISTORY OF THESE THREE WILL BE COVERED LATER, BUT TOGETHER, THEY ALL HOUSE SOME BASIC BUDDHIST DOCTRINES AND BELIEFS. THEREFORE THIS SECTION WILL COVER THE UNIVERSAL CONCEPTS IN BUDDHISM. THE FIRST, MOST BASIC BUDDHIST DOCTRINE IS THAT OF ANICCA OR IMPERMANENCE. IN BUDDHISM IT IS SAID TO BE ONE OF THE THREE MARKS OF EXISTENCE; ANICCA (IMPERMANENCE), DUKKHA (SUFFERING) AND ANATTA (OR AN-ATMAN, MEANING-NO-Self). THE TEACHING OF ANICCA, IS THAT ALL THINGS ARE IMPERMANENT. A FAMOUS BUDDHIST REPRESENTATION OF THIS, IS THE

EXAMPLE OF THE CHARIOTS WHEEL, ONLY TOUCHING THE GROUND AT ONE POINT AT A TIME. BUDDHISM SAYS THAT ALL THINGS EXIST DEPENDENT UPON SOMETHING ELSE, A BASIC OBSERVATION ON CAUSE AND EFFECT. THE BUDDHIST DOCTRINE OF DEPENDENT ORIGINATION, STATES THAT ALL PHENOMENA THAT HAS A BEGINNING, MUST HAVE AN END. BUDDHISTS SAY THAT THIS IS WHERE BEINGS FIND TROUBLE, AND FIND THEMSELVES IN SUFFERING. THIS LEADS TO THE FOUR NOBLE TRUTHS, CREATED BY THE BUDDHA, OUTLINING THE CENTER OF HIS THOUGHT. THE FIRST NOBLE TRUTH STATES THAT ALL LIFE IS SUFFERING, BUT SUFFERING DOES NOT EXIST. THIS CAN MEAN DIFFERENT THINGS, BUT THE BUDDHA'S GOAL IN SAYING THIS, IS TO SHOW PEOPLE THAT OUR PERCEPTION- OUR LIFE, IN GENERAL IS WRONG. THIS MAY BE OBVIOUS, BY NOTICING THAT HE WOULDNT ~~BE~~ BE PREACHING IF HE THOUGHT ALL WAS WELL, BUT HE SEEMS TO STATE THIS FIRST FOR A REASON: THAT WRONGNESS IN OUR LIVES, IS IN ITSELF WHAT KEEPS US IGNORANT OF TRUTH. THIS MAY NOT MAKE ANY SENSE UNTIL EXAMINING THE SECOND NOBLE TRUTH. IT STATES THAT DUKKHA ARISES FROM, BASICALLY, OURSELVES. WE CHOOSE TO CLING TO OURSELVES (OR OUR PERCEPTION OF OURSELVES) IN A WORLD FULL OF ANICCA, THUS, WE FIND WHAT WE DESIRE TO FIND, SINCE ALL ~~LIFE~~ LIFE IS DUKKHA. MANY PEOPLE HAVE TRANSLATED THE SECOND NOBLE TRUTH TO BE, SIMPLY: DESIRE CAUSES SUFFERING. BUT, THIS ~~WAS~~ WAS NOT THE BUDDHA'S TEACHING, FOR TO END ALL DESIRES IS ~~TO~~ TO DIE. MORESO, IT IS SELFISHNESS THAT IS IGNORANCE, THE OPPOSITE OF NIRVANA. BUDDHA HAD DESIRES. HE ATE, SLEPT, STOKE AND LIVED A LIFE OF COMPASSIONATE INTERACTION WITH OTHER BEINGS. IF BUDDHA HAD MEANT TO PREACH A RELIGION OF NON-DESIRE, HE WOULDNT HAVE RISEN FROM HIS MEDITATION IN THE FIRST PLACE. INFACt, THE BUDDHA PREACHED DESIRE, TO DESIRE FOR TRUTH, AND <sup>TO</sup> DESIRE TO BRING OTHERS TO TRUTH. THE THIRD NOBLE TRUTH EXPLAINS THAT IN ORDER TO BE FREE FROM DUKKHA, WE MUST BE FREE FROM SELFISHNESS (TRASHĀ) AND THIS WILL WE BE IN THE ENLIGHTENED STATE OF NIRVANA. THE FOURTH NOBLE TRUTH SAYS THAT THE PATH TO THE CESSION OF DUKKHA, IS THE BUDDHA'S NOBLE EIGHTFOLD PATH. BEFORE I SKIP TO THE EIGHTFOLD PATH, I MUST SLIP IN THE DOCTRINE OF THE MIDDLE WAY. THE DOCTRINE OF THE MIDDLE WAY IS REGARDED BY MANY TO ENCAP BUDDHISM ALTOGETHER. AS WITH MANY SCHOOLS OF VEDANTA, BUDDHISM HOLDS A NON-DUALISTIC DOCTRINE, CALLED THE MIDDLE WAY. THE MIDDLE WAY STEMS OFF OF BUDDHA'S <sup>REALISATION</sup> THAT NEITHER HEDONISM NOR ASCETICISM ARE RELEVANT TO THE SPIRITUAL PATH. BOTH PLEASURE AND PAIN ARE CHOICES WE MAKE; TO FORM A LIKE OR A DISLIKE, THIS FINDING WHAT WE OURSELVES HAVE CREATED. TO GO ON THE EIGHTFOLD PATH, ONE MUST TAKE THE MIDDLE WAY, EMARKING ON A JOURNEY TOWARDS NIRVANA WITH A NOTION OF SELFLESSNESS. THIS OF COURSE BRINGS US TO THE EIGHTFOLD PATH. FIRST, ONE MUST HAVE THE RIGHTVIEW. THIS MEANS THAT ONE MUST ACCEPT AND LIVE ACCORDING TO THE FOUR NOBLE TRUTHS. IN THIS FIRST STEP, THE BUDDHA ALSO TELLS US TO LIVE WITH A VIEW THAT WE ARE OURELSES, CONTROL OUR OWN ACTIONS AND ALWAYS HAVE THE CHOICE TO SUFFER OR NOT. THE SECOND STEP ON THE EIGHTFOLD PATH IS HAVING THE <sup>RIGHT</sup> INTENT. AFTER VIEWING DUKKHA IN THE CORRECT MANNER, WE MUST EXAMINE WHY WE ARE CHOOSING THE PATH. IS IT SELFISH? THE INTENT MUST CORRESPOND TO THE VIEW, WITH A DESIRE TO BE

ENLIGHTENED). THE THIRD STEP IS HAVING THE RIGHT SPEECH. BUDDHA WAS FOCUSED ON THE TRUTH AND CHOSE TO SPEAK ONLY FOR THE BENEFIT OF OTHERS. SINCE ALMOST THE ENTIRE OF THE HUMAN BEINGS ABILITY TO COMMUNICATE WITH OTHER BEINGS RESTS UPON SPEECH, AND SINCE WE MUST LIVE FOR OTHERS WHEN STRIVING TO BE SELFLESS, RIGHT SPEECH IS IMPARATIVE. THE STEPS WE GO THROUGH TO SPEAK RIGHTLY ARE DIFFERENT THROUGHOUT THE VARIOUS VEHICLES. FOURTH, THE BUDDHA PRESCRIBED RIGHT CONDUCT, WHICH CONCERN CONCERNING HUMAN BEHAVIOR. RIGHT CONDUCT IS GENERALLY FOCUSED ON LIVING KINTLY AND WITH AWARENESS OF THE WORLD AROUND US. IN BUDDHISM, RIGHT CONDUCT IS GENERALLY EXTENDED TO THE FIVE PRECEPTS. THE FIVE PRECEPTS COVER FIVE BEHAVIORS THAT MUST BE LEFT BEHIND IN ORDER TO GEEK NIRVANA. THEY ARE: DO NOT KILL (MANY BUDDHISTS INCLUDE THE INDIAN CONCEPT OF AHOMA, AND EXTEND NON-VIOLENCE TO ALL CREATURES), DO NOT STEAL, DO NOT LIE, DO NOT BE UNCHASTE, DO NOT DRINK INTOXICANTS. THE FIFTH STEP IS TO FIND THE RIGHT OCCUPATION. THIS ENTAILS AVOIDANCE OF SELFISH WORK IN LIFE, OR ANY SORT OF LIVELIHOOD THAT DOES NOT AGREE WITH THE BUDDHIST PRECEPT. THE SIXTH, WE MUST PUT IN RIGHT EFFORT. RIGHT EFFORT CONCERNING OUR CHOICE TO LIVE A SELF-LESS LIFE, FOCUSED ON OTHERS. WE MUST FACE ALL EXPERIENCES IN LIFE WITH THE MINDFUL WILL TO LOVE THEM. THE SEVENTH STEP IN THE EIGHTFOLD PATH IS THAT OF RIGHT MINDFULNESS. MINDFULNESS IS ONE OF THE MOST BASIC BUDDHIST PRACTICES. BEING ALIVE NOW AND HAVING AWARENESS OF WHAT THE NOW IS, KEEPS US AWAKE TO SELFLESSNESS, IF PRACTICED CORRECTLY. ONE MUST BE AWARE OF THEIR SURROUNDINGS AND THE CAUSES AND EFFECTS PERTAINING TO THEM. ONE MUST BE AWARE OF THEMSELVES, AND THEIR ACTIONS. IN BUDDHISM, ALL MINDFULNESS REALLY IS, IS WATCHING, BEING AWAKE AND OBSERVING THINGS IN THEIR SELFLESS FORM. THIS IS PROBABLY THE MOST IMPORTANT OF STEPS, ALONG WITH THE EIGHTH STEP, FOR BOTH SURROUNDED MEDITATION. THE EIGHTH STEP IS RIGHT OR CORRECT CONCENTRATION. IN BUDDHIST THOUGHT AND PRACTICE, MINDFULNESS AND CONCENTRATION ARE CRUCIAL. SINCE MEDITATION IS THE WAY TO ENLIGHTENMENT, IT IS UNDERSTANDABLE THAT DOING IT CORRECTLY IS IMPORTANT. CONCENTRATION IS LOOKED AT DIFFERENTLY IN THE DIFFERENT SCHOOLS OF BUDDHISM. THERE ARE MANY SYSTEMS OF CONCENTRATION THAT HAVE DEVELOPED. WE WILL GLANCE AT THESE LATER, UPON EXAMINATION OF THE VEHICLES. THESE COVER THE EIGHTFOLD PATH, (TO A LIMITED EXTENT, WHICH LEADS ONE TO ENLIGHTENMENT AND NIRVANA SO, AFTER HAVING TAKEN THE EIGHTFOLD PATH, WHERE DOES THIS LEAVE YOU? THIS IS WHERE THE CONCEPT OF NIRVANA COMES IN. WHILE THERE ARE MANY EXPLANATIONS OUT THERE ON WHAT NIRVANA IS, IT WOULD SEEM SOMEWHAT IRRELEVANT GOING INTO DETAIL ABOUT. IN SHORT THE GOAL IN REACHING NIRVANA IS TO CEASE SELFISHNESS. IF WE HAVE ANY OTHER INTENTION, WE WILL NOT FIND NIRVANA. ANOTHER IMPORTANT BUDDHIST DOCTRINE IS THAT OF DHARMA. DHARMA, IS BASICALLY LAW AND VIRTUE IN BUDDHISM. A GOOD WAY OF LOOKING AT THIS, IS, THAT DHARMA IS THE WAY OF NON-EGO, THAT IS, ACTION TAKEN SELFLESSLY ACCORDS WITH DHARMA. ITS MEANING IS OFTEN RAISED TO A UNIVERSAL LEVEL, THAT THE WAY OF DOING IS DEVOID OF SELF. ONE CAN ONLY ACHIEVE

## PRACTICE THE DHARMA.

Buddhism, <sup>FROM</sup> my perspective, seems to be fascinated with what a person can do with themselves. It seems to be deeply immersed in a plethora of ways ~~and~~ aiming for "the highest goal". I have gathered this from its ~~many~~ many religious writings. Many of these ways will be covered in the next section on the vehicles, but some are universally accepted among the different schools. I will start first with the concept of reincarnation or transmigration. This concept is <sup>seen</sup> throughout many of the eastern religions (and, depending on how you look at it, western too.). Most of Indian religion includes the concept of karma. Karma is translatable to action, including the cause and effect of actions; action and reaction. Indian philosophy says that actions now, ~~will~~ have their effect in future lives. How they find reincarnations, is described like this. Since every effect has its cause, and since everything has developed from another, life causes life. This is where Buddhism separates itself from Hindu traditions, because Buddhism denies that a self is ever involved. Buddhism says that along this sequence of lives, the will always remain free one is always as close to truth as they are going to get, and in order to extinguish our dukkha, we must live the four noble truths, by letting go of our thoughts, desires and perceptions. Buddhism says that until one has done so, the law of karma exist - but they exist because we choose to make them exist. This leads us to our next subject - studying ourselves. This is of course a very important aspect of Buddhist thought. Studying our thoughts, desires and perceptions is a major part of eightfold path. First, let us look at our thoughts. Buddhism has many ways of watching, controlling and thinking about thoughts. The Buddha once said: "preceded by perception are mental states, for them is perception supreme, from perception have they sprung. If, with perception polluted, one speaks or acts, thence suffering follows, as a wheel the draught ox's foot." In Buddhist thought, thinking is to be not gone against, nor praised, since everything is a thought. As we have seen, in the eightfold path, there is a right way to think. That right way is through concentration and focus, according to the Dharma. A very common way to concentrate ~~is~~, is by focusing on breathing. As I stated earlier, there are stages one goes through as their focus becomes better. Since buddhism is coming from the same background as Hinduism, it carries over a style of meditation similar to that of Raja-Yoga. Secondly, Buddhism has many methods for ~~the~~ understanding what desire is and how its selfish side can be left behind. These methods tend to be quite different among the different schools, but there are basic practices universally observed. Mind-training is for sure a big one. Buddhists have devised many ~~ways~~ to control ones



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DHAMMAPADA VERSE I.

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MIND, THROUGH THE REPETITION OF CERTAIN CONCEPTS, THOUGHTS OR EVEN VISUALIZATIONS. FOR INSTANCE, A PERSON WISHING TO OVERRIDE THEIR SEXUAL DESIRES, MAY VISUALIZE THE MOST ATTRACTIVE BODY, GOING THROUGH 7 STAGES OF DECOMPOSITION, SHOWING THEM THE IMPERMANENCY OF ALL THINGS. WITH THIS THOUGHT, ONE'S ABILITY TO STAY FOCUSED ON THE DHARMA MAY BE AIDED. IN A SOCIETY LIKE OURS TODAY, SELFISH DESIRE APPEARS TO BE THE CENTRAL FOCUS OF MUCH OF WHAT WE COME IN CONTACT TO. WHILE WE ALWAYS HAVE THE WILL TO DO OR NOT TO DO, OUR EDUCATION FROM VARIOUS PLACES, TEACHES US TO INDULGE OURSELVES. SINCE BUDDHISM IS A RELIGION OF THE MIDDLE WAY, IT DOES NOT USE SELF-PUNISHMENT AS A MEANS TO CONGER DESIRE. THIRD, BUDDHISM HOLDS DIFFERENT OPTIONS FOR CHANGING ONE'S PERCEPTION OF THE UNIVERSE. THESE TOO DIFER BETWEEN THE DIFFERENT VEHICLES, BUT THEIR OVERALL AIM IS TO LEAD ONE TO A FASTER WAY OF PERCIEVING WITHOUT DISCRIMINATION. THIS IS, OF COURSE, WHERE BUDDHISM FINDS NO-SELF, AND FOCUSES ON THE VAST SEA OF ONENESS.

IN TERMS OF BELIEFS, BUDDHISTS ARE, UNFORTUNATELY VERY DIVIDED. I WILL SPEAK OF CONTRASTING BELIEFS IN THE VEHICLES SECTION. HOWEVER, THERE ARE SOME UNIVERSALLY ACCEPTED BELIEFS, WHICH HELP CREATE BUDDHISM. THESE ARE, THEIR BELIEF IN THE THREE JEWELS, THEIR BELIEF THAT BUDDHA FOUNDED BUDDHISM AND THEIR BELIEF THAT NIRVANA IS THE FINAL GOAL. FIRST OF THESE, THE THREE JEWELS, ARE THE CENTER OF BUDDHIST FAITH. THEY ARE: "I TAKE MY REFUGE IN THE BUDDHA, THE DHARMA AND THE SAṂGA." THIS IS THE BUDDHIST DECLARATION OF FAITH, BUT IT ALSO IS A REMINDER FOR BUDDHISTS, THAT THEY MUST KEEP DILIGENT. THE NEXT UNIVERSAL BELIEF THAT ALL BUDDHISTS SHARE, IS, A BELIEF THAT THEIR FOUNDER WAS GÖDDHARTA GÖAUTAMA OF THE SAKYA CLAN. LASTLY, BUDDHISTS SHARE THE COMMON GOAL OF NIRVANA, AND BELIEVE THE NOTABLE EIGHTFOLD PATH, TO BE THE PATH TO NIRVANA.

THIS CONCLUDES THE SECTION ON BASIC BUDDHIST BELIEFS AND PRACTICES, WHICH WILL BE COVERED MORE IN-DEPTH IN THE VEHICLES SECTION. NOW WE WILL LOOK AT THE BUDDHIST RELIGIOUS LITERATURE. BUDDHISM HAS AN IMMENSE AMOUNT OF LITERATURE, ESPECIALLY THAT WHICH REGARDS THE BUDDHA. IN THIS SECTION, I WILL INCLUDE ALL OF THE DIFFERENT TEXTS TRACTED INTO THE VEHICLE OF WHICH THEY CAME FROM. BUT BEFORE JUMPING INTO THIS, THERE ARE A FEW THINGS YOU'LL HAVE TO KNOW. FIRST OF ALL, THERE ARE MANY LANGUAGES IN WHICH MANY OF THESE TEXTS WERE WRITTEN. OF THESE, THERE ARE SANKRIT, AND PĀLI, BEING THE MOST HEAVILY USED. SANKRIT IS THE OLDEST EXISTING LANGUAGE ON EARTH. IT IS WHAT MOST OF HINDUISM'S TEXTS ARE COMPOSED IN, AND MANY EARLY BUDDHIST SCRIPTURES WERE WRITTEN IN SANKRIT AS WELL. PĀLI IS A LANGUAGE ALSO COMING OUT OF INDIA, DERIVED FROM SANKRIT. IT IS A STRICTLY BUDDHIST LANGUAGE. TODAY, IT IS MAINLY USED IN HINAYANA BUDDHISM, THE SMALLER OF TWO OF THE VEHICLES. SOME OF THE LANGUAGES USED MOST IN MAHAYANA BUDDHISM (THE LARGER VEHICLE), ARE CHINESE, BURMESE, JAPANESE AND OTHER SOUTHEAST ASIAN

LANGUAGES. THE THIRD VEHICLE, MAHAYANA OR TANTRAYANA, IS MAINLY WRITTEN IN ~~TIBETAN~~ CHINESE AND NEPALESE. MANY LANGUAGES ARE INVOLVED, AND WITH THESE MANY LANGUAGES, MANY TEXTS ARE INVOLVED AS WELL. TO ME, IT IS ODD THAT A RELIGION THAT ORIGINALLY WAS QUITE UNINTERESTED IN SUCH THINGS, HAS BECOME SO ENGULFED IN THEM. BUT, MAYBE THIS ONLY INCREASES ITS VALIDITY AND IMPORTANCE AS A CONTRIBUTION TO THE WELL-BEING OF THE HUMAN RACE. I DON'T REALLY KNOW - YOU DECIDE. A FEW OTHER THINGS TO TAKE INTO CONSIDERATION ARE THAT MANY TEXTS HAVE BEEN LOST, DUE TO WAR AND TIME (ALONG WITH OTHER CAUSES) AND THAT MANY TEXTS ARE NOT KNOWN TO US IN THE WEST. APART FROM ALL OF THESE THINGS, THERE ARE A FEW TERMS I WILL HAVE TO DEFINE FOR YOU. A SŪTRA IS A BUDDHIST (OR HINDU) TEXT THAT COVERS DOCTRINE AND PRACTICE. IN PĀLI, SŪTRA IS SŪTTA. A TEXT WRITTEN ABOUT THE SŪTRAS, IS CALLED A GHĀSTRA. NOW WE CAN LOOK AT THESE SCRIPTURES. I WILL TRY TO INCLUDE THE LANGUAGE THAT CORRESPONDS WITH EACH SŪTRA OR GHĀSTRA.

#### A. HINAYANA OR THERAVĀDA BUDDHISM.

##### 1. THE PĀLI CANON - THE PĀLI CANON IS A VERY LARGE COLLECTION OF WRITINGS.

THE MOST WIDELY USED AND WELL-KNOWN OF THESE WRITINGS, IS THE TRIPITAKA, WHICH HAS THREE SECTIONS: THE DISCIPLINE BASKET (VINAYA-PITAKA), THE SERMON BASKET (SŪTTA-PITAKA) AND THE METAPHYSICAL TREATISES BASKET (ABHIDHAMMA-PITAKA). THE TRIPITAKA IS ALSO USED IN THE OTHER TWO VEHICLES, BUT IN A DIFFERENT WAY. IN MAHAYANISM, IT IS MORE THE TOTAL BODY OF BUDDHIST WRITINGS, WITH MANY TEXTS IN IT.

##### 2. THE SINHALA CANON - WRITTEN IN SINGHALESE, DURING THE TIME AFTER BUDDHA HIMSELF CAME TO SRI LANKA (OR CEYLON). IT IS TWICE THE SIZE OF THE CHRISTIAN BIBLE.

##### 3. IN THE PĀLI CANON THERE ARE MANY NOTABLE SŪTRAS AND DISCOURSES. A FEW OF THESE ARE:

###### A. THE MIDDLE DISCOURSES

###### B. THE DHĀRAKA NIKĀYA

###### C. HISTORICAL NARRATIVES CONCERNING THE BUDDHA.

#### B. MAHAYANA BUDDHISM

##### 1. THE VAIPULYA SŪTRAS - TRANSLATED AS 'THE EXPANDED DISCOURSES', THESE WRITINGS FOCUS ON THE COMPASSIONATE AND WISE DOCTRINES OF THE BODHISATTVAS.

##### 2. THE SATYADHARMA-PUNDARĪKA - TRANSLATED INTO 'THE LOTUS OF THE TRUE LAW'; ALSO KNOWN AS THE LOTUS SŪTRA. THIS IS A VERY POPULAR AND INFLUENTIAL MAHAYANA TEXT. IT WAS WRITTEN IN THE FIRST CENTURY COMMON ERA, AND IS SAID TO BE THE DIRECT TEACHING OF THE BUDDHA. THE SŪTRA DISCUSSES THE NATURE OF THE BUDDHA, AND DISPLAYS THE BEGINNING OF THE MAHAYANA FAITH, BY LOOKING AT THE BUDDHA AS A SUBLIME BEING. THIS SHOWS THE CONTRAST BETWEEN HINAYANA AND MAHAYANA FAITH; MAHAYANA FOCUSING ON METAPHYSICS.

##### 3. THE PRĀJĀNA PARAMITA SŪTRAS - TRANSLATED INTO THE DISCOURSES ON THE PERFECTION OF

#### I. SŪTRA IS A SANSKRIT WORD.

#### 2. TRIPITAKA MEANS 'TRIPLE BASKET'

#### 3. A BUDDHA-TO-BE, LIVING WITH COMPASSION FOR ALL BEINGS.

WISDOM. THE PRAJNA PARAMITA SUTRAS CONCERN MAINLY THE PRACTICE OF THE BOTH SATIVA AND THE WISDOM IN EMPTINESS (SUNYATĀ). THESE SUTRAS WERE COMPOSED AROUND THE FIRST CENTURY CE., AND WERE DONE UP UNTIL PROBABLY THE FOURTH CENTURY CE. IN THE LATER PRAJNA PARAMITA SUTRAS, A CONCEPT OF COMPASSIONATE LIVING BECOMES MORE AND MORE SIGNIFICANT. A VERY POPULAR ONE IS THE MAHA PRAJNA PARAMITA HRITAYA SUTRA. A COMPRESSED VERSION IS FOUND IN THE DIAMOND SUTRA.

7. SUKHĀVATIYŪHA - 'THE DESCRIPTION OF THE PLACE OF HAPPINESS. THIS IS A MAHAYANA SUTRA THAT IS USED PRIMARILY IN PURE LAND BUDDHISM (WE WILL COME TO THIS IN THE VEHICLE SECTION). THE SCRIPTURE FOCUSES ON DESCRIBING SUKHĀVATI (PLACE OF BLISS) AND PROCLAIMS THAT WHOEVER IS DILIGENT SEEKING NIRVANA AND KEEPS THEIR MIND FOCUSED ON BUDDHA AMITĀBHA, WILL THEN BE REBORNS IN SUKHĀVATI.

8. THE PLATFORM SUTRA - ALSO CALLED THE SUTRA OF THE SIXTH PATRIARCH. AN IMPORTANT ZEN SUTRA WRITTEN BY HUI-NENG.

9. THE LAṄKĀVĀTARA SUTRA - A POPULAR MAHAYANA SUTRA, ESPECIALLY IN CHINA AND JAPAN.

7. MAHĀYĀNA SRADDHĀPĀDA-SHASTRA - 'THE AWAKENING OF FAITH SHASTRA'. THIS IMPORTANT MAHAYANA SHASTRA WAS SAID TO BE WRITTEN BY AGVAGHOŠA. IT WAS PROBABLY WRITTEN IN THE FOURTH CENTURY CE., AND TODAY, MANY OF THOSE STUDYING ZEN, READ IT.

8. AVATĀMSAKA SUTRA - ONE OF THE MOST IMPORTANT COMPILED MAHAYANA SCRIPTURES. ALTHOUGH THE ORIGINAL 100,000 VERSES DO NOT REMAIN IN ENTIRETY, MANY TRANSLATIONS STILL EXIST. IT IS TRANSLATED AS THE SUTRA OF THE GARLAND OF BUDDHAS.

## I. THE PURE LAND BUDDHISM

BUDDHA.

2. VAJRAYANA BUDDHISM  
IS IN MANY WAYS A PART OF MAHAYANA BUDDHISM, SO MANY MAHAYANA TEXTS ARE FOUND HERE TOO. JUST KEEP IN MIND THAT ALTHOUGH VAJRAYANA'S LIST SEEMS SMALL, THEY ALSO USE MANY OF THE SUTRAS/TANTRAS LISTED ABOVE.

## C. VAJRAYANA BUDDHISM 2

1. BARDÖ TÖDROL - TRANSLATED AS THE 'TIBETAN BOOK OF THE DEAD', IT WAS WRITTEN IN THE 8TH CENTURY CE. IT DESCRIBES THE JOURNEY OF TRANSMIGRATION; INTO DEATH AND THEN THE BARDO. THE BARDO IS THE STATE BETWEEN DEATH AND REBIRTH. A BEING LASTS IN THE BARDO FOR 49 DAYS. SINCE BUDDHISM DOESN'T USE THE CONCEPT OF THE SOUL, IT SAYS THAT DURING THE BARDO, THE CONSTANTLY CHANGING CONSCIOUSNESS EITHER BECOMES MORE CLOSE TO NIRVANA OR FARTHER FROM IT, UPON THE DISTINCTION FROM THE BODY. THIS IS WHY ACTIONS HAVE EFFECT, FOR THEY (WE) CONTROL THE GOAL.

2. THE LIFE OF MILAREPA - JETSUN MILAREPA LIVED FROM 1052-1137, AND HAS BECOME ONE OF THE MOST REKNOWNED TIBETAN SAINTS. WHILE THERE IS NO SINGLE MOST USED VERSION OF HIS LIFE, MANY TIBETANS STUDY AND LEARN OF HIS WISDOM, FROM VARIOUS LITERARY SOURCES, OF WHICH LAMA KARI DAWA-SAMTUP'S IS POPULAR.

3. THE SUPREME PATH - A MODERN TANTRA THAT HOUSES MANY YOGIC PRACTICES.

3. OVER THE COURSE OF THE LAST 2500 YEARS SINCE THE BIRTH OF THE BUDDHIST TRADITION, TWO MAIN SCHOOLS HAVE COME INTO INTELLECTUAL VIEW. THESE CONTRASTING SCHOOLS HAVE BEEN NAMED (IN ENGLISH) → VEHICLES. HAVING LEARNED A PORTION OF BUDDHIST THOUGHT ALREADY, YOU PROBABLY WONDER WHY BUDDHISTS WOULD MAKE SUCH A DISTINCTION. BUT, NEVERTHELESS, THEY (GENERALLY) MAKE SUCH A DISTINCTION, ALTHOUGH RESPECTIVELY, THE FIRST, ~~LARGER~~ SCHOOL IS ~~MAHĀYĀNA~~ SMALLER MAHĀYĀNA. THE SECOND, ~~SMALLER~~ SCHOOL IS ~~MAHĀYĀNA~~. WE WILL GLANCE AT THESE SHORTLY, AND

THEN LOOK AT YET ANOTHER SCHOOL. ALTHOUGH IT VALUES AND ~~STRESSES~~ MUCH OF THE SAME THINGS MAHAYANISM DOES, IT ~~DOES~~ DIFFERS WHEN PRACTICE COMES INTO PLAY. THIS THIRD VEHICLE IS CALLED VAJRAYANISM OR TANTRAYANISM. SO, THERE YOU HAVE IT - THE THREE VEHICLES OF WHICH WE WILL BE DISCUSSING.

WHEN THE SANGHA WAS FIRST ESTABLISHED, BY THE BUDDHA I THINK IT IS FAIR TO SAY THAT BUDDHISM AS A RELIGIOUS TRADITION, DID NOT YET EXIST. THE BUDDHA INSTALLED, SIMPLY, A COMMUNITY OF LAY-PERSONS AND MONKS AND NUNS. ALL THE FOLLOWERS ADHERED TO, WAS, BASICALLY THE TRUE LAW, OR DHARMA, THAT WAS GRASPED THROUGH OBSERVATION. AT THIS POINT, THERE WERE NO TRADITIONS, LAWS, RITUALS, GODS OR PROLIFIC WRITING. THERE WAS SIMPLY THE BUDDHA, THE DHARMA AND THE SANGHA. AFTER THE BUDDHA'S DEATH, HIS TEACHINGS SPREAD AND SPREAD, AND, AFTER THE COURSE OF A FEW HUNDRED YEARS, THE RELIGIOUS TRADITIONS OF BUDDHISM APPEARED. FIRST, THERE WAS HINAYANA BUDDHISM, WHICH TODAY, PROBABLY RESEMBLES THE EARLY BUDDHIST SCENE MORE CORRECTLY. IT EMPHASIZES INDIVIDUAL TRUTH-SEEKING; FOLLOWING THE EIGHTFOLD PATH ALONE. NOT NECESSARILY PHYSICALLY ALONE, BUT A MORE SPIRITUAL ALONE-NESS. IN ADDITION, THERE ARE NO GODS THAT HELP YOU ALONG ON YOUR PATH. THERE IS NO ASSISTANCE FROM DEITIES AND THERE ARE NO DEITIES WHICH CONTROL YOUR FATE. IN MANY WAYS, HINAYANA BUDDHISM IS MORE STRICT AND FUNDAMENTAL THAN THE MAHAYANA FAITH. AS THESE ARE A FEW ASPECTS OF HINAYANISM, MAHAYANISM IS GENERALLY ON THE OPPOSITE SIDE. MAHAYANISM IS MORE OF A RELIGION, IN THE SENSE THAT IT PROFESSES FAITH IN OTHER THINGS. IT EMPHASIZES THE GOAL OF BEING A COMPASSIONATE BUDDHISATVA, INSTEAD OF LAUNCHING ONESELF ALL THE WAY INTO BUDDHHOOD. IN OTHER WORDS, STAYING IN THIS WORLD AND KEEPING CONCENTRATED ON THE WELFARE OF ALL SENTIENT BEINGS, INSTEAD OF BEING INDIFFERENT TO HUMAN BEINGS AND SOLELY LIVING FOR NIRVANA. ANOTHER DISTINCTION BETWEEN THESE TWO VEHICLES, IS THAT MAHAYANISM HAS MANY MORE LAY PEOPLE IN IT AND LESS MONKS AND NUNS. HINAYANA BUDDHISM HAS ~~ALMOST~~ OR ~~NEVER~~ IT'S CENTER FOCUSED ON THE MONASTIC (OR HERMIT) WAY OF LIFE. OVERALL, MAHAYANA BUDDHISM HAS MORE PEOPLE IN IT. PROBABLY A GOOD REASON FOR THIS IS, THAT IT IS MORE ACCEPTING TO DIFFERENT PATHWAYS. PEOPLE ARE ~~NOT~~ PROBABLY QUITE ATTRACTED TO MAHAYANISM, ~~WITH~~ WITH ITS ART AND GODS AND INTRIGUING METAPHYSICS. HINAYANA BUDDHISM PROBABLY SEEMS TOO AUSTERE AND SELF-CENTERED TO MANY PEOPLE.

THE EARLY BUDDHISM, AS I SAID, WAS HINAYANA. HINAYANA BUDDHISM IS MAINLY CENTERED IN SOUTH ASIAN COUNTRIES. BURMA, CAMBODIA, CEYLON AND THAILAND HAVE LARGE OR MAJORITY ~~IN~~ POPULATIONS OF HINAYANISTS. MAHAYANA BUDDHISM SPREAD (FROM INDIA, ~~HINAYANA DID TOO~~) TO CHINA, KOREA, JAPAN, TIBET, AND VIETNAM. OVERALL, BUDDHISM HAS SPREAD THROUGH ITS TEACHINGS AND WRITINGS. UNLIKE MANY OTHER RELIGIONS, IT HAS NOT BEEN KNOWN TO USE VIOLENCE AS A WAY OF CONVERSION, AND SINCE IT PREACHES (MAINLY) SELFLESSNESS, FEW ~~WERE~~ HAVE BEEN FOUGHT IN THE BUDDHA'S NAME. (THAT'S NICE TO SEE.) ~~THAT'S~~ THAT'S SOMETHING THAT THE WEST COULD LEARN A BIT ABOUT, SEEING THAT

ITS RELIGIOUS TRADITIONS ARE LITTERED WITH THIS SAVIORITY, HUMAN ACTION, THAT IS TRULY THE OPPOSITE OF RELIGION. BUT ANYWAYS, (I CAN RAMBLE ON AND ON ABOUT THIS WHEN I COME TO THE OVERVIEW.) BUDDHISM HAS (IN OTHER WORDS) ESTABLISHED ITSELF IN WAYS THAT LET ITS DOCTRINES STAY QUITE TRUE. PEOPLE ONLY CONVERTED IF THEY WANTED TO.

1. THE TEACHING OF THE LESSER VEHICLE, (HINAYANA) THERAVADA IS THE LARGEST OF ITS SCHOOLS. THIS IS THE OF THE ELTERS. ~~THE~~ OLD FORM FOUND IN THE SOUTHEAST ASIAN COUNTRIES I MENTIONED. OTHER SCHOOLS IN THE HINAYANA VEHICLE EXIST, BUT THE TRAITS FOUND IN THERAVADA AND THE REST OF HINAYANISM ARE VERY SIMILAR, SO IT IS SIMPLE TO LOOK AT THEM AS ONE. AND THAT IS WHAT I HAVE DONE AND WILL DO, BUT NOW, WE WILL TURN TO LOOK AT THE TRAITS OF THAT TRADITION. HINAYANA BUDDHISM, AS I SAID, FOCUSES MAINLY ON THE PERFECTION OF WISDOM. IN THAT CONCEPT, IT BASES ALL OF ITS PRACTICES. WITH THAT, THE WAY TO THE PERFECTION OF WISDOM, IS THROUGH MEDITATION. SINCE MEDITATION IS A SPECIFIC THING, IT REQUIRES SPECIFIC ELEMENTS. ONE MUST RID THEMSELVES OF THEIR SELF-SERVING LONGINGS, RID THEMSELVES OF THE VARIOUS FORMS OF SIN, AND THEN, THEY MUST FOCUS. IN BUDDHISM IN GENERAL, THAT FOCUS IS GENERALLY ON NIRVANA, BUT MAHAYANA BUDDHISM ALSO WANTS US TO FOCUS ON OUR FELLOW CREATURES. BUT IN THE HINAYANA TRADITION, COMPASSION IS NOT SPOKEN OF. THIS DOES NOT NECESSARILY MEAN THAT IT IS AGAINST LOVE AND COMPASSION, AS ~~MAHAYANISM~~ PUSHES, BUT THAT IT MAY LEAVE SUCH THINGS FOR A PERSON TO DISCOVER. OBVIOUSLY, ~~BUDDHA~~ PRACTICED A LOVING WAY OF LIFE. OVERALL, HINAYANA MEDITATION IS MAINLY PRACTISED IN A MONASTIC SETTING, WHICH IS ONE OF THE MAIN POINTS THAT MAHAYANISM CRITISES IT ON. MANY OF THESE MONASTERIES ARE DEPENDENT UPON THE REST OF SOCIETY TO FEED AND SHELTER THEM. WHILE THIS IS FOUND IN MAHAYANISM TOO, IT ALSO EMPHASIZES LIVING IN SUCH A WAY MUCH LESS.

2. SANSKRIT FOR MEDITATION. MAHAYANA BUDDHISM, HAS A MUCH MORE ELABORATE ~~THE~~ SELECTION OF WAYS TO THE GOAL. AS WITH HINAYANA, MAHAYANA'S WAY TO NIRVANA, IS CENTERED AROUND DHYANA, BUT SURROUNDING DHYANA, ~~THE~~ SYSTEMS OF PRACTICE NUMBER A GREAT MANY. IN CLASSICAL BUDDHISM, SUCH PRACTICES WERE LEFT TO THE INDIVIDUAL TO DEVELOP, BUT SINCE MAHAYANA IS MORE INTERESTED IN THE WELFARE OF ALL SENTIENT BEINGS, IT HAS COME UP WITH MANY-WAYS-IN-ONE. THIS ALSO PROBABLY HAS AIDED THE FAITH IN GAINING MORE FOLLOWERS, AND REACHING OUT TO VARIOUS TYPES OF PEOPLE WITH DIFFERENT INTERESTS AND TRAINS OF THOUGHT.

3. TAKEN FROM THE BHAGAVAT-BUDDHISM IS MORE DIFFICULT TO SUMMARIZE INTO THREE DIFFERENT DIRECTIONS. NEVER-GITA; OUTLINED THE-LESS, I THINK IT WOULD BE IMPORTANT TO LOOK AT A FEW OF THESE. THE MOST PROMINENT SCHOOLS ~~ARE~~ ARE MATHYAMAKA (THE SCHOOL OF THE MIDDLE-WAY), THE VITANAVADA (THE MIND-ONLY SCHOOL), PURE LAND BUDDHISM AND THEN ZEN BUDDHISM. ~~ARE~~

MATHYAMAKA BUDDHISM LAUNCHED OFF DURING THE FIRST CENTURY COMMON ERA BY THE

INFLUENCE OF THE MOST FAMOUS BUDDHIST PHILOSOPHER (SAVBUDDHA) NĀGĀRJUNA. OVERALL, MADHYAMAKA'S DOCTRINE IS SIMPLY THAT OF THE MIDDLE-WAY, GOING BETWEEN THE THIS-AND-THE OTHER AND FOCUSING ON THE NATURE OF ALL THINGS. OF COURSE, BECAUSE ONE, WHEN USING THIS MIDDLE-STANCE, CANNOT SAY THINGS ARE OR ARENT, THE MADHYAMAKA LINEAGE ENDED UP DENYING MUCH OF THE THERAVADIN DOCTRINE IN PLACE. OVERALL, THEIR DOCTRINE ENDED UP BEING DIFFICULT TO ASCERTAIN, SINCE THEY TOOK THE MIDDLE-WAY. THE TEXTS OF THIS LINEAGE OF BUDDHISM DO SAY, HOWEVER, THAT NO DISTINCTION CAN BE FOUND IN LIFE, THEY GO ON TO SAY THAT THERE IS NO DIFFERENCE BETWEEN NIRVANA AND SAMARA. MADHYAMAKA BUDDHISM DIVIDED INTO OTHER LINEAGES AND HAVE SPREAD MAINLY INTO TIBET, CHINA AND JAPAN, WHERE IT IS CALLED SAN-LUN.

THE VIJÑĀNAVĀDA LINEAGE OF MAHĀYĀNA BUDDHISM, HAS A VERY DIFFERENT ~~DOCTRINE~~ IT APPEARS, THAN MADHYAMAKA. THIS SCHOOL IS CALLED THE 'MIND-ONLY' SCHOOL, BECAUSE IT ~~BELIEVES~~ BELIEVES THAT OUR CONCIOUSNESS IS ALL THAT THERE IS. THEY SEE THE WORLD COMING FROM THEIR CONCIOUSNESS, AND ALL THE ELEMENTS OF THE WORLD ARE THAT CONCIOUSNESS. IN THEIR DOCTRINE, THERE ARE EIGHT ~~A~~ ASPECTS OF OUR CONCIOUSNESS. THE MOST INFLUENTIAL OF THESE, IS OUR ĀLAYA-VIJÑĀNA, OR THE RECEPTACLE CONSCIOUSNESS, WHICH HOUSES ALL OF WHAT WE CALL OUR PERSONAL-IDENTITY. DUE TO THE BUILD-UP OF KARMA, OUR ĀLAYA BECOMES CONTRADICTORY IN-ITSELF, AND THEN, DUE TO THE ĀLAYA, WE MAKE AND FIND DISTINCTION BETWEEN OURSELVES AND THE REST OF THE UNIVERSE, EVEN THOUGH IT IS ALL OUR CONCIOUSNESS. THE SECOND VIJÑĀNA IS OUR 'CONSCIOUSNESS'; A BUDDHIST AND HINDU TERM. IT IS OUR ĀLAYA-VIJÑĀNA, OR THE RECEPTACLE CONSCIOUSNESS, WHICH HOUSES ALL OF WHAT WE CALL OUR PERSONAL-IDENTITY. DUE TO THE BUILD-UP OF KARMA, OUR ĀLAYA BECOMES CONTRADICTORY IN-ITSELF, AND THEN, DUE TO THE ĀLAYA, WE MAKE AND FIND DISTINCTION BETWEEN OURSELVES AND THE REST OF THE UNIVERSE, EVEN THOUGH IT IS ALL OUR CONCIOUSNESS. THE SECOND VIJÑĀNA IS OUR DEFILED CONSCIOUSNESS. THE LAST SIX ARE THE SIX SENSES (HEARING, SIGHT, SMELL, TASTE, THOUGHT AND TOUCH). THE WAY TO NIRVANA, LIES IN WAKING UP TO YOUR CONSCIOUSNESS (KIND OF LIKE LOOKING IN THE MIRROR, EXCEPT THERE IS NO MIRROR). VIJÑĀNAVĀDA PRACTICE IS WELL DEVELOPED IN THE LAY SOCIETY AND IS HARDLY DONE EXCLUSIVELY BY MONKS AND NUNS. IT IS EASY TO SEE WHY MAHĀYĀNA BUDDHIST WOULD FIND COMPASSION SO-IMPORTANT, WHEN EVERYTHING THEY EXPERIENCE, IS THEMSELVES. THEIR PRACTICE GENERALLY STRESSES AWARENESS AND FOCUSED MEDITATION. IN TERMS OF WRITTEN DOCUMENTATION OF FAITH, THESE BUDDHISTS HAVE A LOT. ONE OF THE MOST WELL-KNOWN IS THE LANKĀVATĀRA SŪTRA, WHICH IS INTERESTING TO READ.

PURE LAND BUDDHISM IS CALLED SUKHĀVATI IN SANSKRIT, WHICH MEANS THE PLACE OF BLISS, WHICH IS GOVERNED BY THE BUDDHA AMITĀBHA (AMITĀBHA IN VARIOUS FORMS OF MAHĀYĀNA, ARE DIFFERENT BUDDHA WORLD) GOVERNED BY DIFFERENT BUDDHAS. ANOTHER POPULAR ONE IS THE LAND CREATED BY BUDDHA AKĀRODHYA. THE MAIN CONCEPT OF PURE LAND BUDDHISM IS THAT ONE ENTERS THE LAND OF BLISS BY WAY OF DEVOTION TO THE BUDDHA AMITĀBHA. THIS DEVOTION IS THROUGH ONE'S WORK, ACTIONS AND RELATIONS. THE PRACTICE IS IN MANY FORMS, SUCH AS MEDITATION, CHANTING AND PAYING HOMAGE TO REPRESENTATIONS OF AMITĀBHA. ONE INTERESTING CONCEPT IS THAT OF THEIR BELIEF THAT A BEING BORN INTO SUKHĀVATI, WILL ATTAIN NIRVANA WITHOUT FAIL. OVER THE YEARS, PURE LAND HAS DIVIDED UP TOO. TODAY, THE MOST POPULAR LINEAGES ARE JODO AND JODO-ZHINGU. THE PURE LAND FAITH PROBABLY HAS THE LARGEST CONCENTRATION OF ITS FOLLOWERS IN JAPAN.

ZEN BUDDHISM WILL BE THE LAST ~~SCHOOL~~ SCHOOL OF MAHAYANA BUDDHISM THAT WE SHALL LOOK AT. AS WITH ALMOST ALL SCHOOLS OF BUDDHISM, ZEN CAN BE TRACED BACK TO INDIA. THE WORD "ZEN" COMES FROM THE CHINESE WORD CHAN, WHICH WAS DERIVED FROM THE SANSKRIT WORD DHYANA, OF WHICH I HAVE ALREADY DEFINED. IN ANY CASE, THE WORD ZEN HOLDS DIFFERENT MEANING THAN DOES DHYANA, OR MEDITATION. ZEN HAS DEVELOPED ITSELF INTO A SPECIFIC KIND OF MEDITATION OR, MORE SO, A COMBINATION OF DIFFERENT FORMS OF SIMILAR MEDITATION. ZEN'S VIEW OF THE NATURE OF LIFE, IS THAT THERE IS NO DUALISM IN ANYTHING, AND THAT ALL PHENOMENA HAS THE ONE BUDDHA-NATURE (BUDDHATĀ). ZEN MEDITATION AIMS TO REALIZE THIS AND THAT WE ARE THE BUDDHA-NATURE TOO. ZEN SAYS THAT INTELLECTUALLY, THIS TAKES LITTLE TO ASCERTAIN, BUT TO TRULY REALIZE TRUTH, TAKES

1. "SEATED-ABSTINENCE" OR ~~ZEN~~ IN ZAREN. AFTER ONE HAS REACHED ENLIGHTENMENT, THE DIFFERENCE CAN ONLY OR, SIMPLY, ZEN BE EXPERIENCED. ZEN HAS TRADITIONALLY REFRAINED FROM DESCRIBING OR EXPLAINING ITSELF, BUT MEDITATION. IN THE LAST CENTURY, IT HAS BECOME INCREASINGLY INTRIGUING TO WESTERN PEOPLE, AND SO, THESE EXPLANATIONS HAVE DEVELOPED. THESE EXPLANATIONS, IN MANY WAYS, ~~DO~~ DIFFER FROM THE MAIN POINT OF ZEN, WHICH IS TO SIT DOWN AND MEDITATE. BASICALLY, ALL ZEN CARES ABOUT IS ENLIGHTENMENT. THE ONLY DISTINCTIONS ARE IN ZEN PRACTICE, IN WHICH THREE MAIN LINEAGES HAVE DEVELOPED. THESE ARE THE SŪTĀ ~~LINEAGE~~, THE RINRAI LINEAGE AND THE ~~OB~~ ŌBAKY LINEAGE. OF THESE THREE SŪTĀ IS THE MOST PROMINENT. THE SŪTĀ LINEAGE WAS STARTED BY THE MOST INFLUENTIAL ZEN MASTER, DŌGEN, AROUND TWELVE-HUNDRED COMMON ERA. SŪTĀ ZEN HAS A DIFFERENT TYPE OF PRACTICE THAN THE OTHER MAJOR LINEAGE, RINRAI. SŪTĀ FOCUSES ON ZAREN ONLY, AND PLACES ZAREN AS ENLIGHTENMENT OR NIRVĀNA, ITSELF. SŪTĀ ZEN ALSO DEVELOPED A PRACTICE OF ZAREN CALLED SHIKAN-TĀRA, WHICH IS DEVOID OF ~~EXERCISES~~, SUCH AS THE USE OF KŌAN. IT WAS CREATED BY DOGEN, TO BE THE PUREST FORM OF ZAREN, FOR IT IS JUST SIMPLE ~~ZEN~~ DHYANA. RINRAI HAS A VERY DIFFERENT AND DRAMATIC FEEL TO IT. RINRAI USES THE KŌAN A LOT, WHICH IS A MYSTERIOUS QUESTION THAT A ZEN MASTER WILL ASK A DISCIPLE TO PROVOKE INTROSPECTION AND ENLIGHTENMENT. RINRAI ALSO USING FORMS OF TRAINING THAT INCLUDE VIOLENT WAYS OF HUMAN INTERACTION. IN THE RINRAI LINEAGE, A MASTER'S JOB IS TO CAUSE THE DISCIPLE TO HAVE

2. "PUPPET ENLIGHTENMENT" WHAT IS CALLED, 'THE GREAT DOUBT', WHICH CAUSES THE DISCIPLE TO ATTAIN SATORI, THE LAST ENEMENT. LINEAGE IS ŌBAKY, WHICH HAS ~~ALREADY~~ DIFFUSED INTO OTHER SCHOOLS, BUT IS NOT ALTOGETHER TOO INFLUENTIAL TODAY. IT IS A MIX BETWEEN ZEN AND PURE LAND BUDDHISM. NOWADAYS, ZEN MASTERS SEEM TO TAKE PIECES OF EACH SCHOOL AND WELD THEM TOGETHER, WHICH MAKES IT EVEN HARDER TO DISCERN FROM ONE LINEAGE TO ANOTHER. SOMETHING CONSISTENT THROUGHOUT ALL OF THE LINEAGES, IS THAT THEY ALL EMPHASIZE LIFE IN THE WORLD. A ZEN MONK, DOES NOT SPEND HIS LIFE IN A MONASTERY. ONCE HE COMPLETES A CERTAIN AMOUNT OF TRAINING, HE RETURNS TO THE WORLD. ~~THIS~~ THIS IS MUCH DIFFERENT FROM THE MAJORITY OF OTHER SCHOOLS, IN WHICH MONKS MAY LIVE IN A MONASTERY ALL THEIR LIFE. ALSO, TODAY MANY PEOPLE (INCLUDING MANY WESTERNERS) ATTEND ZEN RETREATS (SET THEM UP) THAT CAN LAST A NUMBER OF DAYS. AFTER THE RETREAT, THE DISCIPLE GOES BACK INTO THE WORLD. THERE ARE MANY BOOKS WRITTEN ABOUT THE EXPERIENCE OF A SESHHIN. A GOOD COMPREHENSIVE DESCRIPTION CAN BE FOUND IN PHILLIP KAPLEAU'S BOOK, THE THREE PILLARS OF ZEN. THAT CONCLUDES THIS SHORT SUMMARY OF ZEN. I WILL LEAVE YOU WITH A FEW SHORT

I. THESE ARE POEMS SAYINGS BY ZEN MASTERS: I  
 COLLECTED FROM  
 VARIOUS SOURCES  
 WHICH WILL BE  
 LISTED IN THE  
 BIBLIOGRAPHY.

- A MONK ASKS PAI-CHANG: "WHO IS THE BUDDHA?"  
 PAI-CHANG ANSWERS: "WHO ARE YOU?"

- WHILE ALIVE, BE DEAD,  
 THOROUGHLY DEAD —  
 ALL IS GOOD THEN,  
 WHATEVER YOU MAY DO.

- WHEN ONE LOOKS AT IT, ONE CANNOT SEE IT;  
 WHEN ONE LISTENS FOR IT, ONE CANNOT HEAR IT;  
 HOWEVER, WHEN ONE USES IT, IT IS INEXHAUSTIBLE.

- SITTING QUIETLY, DOING NOTHING  
 SPRING COMES AND THE GRASS GROWS BY ITSELF.

THE LAST VEHICLE THAT IS TO BE COVERED IS ONE THAT I HAVE NOT SPOKEN MUCH OF. AS I SAID, IT IS VERY SIMILAR IN DOCTRINE TO MAHAYANISM, AND IS SOMETIMES INCLUDED IN IT. ~~SO I AM~~ I AM SEPARATING IT TO SHOW ITS INCREASING SIGNIFICANCE AND ALSO TO STRESS ITS DIFFERENTIATING

2. MEANS THE PRACTICE. THIS LAST VEHICLE, CALLED VAJRAYANA BUDDHISM IS CENTERED MAINLY IN TIBET AND DIAMOND THUND~~E~~ THEREFORE, IT IS OFTEN CALLED TIBETAN BUDDHISM, DUE TO THE 1950 ANNEXATION OF TIBET BY CHINA, ERGOT VEHICLE! LARGE AMOUNTS OF TIBETANS HAVE FLED TO MANY REGIONS, BUT MAINLY TO INDIA. STILL, THE 3. TIBETAN BUDDHISM MAJORITY OF THE TIBETAN PEOPLE LIVE IN TIBET. OUTSIDE OF THE TIBETANS, THE ONLY OTHER IS NOT THE SAME COUNTRY THAT HAS HAD WIDESPREAD PRACTICE OF THE VAJRAYANA FAITH, IS MONGOLIA. DURING AS VAJRAYANA, BUT THE TIME WHEN MONGOLIA WAS PART OF THE SOVIET UNION, MUCH OF ITS RELIGION WAS THEY PRACTICE IT DESTROYED, BUT IT IS STILL LOOKED UPON AS VAJRAYANA BUDDHIST. OTHERS COUNTRIES IN WHICH IT IS MORE THAN THE PRACTICED ARE CHINA, NEPAL AND INDIA. SINCE VAJRAYANA IS FOUND MAINLY IN TIBETAN BUDDHISM OTHER VEHICLES. WE WILL FOCUS ON ELEMENTS OF TIBETAN BUDDHISM.

THERE ARE FOUR MAIN LINEAGES IN TIBETAN BUDDHISM. THESE ARE NYINGMA (NYINGMA), ~~AND~~ KAGYU (KAGYÜ), SAKYA (SAKYA) AND ~~AND~~ GE-LUGS (GELUK). OVERALL, THE SCHOOLS ARE FUNDAMENTALLY THE SAME. THE MAJORITY OF THEIR DISTINCTIONS ARE FOUND IN THE RITUALS THEY HAVE AND CERTAIN HISTORICAL DIFFERENCES. ALL THESE SCHOOLS ARE RELATIVELY SIMILAR IN DOCTRINE. THEY FALL INTO (MAINLY, EXCEPT FOR TANTRIC ASPECT) THE MADHYAMAKA WAY OF THOUGHT, AND THEREFORE, IT IS NOT SURPRISING THAT NĀGARJUNA HAS HISTORICALLY BEEN AN IMPORTANT FIGURE. MUCH OF THE LITERATURE IN VAJRAYANISM IS RELATED TO THE DOCTRINE OF THE MIDDLE-WAY, WHICH IS KEY IN MADHYAMAKA THOUGHT. TIBETAN BUDDHISM ALSO STRESSES A FEW SPECIFIC THOUGHTS. THEY EMPHASIZE INTERCONNECTEDNESS OF ALL THINGS, AND THAT NOTHING HAS ANY PERMANENCE AS IT IS.

THEY BELIEVE THAT ALL THOUGHTS AND CONCEPTIONS ARE SUFFERING, EXCEPT THE THOUGHT OF THE DHARMA. TIBETAN BUDDHISM ALSO HOLDS THE MADHYAMAKA THOUGHT, THAT EVERYTHING IS VOID, OR SUNYATA. TIBETAN BUDDHISM ALSO ACCEPTS THE BUDDHIST CONCEPT OF NIRVANA, AND THAT IT IS THE SUNYATA IN STONG APPERANCE OF DUKKHA. TIBETAN BUDDHISM ALSO STRESSES THE THREE JEWELS GREATLY. THEY BELIEVE THAT AFFIRMATION OF THE THREE JEWELS DETERMINES WHETHER OR NOT ONE IS A BUDDHIST. LIKE MAHAYANA BUDDHISTS, TIBETAN BUDDHISTS USE THE BODHISATTVA VOW, WHICH COMES AFTER ONE'S COMMITMENT TO THE THREE JEWELS. THE BODHISATTVA VOW STATES THAT, 'I VOW TO ATTAIN ENLIGHTENMENT FOR ALL SENTIENT BEINGS!' (PRETTY NEAT VOW, IF YOU ASK ME!) AFTER ONE ENTERS THE GREAT PATH, THEY MUST CHOOSE A LESSER PATH IN THE GREAT PATH, TO FOLLOW. IN ~~TIBETAN~~ BUDDHISM, SOME OF THE CHOICES ARE PRACTISING ~~MANTRA~~<sup>TANTRISM</sup>, DROGCHEN (A NYINGMA MEDITATIONAL PRACTICE) AND OTHER SIMILAR PRACTICES (MAINLY TO MAHAYANA). BUT TO GET BACK TO THE MAIN CONCEPT OF VAJRAYANA BUDDHISM, WE WILL START WITH WHAT TANTRA MEANS. TANTRA, THE SANSKRIT WORD, CAN BE TRANSLATED INTO 'EXTENSION' OR 'WARP ON A LOOM.' TANTRISM IS POPULAR IN BOTH BUDDHIST AND HINDU RELIGIONS. IT IS BASICALLY A PRACTICE OF THE USE OF BODILY POWERS AND EXPERIENCES TO ATTAIN LIBERATION. BUDDHIST TANTRA, WHICH IS VAJRAYANA, CENTERS ITS WAY AROUND ~~MANTRA~~<sup>MANTRA</sup> COMPASSION AND WISDOM, BOTH OF WHICH, TAKE A LONG TIME TO PERFECT, BUT SHORT AS IN THIS LIFETIME. VAJRAYANA DIFFERS FROM OTHER BUDDHIST TRADITIONS, IN THAT IT IS VERY RITUALISTIC. IT HAS COLORS AND PICTURES AND ART FORMS AND NEAT LOOKING HATS, ALL WITH DETAIL AND METAPHORICAL SIGNIFICANCE. VARIOUS FORMS OF MUSIC, MANY FESTIVALS AND RELIGIOUS LEADERS, ALSO ARE IMPORTANT IN THIS FAITH. IN TANTRIC BUDDHISM, SEX IS EVEN SEEN AS A MEANS TO NIRVANA. ALL OF THESE ELEMENTS HAVE BEEN INTEGRATED INTO BUDDHISM'S DOCTRINE.

TO COME BACK TO THE FOUR LINEAGES OF TIBETAN BUDDHISM, WE FIRST LOOK AT THE NYINGMA LINEAGE. THE PRACTITIONERS IN THE NYINGMA LINEAGE CLAIM TO BE THE OLDEST OF THE FOUR, DATING THEIR ROOTS BACK TO THE FIRST DIFFUSION OF BUDDHISM INTO TIBET, WHICH OCCURED IN THE 7TH AND 8TH CENTURIES OF THE COMMON ERA. THE PERSON WHO IS SAID TO HAVE STARTED THE NYINGMAPA LINEAGE IS PADMASAMBHAVA, WHO WAS BORN 8 YEARS AFTER THE DEATH OF THE BUDDHA. IF THAT IS TRUE, HE WOULD HAVE BEEN OVER A THOUSAND YEARS OLD. MANY NYINGMAPAS CONSIDER HIM TO BE A SECOND BUDDHA. THE NYINGMAPAS HAVE A FEW DISTINCT ASPECTS TO THEIR TRADITION. THEIR LITERATURE IS ONE OF THEM. AROUND THE TIME OF PADMASAMBHAVA, A CANON OF LITERATURE THAT WAS BURNED BECAUSE IT WAS THOUGHT THAT THE PRESENT GENERATION WAS NOT CAPABLE OF COMPREHENDING WHAT THE TEXTS SAID. AS THESE TEXTS WERE LATER DISCOVERED, ONE IN PARTICULAR BECAME RATHER FAMOUS, BARTO ~~THE~~ TOTROL (OR THE BOOK OF THE DEAD). NYINGMA WAS THE SCHOOL THAT DEVELOPED THE PRACTICE OF DROGCHEN (GREAT PERFECTION), WHICH IS A FORM OF MEDITATION ~~ALSO CALLED~~ ATI-YOGA. THE SECOND SCHOOL IS KAGYÜ. KAGYÜ IS MUCH LIKE THE NYINGMA LINEAGE IN PRACTICE AND DOCTRINE, SINCE THEY COME FROM THE SAME INDIAN BACKGROUND. SPECIFICALLY SPEAKING, IT STRESSES THAT THE VARIOUS FORMS OF RELIGIOUS PRACTICE ARE FIRED TOGETHER IN SUNYATA (EMPTINESS). THE THIRD LINEAGE IS THE SAKYA. THE SAKYA LINEAGE IS A MORE BROAD-MINDED LINEAGE. IT HOUSES MANY DIFFERENT PRACTICES,

2. EXCEPTIONAL YOGA'

ALSO HAS FEWER MONASTIC FOLLOWERS THAN THE OTHER LINEAGES. THE LAST LINEAGE, THE GELUK, IS THE LARGEST OF THESE FOUR LINEAGES OF TIBETAN BUDDHISM. IT WAS FOUNDED BY THE FAMOUS TIBETAN PHILOSOPHER, TSONG KHAPA, IN 1409. THIS SCHOOL CAN BE DIFFERENTIATED BY ITS \*THE OTHER SCHOOLS REQUIRED YELLOW HATS\*. THE GELUK SCHOOL HAS THE MOST USAGE OF THE CONCEPT OF A TULKU OR AN INCARNATED LAMA. THIS IS THE SCHOOL WHICH THE DALAI LAMA BELONGS. THE WORD "GELUK" MEANS VIRTUOUS WAY.

THIS LAST SECTION ON TIBETAN BUDDHISM SHALL BE ABOUT LAMAS AND THE MONASTICISM OF THE RELIGION. FIRST OF ALL, A LAMA IS A NAME GIVEN TO A TIBETAN BUDDHIST THAT IS RESPECTED RELIGIOUSLY AND SEEN AS WISE. IT'S EQUIVALENT IN SANSKRIT IS 'GURU'. THERE IS CERTAIN TRAINING REQUIRED TO BECOME A LAMA, UNLESS YOU ARE BORN INTO IT (TULKU). ALL-IN-ALL

\*~~DALAI~~ DALAI LAMA, WHICH WHO IS THE RELIGIOUS AND SECULAR LEADER OF THE TIBETAN PEOPLE AND THEIR GOVERNMENT IN EXILE IN DHARAMSALA, INDIA. A LAMA IS NOT THE SAME AS A HINDU BRAHMIN. A LAMA PLAYS A MUCH MORE OF A ROLE IN NORMAL LIFE WITH PEOPLE (GENERALLY A MONASTIC SETTING) AND PARTICIPATES COINED BY THE TEA IN THE SPIRITUAL JOURNEYS OF OTHERS MUCH MORE THAN BRAHMINS HISTORICALLY HAVE. ONE OF GENGHIS THROUGHTOUT TIBETAN BUDDHISM, MANY INCARNATE LAMAS CAN BE FOUND. SECOND TO THE DALAI KHAM, ALTAN KHAN LAMA, IS THE PANCHEN LAMA. BOTH ARE HELD IN HIGH REGARD BY MOST TIBETANS. SINCE THE

~~DALAI~~ DALAI LAMA HAS BECOME SUCH AN INFLUENTIAL AND SIGNIFICANT FIGURE IN TODAY'S SOMEWHAT POST-RELIGIOUS WORLD, SOME DESCRIPTION OF HIS HISTORY AND ROLE IS IN ORDER. ASIDE FROM BEING A POLITICAL AND RELIGIOUS LEADER, HE IS THE INCARNATION OF THE MOST HIGHLY RESPECTED BUDDHIST DEITY, ~~AVALOKITESVARA~~ AVALOKITESVARA. IN TIBETAN ART, AVALOKITESVARA OR IN SANSKRIT, CHENRENZIG (CHENREZI) IS DISPLAYED AS A BODHISATVA WITH 3000 ARMS AND EYES, SO THAT HE CAN SEE AND TEND TO ALL THE SUFFERING IN THE WORLD. CHENRENZIG IS THE ~~EMBODIMENT~~ OF COMPASSION. SO FAR, THERE HAVE BEEN YIN IN CHINESE FOURTEEN ~~DALAI~~ DALAI LAMAS (OR ONE, DEPENDING ON HOW ONE LOOKS AT IT), EACH INCARNATION BEING THE ANTI KWANNONIN SAME PERSON. ~~THE PRESENT DALAI LAMA'S NAME IS TENZIN GYATZO, (DITAN-'~~ DITAN-<sup>CHINESE</sup>-RGYA-MTSHO).

MTSHO). HE WAS BORN ~~IN 1935~~ IN 1935, AND WAS ENTHRONED AS DALAI LAMA IN 1940. NEVER BEFORE HAS A DALAI LAMA HAD AS MUCH WIDESPREAD INFLUENCE AS THE PRESENT, HOWEVER, THERE IS ANOTHER DALAI LAMA THAT HAD A GREAT IMPACT ON TIBET AND ITS NEIGHBORS. THIS WAS THE FIFTH DALAI LAMA OR NGAG DRANG (BIRTH NAME) BLO-BRANG-RGYA-MTSHO, WHO WAS BORN ~~IN 1617~~ IN 1617. THE FIFTH DALAI LAMA IS REMEMBERED AS "THE GREAT FIFTH," IN ASSOCIATION WITH HIS GREAT SPIRITUAL AND SECULAR ACHIEVEMENTS. HE BUILT THE MOST FAMOUS TIBETAN STRUCTURE, THE POTALA PALACE, WHICH UP UNTIL THE 20TH CENTURY, WAS THE TALLEST BUILDING IN THE WORLD. HE ALSO HELPED UNIFY TIBET INTO ONE COUNTRY. DURING THIS TIME A SPIRITUAL REVOLUTION OCCURRED IN TIBET, WITH MANY NEW MONASTERIES CREATED. THE FIFTH DALAI LAMA ALSO HELPED FIND AN INCARNATION OF BUDDHA AMITABHA, AND THUS THE PANCHEN LAMA CAME INTO BEING. COMING BACK TO THE FOURTEENTH DALAI LAMA, WE FIND A VERY DIFFERENT SITUATION. DUETO CHINA'S ANNEXATION OF TIBET AND

ALSO HAS FEWER MONASTIC FOLLOWERS THAN THE OTHER LINEAGES. THE LAST LINEAGE, THE GELUK, IS THE LARGEST OF THESE FOUR LINEAGES OF TIBETAN BUDDHISM. IT WAS FOUNDED BY THE FAMOUS TIBETAN PHILOSOPHER, TSONG KHAPA, IN 1409. THIS SCHOOL CAN BE DIFFERENTIATED BY ITS \*THE OTHER SCHOOLS REQUIRED YELLOW HATS\*. THE GELUK SCHOOL HAS THE MOST USAGE OF \*THE CONCEPT OF A TULKU OR AN INCARNATED LAMA. THIS IS THE SCHOOL WHICH THE DALAI LAMA BELONGS. THE WORD "GELUK" MEANS VIRTUOUS WAY.

THIS LAST SECTION ON TIBETAN BUDDHISM SHALL BE ABOUT LAMAS AND THE MONASTICISM OF THE RELIGION. FIRST OF ALL, A LAMA IS A NAME GIVEN TO A TIBETAN BUDDHIST THAT IS RESPECTED RELIGIOUSLY AND SEEN AS WISE. IT'S EQUIVALENT IN SANSKRIT IS 'GURU'. THERE IS CERTAIN TRAINING REQUIRED TO BECOME A LAMA, UNLESS YOU ARE BORN INTO IT (TULKU). ALL-IN-ALL A LAMA IS SOMEONE ONE WOULD GO TO FOR RELIGIOUS TRAINING OR FOR WISDOM. OBVIOUSLY

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AMID THAT, AFTER RISING TO POWER, HE LET EXTREMELY BRUTAL CAMPAIGNS CONQUERING KALINGA, AN EASTERN KINGDOM. HAVING SEEN THE MISERIES AND DISPARITIES THAT THESE PEOPLE WERE THUS HAVING TO GO THROUGH, HE CONVERTED TO BUDDHISM WITH THE DESIRE TO SPREAD LOVE AND NOT SUFFERING. THUS, WITH HIS INFLUENCE, BUDDHISM SPREAD VERY QUICKLY, AND WITH THIS, THE PRACTICES STARTED BECOMING MORE AND MORE INFLUENCED BY OTHER TRADITIONS, SO THAT MORE SCHOOLS WERE FORMED. THE TEACHINGS THAT HE SPREAD WERE MAINLY MORAL EIGHTS INCORPORATED ON VARIOUS PLACES (WALLS, ROCKS, PILLARS) THROUGHOUT INDIA. THEY CAN STILL BE FOUND TODAY. SOME OF THESE MORALS WERE VEGETARIANISM, PACIFISM AND KINGNESS. AJOKA'S MISSIONARIES WENT AS FAR AWAY AS GREECE TO SPREAD BUDDHISM, BUT ARE MOST RECOGNIZED FOR BRINGING BUDDHISM TO SRI LANKA (OR CEYLON). IN SRI LANKA, MUCH OF THE FAMOUS THERAVĀDA SCRIPTURES WERE WRITTEN. ALSO ~~BEING CREATED~~, AROUND THIS TIME WAS THE BEGINNING OF THE PĀLI CANON.

THE FIRST DIFFUSION OF BUDDHISM INTO CHINA CAME AT THE TIME OF CHRIST (APPROX. 50 CE). IT CAME VIA A GROUP OF BUDDHIST MONKS WHO WANDERED INTO CHINA THROUGH CENTRAL ASIA. WHILE IT FOUND ACCEPTANCE IN CHINA, MUCH OF CHINESE RELIGION AND CULTURE ALREADY INSTALLED, FAILED TO MELT WITH BUDDHISM VERY WELL. BUT DUE TO THE FALL OF THE ~~HAN~~ HAN DYNASTY DURING THE THIRD CENTURY OF THE COMMON ERA, CHINESE SOCIETY WENT THROUGH A GREAT DEAL OF DISPARITY, AND SO, MANY TURNED TO RELIGION, AND IN PARTICULAR BUDDHISM, WITH ITS SELF-SAVING DOCTRINE. THIS WAS HOW BUDDHISM FIRST CAME INTO CHINA. DURING THIS TIME PERIOD, MAHĀYĀNA BUDDHISM BEGAN TO DEVELOP, IN INDIA AND CHINA. SOME OF ITS MOST FAMOUS SCRIPTURES WERE WRITTEN IN THE SECOND AND THIRD CENTURIES OF THE COMMON ERA. IT WAS MOST LIKELY THAT DURING THE SECOND CENTURY, THE BUDDHA BECAME MORE LIKE A SAVIOR OR DEITY, THAN A PAINT. AS HIS ROLE IN BUDDHISM CHANGED, DEVOTION TO HIM BECAME MORE PREVAILANT. IT WAS AT THIS TIME THAT BUDDHA STATUES BECAME A MORE HEAVILY USED RELIGIOUS OBJECT. ALSO AT THIS TIME, THE BODHISATTVA CAME INTO BEING: THE TWO MOST RESPECTED AND WELL KNOWN ARE AVALOKITĒSHVARA AND BUDDHA AMITĀBHA.

IN THE ~~THIRTY~~ THIRTY CENTURY OF THE COMMON ERA A FAMOUS BUDDHIST PHILOSOPHER CAME ALONG AND HELPED MAHĀYĀNA BUDDHISM GROW. THIS WAS NĀGĀRJUNA, THE MAN WHO WROTE THE MŪLAMĀDHYAMA-KĀRİKĀ (THE BASIC VERSES ON THE MIDDLE WAY), WHICH HAS GREATLY IMPACTED TIBETAN AND CHINESE MAHĀYĀNA BUDDHISM. HE ALSO STARTED THE SCHOOL WITHIN MAHĀYĀNA BUDDHISM, CALLED MĀDHYAMAKĀ, OR THE SCHOOL ON THE MIDDLE WAY. NĀGĀRJUNA'S PHILOSOPHIES WERE CENTERED AROUND THE MIDDLE WAY. HE THOUGHT THAT THAT EVERYTHING WAS EMPTINESS (ŚŪNYATĀ) AND THAT TRUTH HAS TWO FORMS IN LIFE: ORDINARY TRUTH AND HIGHER TRUTH. NĀGĀRJUNA ALSO EMPHASIZED COMPASSION, WHICH HAS BECOME A WELL-ROOTED FOUNDATION IN MAHĀYĀNA.

BY THE SIXTH CENTURY, CHINESE BUDDHISM HAD GROWN ALOT IN POPULARITY. AS BUDDHISM GREW IN CHINA, NEW SCHOOLS BEGAN TO DEVELOP. IN THE FIFTH CENTURY, THE FAMOUS MASTER OF DHYANA CAME TO CHINA. HIS NAME WAS BODHIDHARMA. BODHIDHARMA IS THE MAN WHO IS SAID TO HAVE BROUGHT CHĀN (ZEN) TO CHINA, FROM INDIA. LATER, HE BECAME THE FIRST PATRIARCH OF CHĀN BUDDHISM. WHEN BODHIDHARMA

FIRST CAME TO CHINA, HE SAT, FACING A WALL, AND ENGAGED IN ZAZEN MEDITATION FOR NINE YEARS. DURING THIS TIME HUIK'U BECAME HIS DISCIPLE AND JOINED HIM IN MEDITATION. HUIK'U BECAME THE SECOND PATRIARCH. YODHIDHARMA, HAVING COMPLETED NINE FULL YEARS OF ZAZEN, BEGAN TO TEACH OTHERS MAHYANA METHODS OF DHYANA. HE WROTE SIX TREATISES ON DHYANA OF WHICH 'THE TWO WAYS OF ENTRANCE' IS MOST FAMOUS. AFTER YODHIDHARMA, WAS HUI-K'U AND AFTER HIM WAS THE THIRTY CHAN/REN PATRIARCH, CHIH-I. CHIH-I OR CHIH-CHE CREATED THE CHINESE BUDDHIST SCHOOL OF TIEN-TAI, WHICH FOCUSED ON THE USE OF SHIKAN, A FORM OF DHYANA. CHIH-CHE WROTE THE FAMOUS CHINESE MAHYANA SCRIPITURE, 'THE SIX MARVELOUS GATES OF THE DHARMA'. IN CHAN THERE ARE THREE OTHER PATRIARCHS OF WHICH THE SIXTH IS DISPUTED OVER.

AROUND THE TIME OF THE PATRIARCHS, BUDDHISM MADE ITS FIRST APPEARANCE IN TIBET, IN 640 CE. BUDDHISM BECAME THE STATE RELIGION IN THE EIGHTH CENTURY, WHEN THE TIBETAN KING TRIGONG DZESHEN ADOPTED IT, MUCH LIKE KING ASOKA DID IN INDIA. DURING HIS RULE, THE FIRST TIBETAN MONASTERY WAS CONSTRUCTED AT JAM YE. VERY SHORTLY AFTER THIS KING LANGDHARMA TOOK CONTROL OVER TIBET AND BEGAN A VERY EXTENSIVE CAMPAIGN AIMING TO DESTROY BUDDHISM IN TIBET, AND IT SUCCEEDED IN MANY WAYS. BUT, BUDDHISM WAS TO RETURN. AFTER LANGDHARMA WAS ASSASSINATED BY A BUDDHIST MONK, THE COUNTRY FELL TO ANARCHY AND REMAINED THERE FOR TWO CENTURIES. BY THE 11TH CENTURY BUDDHISM IN ITS VAJRAYANA FORM, BEGAN TO GET MORE AND MORE POPULAR IN TIBET. AS MORE PEOPLE TRAVELED FROM INDIA BRINGING RELIGIOUS INFLUENCE, THE NATIVE TSÖN RELIGION, THAT HAD BEEN AGAINST THE COMING OF BUDDHISM, BEGAN TO INTEGRATE INTO BUDDHISM, TO WHERE TODAY IT IS DIFFICULT TO TELL THEM APART. AS BUDDHISM GREW, THE DIFFERENT SCHOOLS BEGAN TO EMERGE. IN THE KAGYU SCHOOL A RELIGIOUS CAME INTO THE SCENE THAT HAS LEFT A VERY LASTING MARK ON TIBET. THIS WAS MILAREPA, WHO WAS BORN IN 1052 AND DIED IN 1153.

I. ANOTHER ACCOUNT SAID 1049-1123 CE. MILAREPA WAS THE CHIEF DISCIPLE OF MARPA, ANOTHER FAMOUS TIBETAN BUDDHIST. MILAREPA, HIMSELF AND ANOTHER SAID STARTED OFF LIFE IN A SOMEWHAT LOST WAY. DURING HIS EARLY YOUTH, HIS FATHER DIED, LEAVING HIM AND HIS FAMILY IN MUCH POVERTY. DURING HIS TEEN HE BEGAN TO STUDY BLACK MAGIC AND USED IT TO DESTROY HIS ENEMIES. THEN, HE BECAME THE MOST RESPECT TIBETAN SAINT-GO FIGURE. HIS WRITINGS ARE MAINLY POEMS, AND WERE TRANSLATED INTO ENGLISH WITH THE TITLE, 'THE LIFE AND HYMNS OF MILAREPA'. AFTER THE TWELFTH CENTURY, TIBETAN BUDDHISM BEGAN TO TAKE SHAPE, AS ITS SCHOOLS BEGAN TO SEPARATE INTO SIMILAR, BUT DIFFERENT LINEAGES.

AS BUDDHISM CONTINUED TO SPREAD OUT OF CHINA, IT MOVED INTO OTHER COUNTRIES SUCH AS KOREA AND JAPAN. BUDDHISM WAS INTRODUCED INTO KOREA IN THE FOURTH CENTURY, BUT NOT UNTIL THE SEVENTH CENTURY, DID IT BECOME WIDELY PRACTICED. FIVE DIFFERENT SCHOOLS FORMED AT FIRST, WITH OTHERS \* KOREAN FOR CHAN, COMING LATER ON. NINE LINEAGES OF SON\* CAME FROM CHINA INTO KOREA. DURING THE KORYO DYNASTY (935-1392), KOREAN BUDDHISM BEGAN TO TAKE ON MANY DAOIST FEATURES, EVEN MORE THAN IT HAD IN CHINA. THIS EVENTUALLY CAUSED JAPANESE REN TO BE, IN MANY WAYS, QUITE DISTINCT IN ITS PRACTICE. AFTER BUDDHISM'S RISE IN KOREA DURING THE KORYO DYNASTY, IT FELL INTO A DOWNWARD SPIRAL DURING THE YI DYNASTY (1392-1910). THE NEW GOVERNMENT REPLACED THE

Buddhist state religion, with Neo-Confucianism. They also led brutal campaigns to destroy Korea's Buddhist influence. After the Yi dynasty, only two of the 11 major schools remained. When the Yi dynasty ended, the Japanese took over, causing Buddhists to merge into a single school, called Chogye. When the Japanese left in 1945, Korean Buddhism began to flower again, moving out of the countryside into modern-day cities. Recently, Won Buddhism became the most popular in Korea. Won Buddhism is a form of Zen that aims at seeing the Buddha in all things and living with that knowledge. Japan received Buddhism during the sixth century, when Prince Shotoku Taishi made Buddhism part of his rule. The first large school to gain widespread practice, was Nara Buddhism, of which, there became six lineages. Another popular form of Buddhism to emerge, was Shingon. Later on, during the twelfth to fourteenth centuries, forms of the Kamakura period of Buddhism ended up having the most practice among the Japanese. These include Zen and Pure Land Buddhism. Some key figures in Zen Buddhism are Eshinetsu (1141-1215), who founded the Rinzai lineage, and Dogen (1200-1283) who founded the Soto lineage. The most influential Pure Land Buddhists were Honen (1133-1212), Shinran (1173-1262) and Ippen (1239-1289). Another school that had Japanese influence was the Nichiren School of Buddhism, founded by Nichiren (1222-1282).

By the fifteenth century, Indian Buddhism began to decline, especially in the south. There are many reasons for this given by historians, but even so, it happened. As this occurred, Buddhism traveled out in many directions; Tibet, China, Burma, Thailand, Vietnam and other countries already predominantly Buddhist, gained new lineages and found an increase in monasticism.

Before I write a short summary of the atrocities that occurred in Tibet during the twentieth century, I shall briefly describe the other happenings in Buddhism between the fifteenth and twenty-first centuries. Much of what happened during this period is consistent with what Buddhist history looked like up until then. One thing to point out, however, is that Buddhism has continued its pacifist ways. Even in our insanely war-ridden world, the majority of the Buddhist laity and its monks and nuns, profess a middle stance in such conflicts. In the last five centuries, industrialism, increasing materialism and more powerful governments have put religion into humanities' more undesirable category. In many ways, that is where Buddhism has generally been - in the background. It has held relatively little political power as compared to the western religions - and the political power it has had, has not been so political. In the twentieth century Buddhism has responded to societies' increase in secular and political ~~work~~ activities, by becoming more organized and unified. In 1956 the Great Council of Buddhism was held in Burma, celebrating 2,500 years since Buddha's death and Nirvana. This was celebrated by mainly the Theravadins in Rangoon, and supported by India, Thailand, Burma, Vietnam, Cambodia, Nepal, Laos and Sri Lanka. In a constructed cave auditorium, the entire Tripitaka was recited.

COMING NOW TO TIBET IN THE TWENTIETH CENTURY, I SHALL EXPLAIN WHY I WISH TO INCLUDE THIS. IN THIS AGE WHERE INFORMATION MOVES EVER SO RAPIDLY, I FIND IT SURPRISING THAT KNOWLEDGE OF THE HAPPENINGS IN THE TIBETAN REGION ARE KNOWN BY SO FEW (IN THIS PART OF THE WORLD). I THINK SOME MAY HAVE A GENERAL IDEA OF WHAT OCCURRED, BUT NOT A GOOD ENOUGH CONCEPT TO UNDERSTAND WHY TIBETANS HAVE FLED BY THE THOUSANDS, NOW STRIVING TO SAVE THEIR PEOPLE AND RELIGIOUS TRADITIONS. THE ROOTS OF THE PROBLEM DATE BACK TO PRE-BUDDHIST TIMES, WHERE TIBET AND CHINA FOUGHT OVER LAND AND POLITICS. IN 649 CE. TIBET TOOK OVER BY CONQUEST, A LARGE AMOUNT OF CHINESE TERRITORIES. THIRTY YEARS LATER, THE CHINESE GOT IT BACK, THROUGH CONQUEST. THEN, DURING ~~THE MONGOL~~ THE YEARS 755-97, TIBET REGAINED THOSE TERRITORIES. THIS CYCLE CONTINUED, MORE OR LESS, FOR A WHILE. MANY PEACE TREATIES WERE SIGNED WITH CHINA, AND MANY OF THEM WERE QUICKLY BROKEN. BY THE LATE TWELFTH TO ~~THE~~ EARLY THIRTEENTH CENTURY, THE GREAT MONGOLIAN EMPIRE ROSE TO CONTROL MUCH OF CENTRAL ASIA, INCLUDING TIBET. THEN AS BUDDHISM ROSE TO HAVE ITS MODERN FORM ALONG WITH ITS GOVERNMENTAL ROLE, THE MONGOLIAN EMPIRE PROTECTED IT INCLUDING HELPING RISE THE OFFICE OF THE DALAI LAMA TO POWER BY 1641. AT THIS TIME, THE FIFTH DALAI LAMA TOOK OVER TIBET. THEN AFTER THE DEATH OF THE FIFTH, THE SIXTH COMES ONLY TO BE ~~KILLED~~ BY THE MONGOLS, AS HE WAS TRAVELING TO CHINA. HIS POWER WAS TAKEN WHEN ~~THE~~ LHAJANG KHAN CONQUERED LHASA, TIBET'S CAPITAL, AND SENT THE SIXTH DALAI LAMA TO CHINA. LHAJANG KHAN PUTS HIS ILLEGITIMATE SON UP AS DALAI LAMA, BUT THEN THE REINCARNATION IS LATER FOUND, AND AS THE MONGOLS ARE PUSHED OUT, THE DALAI LAMA COMES TO POWER. \* A BUNCH OF OTHER THINGS HAPPEN, AND THEN BY 1750, THE CHINESE ASSUME MUCH POLITICAL CONTROL IN TIBET, LEAVING THE SEVENTH DALAI LAMA AS RULER WITH NO POLITICAL POWER. THEN, THE DALAI LAMA ATTEMPTS TO REVOLT AGAINST THE CHINESE, BUT FAILS. THEN WE SKIP AHEAD TO 1904, WHEN COLONEL YOUNG (HUSBAND OF THE BRITISH ARMY), TAKES CONTROL OF LHASA, ATTEMPTING TO ESTABLISH TRADE RELATIONS. THE BRITISH LEAVE, AND THE THIRTEENTH DALAI LAMA, WHO HAD FLED TO MONGOLIA, RETURNS. IN 1910, THE CHINESE GAINED COMPLETE CONTROL OVER EAST TIBET, AND THE THIRTEENTH DALAI FLEES TO INDIA, AS TROOPS COME TO LHASA. BUT DUE TO THE POLITICAL UNSTABILITY IN CHINA, CHINESE FORCES LEAVE. WHAT FOLLOWED IS THE DALAI LAMA'S RETURN, AND TIBET BECOMES COMPLETELY INDEPENDENT OF CHINA. THIS INDEPENDENCE LASTED FOR ALMOST FORTY YEARS, UNTIL 1949, WHEN CHINA INVADED TIBET. THE FOURTEENTH DALAI LAMA, TENZIN GYATSO WAS NOW IN PLACE. THE ~~THE~~ NEW COMMUNIST CHINESE GOVERNMENT, LED BY MAO TSE-TUNG, DECLARED IT WAS COMING TO LIBERATE TIBET FROM THE IMPERIALISTS AND THE "TYRANNY OF THE DALAI LAMA". THE CHINESE INVADED THE NORTH AND QUICKLY DEFEATED THE TIBETAN RESISTANCE. THEY MOVED DOWN TOWARD LHASA, AND IN 1950, THE DALAI LAMA FLEED TO THE BORDER WITH SIKKIM. ~~THE~~ CHINA ASSUMED FULL OCCUPATION OF TIBET, INSTALLED A MILITARY RULE, WHILE ~~THE~~ CALLING ~~IT~~ THE TIBETAN AUTONOMOUS PROVINCE OF TIBET. THEY REQUESTED FOOD AND SHELTER FOR THE THOUSANDS OF SOLDIERS IN THE COUNTRY, WHICH BROUGHT FAMINE TO THE TIBETAN PEOPLE. IN 1954, THE DALAI LAMA RETURNED TO LHASA, CONTINUING TO NEGOTIATE WITH ~~THE~~ CHINESE. IT IS SUSPECTED (AND PROVEN) THAT THE CHINESE GOVERNMENT'S PLAN WAS TO COME INTO TIBET SOLELY TO EXPLOIT ITS RESOURCES AND BUILT NUCLEAR WEAPONS, WITH SITES TO LAUNCH FROM.

THE CENTER OF ASIA, TIBET. FROM THEIR ACTIONS, THEY OBVIOUSLY WERE NOT INTERESTED IN "LIBERATING" THE TIBETANS. DURING 1954, THE DALAI LAMA WAS INVITED TO PEKING TO MEET MAO TSE-TUNG AND TO ATTEND A CONFERENCE OF THE CHINESE GOVERNMENT. THE DALAI LAMA FOUND MAO TO BE VERY KIND AND RESPECTFUL, AND INTERESTED IN HIS PEOPLE'S WELFARE. HE ASKED HIMSELF HE KNEW OF WHAT THE GENERALS WERE DOING IN TIBET, BUT MAO ASSURED HIM THAT CHINA WAS HELPING TIBET. THINGS ESCALATED MORE AND MORE AFTER THE DALAI LAMA'S RETURN. THE CHINESE WERE FINDING MUCH OPPPOSITION AND DISOBEDIENCE AMONGST THE TIBETANS, AND WERE BECOMING ANGRY. WHILE IT IS TRUE THAT THE TIBETAN GOVERNMENT HAD AN ARMY, IT WAS ACTUALLY MORE OF A ~~RE~~ SMALL POLICE FORCE FOR THE DALAI LAMA. THE TIBETAN GOVERNMENT NEVER RESISTED THE CHINESE WITH VIOLENCE. HOWEVER, MANY KADAMPA~~S~~ WHO LIVED IN THE MOUNTAINS, HAD BEEN RESISTING THE CHINESE, AND IN SOME CASES, SUCCESSFULLY. THIS ALSO FRUSTRATED THE CHINESE, LEADING UP TO 1959, THE CHINESE HAD BROUGHT HUNDREDS OF THOUSANDS OF TROOP INTO TIBET, AND HAD RUN OUT OF PATIENCE. POLITICAL AND ECONOMIC ~~RE~~ NEGOTIATIONS CONTINUED TO COLLAPSE LEFT AND RIGHT. DURING THESE YEARS (1954-1959), TIBETANS ORGANIZED MANY RALLIES AND PEACEFUL RESISTANCE CAMPAIGNS, BUT FOUND THOUSANDS OF DEAD. THE WAYS IN WHICH PEOPLE WERE KILLED HAVE BEEN RECORDED BY DIFFERENT CIVIL RIGHTS ORGANIZATIONS AFTER 1959. MANY OF THE TACTICS ARE THE VERY SAME THINGS USED BY THE NAZIS DURING THE HOLOCAUST IN WORLD WAR II. IN 1959, AN UPRISING OF MAINLY THE KADAMPA~~S~~ (AND PEOPLE LEAVING THE CITIES TO JOIN THE ~~RE~~ KADAMPA~~S~~ IN THE MOUNTAINS), WAS BRUTALLY SUPPRESSED BY THE CHINESE. MANY MONASTERIES WERE DESTROYED, INCLUDING ~~RE~~ PART OF THE POTALA PALACE IN LHASA. THESE CAME FROM BOMBING RAIDS, MAINLY IN LHASA, (AND OUTLYING AREAS) IN WHICH THOUSANDS OF PEOPLE WERE KILLED. AT THIS TIME THE DALAI LAMA HAD BEEN STAYING IN THE NORBULINGKA (NOT THE POTALA), THE SUMMER RESIDENCE OF THE DALAI LAMAS. AN INVITATION WAS GIVEN TO THE DALAI LAMA, TO ATTEND A PERFORMANCE OF SOME SORT, OVER WHERE THE CHINESE TROOPS WERE CAMPED OUT IN LHASA. HE WAS GOING TO ACCEPT THE INVITATION FROM THE CHINESE, BUT DUE TO THE FEAR THAT IF HE DID, THAT HE WOULD LEAVE AND NOT COME BACK, THEY WOULD NOT LET HIM GO. 30,000 PEOPLE SURROUNDED THE NORBULINGKA SO THAT HE WOULD NOT LEAVE. THIS ANGERED THE CHINESE GREATLY AND MILITARY BOMBING COMMENCED IN OTHER AREAS. FEARING HIS DEATH, THE DALAI LAMA'S TOP ADVISORS TOLD HIM THAT HE SHOULD FLEE TO INDIA. WHEN HE FINALLY DECIDED TO GO, ARRANGEMENTS WERE SECRETLY MADE WITH THE INDIAN GOVERNMENT. TWO DAYS AFTER HE LEFT, TRAVELLING BY FOOT OUT OF LHASA, THE CHINESE BOMBED OUT THE NORBULINGKA AND SURROUNDING AREA, KILLING THE 30,000 PEOPLE AROUND IT. WHEN THE DALAI ARRIVED IN INDIA, HE MADE ~~RE~~ MANY REQUESTS TO THE UNITED NATIONS FOR ASSISTANCE. TO SUMMARIZE WHAT HAPPENED FROM 1954-1976 IS DIFFICULT. SINCE THE CHINESE ARE STILL IN CONTROL OF TIBET, LITTLE KNOWLEDGE OF THE DETAILS OF WHAT HAPPENED IS AVAILABLE. WHAT IS KNOWN IS THAT ~~RE~~ 1.2 MILLION PEOPLE WERE SAID TO HAVE BEEN KILLED DUE TO CHINESE OCCUPATION SINCE 1949. THIS NUMBER WAS PROBABLY A FEW HUNDRED THOUSAND HIGHER, ~~RE~~ BECAUSE DURING 1969-1976, THE "RED GUARDS" BROUGHT A NEW FORCE DOWN UPON THE TIBETANS. THE RED GUARDS WERE NOTORIOUS FOR MASS GANG-RAPES, BURNING PEOPLE IN PITS LIKE THE NAZIS, AND OPENING FIRE ON CROWDS OF PEOPLE. IN 1949, TIBET

HAD 6,542 MONASTERIES. BY THE TIME MAO TSE-TUNG DIED, THERE WERE THIRTEEN LEFT. MONASTICISM WENT TO A STAND STILL, FOR MOST MONKS WERE EITHER KILLED OR IN PRISON. MUCH HAS BEEN DONE TO HELP "FREE-TIBET" (YOU MIGHT HAVE SEEN ONE OF THOSE BUMPER STICKERS). THE DALAI LAMA HAS WRITTEN MUCH ABOUT THE SITUATION, AND I ENCOURAGE THE READING OF IT. THE DALAI LAMA'S MY LAND AND MY PEOPLE, WAS WRITTEN A FEW YEARS AFTER HE LEFT TIBET AND OUTLINES THE SITUATION, (WHICH HAS NOT CHANGED MUCH) VERY WELL. THE DALAI LAMA IS VERY OPTIMISTIC. A NEW ~~KUO~~ CHAIRMAN HAS COME TO LEAD CHINA, AND THE DALAI LAMA WILL PETITION HIS REQUESTS TO HIM.

5. WELL, THAT'S MY ~~INTERPRETATION~~<sup>WESTERNERS</sup> OF BUDDHISM. IN A LOT OF BUDDHIST BOOKS WRITTEN FOR US ~~BY WESTERNERS~~ TODAY, THERE IS ONE THOUGHT THAT SEEMS TO COME UP A LOT, AND THAT IS THAT "BUDDHISM IS COMING WEST!" THERE DOES APPEAR TO BE QUITE A BIT OF INTEREST IN BUDDHISM AMONGST US WESTERN FOLKS, AND ESPECIALLY TIBETAN, BUT I GUESS WE'LL JUST HAVE TO WAIT AND SEE. FOR THE REST OF BUDDHISM, THERE ARE AROUND 500 MILLION ADHERENTS TODAY. WITHOUT ANYTHING ELSE, I CLOSE WITH SIDDHARTH GAUTAMA, BUDDHA OF THE SAKYA CLAN'S LAST WORDS:

"DECAY IS INHERENT IN ALL THINGS;  
WORK OUT YOUR OWN SALVATION WITH DILIGENCE."

RESOURCES: THE OXFORD CONCISE DICTIONARY OF WORLD RELIGIONS, BY JOHN BOWKER; WORLD'S RELIGIONS, BY NINIAN SMART; THE WORLD'S RELIGIONS, BY HILTON SMITH; A DICTIONARY OF BUDDHISM, BY T.O. LING; THE BUDDHISM OF TIBET, BY H.H. DALAI LAMA; THE RELIGIONS OF TIBET, BY GIUSEPPE TUCCI; ZEN AND THE ART OF APPETITE, BY THOMAS MERTON; ZEN MIND, BEGINNERS MIND, BY SHUNRYU SUZUKI; OUTLINES OF MAHAYANA BUDDHISM, BY D.T. SUZUKI; THE LIGHT OF ASIA, BY SIR EDWIN ARNOLD; A BUDDHIST BIBLE, BY DWIGHT GODDARD; BUDDHIST SYMBOLS IN TIBETAN CULTURE, BY DAGYAT RINPOCHE; BUDDHISM IN PRACTICE, BY DONALD S. LOPEZ, JR.; MY LAND AND MY PEOPLE, BY H.H. THE DALAI LAMA; THE SACRED TEXTS OF THE EAST, BY F. MAX MULLER; INTRO: WHAT CAN IT TEACH US?, BY F. MAX MULLER; THE THREE PILLARS OF ZEN, BY PHILLIP KAPLEAU; MAN, MYTH AND MAGIC, BY RICHARD CAVENTHILL; PEAKS AND LAMAS, MARCO PALLI; RELIGIONS EAST AND WEST.

## JAINISM

1. FOUNDER AND FOUNDING
2. BELIEFS AND PRACTICE / TEXTS
3. HISTORY
4. PRESENT STATUS

I. Jainism, like Buddhism, stems off the Hindu tradition; when it is looked at in terms of its practitioners, ~~as~~ it is a very small religion, but it has influenced people of many religions greatly. The founding of this religion lies in the concept of the Tirthankara, of leader (religion) which, there are twenty-four. The Tirthankara regarded as the founder of Jainism was who has forged Vardhamana, or Mahavira (the more famous title given to him; means "great hero"). Mahavira was born, according to Jain tradition, in 599 BCE. He was born a little north of Patna in the Bihar state of India. Many of the details of his life are disputed over a motion.

Now the different sects in Jainism, but a few ~~of~~ of them are probably true. At the age of thirty, Mahavira renounced the world and became an Indian ascetic. He fasted for twelve years, and meditated at length, along with staying silent, and found moksha. At this point, Mahavira was declared a Jina, or a spiritual Victor, which is synonymous with the title of Tirthankara. At the age of forty-two, Mahavira began to preach, travelling throughout Northeast India. Mahavira died at the age of seventy-three or in 527 (also disputed over). At death, Mahavira attained final Nirvana. According to tradition, he left 14,000 monks, 36,000 nuns, 154,000 laymen and 218,000 laywomen behind. As I said, Mahavira was the ~~the~~ twenty-fourth Tirthankara. The only other Tirthankara which we have historical evidence of, was Parsva, the twenty-third Tirthankara. Parsva was born in the ninth century BCE. The Jain tradition states that ~~Mahavira~~ was a wandering ascetic for seventy years. His role, according to their tradition, was in creating the law of fourfold restraint. Mahavira took up the tradition and added a fifth vow, which was chastity. Parsva preached for much of his life, and died on Mount Sammeta, and thus attained Nirvana. This was how the Jain tradition started. ~~DEESEE~~ The Sanskrit word JINA ~~comes from~~ is a word derived from JINA. A Jaina is simply a follower of a Jina. The West dropped the 'A' on JAIN and made JAIN, and then Jainism.

2. Jainism is a Brahmanic religion, that focuses on a concept called tapas, which means austerity. When many people think of Jainism, they probably see ahimsa or non-violence, as the central concept in Jain belief and practice. Tapas ~~more~~, in another light, is the giving up of oneself for others or for truth. Ahimsa and tapas can be seen as the same thing, when seen this way, for the majority of harmlessness is the giving up of oneself. Since much of Jainism is concerned with ahimsa and tapas, it appears to be, to the onlooker, a very austere tradition. Some of the practices that Jains have become ~~more~~ recognized with, are their ways in which they deal with animals.

MONKS AND NUNS (AS WELL AS SOME OF THE LAITY) WHERE MAJIS TO COVER THEIR MOUTHS TO AVOID INHALING LIFE (INSECTS). THEY ARE MINDFUL OF THEIR WALKING, AND SWEEP THE GROUND BEFORE THEM WITH BROOMS MADE OF PEACOCK FEATHERS. VEGETARIANISM IS STRICTLY OBSERVED. WHEN A MOSQUITO LANDS ON A JAIN, IT ONLY LEAVES WHEN IT WANTS TO. THEY ALSO CANNOT DRINK WATER AFTER DARK, AND WHEN THEY DO DRINK WATER, IT IS GENERALLY TRAINED. ASIDE FROM HARMLESSNESS TO JUST ANIMALS, JAIS ARE ~~TRUE~~ TRUE PACIFISTS. THEY BELIEVE IN NON-VIOLENCE EXTENDED TO ALL BEINGS (ANIMALS INCLUDED). JAIS ~~ARE~~ ALSO MINDFUL OF THEIR AFFECT UPON AIR AND WATER, FOR EXAMPLE, INSTEAD OF SWIMMING VIOLENTLY, A MONK OR NUN MUST FLOAT AROUND SOFTLY, SO AS NOT TO INTERFERE WITH WHAT IS SET IN PLACE. AS I SAID EARLIER, JAINISM HAS FIVE GREAT VOWS, OBSERVED BY THE MONASTIC COMMUNITY AND SOMETIMES THE LAITY. THESE ARE THE VOWS OF AHIMSA, A VOW AGAINST LYING, CHARITY, A VOW AGAINST STEALING AND A VOW AGAINST SLAUGHTER ANYTHING. BEYOND ALL THESE KARMIC MINDFULNESSES, JAIS HAVE MEDITATION INCORPORATED INTO THEIR PRACTICE. THE IDEAL ACTION FOR ANY JAIN TO TAKE (AS DESCRIBED IN THEIR SCRIPTURES) IS TO GIVE UP THEMSELVES COMPLETELY, THE CONSEQUENCE BEING STARVATION AND DEATH. SUCH AN ACTION CAN BE SEEN IN MANY RELIGIONS, WHERE THE RELIGIOUS SEEKER, GOING ALONG THEIR PATH, FINDS AND CONSIDERS SUCH AN ACTION, POSSIBLY SEEING IT AS THE ONLY WAY. REGARDLESS, THE MAIN PURPOSE OF JAIN PRACTICE IS TO LIBERATE THE JIVAI, FROM ITS ACCUMULATED KARMA, THUS ~~REACHING~~<sup>ATTAINING</sup> KEVALA-JNANA, THE ISOLATION OF THE JIVA FROM THE AJIVAS. OF COURSE, WHAT MAKES JAINISM DIFFERENT FROM HINDUISM, IS THE WAY; THE CLEAR AND STRICT MANNER THAT A JAIN GOES ABOUT TO ATTAIN KEVALA-JNANA. JAIS ALSO HAVE A DIFFERENT REPRESENTATION OF THIS PROCESS, SEEN THROUGH THEIR DISTINCT FORM OF COSMOLOGY. THE UNIVERSE IS GENERALLY DEPICTED AS A COSMIC MAN, WITH JIVAS ALL AROUND (AND IN) IT. THE JIVAS AT THE FOOT OF THE MAN ARE BEING HELD DOWN FROM THEIR KARMA, AND AS A JIVA LIBERATES ITSELF FROM ITS KARMA, IT RISES TOWARDS THE TOP, WHERE IT SETS IN IDLE ISOLATION WITH KEVALA-JNANA.

JAINISM, LIKE THE OTHER SRAMANIC RELIGIONS, HAS NOT CLINGED TO ITS TRADITIONS TOO VIGOROUSLY. EVEN THOUGH IT PROFESSES NO BELIEF IN A GOD OR GODS, MANY JAIN TEMPLES HAVE HAD HINDU GODS INCORPORATED INTO THEM. A GOOD REASON FOR THIS, IS THAT JAINISM, LIKE BUDDHISM, TENDS TO ACCEPT AND MERGE WITH ASPECTS OF THE OTHER RELIGIOUS TRADITIONS THAT IT COMES INTO CONTACT WITH. JAINISM, IN PARTICULAR, HAS BEEN KNOWN AS AN EXTREMELY TOLERANT RELIGION. ONE REASON FOR THIS MAY BE DUE TO THEIR STRESS ON THE ANEKANTAVADA DOCTRINE, WHICH MEANS 'MANY-OPINION'. THIS DOCTRINE STATES THAT REALITY CANNOT (OR CAN) BE GRASPED THROUGH ONE OPINION. IT GOES TO SAY THAT THERE ARE SEVEN THOUGHTS, THAT ARE CONTRADICTORY, BUT ABSOLUTELY TRUE. SUCH A DOCTRINE OBVIOUSLY RULES OUT ARGUING OVER RELIGIOUS TRUTHS, AND ADDS TO THE JAIS' OPENESS AND REVERENCE FOR ALL OF LIFE. OTHER THAN THAT, THE MAJORITY OF JAIN BELIEF, LIES IN ITS AYETIC PRACTICES.

NOW, HAVING SPUN OVER WHAT THE JAIN PRACTICE AND PROFESS AS BELIEF, WE MUST COME TO WHERE THE JAIN POPULATION IS DIVIDED. TWO DIFFERENT SECTS APPEARED, DUE TO A CONFLICT OVER WHETHER MONKS MEAN, 'SKY-CLOTHES'. SECTS SHOULD GO NAKED OR NOT. THUS, THE JAIN TRADITION SEPARATED INTO THE DIGAMBARA SECT AND

I. MEANS; WHITE - THE ŚVETAMBARA SECT. THE DIGAMBARAS THOUGHT THE TRUE PRACTICE, STRIVING TOWARD KEVALA-JÑĀNA (KNOWLEDGE) WOULD GIVE UP EVEN THEIR CLOTHING, BEING JUST A HINDRANCE FOR THE JĪVĀS FREEDOM. THE ŚVETAMBARAS DISAGREED, AND THEIR MONKS AND NUNS CONTINUED TO WEAR WHITE CLOTH. THERE ARE OTHER DIFFERENCES AMONG THE TWO SECTS. EACH USE DIFFERENT SCRIPTURES, WHICH WE WILL COME TO SHORTLY, AND HAVE THEIR OWN RITUALS. ~~THEY~~ BUT REMEMBER, IT'S NOT LIKE THESE PEOPLE WON'T TALK TO ONE ANOTHER, OR FIGHT AGAINST EACH OTHER, BECAUSE THEY ARE PACIFISTS (TRUE PACIFISTS).

2. MEANS; 'LIMB' OR THE ĀNGA IS THE JAIN TERM THAT POINTS THEIR TWELVE 'LIMBS' OF BASIC TEXT. THE DIGAMBARAS 'PART' IN SANSKRIT MINIMIZE AND EVEN DENY THE IMPORTANCE OF TEXT, WHILE THE ŚVETAMBARAS HAVE THEIR OWN CANON OF SCRIPTURES. THE WEST HAS CALLED IT THE 'FORTY-FIVE TEXT CANON', EVEN THOUGH THERE ARE MORE THAN ~~HOWEVER~~, ŚVETAMBARA FORTY-FIVE SIGNIFICANT TEXTS. THE TWO SECTS DO NOT SHARE BELIEF IN THE BASIC TWELVE ĀNGAS. HERE ARE RAJ BELIEVE THAT THE THE ~~THE~~ TWELVE IN OUTLINE FORM.

TWELVE TEXTS

LOST.

3. JÑĀNA MEANS,  
'KNOWLEDGE'  
SANSKRIT.

- I. ĀCĀRA-ĀNGA - SPEAKS ON THE SPECIFIC RULES FOR THE BEHAVIOR OF ASCECITS.
- II. GUĀTRAKR̄TA-ĀNGA - SPEAKS ON THE VIEWS OF THE JAINA RITUALS, ALONG WITH OTHER VIEWS.
- III. STHĀNA-ĀNGA - 'sthāna', means POSSIBILITIES. FOCUSES ON OUR CHOICES IN RELATION TO JĪVA.
- IV. SAMAVĀYA-ĀNGA - SPEAKS OF SIMILARITIES, AS IN THE ĀNGAS THEMSELVES.
- V. VYĀKHYĀ-PRATIĀPTI-ĀNGA OR BHĀGAVATI-ĀNGA - MEANS 'EXPLANATIONS EXPOUNDED'. HOLDS SIXTY-THOUSAND QUESTIONS AND ANSWERS, IN A CONVERSATION WITH THE TIRTHANKARAS.
- VI. INĀTRADHARMA-KATHA-ĀNGA - SPEAKS OF JAINA JÑĀNA AND DHARMA.
- VII. UPĀJA-KĀDHYAYNA-ĀNGA - 'TEN CHAPTERS ON LAY RESPONSIBILITIES'. THIS ĀNGA HOLDS A DESCRIPTION OF THE VOWS AND RULES A LAY PERSON MUST FOLLOW.
- VIII. ANTAKR̄MĀJĀ-ĀNGA - THE 'TEN CHAPTERS ON ENTH-ACHIEVERS'. AN ACCOUNT OF TEN ASCECITS WHO BECAME KEVALINS (ATTAINED KEVALA), THROUGH SERIOUS PRACTICES.
- IX. ANUTARĀUPAPĀDĀKĀJĀ-ĀNGA - ~~ANUTARĀUPAPĀDĀKĀJĀ-ĀNGA~~ TELLS OF TEN ASCECITS WHO WERE REBORN INTO THE FIVE HEAVENS.
- X. PRĀDNĀYAKĀRĀ-ĀNGA - MEANS 'QUESTIONS AND EXPOSITIONS'. THIS TEXT DEALS WITH INSTRUCTING THE JAINA ON HOW TO ANSWER SPECIFIC QUESTIONS.
- XI. VĪPĀKA-ŪTRA-ĀNGA - AN EXPLORATION OF JAINA KARMA.
- XII. DRSHTIPRĀVĀDA-ĀNGA - A ~~DRSHTI~~ TEXT ON THE DIFFERENT VIEWS AND WHAT JAINISM SEES IN THESE VIEWS. THIS TEXT CONTAINS FIVE SECTIONS: PARIKARMA (GEOGRAPHY OF THE EARTH AND THE SKY), GUĀTRA (ON FALSE PERSPECTIVES), PRATHAMĀNŪYOGA (ON SIXTY-THREE ILLUSTRIOS FIGURES), PURVAGATA (14 SECTIONS) AND LASTLY CŪLIKA (ON MAGICAL PRACTICES, WITH FIVE SECTIONS).

THESE ARE THE BASIC JAIN TEXTS. AS I SAID, THE TWO SECTS ALSO HAVE THEIR OWN WRITINGS, OF WHICH THE ŚVETAMBARAS IS MUCH MORE EXTENSIVE. THERE ARE OTHER SCRIPTURES IN WHICH BOTH SECTS SHARE BUT RELATIVELY FEW. THIS CONCLUDES THE SECTION ON JAIN PRACTICE AND JAIN TEXTS.

3. THE FIRST TIRTHANKARA WAS RĀGAHĀ (OR ĀTÎNĀTHA). THE TIME OF HIS EARTHLY LIFE IS UNKNOWN, NOR ARE ANY OF THE DETAILS OF HIS LIFE. RĀGAHĀ STILL REMAINS A VERY IMPORTANT FIGURE AMONGST THE JAINS. IT IS SAID THAT HE MIGHT HAVE EXISTED DURING THE TIME OF THE INDUS RIVER VALLEY CIVILIZATION, WHICH DATES HIM BACK TO SOME TIME DURING THE ~~SECOND~~ THIRD MILLENIUM BCE. AFTER HIM, CAME THE TWENTY-THREE OTHER

TIRTHANKARAS, WHO REPRESENT WHAT A JAIN'S LIFE SHOULD LOOK LIKE (THEY ARE SAINTS). HAVING ALREADY COVERED PARĀVĀ AND MAHĀVIRĀ, WE SHALL GO RIGHT ON AHEAD, BUT FIRST, IT SHOULD BE KNOWN THAT THE FOUNDER(S) OF THE JAIN TRADITION COULD BE ANY OF THE TIRTHANKARAS. THE REASON FOR THIS IS THAT THE JAINS REGARD THEIR TEACHINGS AS UNCREATED, SO ~~THE~~ THE ROLE OF THE TIRTHANKARA, IS MAINLY IN REVIVING AWARENESS OF THE TEACHINGS.

TWO HUNDRED YEARS AFTER MAHĀVIRĀ, THE JAIN POPULATION BEGAN TO SPLIT. BY 473 CE. THE SPLIT BETWEEN THE DIGAMBARAS AND THE SŪTAMBARAS WAS FORMALIZED WITH THE ASSEMBLY OF VALAPĀLI. IN THE EARLY TIMES, JAINISM WAS CENTERED IN THE GANGES RIVER BASIN, BUT AS IT GREW AND FUSED ITS TRADITIONS WITH OTHER INDIGENOUS RELIGIONS, IT SPREAD INTO OTHER AREAS IN NORTH INDIA. ALL THROUGHOUT ITS HISTORY, THE RELIGION ~~HAD~~ NOT LEFT INDIA, UP UNTIL THE NINETEENTH CENTURY. JAINISM HAS BEEN THE BASIC RELIGION FOR THE PEOPLE IN MYSORE WHO SPEAK THE KANNADA LANGUAGE. IN THE ELEVENTH CENTURY, JAINISM BECAME VERY STRONG IN THE GUJURAT STATE, BUT DUE TO MUSLIM INVASIONS, MUCH OF THAT POPULATION WAS DIMINISHED IN THE THIRTEENTH CENTURY.

4. IN MY OPINION, ALL RELIGIONS ARE OF THE SAME POWER AND IMPORTANCE. THE REASON FOR THIS IS THAT THEY ALL ARE LOOKING AND PHILOSOPHERIZING OVER THE SAME THING; LIFE. LIFE, OF COURSE, ONLY REALLY MEANS MY EXPERIENCE OR WHAT I PERCEIVE AS LIFE. LOOKING AT A COLLECTIVE BODY OF BELIEFS AND TRADITIONS, I HOLD ~~THE~~ <sup>A DIFFERENT</sup> VIEW. A RELIGION IS ~~NOT~~ POSSIBLY APPLICABLE TO MY LIFE, ~~NOT~~ AND EVEN WHEN IT IS NOT, I MUST STILL KNOW THAT IT DOES NOT COME FROM MY LIFE, BUT OUTSIDE OF ME, FROM SOMETHING OR SOMEONE THAT I DO NOT NECESSARILY UNDERSTAND. SO RELIGIONS BIG AND SMALL, ARE SORT OF A MYSTERY, THAT IS, TO ME. THEREFORE, I CANNOT JUDGE A RELIGION THINKING THAT IT IS BIG OR SMALL, BECAUSE I DON'T NECESSARILY UNDERSTAND ITS INFLUENCE OR ~~THE~~ THE PRACTITIONERS OF THAT FAITH. ANYWAYS, JAINISM IS SAID TO HAVE AROUND 5% OF INDIA'S POPULATION AND WORLDWIDE, IT COMES TO AROUND FOUR TO FIVE MILLIONS. IN THE 1960S AND 1970S, IT HAS MADE A PUSH WEST, INTO PARTS OF AFRICA, EUROPE AND N. AMERICA.

RESOURCE: THE WORLD'S RELIGIONS, BY NINIAN SMART; THE WORLD'S RELIGIONS, BY HUSTON SMITH; THE OXFORD CONCISE DICTIONARY OF WORLD RELIGIONS, BY JOHN BOWKER; MAN, MYTH AND MAGIC, BY RICHARD CAVENTHISH; COMPTON'S ENCYCLOPEDIA; ~~THE HISTORY OF INDIA; WHAT CAN IT TEACH US?~~, BY F. MAX MÜLLER;

# CONFUCIANISM

1. FOUNDER AND FOUNDING
2. PRACTICE / BELIEF AND LITERATURE
3. NEO-CONFUCIANISM
4. HISTORY AND GEOGRAPHY
5. PRESENT STATUS

1. THIS IS THE LATENT VERSION OF KUNG FU TZU.

1. CONFUCIUS WAS BORN IN 551 BCE IN THE LU STATE OF CHINA, WHICH IS TODAY SHANDONG. HIS NAME MEANT GREAT MASTER, AND IN CHINA, HE HAS BEEN REFERRED TO AS "THE FIRST TEACHER", OR THE TEACHER WHO IS MOST REVERED. CONFUCIUS WAS BORN INTO A POOR FAMILY. AT THE AGE OF THREE, HIS FATHER DIED, SENTING HIS FAMILY INTO WHAT IS SAID TO BE DIFFICULT TIMES. FOR THIS REASON, CONFUCIUS GAINED MUCH OF HIS UNDERSTANDING FOR VARIOUS WAYS OF LIFE. IT HAS ALSO BEEN SAID THAT THIS MAY HAVE CONTRIBUTED TO HIS DEMOCRATIC WAYS OF THINKING, HAVING MUCH FAMILIARITY WITH IMPOVERISHED LIFE. DURING HIS YOUTH, CONFUCIUS WAS FOUND TO BE VERY INQUIRITIVE AND ACADEMICALLY ORIENTED. IN HIS TWENTIES, HE FOUND AN INTEREST IN GOVERNMENT, AND THUS SOUGHT TO HOLD SUCH POSTS. HE ACQUIRED SEVERAL JOBS, AND ALTHOUGH THEY WERE MENIAL TASKS, HE RECORDED THEM TO BE HELPFUL ON HIS PATH. CONFUCIUS MARRIED, FOLLOWING THE WAY OF MOST PEOPLE, AND ALSO BEGAN TUTORING, AND FOUND HIMSELF VERY AT HOME WITH IT. AT THE AGE OF TWENTY-SEVEN, HE HAD A POST IN THE LU COURT. AS TIME WENT BY, HE GAINED POPULARITY AMONGST THE NOBLES, WHO PROBABLY SAW HIM AS A VERY WISE MAN. HOWEVER, THIS DID NOT HELP HIS POLITICAL CAREER, WHICH NEVER REALLY CAME TO FRUITION. INSTEAD, IT WAS HIS TEACHING THAT BECAME THE CENTER FOCUS OF HIS LIFE. AT ONE POINT IN HIS LIFE, HE WENT SEEKING A STATE AND RULER, INTERESTED AND WILLING TO HARBOUR HIS PHILOSOPHICAL VIEWS ON HUMAN SOCIETY. FOR THIRTEEN YEARS HE TRAVELED, BUT WITH NO AVAIL. OVER THE COURSE OF THIS JOURNEY, HE AND HIS DISCIPLES ENCOUNTERED MANY OBSTACLES, INCLUDING ATTACKS AND NEAR-DEATH STARVATION. EVENTUALLY, CONFUCIUS WAS INVITED BACK TO HIS HOME-STATE OF LU WHEN ITS GOVERNMENT CHANGED. HE RETURNED, BUT DECIDED NOT TO SEEK A PLACE IN POLITICAL AFFAIRS, DUE TO HIS OLD AGE. FOR THE REST OF HIS LIFE, HE DEVOTED HIMSELF TO HIS TUTORING AND ALSO THE WRITING OF THE ~~CLASSICS~~. CONFUCIUS DIED IN 479 BCE. HIS IMPACT ON CHINA WAS OBVIOUSLY NOT ~~TOOK~~ POLITICAL. THE HIGHEST OFFICE THAT HE EVER HELD WAS AT THE AGE OF FIFTY, AS A POLICE COMMISSIONER. WHAT IS KNOWN ABOUT CONFUCIUS FROM THE ANALECTS, IS THAT HE WAS A RELIGIOUSLY-ORIENTED INDIVIDUAL, BUT ALSO ASPIRED TO INCORPORATE THE ROLE OF GOVERNMENT INTO A GOOD WAY OF LIFE FOR PEOPLE. FEW RELIGIONS WORK WITH GOVERNMENT, AND THIS IS ONE OF THEM. IF PEOPLE OF MOST FAITHS ACTUALLY FOLLOWED THE TEACHINGS SET IN PLACE BY THEIR RELIGIOUS TRADITION, GOVERNMENTS WOULD NOT EXIST. CONFUCIANISM MORE SO LEAVES IT OPEN - THAT GOVERNMENT CAN EXIST (AND MAYBE SHOULD?) AND THAT IT CAN BE GOOD. CONFUCIUS NEVER FOUND A GOVERNMENT WILLING TO ABIDE WITH HIGH IDEALS, BUT IT APPEARS THAT HIS SEARCHING NEVER ENDED. AFTER CONFUCIUS DIED, HIS DISCIPLES FINISHED THE ANALECTS, A CLASSIC CONFUCIAN TEXT, COMPRISED OF CONVERSATIONS BETWEEN CONFUCIUS AND HIS DISCIPLES, AND BEGAN SPREADING HIS PHILOSOPHIES THROUGHOUT ANCIENT CHINA. BECAUSE CONFUCIUS WAS VERY INTERESTED IN

RITUAL AND FOUND IT TO BE VERY IMPORTANT, HIS TEACHINGS BECAME FUSED WITH RITUALISTIC FACE VERY FAST, WHICH IS PROBABLY THE REASON BEHIND ITS RAPID GROWTH. AS SOON AS THE THIRD CENTURY BCE. CONFUCIANISM HAD BECOME AN INTEGRAL PART OF CHINESE SOCIETY AND THUS IT WAS A MAJOR RELIGION.

EARLY CONFUCIAN THOUGHT WAS PROBABLY MORE CENTERED ON LOVE AND COMPASSION THAN IT WAS WHEN IT BECAME WIDELY PRACTICED. IT IS ALSO SAID TO HAVE COMBINED ITSELF WITH LEGALISM, ADDING TO ITS STRESS ON MORALITY AND LESS ON PHILOSOPHY. SINCE CONFUCIANISM HAS ADAPTED SO MANY OTHER TRADITIONS AND CHANGED SO MUCH OVER THE YEARS, MUCH OF WHAT IS KNOWN ABOUT IT FROM ITS EARLY YEARS IS PROBABLY FALSE. NEVERTHELESS, WE CAN PROBABLY ASSUME THAT ITS TRADITIONS AND TEACHINGS WERE SOMEWHAT SIMILAR TO WHAT THEY HAVE BECOME, AND THEREFORE, FIND IT SAFE TO MAKE TIES BETWEEN AN EARLY "CONFUCIANISM" AND PRESENT "CONFUCIANISM". IN FACT, TO MAKE IT EASY ON YOU, WELL JUST GO WITH "CONFUCIANISM", WHEN SPEAKING ABOUT CONFUCIAN THOUGHT AND TRADITION. SINCE THE ACTUAL CULT OF CONFUCIUS ENDED IN 1911, AND BASICALLY NO LONGER EXISTS, WE WILL NOT SEPARATE IT FROM CONFUCIANISM, SINCE IT HAS BECOME ALMOST NON-EXISTENT. REGARDLESS, CHINESE CULTURE IS SO INTEGRATED INTO "CONFUCIANISM", THAT EVEN WITH THE COMMUNIST ATTEMPT TO DESTROY RELIGION, IT STILL HOLDS INREDIBLE SWAY. (THEREFORE, WHAT MAINLY EXISTS TODAY IS CONFUCIAN THOUGHT.) ANYWAYS, THE CONFUCIAN RELIGION BEGAN WITH THE SCHOOL OF TEACHING DEVELOPED BY CONFUCIUS (AND MANY OTHERS).

2. CONFUCIANISM HAS GENERALLY BEEN REGARDED BY WESTERN RELIGIONS, AT AND LARGE SET OF MORAL TEACHINGS, THAT ARE NOT ONLY QUIET ABOUT GOD (S), BUT MAYBE EVEN ATHEISTIC. ~~THIS COULD BE TRUE, BUT~~ SINCE CONFUCIUS AND HIS FOLLOWERS HAVE SPOKEN SO LITTLE ABOUT GOD (S), ONE CANNOT REALLY MAKE AN ARGUMENT EITHER WAY. HOWEVER, IT IS OBVIOUS THAT THE DOCTRINES ARE BACKED UP WITH SOME KIND OF UNDERSTANDING OF THE WAY OF ~~LIFE~~. IT IS ALSO OBVIOUS THAT CONFUCIUS BELIEVED IN SELF-LESSNESS, SINCE MANY OF HIS DOCTRINES DEAL WITH LIVING FOR SOMETHING ABOVE, OR OUTSIDE OURSELVES. IT IS POSSIBLE THAT CONFUCIUS' SILENCE ON GOD (S) WAS BECAUSE OF Arecognition THAT such conceptions are FOR THE INDIVIDUAL AND NOT IMPORTANT FOR HIS SOCIALLY-ORIENTED DOCTRINES; AND THAT IS MAINLY WHAT CONFUCIANISM IS; A BUNCH OF TEACHINGS AIMED AT HELPING US LIVE TOGETHER, IN A TRADITIONAL SOCIETY, WITH PEACE AND HARMONY. ALMOST ALL OF THE TEACHINGS ARE CENTERED AROUND US MAKING THINGS WORK FOR THE GOOD OF THE WHOLE. AND THEN, THERE IS PRACTICALITY TO THEM, AS WELL. CONFUCIUS EMPHASIZED THE LOCAL COMMUNITY; THE FAMILY, THE TOWN, THE LOCAL STATE. HE CLEARLY UNDERSTOOD THE IMPORTANCE OF SMALL-SCALE, BUT ALSO LEFT THE VIRTUOUS WAY OPEN TO A RULER OF A VAST KINGDOM. ~~IN~~ IN ALIGNING WITH THE SMALL-SCALE PHILOSOPHY ON COMMUNITY, CERTAIN CONFUCIAN MORALS AND DOCTRINES MUST BE LOOKED AT. THE MOST FUNDAMENTAL (ALTHOUGH NOT NECESSARILY PRACTICED) DOCTRINE IS THAT OF REN(S). IN THE ANALECTA, CONFUCIUS SAID, "HUMAN-HEARTEDNESS CONSISTS IN LOVING OTHERS!"

BETWEEN HUMANS, REN IS THE TRUE, SELF-LESS LOVE, WHICH IS AGAPE IN CHRISTIANITY. ONE OF MY FAVORITE LINES IN THE CLASSICS, AND POSSIBLY IN ANY RELIGIOUS TEXTS, IS THIS:  
 "WHEN FAN BE ASKED ABOUT REN,  
 THE MASTER SAID: LOVE PEOPLE!"

IN MY OPINION, REN IS THE DRIVE FOR COMPASSION, FOUND IN CONFUCIAN THOUGHT.

I MEAN, "RIGHTEOUS" A SECOND FUNDAMENTAL CONFUCIAN DOCTRINE, IS YI. YI IS A TRUE OR CORRECT ACTION TAKEN WITHINNESS, OR TRUE ACTION. ANY CONSIDERATION OF BENEFIT OR GAIN FROM IT. YI GOES WITH REN, IN THAT IT IS ACTION TAKEN IN COMPARABLE TO THE ABSENCE OF SELFISHNESS. YI LEADS ONE TO REN. THESE TWO CONCEPTS ARE VERY IMPORTANT FOR DHARMA. THE INDIVIDUAL TO FOLLOW, TO PARTAKE IN GOOD SOCIETY. A PERSON WHO FOLLOWS THESE DOCTRINES, IS CALLED A CHUN-ZI (CHUN-TZU). CHUN-ZU HAS TWO MEANINGS: THAT OF A GENTLEMAN, OR SUPERIOR PERSON AND THAT OF AN IDEAL SOCIETY. IT IS MAINLY USED AS AN IDEAL HUMAN BEING. THE CHUN-ZI IS A SELFLESS PERSON, FOCUSED ON REN AND THEY ACT ~~REASONABLY~~ CORRECTLY. THE ONLY WAY THE WORLD CAN STRIVE TOWARDS HARMONY, IS IF ALL BEINGS LIVE THIS WAY. THE OPPOSITE OF THE CHUN-ZI, IS THE XIAO-REN, WHO IS THE SELF-CENTERED INDIVIDUAL. THIS CONCEPT OF CONFUCIUS', OF THE CHUN-ZI, SHOWS HIS STRESS ON THE INDIVIDUAL'S ROLE IN SOCIETY. THE NEXT CONCEPT USED HEAVILY IN CONFUCIANISM, WHICH ALSO TIES INTO THE CHUN-ZI, IS LI. LI MEANS PROPERTY, BUT ITS MEANING IS VERY COMPLEX, SO ONE WORD WILL NOT DO. LI IS THE SPECIFIC WAY AN INDIVIDUAL SHOULD ACT, AND IT ENCOMPASSES A DOCTRINE OF A MIDDLE STANCE, A WAY TO SPEAK CORRECTLY AND TO UNDERSTAND SPEECH CORRECTLY, AND A SPECIFIC WAY TO DEAL WITH OTHERS. FOR THE MIDDLE STANCE ~~TOOK~~, A PERSON MUST NOT BE EXCESSIVE IN SEEKING EXTREMES, OR, NOT SEEK EXTREMES; AND FOLLOW A MEAN BETWEEN THE QUALITIES. THIS IS MUCH LIKE THE BUDDHIST DOCTRINE OF THE MIDDLE WAY. CONFUCIANISM SAYS THAT A CHUN-ZI MUST TAKE A MIDDLE STANCE IN LIFE, THUS COMPLYING WITH ~~THE~~ YI. THE DIFFERENCE BETWEEN YI AND LI, IS THAT YI IS THE CONTENT OF WHAT A MORAL LIFE IS AND LI IS THE FORM OF AN INDIVIDUAL'S MORAL LIFE. LI ALSO HOLDS THAT THERE IS A RIGHT WAY OF SPEAKING, AND UNDERSTANDING THE RELATIONSHIP BETWEEN WORD AND THOUGHT. THOUGHT MUST BE ALIGNED WITH WORDS, AND THE WORDS MUST THEN PORTRAY THE THOUGHT. STRIVING TOWARDS <sup>TRUTH</sup> IN LANGUAGE IS ALSO LI. THE LAST SIGNIFICANT MEANING OF <sup>LI</sup> IS THE WAY WE LIVE WITH OURSELVES, FAMILY AND ENTIRE SOCIETY. THIS HAS CHANGED OVER THE YEARS AND HAS BECOME MORE DIFFICULT TO UNDERSTAND, BECAUSE IT HAS COMBINED WITH NON-CONFUCIAN TRADITIONS. A KEY CONCEPT IN ALL OF THIS IS THAT OF XIAO OR FILIAL PIETY. MANY PEOPLE SEEM TO BELIEVE THAT CONFUCIUS STRESSED ANCESTRAL WORSHIP. THIS IS NOT SO, FOR WHILE HE DID NOT DENY THE EXISTENCE OF ANCESTRAL SPIRITS, HE FOUND IT MORE IMPORTANT TO DEVOTE ONESELF TO OUR RELATIONSHIP AT-HAND. OUR PARENTS, OUR GRANDPARENTS AND MAYBE EVEN GREAT GRANDPARENTS REQUIRE OUR LOVE. ONE THING THAT IS IMPORTANT TO UNDERSTAND, IS THAT CONFUCIUS DID NOT PREACH A DOCTRINE THAT IS BASED ON SELFISH ATTACHMENT TO PARENTS, BUT RATHER HAVING REN FOR THEIR EXISTENCE. ALL THE TRADITIONS OF ANCESTRAL WORSHIP SEEN IN CHINA ARE NOT NECESSARILY PART OF HIS TEACHINGS. IN OTHER WORDS, THE DISCIPLES HAVE NOT NECESSARILY FOLLOWED THE MASTER. AND IN REALITY, CHINA AND IT'S CULTURE IS SO COMPLEX, IT WOULD BE DIFFICULT TO FIND ANY UNIVERSAL TRADITIONS, AND BE ABLE TO TRACE THEM BACK TO ONE MAN. ANYWAYS, THE ESSENCE OF XIAO IS PERTINENCE TO ONE'S PARENTS, AND FOREVER BY DEVOTION TO THOSE LIVING. CONFUCIUS THOUGHT THAT THE BEST WAY TO RESPECT THE DEAD IS TO LOVE THE LIVING. AFTER THE DEATH OF ONE'S PARENTS, ONE SHOULD STRIVE TO FINISH THEIR WORK AND ACHIEVE THEIR REMAINING GOALS. XIAO ARIDES IN LI IN THAT IT IS A WAY TO LIVE CORRECTLY WITH OTHERS.

ANOTHER IMPORTANT IDEA IN CONFUCIANISM, IS TE. IN CONFUCIAN THOUGHT TE MEANS THE POWER BY WHICH BEINGS RULE THEMSELVES, OR ARE RULED BY OTHERS. CONFUCIUS DID NOT BELIEVE THAT THE POWER OF RULERS IS, OR SHOULD BE IN PHYSICAL THREAT. CONFUCIUS ALSO BELIEVED THAT A GOVERNMENT CANNOT CONTROL ALL OF ITS CITIZENS. INSTEAD, A GOVERNMENT MUST WORK WITH THE PEOPLE, BY TRYING TO GAIN THEIR TRUST. HE BELIEVED THAT A RULER MUST BE HONEST AND GOOD, EXPLAINING THAT IT IS OUR NATURE TO BE GOOD AS WELL. HE GAVE THIS EXAMPLE: "THE VIRTUE OF THE PRINCE IS LIKE THE WIND; THE VIRTUE OF THE PEOPLE, LIKE GRASS. IT IS THE NATURE OF THE GRASS TO BEND, WHEN THE WIND BLOWS UPON IT". THE OTHER ASPECT OF TE, RULING ONESELF, IS ACTING WELL TO BE A ~~GOOD~~ REPRESENTATION OF WHAT ONE PERCEIVES AS VIRTUOUS, IN ORDER TO INFLUENCE OTHERS. ~~NOTE~~ APPLIES TO LIFE IN TWO WAYS IN CONFUCIANISM. FIRST, RULE WISELY SO THAT YOUR CITIZENS WILL ACT WISELY, AND LIVE WISELY, <sup>SECOND</sup> SO THAT YOUR NEIGHBOR MAY ACT WISELY.

I. YIN AND YANG  
THE TWO OPPOSITE FORCES IN CHINESE THOUGHT.  
BELIEF IN CONFUCIANISM IS CENTERED AROUND THE CONCEPT OF HEAVEN AND EARTH. HEAVEN REPRESENTS YANG AND EARTH, YIN. HEAVEN AND EARTH BOTH DEPEND UPON EACH OTHER, AND ARE ETERNAL. A PERSON DOES NOT GO TO HEAVEN FOR GOOD DEEDS, BUT MERELY GOES FROM THIS COMMUNITY TO THE NEXT. HEAVEN IS THE ~~GOOD~~ HOME OF THE ANCESTORS, AND AS ONE DIES, THEY BECOME AN ANCESTOR, IN HEAVEN. IN THE TIMES BEFORE CONFUCIUS, THE CONCEPT OF HEAVEN AND EARTH WAS MUCH DIFFERENT THAN IT ~~WAS~~<sup>WAS DURING</sup> AND AFTER HIS LIFE. THE FOCUS IN LIFE WAS ON HEAVEN AND NOT EARTH; THERE AND NOT HERE. IT SEEMS WE BEINGS TRY TO RUN AWAY FROM WHERE WE ARE A LOT. JUST LOOK AT TELEVISIONS - JUST LIKE DYING FOR PART OF THE DAY. THIS WAS THE APPROACH (IN A VERY BROAD SENSE) OF THE PRE-CONFUCIAN CHINESE PHILOSOPHES. DURING HIS LIFE, CONFUCIUS FOUGHT TO CHANGE THAT APPROACH. HE FOUND THAT WHILE HEAVEN WAS IMPORTANT AND THE SPIRITS WERE TO BE RESPECTED, OUR MAIN FOCUS SHOULD BE ON THIS WORLD. AS I EXPLAINED EARLIER, CONFUCIUS STRESSED THE DOCTRINE OF <sup>XIAO</sup> OR FILIAL PIETY, SAYING WE MUST VENERATE AND LOVE THOSE AROUND US, JUST LIKE WE WILL AND SHOULD IN HEAVEN. IF WE THROW GOD INTO THE PICTURE, IT STILL LOOKS THE SAME. IN ORDER TO LOVE GOD, WE MUST LOVE HIM IN ALL HIS CREATIONS, INSTEAD OF LONGING (MOST LIKELY WRONGLY) TO BE SOMEWHERE WE'RE NOT. IN A SIMILAR WAY OF THINKING, CONFUCIUS <sup>WROTE</sup> "HE WHO OFFENDS THE GODS HAS NO ONE TO PRAY TO."

CONFUCIANISM HAS DEVELOPED QUITE A LARGE AMOUNT OF LITERATURE. ~~THERE ARE~~ BEFORE AND AFTER THE TIME OF CONFUCIUS. OF THE SCRIPTURES THAT CAME BEFORE CONFUCIUS, THERE ARE THREE MAJOR CHINGS, OR CLASSICS. FIRST, THERE IS THE SHI CHING, A BOOK OF HYMNS. SECOND, IS THE SHU CHING, A BOOK THAT DESCRIBES ANCIENT TIMES AND HOLDS ITS HISTORY. THIRD, AND MOST FAMOUS, THERE IS THE YI (I) CHING, OR THE BOOK OF CHANGES. IT IS SAID THAT CONFUCIUS ADDED THE 'TEN-WING' SECTION, WHICH WAS ACTUALLY QUITE PHILOSOPHICAL. DURING HIS LIFE, HE COMMENTED ON MANY SCRIPTURES AND WROTE SOME AS WELL. THE CHUN QIU CHUN (THE SPRINGS AND AUTUMN) WAS ONE OF THESE WRITINGS. THE ANALECTS OF CONFUCIUS ARE SAID TO BE THE BEST ACCOUNT OF HIS THOUGHTS. THEY ARE ONE OF THE MOST WELL-KNOWN RELIGIOUS TEXTS IN THE WORLD, HAVING LONG AGO TRAVELED WEST. THE ANALECTS ARE WRITTEN IN A DIALOGUE FORM, WITH CONFUCIUS DISCUSSING VARIOUS TOPICS WITH HIS DISCIPLES. ALL-IN-ALL, THERE ARE TWENTY CHAPTERS AVERAGING AROUND THIRTY VERSES PER CHAPTER. IT IS NOT AN INCREDIBLY LONG SCRIPTURE, BUT LONG ENOUGH TO ENLIGHTEN ONE TO CONFUCIUS' PHILOSOPHICAL VIEWS. IT FOLLOWS THE COMMON TENSICAL STYLE ATTRIBUTED TO CONFUCIUS, AND IN IT, THERE APPEAR

TO BE VERY FEW METAPHORS. THE ANALECTS HAVE BEEN TRANSLATED INTO ENGLISH MANY TIMES. A VERY GOOD TRANSLATION IS BY T.C. LAU, OF WHICH I WOULD RECOMMEND READING.

- THROUGHOUT THE VARIOUS CHINESE DYNASTIES, DIFFERENT SCRIPURES WERE USED. DURING THE HAN DYNASTY (202 BC - 220 CE), FIVE MAIN SCRIPURES WERE USED. THESE WERE SHIHK, QHU, YI, CHUN CHU AND THE LI. LI ARE CEREMONIAL SCRIPURES, DESCRIBING THE DIFFERENT RITUALS. DURING THE HAN DYNASTY, TWO MORE CHINGS WERE ADDED. THESE WERE THE LUNYU (THE ANALECTS) AND THE HSIAO CHINGS (THE CLASSIC OF FILIALITY). DURING THE TANG DYNASTY (618-907 CE), THERE WERE NINE MAJOR SCRIPURES. THESE WERE THE SHIK, QHU, YI, YI LI, LI CHI, CHOU LI, AND THE THREE EXEGESES OF THE CHUN CHU, THE KUNG-YANG CHUAN, THE KU-LIANG CHUAN AND THE TSO CHUAN. SOMETIME DURING THE TWELFTH CENTURY CE., THE STATE ORGANIZED A FINAL CANON OF CONFUCIAN LITERATURE. IT LASTED UP UNTIL THE DISAPPEARANCE OF THE CONFUCIAN CULT, IN 1949, BUT IT IS STILL REGARDED AS THE BASIC COLLECTION OF CONFUCIAN CLASSICS. THIS CANON IS COMPOSED OF THIRTEEN CLASSICS, AND IS CALLED, 'THE THIRTEEN SCRIPURES WITH NOTES AND COMMENTARIES'. IT ADDED TWO IMPORTANT CONFUCIAN WORKS, TO ALL OF THE ABOVE ALREADY COVERED.
3. THE LATINIZATION THE FIRST WAS THE SELF-TITLED BOOK BY MENCUS (孟子) AND THE OTHER WAS A DICTIONARY, CALLED ERYA. OF MENG, RI. THE BOOK WRITTEN BY MENG FOCUSES ON SHOWING THAT CONFUCIANISM IS SUPERIOR TO MOHISM AND YANG CHU, A TRADITION THAT PREACHED HEDONISM. NEO-COMFUCIANISM BECAME MORE POPULAR AROUND THE ELEVENTH CENTURY, AND WITH ITS RISE, IT ESTABLISHED ITS OWN CANON. THE CANON IS CALLED THE BOOKS OF THE FOUR PHILOSOPHERS. IN THIS COMPILATION ARE THE ANALECTS, MENGUS, TA 'GREAT LEARNING', HSUEH \* AND CHUNG YUNG \*\*. ALL OF THESE TEXTS MAKE UP THE 'CLASSICS' OF CONFUCIAN LITERATURE. \* THE DOCTRINE THESE ARE JUST THE MAJICS, WITH MANY LESS WELL KNOWN SCRIPURES BEING LEFT OUT.
- IF THE MEAN. [?] AS BUDDHISM INFILTRATED CHINA, AND TAOISM BECAME MORE WIDELY PRACTISED, A NEW FORM OF CONFUCIAN THOUGHT AROSE. IT IS CALLED NEO-COMFUCIANISM BY THE WEST, BECAUSE IT ADOPTED CERTAIN ELEMENTS OF BUDDHISM AND TAOISM, WHILE KEEPING IN LINE WITH TRADITIONAL CONFUCIAN THOUGHT. IT STARTED IN THE EIGHTH CENTURY CE. AFTER THE RISE OF CHINESE BUDDHISM IN THE SEVENTH CENTURY. FROM THE EIGHTH CENTURY, IT GREW RAPIDLY THROUGHOUT THE NEXT FOUR CENTURIES. IT IS SAID THAT AS THE CONFUCIAN MORALS AND RITUALS WERE PASSED DOWN FROM GENERATION TO GENERATION, MUCH OF THE MEANING BEHIND THOSE PRACTICES HAD EITHER BEEN LOST OR NOT UNDERSTOOD. UNDER THE HEAVY WEIGHT OF RITUALISTIC MONOTONY, MANY CHINESE PEOPLE STARTED SEEKING ANSWERS TO THE METAPHYSICAL QUESTIONS THAT WERE ARISING FROM MINDLESS MORAL CONDUCT. WITH THIS NEW APPROACH, A CHINESE PERSON COULD EITHER JOIN THE BUDDHIST SANGHA, EXPLORE THE TAO OR CONTINUE TO SEEK SUCH ANSWERS WHILE CONTINUING THE PRACTICE OF CONFUCIAN ETHICS AND RITUALS. SOME, CHOOSING THE LATTER, CAUSED THE RISE OF NEO-COMFUCIANISM. NEO-COMFUCIANISM IS MUCH MORE METAPHYSICALLY ORIENTED THAN ITS TRADITIONAL CONFUCIANISM. ONE OF THE MOST INFLUENTIAL OF ALL OF THE NEO-COMFUCIANIST THINKERS WAS ZHOU JUN-YI (周敦頤). HAVING WRITTEN MANY COMMENTARIES ON CONFUCIAN CLASSICS ALONG WITH OTHER WRITINGS, HE HELPED BRING ABOUT THE PHILOSOPHICAL ASPECT OF NEO-COMFUCIAN THOUGHT. ZHOU JUN-YI HAD SIMILAR VIEWS ON THE SOURCE OF YIN AND YANG WITH THAT OF THE DAOIST BELIEFS. BUT INSTEAD OF TAO AS THE SOURCE OF YIN AND YANG, TAI JI IS THE SOURCE. TAI JI IS THE ULTIMATE IN CONFUCIAN THOUGHT, JUST AS TAO IS THE ULTIMATE IN DAOIST AND SOME BUDDHIST THOUGHT. ZHOU JUN-YI GOES ON TO
4. 1014-1073 CE. ZHOU JUN-YI (周敦頤). HAVING WRITTEN MANY COMMENTARIES ON CONFUCIAN CLASSICS ALONG WITH OTHER WRITINGS, HE HELPED BRING ABOUT THE PHILOSOPHICAL ASPECT OF NEO-COMFUCIAN THOUGHT. ZHOU JUN-YI HAD SIMILAR VIEWS ON THE SOURCE OF YIN AND YANG WITH THAT OF THE DAOIST BELIEFS. BUT INSTEAD OF TAO AS THE SOURCE OF YIN AND YANG, TAI JI IS THE SOURCE. TAI JI IS THE ULTIMATE IN CONFUCIAN THOUGHT, JUST AS TAO IS THE ULTIMATE IN DAOIST AND SOME BUDDHIST THOUGHT. ZHOU JUN-YI GOES ON TO
5. MEAN, 'RIDGE-BEAM' IN CHIN.

SAY THAT DUE TO THE OVERFLOW OF ENERGY IN TAI JI, YANG WAS PRODUCED, THROUGH MOVEMENT. THUS YANG IS SEEN AS MOTION. WHEN IT CAN MOVE NO MORE, IT BECOMES STILL, AND THIS YIN IS FORMED.

1. WATER, FIRE, WOOD, FROM THEIR REST AND MOTION, THE FIVE ELEMENTS ARE PRODUCED. FROM THE FIVE ELEMENTS, ALL THINGS METAL AND EARTH ARE FOUND. STILL REMAINING THOSE FIVE BASIC ELEMENTS. TAI JI INCORPORATED LI ~~AND~~, WHICH IS STRUCTURE, AND ~~JI~~, WHICH IS PRIMORDIAL MATERIALITY. THIS HAS BECOME THE MAGIC DESCRIPTION OF NEO-CONFUCIAN COSMOLOGY, TAKING ~~CONCEPTS~~ <sup>MANY OF ITS</sup> CONCEPTS FROM TAOISM AND BUDDHISM. USING ALL OF THESE CONCEPTS REGARDING TAI JI, RHOU DUN-YI COMES BACK TO CONFUCIAN MORALS AND ETHICS, BY TIEING HIS METAPHYSICAL BACKGROUND TO A PRACTICAL, AND MORE SO, ABIDING WAY OF LIFE. THIS GIVES THE CONFUCIANIST AN IDEA OF WHY THEY SHOULD DO THE THINGS THEY DO IN ORDER TO BECOME A CHUN-ZI. LOGICALLY, IN ORDER TO BE AT PEACE WITH TAI JI, ONE MUST STUDY IT AND FOLLOW ITS WAY.

AS THE NEW TRADITION OF CONFUCIAN THOUGHT PROGRESSED, IT GAINED OTHERNOTABLE PHILOSOPHERS AND PHILOSOPHIES. SOME OF THE PHILOSOPHERS WERE CH'ENG HAO, HIS BROTHER, CH'ENG YI, CHANG TSAI, CHU HUANG, QIAO YONG. OF ALL THESE, CH'ENG HAO WAS PROBABLY THE MOST INFLUENTIAL. HE STRESSED THAT IN ORDER TO UNDERSTAND THE MORAL PRECEPTS, ONE MUST LEARN ABOUT AND UNDERSTAND <sup>REN</sup>. ONCE ONE UNDERSTANDS REN, THEY MUST CULTIVATE IT. CH'ENG HAO EMPHASIZES THAT HEAVENS, EARTH AND MAN ARE ALL ONE, AND THAT WE MUST REGARD ALL AS ONE. AS A GOOD CLOSE TO NEO-CONFUCIANISM, I WILL LEAVE YOU WITH A ~~GOOD~~ EXCERPT FROM A BOOK WRITTEN BY CH'ENG HAO.

2. THE CHINESE TERM FOR PARALYSIS IS 'NOT-REN'.

"THE DOCTOR DESCRIBES THE PARALYSIS OF A MAN'S ARMS OR LEGS AS NOT-REN; THIS IS A VERY GOOD DESCRIPTION OF THE DISEASE. THE MAN OF REN TAKES HEAVEN AND EARTH AS BEING ONE WITH HIMSELF. TO HIM, NOTHING IS NOT HIMSELF. HAVING RECOGNIZED THEM AS HIMSELF, WHAT CANNOT HE DO FOR THEM?"

IT WAS NOT UNTIL HAN DYNASTY THAT CONFUCIANISM WAS ~~INCORPORATED~~ INCORPORATED INTO THE SCHOOLING SYSTEM. UP UNTIL THE THIRD CENTURY, CONFUCIANISM HAS BEEN GROWING AND GAINING SWAY AMONGST THE RULING CLASS, BUT DURING THE HAN DYNASTY, MANY OF THE EMPLOYERS FAVORED TAOISM. THEN, DURING THREE CENTURIES OF DISUNITY AND CONFUSION, PEOPLE SEEMED TO TURN AWAY FROM CONFUCIAN MORALS, AND SOUGHT DIRECT ANSWERS FROM BUDDHISM ALONG WITH OTHER NEW TRADITIONS. THIS DISUNITY ENDED IN 281 CE., WITH THE RISE OF THE SUI DYNASTY, WHICH QUICKLY ENDED, AND WAS REPLACED BY THE T'ANG DYNASTY, IN 618 CE. THE T'ANG EMPEROR TI TUNG MADE CONFUCIANISM THE STATE RELIGION, BUT ALLOWED OTHER TRADITIONS TO EXIST AS WELL (OR ATLEAST RESISTANCE TO THEM WAS IMMINENT). DURING THE SUNG DYNASTY, NEO-CONFUCIANISM CAME ABOUT, WHICH BROUGHT A DECREASE TO THE PRACTICE OF TRADITIONAL CONFUCIANISM. AFTER THE SUNG DYNASTY, CHINA SAW THREE MORE EMPIRES. DURING THE CHING EMPIRE, CHINESE SOCIETY SAW MUCH REFORM, WHICH LED TO THE DECREASE OF CONFUCIAN PRACTICE. WHEN THE REPUBLIC OF CHINA CAME IN 1912, THE GROWING DISINTEREST FOR ANCIENT TRADITION WAS BROUGHT TO THE STATE LEVEL, WITH THE DISAPPEARANCE OF THE CONFUCIAN CULT.

IN TERMS OF GEOGRAPHY, CONFUCIANISM STAYED IN ASIA. WHILE ITS TEACHINGS HAVE INFLUENCED MANY SEEKERS OUTSIDE OF NORTHEAST ASIA, THE RITUALS AND TRADITIONS REMAINED WITH ~~THEIR~~ THEIR HOMELAND. CONFUCIANISM ALSO CAME TO KOREA AND JAPAN, AND AT ONE POINT, IT WAS THE STATE RELIGION.

IN KOREA.

7. THE CURRENT STATUS OF CONFUCIANISM IS BOTH CLEAR AND FOGGY. IT IS CLEAR IN THE SENSE THAT IT CONTINUES TO HOLD IMMENSE SIGNIFICANCE IN THE LIVES OF NORTH-EAST ASIAN MEN AND WOMEN. IN TERMS OF NUMBERS, ITS INFLUENCE TODAY REACHES THE MAJORITY OF CHINESE SOCIETY, WHICH IS OVER ONE BILLION STRONG. ITS STATUS IS FOGGY, BECAUSE IT IS UNCLEAR IF THE CONFUCIAN CULT WILL EVER RETURN. OVER THE COURSE OF HISTORY, IT HAS CERTAINLY HAD ITS FAIR SHARE OF DISAPPEARANCES AND REAPPARANCES. OVERALL, WHEN I LOOK AT THIS RELIGION, STARTED BY THE FAMOUS MASTER KUNG, I NOTICE A DEGREE OF SIMPLICITY AND SUSTAINABILITY, NOT NECESSARILY PRESENT IN OTHER RELIGIONS; CONFUCIANISM LEAVES ME BOTH FOCUSED AND QUIET.

RESOURCES: THE WORLD'S RELIGIONS, BY NICHOLAS SMART; THE WORLD'S RELIGIONS, BY HUSTON SMITH; A SOURCEBOOK IN ASIAN PHILOSOPHY, BY JOHN AND PATRICIA KOLLER; THE OXFORD CONCISE DICTIONARY OF WORLD RELIGION; THINKING THROUGH CONFUCIUS, BY DAVID LU HALL AND ROBERT T. AMES; THE ANALECTS, TRANSLATED WITH INTRODUCTIONS BY D.C. LAU; FUNDAMENTALS OF CHINESE PHILOSOPHY, BY LAURENCE C. WU; COMPTON'S ENCYCLOPEDIA; MAN, MYTH AND MAGIC, BY RICHARD CAVENTHORPE;

# TAOISM

1. FOUNDING
2. PHILOSOPHY, PRACTICE AND BELIEFS
3. LITERATURE
4. HISTORY AND GEOGRAPHY
5. CURRENT STATUS

I. TAOISM IS BOTH A RELIGION AND A PHILOSOPHY, THAT DATES BACK TO THE SIXTH CENTURY, WITH THE LIFE OF LAO ZI. SOME HISTORIANS QUESTION WHETHER OR NOT HE ACTUALLY EXISTED, BUT SINCE TAOIST PRACTITIONERS BOTH REGARD HIM AS THEIR FOUNDER AND AS A SAINT, I THINK IT IS PROBABLE THAT HE LIVED. RELIGIOUS TAOISM SAYS THAT LAO ZI WAS BORN IN 604 BCE. HE WAS SAID TO BE A QUIET AND SIMPLE ARCHIVIST FOR MUCH OF HIS LIFE, LIVING IN WESTERN CHINA. IT IS ALSO SAID THAT HE WAS A HERMIT WHO LIVED IN THE HILLS, DETACHED FROM ANY KIND OF SOCIAL LIFE. TOWARD THE END OF LAO ZI'S LIFE, HE DECIDED TO LEAVE CHINA, AND IN DOING SO, CLIMBED ONTO A WATER BUFFALO AND DEPARTED. HE HEADED TO THE BORDER AND UPON REACHING THE BORDER, WAS ASKED BY A GATEKEEPER TO LEAVE SOME OF HIS THOUGHTS BEHIND. LAO ZI TOOK THIS OPPORTUNITY AND WROTE A ~~SHORT~~ TEXT, NOW CALLED THE

E. ANOTHER FAMOUS MEETING THAT TOOK PLACE BETWEEN LAO ZI AND CONFUCIUS, WHO BOTH LIVED DURING THE SAME TIME. IT IS PROBABLE THAT THIS MEETING TOOK PLACE BEFORE LAO ZI CROSSED THE BORDER INTO TIBET, AND WAS NEVER SEEN AGAIN. ZHUANG ZI (WRITTEN BY ZHUANG ZI) THERE IS A STORY TOLD ABOUT A TAOIST CLASSIC. MEETING THAT TOOK PLACE BETWEEN LAO ZI AND CONFUCIUS, WHO BOTH LIVED DURING THE SAME TIME. IT IS PROBABLE THAT THIS MEETING TOOK PLACE BEFORE LAO ZI CROSSED THE BORDER INTO TIBET, AND WAS NEVER SEEN AGAIN. ZHUANG ZI WROTE ABOUT HOW LAO ZI HELPED BRING CONFUCIUS TO UNDERSTAND TAO, BUT IS UNKNOWN IF ANY OF THIS IS TRUE. ALL-IN-ALL, VERY LITTLE IS KNOWN ABOUT THIS MAN'S LIFE. HIS REAL NAME WAS MOST LIKELY NOT LAO ZI, SEEING THAT IT MEANS "GRAND OLD MASTER". IT'S HARD TO SAY THAT LAO ZI WAS NOT THE FOUNDER OF TAOISM, SEEING THAT ITS FOLLOWERS CLAIM HE IS, BUT WHEN LOOKING AT THE TRADITION, ONE NOTICES THAT THE ONLY THING HE CONTRIBUTED TO IT, WAS HIS SHORT TEXT ON THE TAO. THIS DEFINITELY CONTRIBUTED TO THE PHILOSOPHICAL ASPECT OF TAOISM, BUT NOT THE RELIGIOUS. IT IS MY OPINION, HOWEVER, THAT LAO ZI WAS THE FOUNDER OF TAOISM, EVEN THOUGH HE HAD NO PART IN THE ESTABLISHMENT OF THE TAOIST RELIGIOUS CULT. AND EVEN THOUGH HE DID NOT PREACH TO THE MASSES, HE CERTAINLY WROTE HIS CLASSIC WITH HUMANITY IN MIND.

THE THING THAT LAO ZI SPOKE THE MOST OF, WAS TAO. IN THE FOURTH CHAPTER OF THE TAO TEH CHING, HE SAID:

"THE TAO IS VACUOUS,  
IT'S EMPLOYMENT INEXHAUSTIBLE.  
ABYSMAL-LIKE,  
IT SEEMS TO BE THE ANCESTOR OF MYRIAD THINGS;  
IT DULLS THE SHARP,  
DAMPENS FERVOR,  
RESOLVES CONFUSION,

56.

HARMONIZES THE SCINTILLATING,  
UNIFIES THE JUST.

MARKLY, AS IF EXISTENT,  
I DO NOT KNOW WHO CHILD IT MAY BE;  
IT IS LIKE THE IMPERIAL ANCESTOR."

TAOIST PHILOSOPHY IS CENTERED AROUND THE CONCEPT OF TAO, WHICH WAS JUST DESCRIBED. IN ENGLISH, TAO HAS BEEN TRANSLATED TO 'THE WAY'. WHEN ONE REALLY SEARCHES TO DESCRIBE WHAT TAO IS, THEY FIND THAT "TAO IS THE WAY OF TAO". THERE ARE TWO THINGS THAT I THINK LAO ZI USED THIS WORD FOR. FIRST, HE USED TAO TO UNDERSTAND AND GOVERN HIMSELF (THIS BEING AT THE PERSONAL LEVEL, EXCLUDING THE TAO TE CHING). AND SECOND, HE CHOSE TO SPEAK OF TAO, FOR OTHERS, BECAUSE THAT IS WHAT TAO ~~DIRECTED~~ THEM TO DO. TAO IS ~~THE~~ COMPARABLE TO THE FACT THAT NO MATTER HOW HARD I TRY, I CANNOT MOVE OUTSIDE OF MY CONSCIOUSNESS; NOR KNOW IF THERE IS ANYTHING IN WHICH I COULD MOVE TO. TAO IS THE POSSIBILITY OF LIFE.

THAT IS HOW TAOISM, THE PHILOSOPHY ARose (TAO-CHIA). TAOISM, THE RELIGIOUS CULT (TAO-CHIAO) CAME LATER. THE FIRST SCHOOL TO ARISE, WAS CREATED BY CHANG TAO-LING AND CHANG LU; IT WAS CALLED WU-TAO-ME TAO. AFTER THIS, MANY OTHER SCHOOLS DEVELOPED, CAUSING THE BELIEF IN A WIDE RANGE OF PRACTICES AND DIETIES. THE WU-TAO-ME TAO SCHOOL WAS FOUNDED IN THE SECOND CENTURY OF THE COMMON ERA. THESE SCHOOLS OF TAOIST RELIGIOSITY ARE TIED TO PHILOSOPHICAL TAOISM, IN THAT THEY USE THE SAME TEXTS AND HAVE THEIR FOCUS ON SOME OF THE KEY TAOIST PHILOSOPHIES.

2. HAVING ALREADY EXPLAINED WHAT TAO MEANS, I WILL MOVE ALONG TO OTHER PHILOSOPHIES AND PRACTICES, I FOUND IN TAOISM. FIRST, TE (DE) IS THE NEXT MOST FUNDAMENTAL CONCEPT IN TAOISM. TE IS THE REASON WHY LAO ZI WROTE THE TAO TE CHING. IT IS TRANSLATED INTO ENGLISH AS 'POWER'. THIS POWER IS INDIVIDUAL, FOR IT IS A POWER I MUST HAVE. IF I MUST HAVE TE, THEN I MUST FOLLOW TAO (THE WAY). TO BE WITH TAO, IS THE ESSENCE OF TE. THIS IS THE POWER I HAVE; TO BE MYSELF, WHICH IS TE. HOWEVER, THERE IS MORE TO TE. NOT ONLY MUST I BE MYSELF, BUT I MUST KNOW TAO IN ORDER TO HAVE CORRECT TE. CORRECT TE, IN CHINESE, IS WU-WEI. WU-WEI IS INACTIVITY, FOR TO BE ~~TRULY~~ INACTIVE, IS WU-WEI. TAO IS TRULY IN ACTIVE. TAO IS TRULY NON-ASSERTIVE, FOR IT IS NOT GOING SOMEWHERE. DO NOT BE MISLED BY THIS WU-WEI CONCEPT. WHILE IT DOES TRANSLATE INTO "NON-ACTION," THERE IS MORE TO IT. AS I SAID JUST A MOMENT AGO, THERE IS TRUE WU-WEI. IN TAOIST PRACTICE AND PHILOSOPHY, WU-WEI WORKS OUT TO BE, "NO ACTION, EXCEPT THAT WHICH ADIDES IN TAO." ONE WRITER CALLED WU-WEI, 'GOING WITH THE GRAIN' OF TAO. THAT IS. WHEN A PERSON STARTS LEARNING ABOUT TAO, THEY ARE SORT OF PLAYING A GAME, COMPARABLE TO FOLLOW THE LEADER. BUT, WHEN A PERSON HAS WU-WEI, INSTEAD OF FOLLOWING TAO, TRYING TO GO BY ITS EXAMPLE, THEIR EXISTENCE IS A REFLECTION OF TAO; THEY MOVE ONLY IF TAO MOVES, AND ~~THE~~ THUS THE ACT OF MOVING IS TAO. THIS IS WHAT WU-WEI IS. THERE ARE ~~THE~~ TWO THINGS THAT ARE REQUIRED TO HAVE WU-WEI. FIRST, WE NEED KNOWLEDGE. NOT ONLY DO WE NEED KNOWLEDGE OF TAO, BUT WE NEED KNOWLEDGE OF ~~OURSELVES~~ OURSELVES. IN TAOISM, THE FIRST STEP BEFORE KNOWING TAO, IS KNOWING YOURSELF. TO KNOW OURSELVES, WE MUST KNOW ~~ABOUT~~ SOME OF THE THINGS THAT WE DO. IN THE THE TWELFTH CHAPTER OF THE TAO TE CHING, LAO ZI SAYS:

"THE FIVE COLORS CAN BLIND,  
 THE FIVE SOUNDS CAN DEAFEN,  
 THE FIVE TASTES CLOY,  
 THE RACE AND THE HUNT CAN DRIVE THEM MAD, AND THEIR BODY LEAVE THEM NO PEACE  
 THEREFORE, THE SENSIBLE MAN ~~SHOULD~~  
 PREFERENCES THE INNER TO THE OUTER EYE."

TAOIST PHILOSOPHY STRESSES THE IMPORTANCE OF STARTING OFF BY IMITATING AND FOLLOWING TAO. UPON DOING SO, WE FIND THAT CERTAIN THINGS AGREE WITH TAO AND SOME DO NOT. AS REPRESENTED ABOVE, TAOISM ACKNOWLEDGES THAT THE SENSES LEAD ONE ASTRAY FROM LIVING FOR TAO. OF COURSE, THE PROBLEM DOES NOT JUST LIE IN THE "SENSES", BUT EVEN MORE SO, THE WRONG USE OF OUR WILL - POSSIBLY THE OPPOSITE OF WU-WEI. IN MANY WAYS, WU-WEI IS MUCH LIKE THE BUDDHIST DOCTRINE OF THE MIDDLE WAY. AS WITH MANY OTHER RELIGIONS, TAOISM AFFIRMS THAT PLEASURE SEEKING ONLY CAUSES ~~OF~~ OUR DISPLEASURE. BUT EVEN MORE SO, TAOISM IS CONCERNED ABOUT OUR STANCE. DO WE TAKE A STANCE THAT HOLDS LIKES AND DISLIKES, PRACTICES OF OUR ENVIRONMENT, OR DO WE TAKE A STANCE THAT WOULD RATHER LOVE ALL THINGS, AND THAT HAS A FIRM DESIRE TO KNOW AND LOVE TAO. TAOISM SAYS THAT THE LATTER IS THE ONE THAT LEADS US TO WU-WEI. ALSO KEY TO KNOWING OURSELVES IS THE RECOGNITION THAT WE MUST STRUCTURE OUR LIFE IN A WAY THAT WILL HELP TO LEAD US TO TAO. SETTING APART A AMOUNT OF TIME EACH DAY TO MEDITATE AND CONCENTRATE ON TAO IS PRESCRIBED. ACTING IN WAYS THAT DO NOT HARM OTHER THINGS OPPORTUNITY TO PERCEIVE TAO ~~AS~~ FITS INTO THIS AS WELL. WE MUST STRIVE TO BE NON-VIOLENT PHYSICALLY AND COMMUNICATIVELY. ANOTHER PRACTICE THAT COMES WITH THIS, IS THE ~~ONE~~ PRACTICAL INTERPRETATION OF WU-WEI. OUR ACTIONS MUST BE MINIMAL - JUST EATING, HOEING THE SOIL AND TAKING A SHIT, ~~WE DO NOT DO ANYTHING~~. CAN BE OUR LIFE. AS I SAID EARLIER, WU-WEI IS NOT NECESSARILY NON-ACTION, AND EVEN IN THIS PRACTICAL SENSE WE ARE EXAMINING ~~OUR~~ ACTION. ACTION IS NOT LEFT OUT. IN FACT, ONE CAN DO MANY THINGS, BUT WHEN THEY DO SOMETHING, THEY MUST KNOW WHAT THEY ARE DOING. IN OTHER WORDS, JUST MINDFUL ACTION. BUT THERE IS MORE. NOT ONLY MUST WE BE MINDFUL OF OUR ACTIONS, CHOOSING EACH ACTION AND BEING THEIR WITH IT (MENTALLY), BUT WE MUST ALSO BE KIND OF SPONTANEOUS. TAOISM SEEMS TO FIND LIVING "NOW" A FUNDAMENTAL PART OF ITS PHILOSOPHY. NOT ONLY SHOULD WE LIMIT ~~HOW~~ MUCH WE PLAN AHEAD FOR, ~~WE~~ BUT ALSO NOT DESIRE TO BE IN THAT FUTURE STATE OF BEING. I GUESS WHAT THIS ALL COMES DOWN TO ~~IS~~ REALIZING THAT LIFE IS NOW AND THEN LIVING NOW, AND WHEN ACTING, HAVING OUR MINDS ~~INACTIVE~~. [SPEAK OF SECOND THING NEEDED, WILL]

DURING THE THIRD CENTURY BCE, A TAOIST PHILOSOPHER BY THE NAME OF CHUANG ZI (ZHUANG ZI) LIVED HIS RATHER INTRIGUING LIFE. CHUANG ZI IS REGARDED BY MANY TAOISTS AS ~~ONE~~ OF THE FOUNDERS OF PHILOSOPHICAL TAOISM. HE COMPOSED A FAMOUS TAOIST TEXT THAT BEARS HIS NAME, OF WHICH HAS BECOME POPULAR AMONGST WESTERNERS GREATLY. MUCH MORE IS KNOWN ABOUT CHUANG ZI THAN LAO ZI, PROBABLY BECAUSE CHUANG ZI HAD A LARGE FOLLOWING OF DISCIPLES THAT RECORDED MUCH OF HIS LIFE AND HIS WRITINGS. CHUANG ZI HELD MANY OF THE SAME BELIEFS ABOUT TAO AND TE AS DID LAO ZI, BUT CHUANG ZI ELABORATES AND STRESSES CERTAIN ELEMENTS FURTHERLY. MOST NOTICEABLE

IS CHUANG TZI'S PERCEPTION OF THE HUMAN SOCIAL WORLD. SINCE SO MANY OTHER CREATURES EXIST WITH THEIR OWN HABITS AND WAYS ABOUT THINGS, HOW CAN WE BEINGS FEEL A SUPERIORITY OVER THESE OTHER THINGS. IN ONE OF HIS VERY FAMOUS REMARKS ON THIS, HE SAYS, "MEN EAT VEGETABLES AND FLESH, AND DEER EAT TENDER GRASS. CENTIPEDES ENJOY SNAKES, WHILE OWLS AND CROWS LIKE MICE. WHICH OF THE FOUR KNOWS THE RIGHT TASTE?" MANY OF CHUANG TZI'S WRITINGS SEEM TO BE AIMED AT OPENING OUR EYES TO OUR ENVIRONMENT, WHICH CAN HELP SPARK INSIGHT INTO DAO AND GIVE US THE KNOWLEDGE WE NEED TO ACT ACCORDING TO DAO. <sup>CHUANG TZI'S</sup> MAIN OBJECTIVE IS TO SHOW US HOW TO BE HAPPY. HE BEGINS HIS BOOK BY EXPLAINING THAT THE WAY TO BE HAPPY IS TO RECOGNIZE YOURSELF IN DAO, TO KNOW THAT YOU ARE DAO. <sup>CHUANG TZI'S</sup> EXPRESSED RISING ABOVE THE DISTINCTION FOUND BETWEEN OUR CONSCIOUSNESS AND ALL ELSE IS KEY TO BEING CONTENT. AND THIS MAKES BEING CONTENT NATURAL, SIMPLY BECAUSE WE ARE HAPPY TO BE OURSELVES. THE EPIPHANY THAT WE SEE IN DEATH IS HERE IN LIFE, SO OUR FEAR SUBSIDES AND IS REPLACED BY HAPPINESS. A VERY POPULAR EXCERPT FROM CHUANG TZI, SUMMARIZES HIS WAY OF LIFE AND HIS TEACHINGS:

"CHUANG TZI AND HUI TZI WERE STROLLING ALONG THE BANK OF THE HAO RIVER WHEN CHUANG TZI SAID: 'SEE HOW THE MINNOWS COME OUT AND PART AROUND WHERE THEY PLEASE! THAT'S WHAT FISH REALLY ENJOY!' HUI TZI SAID: 'YOU'RE NOT A FISH; HOW DO YOU KNOW WHAT FISH ENJOY?' CHUANG TZI REPLIED: 'YOU'RE NOT I, SO HOW DO YOU ~~KNOW~~<sup>KNOW I DON'T</sup> WHAT FISH ENJOY.' HUI TZI SAID: 'I AM NOT YOU, SO I CERTAINLY DON'T KNOW WHAT YOU KNOW. ON THE OTHER HAND, YOU ARE CERTAINLY NOT A FISH, SO THAT STILL PROVES THAT YOU DON'T KNOW WHAT FISH ENJOY!' CHUANG TZI SAID: 'LET'S GO BACK TO YOUR ORIGINAL QUESTION, PLEASE. YOU ASK ME HOW I KNOW WHAT FISH ENJOY -- ~~SO~~ YOU ALREADY KNEW IT WHEN YOU ASKED THE QUESTION. I KNOW IT BY STANDING HERE PESIDE HAO!'

CHUANG TZI AND LAO TZI ARE THE TWO MOST RESPECTED AND WELL-KNOWN OF THE ~~PHILOSOPHERS~~ TAOIST PHILOSOPHERS. THEIR WRITINGS AND DISCIPLES HAVE PASSED DOWN THE TEACHINGS THAT ~~WE~~ FIND IN PHILOSOPHICAL TAOISM TODAY. 'RELIGIOUS' OR 'MAGICAL' TAOISM IS THE OTHER SEPARATE SCHOOL THAT, AS I SAID EARLIER, IS CALLED TAO CHIAO IN CHINESE. THE REASON WHY THE TWO SYSTEMS ARE SEPARATED, BUT STILL RECOGNIZED AS THE SAME OVERALL TRADITION IS NOT ALWAYS CLEAR, FOR THEY OFTEN MEET INTO EACH OTHER'S REALMS, JUST LIKE YANG AND YIN. THE REASONS FOR THE DISTINCTION USUALLY INVOLVE THE PRACTICE DONE BY EITHER SYSTEM. WHILE THE PHILOSOPHICAL TAOISTS PREFER A MORE SIMPLE AND QUETESTICAL APPROACH TO SEEING DAO. IT ALSO OCCURS THAT THE DESIRES BEHIND SUCH PRACTICES VARY. MANY RELIGIOUS TAOISTS HAVE THEIR PRACTISE TUNED TO ACHIEVING DAO IN IMMORTALITY OR DAO IN MAGIC. SO WITH THAT IN MIND, IT BECOMES OBVIOUS WHY SOME OF THEIR PRACTICES DIFFER.

FOR THE RELIGIOUS TAOISTS, ATTAINMENT <sup>CAN</sup> BE FOUND THROUGH FORMS OF MEDITATION <sup>THAT</sup> OFTEN RESEMBLE INDIAN (RAJAYOGA) HYGENIC PRACTICES, FORMS OF ALCHEMY (MAINLY FOR THE ATTAINMENT OF IMMORTALITY) AND NECROMANTIC PRACTICES, AS WELL. THE MEDITATIONAL PRACTICES FOUND IN RELIGIOUS TAOISM ARE TYPICALLY PSYCHOPHYSIALLY ORIENTED. THESE TAOISTS WOULD ~~BE~~ BEFRIEND DAO AND THEN, SINCE CONFUCIAN INFLUENCE CAUSED THE SOCIAL ENVIRONMENT TO GET MUCH ATTENTION, THESE GUYS WOULD GO AND ~~BE~~ UNIFY THE COMMUNITIES THAT THEY WERE LIVING. THEY CAN BE SIMILAR TO ASPECTS OF THE BUDDHIST'S ROLE IN MAHAYANA BUDDHISM. THE HYGENIC PRACTICES FOUND IN TAO CHIAO REVOLVE AROUND KEEPING THE BODY HEALTHY

NOT NECESSARILY TO ACHIEVE IMMORTALITY, BUT AT LEAST TO LIVE TO AN OLD AGE, WHICH IN CHINESE CULTURE IS WELL-REGARDED. IN TAOIST MY GESTAL PRACTICES, DISCIPLINED DIETS ARE EMPLOYED ALONG WITH ROUTINE EXERCISES (PHYSICAL; AND HOPEFULLY INCORPORATING MENTAL TOO). THE THIRD PRACTICE, THAT OF ALCHEMY SHOWED MANY WHETHER THEY WERE MORTAL OR NOT. MANY TAOISTS, WHILE TRYING TO CREATE COMBINATIONS OF DIFFERENT SUBSTANCES AIMED AT GAINING IMMORTALITY, FOUND A MORTAL'S DEATH WHEN THE ELIXIR TURNED OUT TO BE POISONOUS. (JUST TO CLARIFY, I AM NOT CONDEMNING THESE ACTIONS!) THE LAST PRACTICE COVERED HERE IS THAT OF THE RELIGIOUS TAOISTS' NECROMANTIC PRACTICES THAT ALSO SEEM TO BE CENTERED AROUND IMMORTALITY. SOME OF THESE MAGICAL PRACTICES FOCUS ON HELPING BRING ANSWERS TO THE CONFUSIONS RAMPANT IN HUMAN SOCIETY. SOME OF THEM ARE MORE CONCERNED WITH PLEASENG THE TAOIST DEITIES. IT IS NOT REALLY KNOWN WHEN SUCH PRACTICES BECAME POPULAR, BUT THEY WOULD HAVE BEEN INTEGRATED WITH TAOISM WHEN RELIGIOUS TAOISM BEGAN TO RISE IN THE 2ND CENTURY BCE. ALL OF THESE PRACTICES CAN SOMETIMES SEEM TO BE CONTRADICTORY WITH THE TEACHINGS OF LAO ZI AND CHUANG ZI. IN PARTICULAR, THE MAGICAL PRACTICES THAT DEVELOPED GO AGAINST MANY OF THE TEACHINGS IN THE TAO TE CHING, THAT SPEAK AGAINST SUPERSTITION. IMMORTALITY OBVIOUSLY DOES NOT MESH WITH PHILOSOPHICAL TAOISM, BUT DUE TO THE DIFFUSION OF TRADITIONS, SUCH BELIEFS HAVE COME ABOUT.

YOU CAN'T REALLY SAY THAT TAOISTS DON'T BELIEVE IN GOD, BECAUSE TAO NOT ONLY RESEMBLES MANY BIBLICAL DESCRIPTIONS OF YAHWEH, BUT IT ALSO IS USED AND REGARDED IN MANY OF THE SAME WAYS. IT IS NOT SURPRISING THAT MANY CHRISTIANS HAVE PUNCHED TAO TO THE SAME LEVEL WITH YAHWEH. TAO IS AS MUCH GOD AS BRAHMAN IS, AND IS SOMETIMES USED INTERCHANGEABLY BY CERTAIN RELIGIOUS WRITERS. HOWEVER, WHAT I HAVE JUST BEEN REFERRING TO IS PHILOSOPHICAL TAOISM. IN RELIGIOUS TAOISM, THERE ARE OFTEN MANY DEITIES BEING WORSHIPPED. IN FACT, LAO ZI IS ONE OF THEM. SOME TAOIST PAINTINGS DEPICT A COSMOLOGICAL SYSTEM SURROUNDED BY HUNDREDS OF DEITIES. SINCE SO MUCH OF RELIGIOUS TAOISM SEEEMS TO DIFFER FROM PHILOSOPHICAL TAOISM, IT CAN BE HARD TO TELL WHETHER OR NOT RELIGIOUS TAOISM ACTUALLY BELIEVES ANY LINE OF THE SAME "TAO" THAT THE PHILOSOPHICAL SCHOOL DOES. NEVERTHELESS, THE TWO SYSTEMS REMAIN ENCLUSED IN A SINGLE RELIGION, NAMED TAOISM (BY THE WEST).

SO FAR, YOU HAVE ALREADY BEEN INTRODUCED TO TWO OF THE MORE FAMOUS TAOIST CLASSICS: THE TAO TE CHING, AND THE BOOK OF ESSAYS BY CHUANG ZI CALLED CHUANG ZI. NOW I WILL COVER THESE TWO TEXTS MORE IN-DEPTH AND THEN TALK ABOUT OTHER PHILOSOPHICAL TAOIST WORKS AND THEN SPEAK OF THE LITERATURE OF THE RELIGIOUS TAOISTS.

THE TAO TE CHING HAS BECOME HAILED AS ONE OF THE WORLD'S FAVORITE ~~RELIGIOUS~~ CLASSICS. PEOPLE SEEM TO ENJOY READING IT FOR THE ESOTERIC AND SOMETIMES NON-ESOTERIC STYLE IN WHICH IT WAS WRITTEN. MANY WRITERS CLAIM THAT IT IS ILLOGICAL AND THAT IT IS WRITTEN THAT WAY TO BRING ABOUT A CHANGE TO OUR PERCEPTION, BUT I DISAGREE. I DON'T FIND IT ILLOGICAL, AND I DON'T THINK THAT IT IS TRYING TO CHANGE OUR PERCEPTION. SOME SPECIFIC DETAILS ABOUT THE TAO TE CHING, ARE THAT IT IS COMPOSED OF FIVE THOUSAND CHINESE CHARACTERS, AND IT IS FOR THAT REASON THAT IT IS ALSO CALLED THE TEXT OF THE FIVE THOUSAND SIGNS. ANOTHER NAME THAT IS SOMETIMES USED IS 'LAO ZI', NAMED AFTER THE 'OLD BOY': THE OLDEST

REMAINING COPY OF THE TAO TE CHING CAME FROM THE THIRD CENTURY BCE, HOWEVER OTHER HISTORICAL REFERENCES TO IT LEAD US TO THE BELIEVE THAT IT WAS IN EXISTENCE ATLEAST ONE-HUNDRED YEARS BEFORE THAT. TAOIST TRADITION DATES THE TAO TE CHING, ALONG WITH THE LIFE OF LAO ZI TO THE SIXTH CENTURY BCE. IN ENGLISH, TAO TE CHING MEANS THE CLASSIC OF THE WAY OR THE POWER.

CHUANG ZI, THE AUTHOR OF HIS SELF-TITLED TEXT, PROBABLY WROTE THE BOOK (ATLEAST PART OF IT) IN THE THIRD OR FOURTH CENTURIES BCE. TODAY, CHUANG ZI HAS THIRTY-THREE CHAPTERS, ~~THE FIRST SEVEN ARE KNOWN~~ <sup>OF WHICH</sup> TO BE WRITTEN BY THE MASTER. THESE ARE CALLED THE INNER BOOKS AND ARE THE MOST WELL KNOWN. THE FIFTEEN 'OUTER' BOOKS MAY HAVE BEEN CONTRIBUTED LATER BY OTHER PHILOSOPHICAL TAOISTS. THE LAST ELEVEN CHAPTERS ARE CALLED 'MISCELLANEOUS', AND THESE WERE PROBABLY WRITTEN BY HIS DISCIPLES. CHUANG ZI IS WRITTEN IN AN ESSAY STYLE, WHERE THE MASTER INTRODUCES QUESTIONS AND THEN, EITHER ASKS MORE OR ANSWERS THE FIRST ONES. THE BOOK CONTAINS A LOT OF HUMOR, ESPECIALLY REGARDING CONFUCIUS AND HIS BELIEFS. AT ONE POINT, A ROBBER SHOWS CONFUCIUS THAT HE IS NOTHING MORE THAN AN IDIOT AND TELLS HIM, "YOUR CRIMES ARE HUGE, YOUR OFFENSES GRAVE, YOU HAD BETTER RUN HOME AS FAST AS YOU CAN, BECAUSE IF YOU DON'T, I WILL TAKE YOUR LIVER AND ADD IT TO THIS AFTERNOON'S MENU." THE DISTASTE FOR CONFUCIUS' TEACHINGS ARE QUITE CLEAR. ~~OVERALL, CHUANG ZI'S BOOK IS A GOOD READ (ESPECIALLY AT SUNRISE)~~ AND IT FLOWS MUCH BETTER THAN THE TAO TE CHING (IN MY MIND). OTHER THAN THE TAO TE CHING AND CHUANG ZI, THAT ARE NOT ~~TO~~ MANY OTHER PHILOSOPHICAL TAOISTS TEXTS, ATLEAST, NOT AS MANY AS THE RELIGIOUS TAOISTS HAVE. TRADITIONAL PHILOSOPHICAL TAOISM HAS INCLUDED MANY COMMENTATORS. ONE OF THE MOST FAMOUS, WHO MAY HAVE WRITTEN THE CHUANG ZI ~~THIRTY-THREE CHAPTERS~~, WAS GUO KUANG. HE HAS MANY OTHER WORKS AS WELL. THE NEO-TAOIST SCHOOLS WHICH TOOK IN ASPECTS OF CONFUCIANISM INTO THEIR PHILOSOPHY HAVE A FEW BOOKS HERE AND THERE AS WELL, MAINLY INCLUDING COMMENTARIES ON THE TAO TE CHING. SOME OF THE FAMOUS WRITERS WERE WANG PI <sup>226-246CE</sup>, HSU YEN (D. 249 CE.) AND XIANG KU. ANOTHER INTERESTING TEXT IN TRADITIONAL TAOIST PHILOSOPHY, IS THE HUA HU CHING. IN IT, IT DESCRIBES LAO ZI'S TRAVELS INTO INDIA AND IT THEN CLAIMS THAT LAO ZI TAUGHT THE BUDDHA. IT WAS WRITTEN IN 300 CE., RIGHT WHEN BUDDHISM HAD BEGUN TO FLOW INTO CHINA. ~~MAN~~ MANY TAOISTS FOUND MAHAYANA BUDDHISM TO BE THE SAME AS THEIR RELIGION, SO THAT IS PROBABLY WHY TAOISTS WOULD CLAIM THAT LAO ZI TAUGHT THE BUDDHA. THE HUA HU CHING ~~HAS~~ HAS DIFFERENT FORMS BECAUSE IT WAS ONLY TRANSMITTED ORALLY FOR A WHILE, CAUSING MANY VERSIONS TO ARISE. ~~THE~~ THERE ARE VERSIONS THAT CLAIM THAT LAO ZI WROTE IT. THESE VERSIONS TEND TO FOCUS ON DESCRIBING THE PATHWAY TO THE TAO.

TAO-CHIAO HAS HAD A MUCH LARGER BODY OF SCRIPTURES. RELIGIOUS TAOISTS USE THE SAME BASIC TEXTS THAT TAO-CHIAO USES, BUT THEY ALSO INCLUDE MANY MORE. TAO-CHIAO'S CANON IS CALLED ~~TAO-CHIAO~~ <sup>TAO-TSANG</sup>. AT DIFFERENT TIMES, THE CANON HAS HOUSED DIFFERENT AMOUNTS OF SCRIPTURES. MANY LISTS HAVE BEEN FORMED, THE EARLIEST WAS CREATED IN THE FIRST CENTURY OF THE COMMON ERA. IN THE FIFTH CENTURY, LU HU CHING CREATED A LIST DIVIDED INTO 'THREE CAVES', AND THEN HE OR SOMEONE ELSE ADDED THE 'FOUR SUPPLEMENTS'. IN THE TANG DYNASTY, AN EMPEROR DECLARED THAT A NEW VERSION WAS VALID. BY THIS TIME THERE WERE ANYWHERE FROM THREE THOUSAND TO EIGHT THOUSAND TEXTS IN THE TAO-CHIAO CANON. AFTER ITS DESTRUCTION, A NEW LIST WAS FORMED DURING THE MING DYNASTY, WHICH HOUSED EIGHT THOUSAND TEXTS. MANY OF

THESE TEXTS FOCUS ON RITUALS AND DESCRIPTIONS OF PRACTICES THAT GAIN ONE IMMORTALITY. SOME OF THEM CONTAIN THE MAGICAL PRACTICES I SPOKE OF EARLIER, AND SOME DESCRIBE VARIOUS FORMS OF TAOIST MEDITATION.

4. Taoism is one of the four religions covered in this study that originated during the fifth and sixth centuries BCE. It comes out of an age in China where war between states was continuous and brutal. (thus, this age is called "Warring States") Religious and philosophical reflection on life was becoming widespread. Amidst all of the death, a desire for immortality grew amongst the citizens of China. This desire became a popular conception and by the time of Lao Zi, beliefs in immortals had become widespread. Later, much of those beliefs and traditions associated with them fused together with philosophical Taoism and gave birth to religious Taoism. In its early stages, Taoism was mainly a philosophical system. It spread by way of master to disciple and has continued that practice unexclusively up until today. In the fourth century BCE, came Chuang Zi, a man of much intelligence of understanding. During and shortly after his life, the Chuang Zi was written, the inner chapters coming first, the outer chapters coming afterwards. Chuang Zi was a well-respected wise man, who earned attention from peasants and kings. Although it is said he mainly lived as a hermit, he was not afraid of civilization, for he too lived in towns and taught disciples. At this time and during the centuries that led up to the birth of Christ, Taoist philosophy enjoyed much popularity. During the third century BCE, the Tao Te Ching started making its appearance although it was probably written three centuries earlier. After the fall of the Western Han

I. "The Way of Five Dynasties, Religious Taoism came "into the light." The first school was called Wu-Tai-Mi-Tao and Pecks of Rice," was established in 140 CE, by Chang Tao-Ling. Chang Tao-Ling is now revered as the "Celestial Master" by these Taoists. In his time, Chang Tao-Ling was quite a figure. He wrote "The Great Peace Scripture" and established the Wu-Tai-Mi Tao School in twenty-four different districts of China. In 191CE, a Taoist of that same school wrote a famous commentary on the Tao Te Ching, called Lao-Zi-Hsiang-Yeh. These religious Taoists elevated Lao-Zi to the position of Supreme God, called Laojun. Chang Tao-Ling stressed that suffering is the result of selfish desire, and for this, repentance was integrated into their practice. After repenting for ones sins, someone would attend a healing ceremony called Chai. After Wu-Tai-Mi Taoism, many other schools arose. Over time, there have been eighty-six major movements. In the third cent. an important religious writer by the name of Go-Hong, wrote the famous Pao-Pu-Tzi. Around this same time, philosophical Taoism introduced some important literature, as well. As I mentioned earlier, the Huahui-Ching has been reorganized and redesigned in many forms, the most well-known of these (and most widely used) was written by Wang-Fou.

IN THE FIFTH CENTURY OF THE COMMON ERA, THE POPULARITY OF IMMORTALS IN RELIGIOUS TAOISM GREW RAPIDLY. THIS WAS WHEN MANY OF THE PRACTICES AIMED AT ACHIEVING IMMORTALITY WERE COMPOSED. IN 142CE, THE EMPEROR Tai-Wu CONVERTED TO RELIGIOUS TAOISM, CHANG TAO-LING'S POPULARITY TO RISE SOMEWHAT. HOWEVER, DUE TO THE ROSE OF CHINESE BUDDHISM, TAOISM FOUND "COMPETITION" (THAT'S PROBABLY NOT APPROPRIATE IN THIS CONTEXT, BUT IT JUST SOUNDED RIGHT...) ~~AS WELL~~ IN 221CE

THE BUDDHISTS AND THE TAOISTS STAGED A DEBATE OVER RELIGION. AFTER MUCH CALM, SILENT DEBATE THE BUDDHISTS CLAIMED VICTORY (DON'T ASK ME HOW), AND THEN TOLD THE TAOISTS TO BECOME BUDDHIST MONKS.

THE NORTHERN CHOU DYNASTY ROSE UP IN 557 CE. AND WITH IT CAME A POLICY OF SUPPRESSIONS FOR PARTICULAR RELIGIONS, BUT MAINLY TAOISM. BUT, BECAUSE THE CHOU ONLY LASTED TWENTY-THREE YEARS, AND BECAUSE OF THE TANG DYNASTY'S FRIENDLIER POLICIES, TAOISM WENT THROUGH A RESTORATION. DURING THE TANG DYNASTY, MANY TEMPLES WERE CONSTRUCTED, A LOT OF WHICH WERE DEDICATED TO LAZI IN HIS DEIFIED FORM. ONE MAJOR EVENT THAT OCCURRED DURING THE EARLY PART OF THE TANG DYNASTY (SEVENTH CENT.) WAS THE DECLARATION OF A NEW POLICY INSTITUTED BY EMPEROR GAOZONG. THIS POLICY SAID THAT BUDDHIST AND TAOIST MONASTERIES WOULD BE STATE SPONSORED IN EACH DISTRICT OF CHINA. THIS POLICY NOT ONLY FURTHERED THE INTEGRATION OF RELIGION AND GOVERNMENT IN CHINA, <sup>AND</sup> IT HELD ENOUGH SWAY TO LAST UP UNTIL THE REVOLUTION OF 1911. ANOTHER INTERESTING EVENT THAT <sup>TOOK</sup> PLACE DURING THE TANG DYNASTY, WAS THE DEATH OF AN EMPEROR IN 851 CE. DUE TO ALCHEMICAL POISONING. THIS SHOWS THE EFFECT THAT RELIGIOUS TAOISM HAD ON EVEN THE RULING CLASS IN CHINA.

DURING THE JUNG DYNASTY, TAOISM SAW ITS GOLDEN YEARS. THE TAO-TZU SAW MANY RELIGIONS. IN 1016, THE CANON HAD 4,567 TEXTS IN IT. BY THE END OF THE JUNG DYNASTY IN THE LATE THIRTEENTH CENTURY, THE TAO-TZU ENCLOSED 8,000 DIFFERENT TEXTS OR ROLLS. ~~AND~~ SOME OF THE ~~JUNG~~ EMPERORS DECLARED THEMSELVES TAOISTS. AFTER THE JUNG DYNASTY, TAOISM SLOWLY BEGAN TO FADE, WHILE PHILOSOPHICALLY SPEAKING, FEW THINGS HAD HAPPENED BEFORE AND AFTER ANYWAY. AFTER THE THIRTEENTH CENTURY, FEW NOTABLE THINGS OCCURRED WITHIN TAOISM. OUTSIDE IT, WAS THE EVERCHANGING AND EVER VOLATILE CHINESE GOVERNMENT AND THE EVER CONFUSED AND DISPARATE CHINESE INTELLIGENCE.

IT IS NOW VIRTUALLY IMPOSSIBLE TO COMMENT ON THE TAOIST FOLLOWING. IN COMPARISON TO THE REST OF THE WORLD'S RELIGIONS, TAOISM'S NUMBER <sup>PROBABLY</sup> ARE RELATIVELY SMALL. ~~PROBABLY~~ HOWEVER, TODAY, IT IS NOT TAO-CHIA WHICH HOLDS MORE POPULARITY IN OUR WORLD, BUT TAO-CHIA. ~~BECAUSE~~ DUE TO THE NATURE OF PHILOSOPHICAL TAOIST TEACHINGS, IT HAS GAINED INTEREST AND ACCEPTANCE FROM PEOPLE OF MANY FAITHS. WHEN CHRISTIAN MISSIONARIES FIRST CAME TO CHINA, THEY RECORDED THE AMAZING SIMILARITIES THAT THEY FOUND BETWEEN THE TAO-TE-CHING AND THE NEW TESTAMENT. NOT ONLY DID TAOISM ATTRACT PEOPLE OF DIFFERENT FAITHS, BUT IT INFLUENCED THE FAITH GREATLY BY WAY OF ITS PRACTICE AND TEACHINGS. MANY PEOPLE CLAIM THAT ZEN BUDDHISM IS "BUDDHIST-TAOISM". ANYHOW, I WOULD LIKE TO CLOSE WITH A QUOTE FROM AN UNKNOWN SOURCE: "I HOPE YOU LIVE THE TAO. I DO NOT HOPE YOU SEE THE TAO."

RESOURCES: OXFORD CONCISE DICTIONARY OF WORLD RELIGIONS, BY JOHN POWELL; THE WORLD'S RELIGIONS, BY HISTORICAL HISTORY OF HUGSTON SMITH; THE WORLD'S RELIGIONS, BY NICHOLAS SMART; FUNDAMENTALS IN CHINESE PHILOSOPHY, BY LAURENCE C. WU; A SOURCEBOOK ON ASIAN PHILOSOPHY, BY JOHN & PATRICIA KOLLER; THE WAY AND ITS POWER..., BY ARTHUR WALEY; THE COMPLETE I CHING, BY F. PAG; BY ALFRED HUANG; HUA HU CHENG, TRANSLATED BY BRUCE WALKER; MAN, MYTH AND MAGIC, EDITED BY RICHARD CAVENDISH.

# CHRISTIANITY

1. FOUNDER AND FOUNDING
2. BELIEF AND PRACTICE
3. LITERATURE
4. THE CHURCHES
5. HISTORY AND GEOGRAPHY
6. CURRENT STATUS

1. A CHRISTIAN ~~is~~ someone that regards Jesus Christ as the incarnate manifestation of the one and only God. Most Christians believe their founder to be Jesus Christ. As with many of the religious prophets, very little can be determined about his life. Jesus was born sometime before the death of King Herod, in 4 BCE. In Nazareth, Galilee. Like other divine incarnations, Jesus was said to have been born of a virgin mother whose name was Mary. Jesus' father's name was Joseph. The virgin birth of Christ is very significant to most Christians, for it is regarded as a holy event. ~~Jesus~~ Jesus was brought into human form by way of the Holy Spirit. Another way of saying this is that Jesus was not just Jesus, but he was all things and yet he ~~was~~ appeared to us as a man. Very little is known about his early life. He was brought up in a form of the Jewish faith and it is now thought that his family was quite devout. Jesus was baptized by his cousin John, in the Jordan River. Baptism caused Jesus to go into deep contemplation in the forest. Alone, he fasted for forty days and is said to have experienced three "temptations": he was tempted to use the Holy Spirit for his own physical desires; he was tempted to do something that would cause disaster for mortals; to test God's protective force; he was tempted to the Holy Spirit to form his own rule over beings. Jesus was said to have faced these three things, but he abstained from their actions, because they were lies ~~and they did not abide with truth.~~

AFTER COMING OUT OF THE FOREST, JESUS BEGAN HIS FAMOUS CAREER AS A RELIGIOUS PROPHET AND A KIND AND COMPASSIONATE HUMAN BEING. AT THIS TIME, HE WAS PROBABLY IN HIS EARLY THIRTIES. HE BEGAN HIS PREACHING IN GALILEE, WITH JOHN. THERE IS A HISTORICAL CONTRAST SEEN BETWEEN JESUS AND JOHN. WHILE JESUS SPENT MOST OF HIS TIME WITH PEOPLE IN THE CITIES AND IN THE COUNTRY SIDE, JOHN LIVED A LIFE OF SOLITARY ASCETICISM, AND ~~THOUGH~~ HE WAS A PREACHER, HE NEITHER SOUGHT OUT PEOPLE AS DID JESUS NOR DID HE ATTRACT THEM. JESUS SELECTED TWELVE MEN TO BE HIS DISCIPLES, TO TRAVEL WITH HIM AND TO LEARN THE WAYS OF GOD FROM HIM. SO JESUS AND HIS DISCIPLES, ALONG WITH OTHER FOLLOWERS WENT ABOUT TEACHING AND HEALING THE MASSES.

MANY PRINCIPLES THAT ~~COULD~~ BE FOUND IN THE OLD TESTAMENT OF THE CHRISTIAN BIBLE. THE NEW CONCEPT FOUND IN JESUS' TEACHING WAS THAT OF THE KINGDOM OF GOD. IT IS GENERALLY THOUGHT THAT JESUS ONLY DECLARED THAT THE KINGDOM OF GOD WOULD SOON COME, BUT IN OTHER INSTANCES, HE STATES THAT GOD'S KINGDOM IS ALREADY HERE WITH US (MATTHEW 12:28, LUKE 11:20). HE ALSO EXPLAINED THAT HE COULD NOT FULLY EXPLAIN THE KINGDOM OF GOD, BUT WHEN HE TRIED TO HINT TO IT, HE WOULD OFTEN USE PARABLES

go as to allude to its presence/possibility and to cause reflection on it. ~~Another thing~~ Jesus' teachings also differ in other ways as well. First of all his teachings were much more clear and organized than those found in the Old Testament. He centered all his teachings around the ~~concept~~<sup>relationship</sup> of love and relationship that does and can exist between God and human and between human and human. Overall Jesus stressed love, and that God was love. ~~Secondly,~~ HE LIVED ALL THE THINGS HE PREACHED showing that they were not only realistic and honest, but that they were the commandments of God, since God ~~is~~ in him.

OF THE LITTLE WE KNOW ABOUT THIS MAN, WHAT SEEMS MOST POWERFUL IS HIS LOVING WAY OF LIFE. HIS DEVOTION TO OTHERS AND ACCEPTANCE AND TOLERANCE <sup>OF</sup> THEM HINTS THAT HIS EXISTENCE WAS ONLY POSSIBLE IF HE LIVED FOR OTHERS. THROUGHOUT THE NEW TESTAMENT, ~~that~~ people found Jesus to be awe-inspiring for various reasons. No doubt a being could automatically sense the truth residing within in Jesus. Today he is venerated and adulated by many Christians who call him the Sons of God. It would be untrue to say (and in contradiction with his character) ~~that~~ that Christ bestowed this title upon himself. What Jesus did say was that he was "the Son of man". The difference between these two phrases is not necessarily clear. To me, he seemed to be stressing that he was not a saviour or an angel, but that he was a humble child of God, mortal (and immortal in God) like all the rest of us; Jesus said that he was God but no more than any of us are.

Jesus' love for all things <sup>CAN</sup> be seen through the healings that he performed for others, as well. Even though his healings and miracles may have been misinterpreted by some of his followers, they still seem to be honest to me. While I do not understand the healings and miracles ~~in themselves~~, I can see the selflessness behind such actions.

I.

~~After his resurrection~~ Jesus' life came to an end with his crucifixion. The interpreted significance of the crucifixion varies throughout the different schools of Christian thought. In the simplest sense it represents his way; no-self. He couldn't die because there was nothing in him that did not live on in life. (The views of the various schools of thought shall be examined later in this study.) His last words were, "ELOI, ELOI, LAMA SABACTHANI", which translate to "my God, my God, why hast thou forsaken me?". ~~Three days after Jesus'~~ <sup>(G)</sup> death, he resurrected himself ~~to~~ <sup>on cross</sup> to show others, not that he was God, but who God was. Who was God? Well... I guess you'll have to read the Bible. Overall, when I look at Jesus' life, as represented in the New Testament, I notice that he was directing attention away from himself and to God - he wanted others to love the heavenly Father who permeates throughout our consciousness. He wanted us to love what is right <sup>HERE</sup> before us, not necessarily "giving up ourselves", but more so just living with ourselves while concentrating on God. Jesus also did not find the body or the senses to be ~~distractions~~ <sup>NO</sup> or in-the-way of our salvation. If Jesus <sup>HAD</sup> thought that the self <sup>WAS</sup> incongruent with God, then only would he have told others to ~~give up themselves~~, thus starving and possibly dying; <sup>but don't forget</sup> ~~but~~ <sup>NOT</sup> ~~he would have~~ BUT HE WOULD HAVE NOT DISCONTINUED HIS FASTING IN THE

forest, and would have let be what would be. Interestingly enough, Buddha taught a very similar doctrine~~to~~ that of the middle way doctrine. One practises neither asceticism nor hedonism - one purposefully chooses to live, but to live and really be alive. Both Jesus and Buddha outline the ways to live correctly & Buddha's eight fold path and Jesus' sermon on the mount.

In Christianity Christ is the ideal. To walk with God, to know God's way and to live it is also the ideal. Christ walked with God. Therefore, in order to walk with God, a Christian must desire to know the mind of Christ. A Christian must contemplate and meditate searching for the essence of Christ. I think it would be a lie to say that one can know this, for it is more so action - ~~using the will of God~~. It obviously raises the question, did Christ know he was Christ. A Christian prays to God and lives the answer proclaiming it to all the brothers and sisters of the world.

Having now covered the basis of Christianity, we come now to the founding and early history of the Christian tradition. Christianity did not begin with the outset of the Catholic Church. It began with the followers of Christ who, with their benevolence and charisma, went about <sup>as you probably can see, this gospel was</sup> preaching the gospel throughout Israel. The gospel that they spread was, "Jesus Christ, Son of God, Saviour". ~~but however, to do great things~~ nothing to do with Jesus' teachings, but rather his unique individuality. The word 'Christian' was placed upon these followers by Jews and other monotheists. It ~~was~~ literally means 'messiah-folk'. The Christian church has existed since the time of Jesus, for the meaning of 'church' is simply the community of Christians. This community was at first very unorganized and subjected to the oppression from the Roman Empire. This caused Christianity to be somewhat of an underground movement. Meetings held <sup>were</sup> had to be kept secret from the Roman authorities. Since these towns generally seaport communities around the Mediterranean, a logo developed which was used to point to the secret meetings: the head of a fish pointed to where a Christian gathering. Over time, this <sup>became</sup> ~~was~~ a symbol for Christ because the Greek characters used to spell 'fish' are also the first characters spelling "Jesus Christ." ~~As~~ These gatherings multiplied and spread throughout the Roman world, they gathered appeal from a variety of social classes. In 312 CE, the Roman Emperor Constantine converted to Christianity (probably for political/military reasons) thus causing an inconceivably rapid expansion of the Christian church. The Council of Nicaea, which occurred in 325 CE., was the first council of bishops of the church summoned by Constantine. Along with many political issues, the Trinity was discussed <sup>and it is possible that Constantine formed the main</sup> ~~and it is possible that Constantine formed the main~~ effect with the bishops. This was how the Christian church began to take hold of governmental <sup>role</sup> existence in places even today.

2. Christian belief is centered around God and his incarnation Christ, who existed and exists in the Holy Spirit. The belief in these three aspects of God is somewhat universal throughout Christianity, and together, they are called the Trinity doctrine. The Christian abstraction of God differs from

THE JEWISH TRADITION IN WHICH IT CAME FROM. THE CHRISTIANS SEE GOD AS LOVE WHICH IS REPRESENTED BOTH METAPHORICALLY AND LITERALLY BY THE LIFE OF JESUS CHRIST. THE JEWS SAW GOD AS MORE HOLY CONCEPTION, WHICH THEY CHOSE NOT TO ELABORATE ON AS MUCH AS THE CHRISTIANS. JEWS WOULD OFTEN ABSTAIN FROM SPEAKING GOD'S NAME, WHILE CHRISTIANS PROCLAIMED GOD'S NAME FROM EVERY STREET CORNER.

CHRISTIAN BELIEF IS MONOTHEISTIC, EVEN THOUGH THEY ELABORATE ON THE THREE ASPECTS OF GOD IN THE TRINITY DOCTRINE. SOME JEWS AND MUSLIMS HAVE QUESTIONED WHETHER OR NOT CHRISTIANITY IS A MONOTHEISTIC RELIGION, SEEING THAT THEY DIVIDE GOD INTO THREE DEPARTMENTS, CREATOR OF ALL THINGS, FLESH IN JESUS AND PRESENCE WITH THE HOLY SPIRIT. CHRISTIANS ASSERT THAT THESE THREE FRACTIONAL ANGLES OF GOD NOT ONLY ADD UP TO A WHOLE DIVINITY, BUT IN EACH FRACTION EXISTS THE WHOLE. NOW, WE SHALL EXPLORE EACH ASPECT OF THE CHRISTIAN CONCEPT OF GOD MORE CLOSELY.

THE FIRST APPEARANCE OF GOD WHICH WE SHALL EXAMINE IS IN THE CREATOR OF ALL THINGS. GOD AS CREATOR TAKEN FROM THE JEWISH TRADITION IN WHICH CHRISTIANITY WAS DERIVED FROM. THIS IS WHERE GOD IS REGARDED AS COMPREHENSIVE, FOR THE GOD DESCRIBED IN THE OLD TESTAMENT IS REVEALED TO US AND HIS LAWS ARE CLEAR AND DESTINCT. GOD AS CREATOR MADE ALL THE UNIVERSE IN SIX DAYS, RESTING ON THE SEVENTH (AND MADE THAT DAY THE SABBATH, THE DAY OF REST). HE CREATED MAN AND WOMAN, AS SEEN IN GENESIS, GIVING THEM HIS KNOWLEDGE AND HIS WAY. BUT MAN AND WOMAN WENT AGAINST THE ONLY LIMITATION HE GAVE THEM, THUS LYING AND SINNING AGAINST GOD. BECAUSE OF THE CAUSE AND EFFECT NATURE OF THE DIVINE, BY DESIRING LIMITATION, MAN AND WOMAN RECEIVED LIMITATION. CHRISTIANS GENERALLY BELIEVE THAT EVEN IF THIS WAS "PUNISHMENT", IT WAS ONLY DONE OUT OF LOVE FOR MAN AND WOMAN. GOD CREATED MAN AND WOMAN IN HIS OWN REFLECTION, SO MAN AND WOMAN HAD TO MAKE A CHOICE, FOR HE HAD A CHOICE. IT WOULD BE DIFFICULT TO SAY THAT THE GODHEAD IS INHERENTLY PERFECT, FOR IF BEINGS REFLECT HIS CONSCIOUSNESS, THEN HE TOO HAS A WILL - HE THE ABILITY TO DO OR NOT TO DO. SINCE GOD THE CREATOR CHOSE TO TRYING ABOUT MAN AND ALL CREATION, HE HAS THE CHOICE TO BE PERFECT. CHRISTIANS BELIEVE THAT GOD HAS MADE THIS CHOICE AND DOES MAKE THIS CHOICE. BECAUSE OF MAN'S CHOICE TO DESIRE LIMITATION. GOD, IN HIS COMPASSION, ESTABLISHED LAWS OR COMMANDMENTS FOR US "FALLEN" CREATURES, IN ORDER TO SEE HIM (IN HIS PERFECTION) AND TO FOLLOW HIM IN HIS WAYS.

I. THIS MEANS  
"INDIVIDUAL  
REALITY" COMING  
FROM "SUBJECTIVE  
REALITY."

THE SECOND HYPOTHESIS<sup>(2)</sup> OF THE GODHEAD IS THE INCARNATE SON JESUS CHRIST. WE HAVE ALREADY TOUCHED UPON THIS IN THE FIRST SECTION, BUT NOW WE WILL COVER IT MORE IN-DEPTH. IN THE EARLY YEARS OF CHRISTIANITY, THE GODHEAD WAS SIMPLY SEEN AS THE HEAVENLY FATHER, OR TAUGHT BY JESUS. AS TIME WENT ON AND THE ROLE OF CHRIST CHANGED, CHRISTIANS DEVELOPED A DOCTRINE OF TWO ASPECTS OF THE DIVINE: THE FATHER AND THE SON. CHRISTIANS BEGAN TO SEE CHRIST AS A MEDIATOR BETWEEN GOD AND MAN. THEY WORSHIPPED HIM AS A SAIOUR, WHO WAS THE GODHEAD MANIFESTED INTO THE HISTORICAL FIGURE OF JESUS, WHO DIED FOR THE SINS OF ALL MEN AND WOMEN, FOR IT WOULD HAVE BEEN BLASPHEMIOUS TO HAVE WORSHIPPED JESUS IF HE WAS NOT GOD. THIS SECOND PART OF GOD WAS WHAT REALLY DEFINED

THE CHRISTIAN TRADITION. THEIR BELIEF IN A GOD, WHO, OUT OF COMPASSION AND TRUE LOVE, BROUGHT HIMSELF INTO AN EARTHLY EXISTENCE IN ORDER TO GIVE HUMANITY FROM THE LIMITEDNESS OF SINS. CHRIST SHOWED MEN AND WOMEN HOW TO WALK WITH THEIR FATHER, AND <sup>EVEN</sup> MORE IMPORTANTLY, HOW TO LISTEN TO GOD. IN THESE EARLY TIMES, MANY CHRISTIANS ATTEMPTED AND SOUGHT TO UNDERSTAND GOD'S RELATIONSHIP TO CHRIST. THIS SPECULATION <sup>VE</sup> THINKING THAT DEVELOPED ~~IS~~ CALLED CHRISTOLOGY. CHRISTOLOGY FOCUSED ON CERTAIN APPEARANCES OF METAPHORICAL SIGNIFICANCE THAT OCCUR THROUGHOUT JESUS' LIFE AS SEEN IN THE NEW TESTAMENT. OF MOST IMPORTANCE ARE THE BIRTH, THE DEATH, THE RESURRECTION AND ASCENSION OF CHRIST. ALL OF THESE EVENTS SHARE ONE THING IN COMMON, WHICH, UPON SPECULATION, MAY SHOW US THE ESSENCE OF GOD IN CHRIST. HIS BIRTH DISPLAYS THE WILLINGNESS OF GOD TO STEP BEYOND PERFECTION IN ORDER TO BRING LOVE UNTO THOSE HE CREATED. IT SHOWS THAT GOD IS BOTH UNLIMITED AND LIMITED. THE DEATH OF CHRIST PORTREYS THE ANSWER TO MAN'S SIN AND SUFFERING, WHICH CAN BE ELIMINATED BY STRIVING TO LOVE GOD AND KNOW CHRIST. HIS DEATH SHOWS US THIS BECAUSE CHRIST ACCEPTED, EVEN LOVED DEATH JUST LIKE HE LOVED GOD. CHRIST'S RESURRECTION REVEALS THAT WE CANNOT KILL GOD. (THIS CAN BE TAKEN BOTH LITERALLY AND METAPHORICALLY.) LASTLY, HIS ASCENSION SHOWS US THAT ~~HE NEVER LEFT GOD~~, <sup>HE EXISTS AS THE GLORY HEAD.</sup> WHY, AND BECAUSE OF THAT ~~MAN~~. THE LIFE OF JESUS CHRIST IS ANALOGOUS TO THIS: A MAN DROPS HIS FINGER IN A RUSHING RIVER AND THEN PULLS IT OUT.

THE THIRD FACE OF GOD IS THE HOLY SPIRIT. IT WOULD BE EASIEST TO START WITH WHY CHRISTIANS CHOSE TO ADD A THIRD HYPOSTASIS, SO WE SHALL. THE HOLY SPIRIT (OR HOLY GHOST) WAS ADDED TO MAKE THE CHRISTIAN TRINITY IN THE FOURTH CENTURY OF THE COMMON ERA, PROBABLY AROUND THE TIME OF THE COUNCIL OF NICEA. LEADING UP TO THE FOURTH CENTURY, THE HOLY GHOST WAS <sup>USUALLY</sup> SEEN IN CHRIST, BUT ALSO IN GOD'S WISDOM. THE CHURCH LEADERS DECIDED TO MAKE THE DISTINCTIONS, <sup>USUALLY</sup> TO STRESS THE IMPORTANCE OF GOD'S PRESENCE AND HOLINESS. THE ASSERTION WAS THAT GOD WAS COMPASSIONATE AND PRESENT, BUT HE WAS ALSO MYSTERIOUS AND HAZY, DUE TO THE LIMITEDNESS OF OUR PERCEPTION. SUCH IS THE HOLY SPIRIT. THESE THREE HYPOSTASES MAKE UP THE CHRISTIAN "HOLY" TRINITY. THE FIRST AND MOST WELL-KNOWN AFFIRMATION OF BELIEF IN GOD AT THIS WAS CREATED AFTER NOT DURING THE COUNCIL OF NICEA.

2. THE ROMAN PRÆTOR CURATOR WHO ORDERED JESUS TO BE CRUCIFIED. THE THIRD DAY HE ROSE AGAIN IN ACCORDANCE WITH THE SCRIPTURES; HE ASCENDED INTO HEAVEN AND IS SEATED AT THE RIGHT HAND OF THE FATHER. HE WILL COME AGAIN TO JUDGE THE LIVING AND THE DEAD, AND HIS KINGDOM WILL HAVE NO END. WE BELIEVE IN THE HOLY SPIRIT, THE LORD, THE GIVER OF LIFE, WHO PROCEEDS FROM THE FATHER [AND THE SON], WHO WITH THE FATHER AND THE SON IS WORSHIPPED AND GLORIFIED, WHO HAS SPOKEN THROUGH THE PROPHETS. WE BELIEVE IN THE HOLY CATHOLIC AND APOSTOLIC CHURCH. WE ACKNOWLEDGE ONE BAPTISM FOR THE FORGIVENESS OF SINS. WE LOOK FOR THE RESURRECTION OF THE DEAD, AND THE LIFE OF THE WORLD TO COME. AMEN."

CHRISTIAN PRACTICE LIES AGAINST ~~THE~~ BACKDROP OF LOVE (AGAPE) FOR GOD. THE LATIN WORD AGAPE IS USED AND IS OFTEN ASSOCIATED EXTENSIVELY THROUGHOUT THE NEW TESTAMENT. IT DENOTES A LOVE UNLIKE ERO<sup>E</sup>(), WHICH IS PURE AND SELFLESS, BEING COMPLETELY IMMERSED ~~AND ENCOMPASSED~~ IN GOD. <sup>IN GOD.</sup> AGAPE IS THE GREATEST OF ALL THE CHRISTIAN TEACHINGS AND IS DIRECTED TO THE HEAVENLY FATHER AND TO ALL MEN AND WOMEN. THIS PROFOUND LOVE IS FULLY REPRESENTED BY THE LIFE OF JESUS CHRIST, FOR THIS WAS WHAT HE SAID HE LIVED BY, THE WAY OF GOD IS LOVE. IT IS THE DUTY OF A CHRISTIAN TO LOVE GOD, AS DIRECTED BY CHRIST, FOR IT FULFILLS THE COMMANDMENTS LAID OUT BY THE HEAVENLY FATHER, WHICH IS THE KEY TO SALVATION. THE <sup>USE</sup> OF AGAPE IN CHRISTIAN PRACTICE CAN BE SEEN IN THREE MAIN FORMS: PRAYER, WORSHIP AND FULFILLING THE COMMANDMENTS SET IN STONE BY THE CREATOR, EXAMPLED BY CHRIST AND PRESENT IN THE HOLY SPIRIT.

CHRISTIAN PRAYER IS UNIQUE IN THAT IT INCORPORATES THREE MODES BY WHICH ONE ACTUALIZES GOD; THE FATHER, THE SON AND THE HOLY GHOST. ~~IN THE CHRISTIAN~~ TRADITION PRAYER IS A CONCESSION THAT GOD IS TRUTH AND THAT THE SELF IS A LIE. IT IS AN ACCEPTANCE OF GOD'S COMPASSION AND LOVE, AND IT IS A WILLINGNESS TO LIVE FOR HIM. CHRISTIAN PRAYER IS A DESIRE FOR INSIGHT, IT IS AN ACT OF ADORATION AND IT IS CONCENTRATION. LET US EXAMINE THREE FUNDAMENTAL PIECES OF THAT PRAYER. FIRST, CHRISTIAN PRAYER CAN BE SOLITARY WORSHIP. THERE ARE MANY REASONS WHY A CHRISTIAN WOULD PRAISE GOD, BUT CHIEF AMONGST THESE IS THE DESIRE ~~TO RISE ABOVE THEMSELVES~~ IN WHICH <sup>IN WHICH</sup> TO LIVE FOR GOD, IN HIS WAY. THIS WORSHIP IS OFTEN DIRECTED TO CHRIST, ~~WHERE~~ A CHRISTIAN MAY VENERATE HIS ESSENCE BY PRAISING HIS SELFLESS DEATH AND THE KNOWLEDGE THAT HE GAVE US. SOME CHRISTIANS MAY FIX THEIR EYES ON A DEPICTION OF CHRIST'S CRUCIFIXION OR HOLD BEFORE THEMSELVES A CROSS AS A WAY OF FURTHERING THEIR APPRECIATION AND LOVE FOR GOD. THE SECOND FORM OF CHRISTIAN PRAYER IS THAT OF REPENTANCE. REPENTANCE IS NOT ONLY THE ACKNOWLEDGEMENT AND ACCEPTANCE OF ONE'S SIN(S), BUT IT IS <sup>AN</sup> ACTION TAKEN BY A CHRISTIAN THAT STRIVES TO AMMEND AND AFFIRM ONE'S COMMITMENT TO GOD, AS WELL AS THE EMBARKING ON GOD'S PATH. REPENTANCE IS GETTING BACK ON TRACK, WAKING UP. THIS FORM OF PRAYER IS SEEN THROUGHOUT BELIEVERS AND NON-BELIEVERS ALIKE, FOR A MAN WHO KNOWS THE ILL EFFECTS OF HIS ACTIONS, MAY MAKE A RESOLVE WITHIN HIMSELF TO DO BETTER. CHRISTIAN REPENTANCE CAN HAVE OTHER ELEMENTS AS WELL. SOMETIMES A CHRISTIAN MAY BRING TO MIND THE SUFFERING OF CHRIST AND REMEMBER WHAT HE LIVED FOR IN ORDER TO FOCUS ON GOD MORE. BECAUSE CHRISTIANITY EMPHASIZES GOD'S COMPASSIONATE WAY. A CHRISTIAN WILL OFTEN, UPON REPENTING, STRIVE TO REFLECT GOD'S COMPASSION. THE THIRD FORM OF PRAYER IS THAT DONE FOR INSIGHT. THIS IS A VERY IMPORTANT ASPECT OF CHRISTIAN PRAYER. WHEN A CHRISTIAN SAYS (IN PRAYER) "TEACH ME YOUR WAYS", THIS IS REPRESENTED. WHEN ONE SAYS THIS, THEY NOT ONLY ASK FOR GUIDANCE BUT THEY SURRENDER THEMSELVES TO GOD AND ALLOW THEIR HEARTS TO BECOME Malleable. SOME CHRISTIANS PRAY FOR UNDERSTANDING OF A SCRIPTURE WHILE OTHERS MAY PRAY FOR THE PURPOSE OF LIVING GOD'S INSIGHT REGARDLESS IF THEY HOLD SUCH KNOWLEDGE. PRAYER FOR INSIGHT HAS ALSO BEEN CALLED CONTEMPLATIONAL PRAYER, SINCE IT IS MORE CONCERNED WITH GOD'S REASONING. IN THIS FORM OF PRAYER, <sup>THE</sup> MAJOR OBJECTIVE IS TO KNOW THE MIND OF CHRIST, AND THUS BECOME CHRIST. THESE ARE THE THREE MAIN FORMS OF CHRISTIAN PRAYER. IN "THE CHURCHES" SECTION, WE WILL GLANCE AT VARIOUS FORMS OF CHRISTIAN PRAYER AND MEDITATION MORE CLOSELY.

HIGHLY STRESSED IN THE CHRISTIAN CHURCH IS THE ROLE OF COLLECTIVE WORSHIP AND PRAISE FOR GOD. CHRISTIANITY HAS A UNIQUE AND VERY SOCIAL ~~TO~~ ITS WORSHIP, AND ALTHOUGH IT VARIES GREATLY AMONGST THE DIFFERENT CHURCHES, THROUGH THE TEACHINGS AND ACTIONS OF JESUS MANY CHRISTIANS HAVE FOUND THE GREAT BROTHERLY LOVE WHICH CHRIST STRESSED EXTENSIVELY. ~~THE FELLOWSHIP IS A VERY FUNDAMENTAL ASPECT OF CHRISTIAN WORSHIP. WHEN CHRISTIANS WORSHIP TOGETHER THEY PARAKE IN BROTHERLY LOVE FOR THEY ARE BOTH~~ LIVING IN GOD'S LOVING WAY, GIVING EXAMPLE ~~OF HIS HONESTY~~ <sup>TO</sup> EACH OTHER. CHRISTIAN PRACTICE INCORPORATES THIS LOVE AND COMPASSION IN MANY WAYS, AND AMONGST THESE COMMUNAL PRAYER AND WORSHIP IS THE MOST IMPORTANT. IT IS A TIME WHEN TWO COME TOGETHER TO RECOGNIZE TRUTH AND TO COMMIT THEMSELVES TO IT. IT SHOULD BE MADE CLEAR THAT CHRISTIAN WORSHIP IS NOT TO BE SELFISH. IF IT IS SOUGHT FOR PLEASURE, THEN IT FAILS ~~TO~~; IF IT IS DONE FOR RECOGNITION, THEN IT FAILS. CHRISTIAN COMMUNAL WORSHIP IS TWO THINGS: FOCUS ON GOD AND FOCUS ON EACH OTHER.

CHRISTIAN PRAYER AND WORSHIP IS ALSO, WHEN PRACTICED WITH OTHER CHRISTIANS, A TIME OF DEEP EXPLORATION OF GOD. ONE CHRISTIAN MAY BE PRAYING THE OTHER LISTENING. INSTANCES CAN OCCUR WHERE THE WORDS SPOKEN BY THE SPEAKER IGNITE INSIGHT AND UNDERSTANDING FOR THE LISTENER. THIS TOO TIES INTO BROTHERLY LOVE, FOR IT IS THE GIVING AND TAKING OF KNOWLEDGE NECESSARY TO UNDERSTAND GOD ON A PERSONAL AND SOCIAL LEVEL.

GROUP EXPLORATION AND THE LOVE OF GOD THROUGH OTHER MEN AND WOMEN IS DEPICTED IN THE CHRISTIAN CHURCH THROUGH A NUMBER OF RITUALISTIC VEHICLES. WE SHALL DISCUSS SOME OF THE MORE UNIVERSAL ONES NOW. FIRST, MUSIC IS OFTEN USED AS A MEANS TO WORSHIP GOD AND WHILE SOME CHURCHES EXCLUDE IT FROM THEIR WORSHIP, IT IS MORE OR LESS ACCEPTED AND ADMINISTERED BY ALL THE CHURCHES. SOME STRESS IT MORE THAN OTHERS. WHEN MUSIC IS EMPLOYED, IF IT IS DONE FOR PLEASURE, THEN IT IS NOT CHRISTIAN WORSHIP, AND THUS THE CHURCH HAS NO BUSINESS USING IT FOR ~~IT IS~~ <sup>THAT</sup> CONCERNED WITH SELF RATHER THAN GOD. MUSIC THAT IS NOT SOUGHT FOR PLEASURE HAS NO SPECIFIC SHAPE OR FORM, FOR IT IS SOMETHING THE INDIVIDUAL AND CHURCH MUST DECIDE UPON. THE SECOND FORM OF CHRISTIAN WORSHIP IS THAT OF THE HOLY COMMUNION. ~~THE COMMUNION IS THE WORSHIP OF GOD THROUGH A RITUAL~~ <sup>TRAINING</sup> ~~THE~~ ACCEPTANCE OF CHRIST INTO OURSELVES THROUGH THE EATING OF BREAD (REPRESENTING HIS BODY) AND THE CONSUMPTION OF WINE (HIS BLOOD). IT IS A RITUAL THAT <sup>OUR</sup> FRIENDS TO MIND THE FATHER AND ~~THE~~ OBLIGATORY DUTY TO SERVE HIM. THE THIRD SIGNIFICANT VEHICLE <sup>THAT</sup> CHRISTIANS ~~USE~~ <sup>FOR</sup> IS THE OBSERVANCE OF THE LITURGICAL YEAR AND THE HOLY DAYS <sup>WITHIN IT</sup>. THE MOST UNIVERSALLY UPHELD OF THESE ARE THE DATES COMMEMORATING THE BIRTH, DEATH AND RESURRECTION OF JESUS CHRIST. THE FOURTH VEHICLE USED BY THE CHRISTIAN IS THE READING OF THE CHRISTIAN BIBLE, ESPECIALLY THE NEW TESTAMENT FOUND WITHIN IT. CHRISTIANS OFTEN READ AND ANALYSE THE SCRIPTURES SEEKING TO DECIPHER THE PROFOUND SPIRITUAL LESSONS FOUND WITHIN THEM. IN CHRISTIAN GATHERINGS A SPECIFIC TIME IS OFTEN SET ASIDE FOR THE READING OF THEIR SCRIPTURES. ALL OF THESE PRACTICES ARE USED BY THE CHRISTIANS WHEN THEY GATHER TOGETHER THUS FORMING THE CHURCH AND IF DONE WITH TRUTH, THE KINGDOM OF GOD.

ONE OF THE MOST OBVIOUS FORMS OF CHRISTIAN PRACTICE IS THE ~~KEEPING~~ <sup>FULFILLING</sup> OF THE COMMANDMENTS SET IN STONE BY ~~THE~~ <sup>OUR</sup> CREATOR, EXAMPLED BY CHRIST AND PRESENT IN THE HOLY SPIRIT. WE WILL EXAMINE THESE

COMMANDMENTS BY STARTING WITH THOSE FOUND IN THE OLD TESTAMENT, THEN MOVING TO THOSE CONTAINED IN THE NEW TESTAMENT OF THE CHRISTIAN BIBLE. AFTER GLANCING AT THESE, WE WILL LOOK AT THOSE COMMANDMENTS PRESENT IN OUR LIVES THROUGH THE HOLY SPIRIT.

THE OLD TESTAMENT CONTAINS MANY COMMANDMENTS FROM GOD TO MEN AND WOMEN THAT TELL THE FOLLOWER HOW TO FOLLOW AND ~~WHY~~ EXPLAIN THE REASONS BEHIND SUCH COMMANDMENTS. THE MOST WELL-KNOWN AND

1. THE TEN COMMANDMENTS MOST PRACTICED OF THESE ARE THE TEN COMMANDMENTS OUTLINED IN EXODUS 20. THE COMMANDMENTS ARE:
1. THOU SHALT HAVE NO OTHER GOD BEFORE ME. 2. THOU SHALT NOT MAKE THEE ANY GRAVEN IMAGE, OR LIKENESS OF ANYTHING THAT IS IN HEAVEN, OR ON EARTH, BENEATH, OR THAT IS IN THE WATERS BENEATH THE EARTH, AND DEUTERONOMY 5:8. THOU SHALT NOT TAKE THE LORD'S NAME IN VAIN FOR THE LORD WILL NOT HOLD HIM GUILTY THAT TAKETH HIS NAME IN VAIN. 4. KEEP THE SABBATH DAY TO SANCTIFY IT AS THE LORD THY GOD HATH COMMANDED THEE. 5. HONOUR THY FATHER AND THY MOTHER, AS THE LORD THY GOD HATH COMMANDED THEE. 6. THOU SHALT NOT KILL. 7. NEITHER SHALT THOU COMMIT ADULTERY. 8. NEITHER SHALT THOU STEAL. 9. NEITHER SHALT THOU BEAR FALSE WITNESS AGAINST THY NEIGHBOR. 10. NEITHER SHALT THOU DESIRE THY NEIGHBOR'S WIFE NOR COVET THY NEIGHBOR'S HOUSE, HIS FIELD OR HIS MAID-SERVANT, OR HIS MAID-SERVANT, HIS OX OR HIS ASS, OR ANYTHING THAT IS THY NEIGHBOR'S."

THE TEN COMMANDMENTS ARE ACTUALLY ONLY DIRECTED TO ADULT ISRAELITE MALES, BUT SINCE CHRISTIANS HAVE COMBINED THE OLD AND NEW TESTAMENTS TOGETHER, THEY HAVE TAKEN JESUS' CONCEPTS TO FORMULATE A CHRISTIAN WAY OF LIFE WHILE TRYING TO STAY TRUE TO THE JEWISH TRADITIONS. THUS, WE FIND THAT CHRISTIANS CHOOSE TO INTERPRET THE COMMANDMENTS DIFFERENTLY SINCE ALL CHRISTIANS, MAN AND WOMAN, YOUNG AND OLD, ARE TO LIVE BY THESE COMMANDMENTS AND PRACTISE THEM UNFAILINGLY. OVERALL, THE MAJORITY OF THE OLD TESTAMENT COMMANDMENTS ARE CONCERNED WITH THE SACREDNESS OF GOD. THE OLD TESTAMENT PORTRAYS MAN'S RELATIONSHIP TO GOD AS BEING RESERVED, RESPECTFUL AND SILENT. WHILE CHRISTIANITY HAS USE FOR THIS, IT ALSO DISMISSES SOME OF IT AS WELL. SINCE LOVE AND COMPASSION IS MOST IMPORTANT, FOLLOWING THE SABBATH DAY IS NOT SEEN AS A MUST. THIS (IN PART) SHOWS SOME OF THE MAJOR DISTINCTIONS FOUND BETWEEN THE JEWISH AND CHRISTIAN TRADITIONS.

THE COMMANDMENTS FROM GOD IN THE NEW TESTAMENT ARE GIVEN TO MEN AND WOMEN BY WAY OF THE INCARNATE SON JESUS. NOT ONLY DOES JESUS COMMAND CHRISTIANS TO FOLLOW BY HIS WORDS, BUT HE ALSO LIVES THE COMMANDMENTS THAT HE OUTLINES. ALL OF CHRIST'S COMMANDMENTS ARE CENTERED AROUND A SELFLESS LOVE (AGAPE) THAT IS DIRECTED TO GOD AND ALL OF CREATION. CHRIST'S TEACHINGS REVOLVE AROUND A COMPASSION OF INFINITE DEPTH AND HONESTY. THE LOVE AND COMPASSION THAT CHRIST DEMANDS OF ALL PEOPLE, HAS GUIDELINES, LAWS, RULES AND ETHICS THAT ALLOW IT TO EXIST. CHRIST NOT ONLY DEFINES THE WAY OF GOD AND THE WAY OF MAN, BUT HE TEACHES MAN HOW TO REALIZE AND LIVE ACCORDING TO GOD'S WAY. WE SHALL LOOK AT A FEW OF THESE COMMANDMENTS NOW. FIRST, CHRIST TELLS US TO "LOVE THE LORD THY GOD WITH ALL THY HEART, AND ALL THY SOUL AND WITH

2. FROM MATTHEW THY MIND, "... AND THE SECOND IS LIKE UPON IT, THOU SHALT LOVE THY NEIGHBOR AS THYSELF." (2) THAT IS THE BASIC TEACHING OF WHICH WE HAVE JUST GLANCED AT. THE FIRST COMMANDMENTS THAT WE SHALL EXAMINE ARE THOSE FOUND IN THE SERMON ON THE MOUNT. THE SERMON ON THE MOUNT IS PROBABLY THE MOST FAMOUS OF ALL OF CHRIST'S PREACHINGS. IN IT, HE OUTLINES THE DUTIES A CHRISTIAN MUST TAKE UP IN ORDER TO LET THE LOVE OF GOD PERMEATE THEIR SOULS AND BRANCH OUT INTO THE HEARTS OF

F. MATTHEW.

OTHERS. THE FIRST PART OF THE SERMON ON THE MOUNT IS CALLED THE BEATITUDES. IT TELLS US, "BLESSED ARE THE POOR IN SPIRIT, FOR THEIRS IS THE KINGDOM OF HEAVEN." AND IT GOES ON AGAIN, TELLING US OF GOD'S ACCEPTING LOVE. THEN JESUS STARTS TO TELL THE MULTITUDE WHAT THEY MUST DO IN ORDER TO LOVE GOD. HE FIRST SAYS, "THINK NOT THAT I AM COME TO DESTROY THE LAW OR THE PROPHETS: I AM NOT COME TO DESTROY, BUT TO FULFILL." THIS PREPARES US FOR ANY POSSIBLE CONTRADICTIONS THAT WOULD ARISE IN OUR MIND. HIS WORDS TELL US TO LISTEN TO HIM AND CONCENTRATE ON THE COMMANDMENTS ALONE; SINGLE-MINDEDLY. THE COMMANDMENTS THAT FOLLOW ARE VERY PRONOUNCED. MAKE NO MISTAKE - A CHRISTIAN CAN ONLY FOLLOW THESE COMMANDMENTS: THE COMMANDMENTS ARE:

- "HE HAVE HEARD THAT IT WAS SAID BY THEM OF OLD TIME, THOU SHALT NOT KILL; AND WHOSEVER SHALL KILL SHALL BE IN DANGER OF THE JUDGEMENT: BUT I SAY UNTO YOU, THAT WHOSEVER IS ANGRY WITH HIS BROTHER WITHOUT A CAUSE SHALL BE IN DANGER OF THE JUDGEMENT: AND WHOSEVER SHALL SAY TO HIS BROTHER, RACA, SHALL BE IN DANGER OF THE COUNSEL: BUT WHOSEVER SHALL SAY, THOU FOOL, SHALL BE IN DANGER OF HELL-FIRE."
- "HE HAVE HEARD THAT IT WAS SAID BY THEM OF OLD TIME, THOU SHALT NOT COMMIT ADULTERY: BUT I SAY UNTO YOU, THAT WHOSEVER LOOKETH ON A WOMAN TO LUST AFTER HER HATH COMMITTED ADULTERY WITH HER ALREADY IN HIS HEART."
- "BUT I SAY UNTO YOU, SWEAR NOT AT ALL; NEITHER BY HEAVEN; FOR IT IS GOD'S THRONE."
- "HE HAVE HEARD THAT IT HATH BEEN SAID, AN EYE FOR AN EYE, AND A TOOTH FOR A TOOTH: BUT I SAY UNTO YOU, THAT YE RESIST NOT EVIL: BUT WHOSEVER SHALL SMITE THEE ON THY RIGHT CHEEK, TURN TO HIM THE OTHER ALSO."
- "HE HAVE HEARD THAT IT HATH BEEN SAID, THOU SHALT LOVE THY NEIGHBOR AND HATE THY ENEMY. BUT I SAY UNTO YOU, LOVE YOUR ENEMIES, BLESS THEM THAT CURSE <sup>YOU</sup> BECAUSE <sup>THOSE</sup> ARE GOOD TO THEM THAT HATE YOU, AND PRAY FOR THEM <sup>THAT</sup> DESPICTFULLY USE YOU, AND PERSECUTE YOU: THAT YE MAY BE THE CHILDREN OF YOUR FATHER WHICH IS IN HEAVEN: FOR HE MAKETH HIS SUN TO RISE ON THE EVIL AND ON THE GOOD, AND SENDETH RAIN ON THE JUST AND THE UNJUST."

MATTHEW CLOSES WITH THIS STRAIGHTFORWARD COMMANDMENT: "BE YE THEREFORE PERFECT, EVEN AS YOUR FATHER WHICH IS IN HEAVEN IS PERFECT." THE SERMON ON THE MOUNT DISPLAYS ALL OF NECESSARY AND CRUCIAL DUTIES THAT A CHRISTIAN MUST UPHOLD. IT IS IMPOSSIBLE TO ENTER INTO THE KINGDOM OF HEAVEN IF ANY OF THEM ARE OVERLOOKED.

MANY OF THE WORDS THAT CAME FROM THE MOUTH OF JESUS AND FROM THE TEN OF NEW TESTAMENT WRITERS PEARL WITH AGAPE, THE MOST FUNDAMENTAL ASPECT OF THE GODHEAD. THE MOST FAMOUS SECTION ON LOVE FOUND IN THE NEW TESTAMENT IS IN CORINTHIANS 13. CORINTHIANS 13 TELLS US THAT THE ONLY TRUE LOVE IS A SELFLESS LOVE. IT TELLS US THAT "THOUGH I HAVE THE GIFT OF PROPHECY, AND UNDERSTAND ALL MYSTERIES, AND ALL KNOWLEDGE, AND THOUGH I HAVE ALL FAITH, SO THAT I COULD REMOVE MOUNTAINS, AND HAVE NOT CHARITY, I AM NOTHING." IT TELLS US THAT LOVE SUFFERS LONG, AND THAT LOVE IS KING; AGAPE WANTS NOT FOR ITSELF, AND, THUS THINKS NO EVIL. PAUL, WHO WROTE CORINTHIANS, TELLS US TO REJOICE IN THE TRUTH (SELFLESSNESS). CORINTHIANS 13 CLOSES WITH THE WELL-KNOWN SAYING: "AND NOW ABIDE IN FAITH, HOPE, CHARITY; BUT THE GREATEST OF THESE IS CHARITY (AGAPE)."

THESE ARE THE FUNDAMENTAL AND MOST SIGNIFICANT COMMANDMENTS FOUND IN THE NEW TESTAMENT THAT ARE DIRECTED TO THE CHRISTIAN. THE OLD & NEW TESTAMENTS COMBINE TO FORM THE CHRISTIAN BIBLE WHICH HAS DIFFERING ELEMENTS WHICH TOGETHER CREATE THE CHRISTIAN RELIGION.

3. THE MOST SIGNIFICANT LITERATURE FOUND IN CHRISTIANITY IS THE CHRISTIAN BIBLE. SINCE CHRISTIANITY STEMS OFF OF THE JEWISH TRADITION, IT USES MANY OF THE SAME SCRIPURES, FOUND IN THE OLD TESTAMENT. THE OLD TESTAMENT MUCH OF THE HEBREW BIBLE, CONTAINING THE TORAH (LAW), NEVI'IM (PROPHETS) AND KETUVIM (WRITINGS). THE NEW TESTAMENT CONTAINS TWENTY-SEVEN BOOKS THAT WERE ALL WRITTEN AFTER THE LIFE OF CHRIST. THE NEW TESTAMENT BECAME WHAT IT IS TODAY IN THE FOURTH CENTURY OF THE COMMON ERA. IT HOLDS FOUR GOSPELS OF CHRIST'S LIFE AND TEACHING, THE BOOK OF ACTS, THIRTEEN BOOKS WRITTEN BY PAUL, SEVEN CATHOLIC BOOKS AND THE LAST BOOK, WHICH IS REVELATION. CHRISTIAN UNDERSTANDING OF THE BIBLE DIFFERS AMONGST THE DIFFERENT SECTS. SOME CHRISTIANS STILL HOLD THAT THE AUTHORS OF THE VARIOUS BOOKS WROTE DOWN THE EXACT WORDS OF GOD AS GOD WAS INSPIRING THEM. THIS IS, HOWEVER, A PASSING THOUGHT THAT WAS ONCE QUITE POPULAR, BUT NOW IS QUICKLY BEING REPLACED WITH THE NOTION THAT THE AUTHORS, ALTHOUGH INSPIRED BY GOD WERE YET STILL IMPERFECT BEINGS WHO WERE ABLE TO ERR. THUS IT IS ACCEPTED IN MOST CHRISTIAN SCHOOLS TODAY THAT THE WORDS IN THE BIBLE ARE A REPRESENTATION OF THE TRUTH IN THE GOD HEAD, BUT DOCTRINALLY SPEAKING, INDIRECTLY RATHER THAN DIRECTLY INSPIRED. THE BIBLE IS THE BEST REPRESENTATION OF THE CHRISTIAN FAITH REMAINING TODAY. IT GIVES US CLEAR COMMANDMENTS DIRECTING US IN OUR LIVES AND CAUSES PEACE IN OUR MINDS. BY THE FIFTH CENTURY OF THE COMMON ERA, THE CHRISTIAN BIBLE HAD BEEN TRANSLATED INTO GYPSIAC, ARMENIAN, COPTIC, LATIN AND ETHIOPIAN. TODAY IT HAS BEEN TRANSLATED INTO ALL OF THE WORLD'S MAJOR LANGUAGES AND HAS TRAVELED ALL OVER THE GLOBE.

APART FROM THE BIBLE THERE ARE MANY OTHER SIGNIFICANT CHRISTIAN TEXTS. BECAUSE SO MANY SCHOOLS OF THOUGHT DEVELOPED & PROLIFERATE AMOUNT OF LITERATURE CAME TO. WE WILL START BY REVIEWING THE LITERATURE OF THE EARLY CHURCH MEMBERS AND WORK UP TO THE PRESENT DAY. ONE OF THE MOST FAMOUS OF THE

I. IN ANCIENT ROME, EARLY CHRISTIAN WRITERS WAS SAINT AUGUSTINE OF HIPPO (354 CE. TO 430 CE.) HE WROTE HIPPO WAS A CITY ONE OF THE MOST FAMOUS CHRISTIAN WRITINGS OF ALL TIME - THE CONFESIONS. ANOTHER FAMOUS BOOK THAT CAME IN THE NORTH OF AFRICA, WEST OF EGYPT. FROM HIS PEN WAS THE CITY OF GOD. AUGUSTINE STRESSED MAN'S PREDESTINATION AND CRITICIZED THOSE WHO BELIEVED IN FREE WILL. ONE WHO ARGUED OVER THIS WITH AUGUSTINE WAS A CELTIC MONK NAMED PELAGIUS. AROUND THIS SAME TIME PERIOD EXISTED SAINT ATHANASIUS, THE BISHOP OF ALEXANDRIA. HE AFFIRMED, IN HIS MOST FAMOUS WORK ON THE INCARNATION, THAT GOD MANIFESTED HIMSELF IN THE FLESH IN ORDER TO SHOW HUMANS HOW TO BECOME GOD. THIS LATER BECAME AN IMPORTANT DOCTRINE IN EASTERN ORTHODOXY.

2 DIVINIZATION, CALLED THEOSIS (@). OVER TIME MANY OTHER SIGNIFICANT CHRISTIAN AUTHORS APPEARED. ST. JOHN OF THE CROSS HAS BECOME REGARDED AS ONE OF THE MOST IMPORTANT WRITERS WITHIN THE CATHOLIC CHURCH. HIS MOST FAMOUS WRITINGS INCLUDE ASCETIC OF MOUNT CARMEL, DARK NIGHT OF THE SOUL, AND SPIRITUAL CANTICLE. A CARMELITE, HE FOUNDED THE DISCALCED CARMELITES, A MORE ALCETICALLY ORIENTED ORDER. ANOTHER IMPORTANT WRITER WAS THOMAS AQUINAS. LIVING IN THE THIRTEENTH CENTURY, HE WROTE MANY PHILOSOPHICAL AND THEOLOGICAL WORKS. HIS THOUGHTS ARE NOW REPRESENTED BY HIS WORKS AND THE SCHOOL OF CHRISTIAN THOUGHT CALLED THOMISM. ANOTHER IMPORTANT CATHOLIC WRITER WAS THOMAS A KEMPIS, WHO WROTE THE IMITATION OF CHRIST. DURING THE REFORMATION, MANY OTHER IMPORT-

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WORKS CAME ABOUT. MARTIN LUTHER'S DEFIANT YET AFFIRMING NINETY-FIVE THESIS WAS ONE OF THESE WHICH SPARKED A RAPID GROWTH OF NEW CHRISTIAN SCHOOLS OF THOUGHT. JOHN CALVIN, THE INITIATOR OF ONE OF THESE SCHOOLS LEFT US WITH HIS GREATEST WORK, THE INSTITUTES OF THE CHRISTIAN RELIGION.

4. THERE IS ONLY ONE CHRISTIAN CHURCH AND IT IS FOUND WHEREVER TWO OR MORE ASSEMBLE TO WORSHIP GOD, IN THE NAME OF CHRIST. THE WORD "CHURCH" COMES FROM THE EKKLESIA, WHICH IN THE BIBLE MEANS 'ASSEMBLY'! TODAY MANY HOLD THAT THERE ARE ~~MANY~~ NUMEROUS CHURCHES, ~~ARE~~ DIFFERENT AND SEPARATE FROM EACH OTHER, BUT IN THE LIGHT OF THE MEANING OF THE WORD AND ITS USE IN THE NEW TESTAMENT, HOW CAN WE ASSERT SUCH A THING? THE ONLY ANSWER IS THAT THERE IS ONLY ONE CHRISTIAN COMMUNITY AND IT IS WHOLE, UNSEPARATED AND IN ITS TRUE FORM ~~IS~~ THE KINGDOM OF GOD. THE EARLIEST REPRESENTATIVES OF THE CHURCH COMMUNITY APPEAR TO HAVE LIVED IN CLOSE ACCORDANCE WITH CHRIST'S COMMANDMENTS, BUT AS TIME PROGRESSED AND THE COMMUNITY GREW AND WAS ESTABLISHED BY GOVERNMENT AND RULERS, THE FOCUS CHANGED. WHEN OTHERS DISAGREED WITH THESE CHANGES, ~~ARE~~ DESIRING TO FULFILL CHRIST'S COMMANDMENTS OR WHEN PEOPLE INSTALLED NEW FOCUS, THE CHURCH TOOK ON DENOMINATIONS OR NEW SECTS. SOME OF THESE ARE NOW CALLED "CHURCH" ON THEIR OWN. OF THESE THAT AROSE, THE THREE MAIN "CHURCHES" ARE THE CATHOLIC CHURCH, THE EASTERN ORTHODOX CHURCH AND THE PROTESTANT CHURCH. ~~THESE~~ OTHER MEANINGS HAVE BEEN PILED ONTO THIS WORD AS WELL. SOME REFER TO A BUILDING IN WHICH CHRISTIANS GATHER TO WORSHIP AS A CHURCH AS WELL. INDEED, THE WORD HAS MORE THAN ONE MEANING. THE ONE IN WHICH WE SHALL USE IS THE ONE STATED SHORTLY AGO; 'ASSEMBLY' OR 'COMMUNITY' OF CHRISTIANS. AS FOR THE PROLIFERATION OF "CHURCHES" WE RUN INTO A PROBLEM. WHICH IS THE TRUE CHURCH, WHEN SOME (NOT ALL) CLAIM TO BE THE ONLY TRUE CHURCH? WELL, IN THIS STUDY WE SHALL VIEW ALL OF THESE CHURCHES AS ONE CHURCH AND MAKE NO CLAIMS AS TO WHICH IS TRUER. BUT BEFORE WE VENTURE OFF INTO THE MARE OF CHRISTENDOM, WE SHALL EXAMINE THE EARLY CHURCH MORE CLOSELY.

DURING THE  
TIME PERIOD REFERRED TO AS THE EARLY CHURCH BEGAN WITH THE GATHERINGS OF CHRIST'S FOLLOWERS AND ENDS WITH THE RISE OF THE CATHOLIC CHURCH WITH ALL OF ITS ORDER, RITUAL AND ESTABLISHMENT. THE EARLY CHURCH MEMBERS LED DREARY AWAKING LIVES & THEY WERE CONTINUALLY BEING PERSECUTED BY THE ROMAN GOVERNMENT; THESE OTHER MONTHEISTS CONSIDERED THEM TO BE BLASPHEMERS BECAUSE OF THEIR DEVOTIONS TO AN EARTHLY MAN; THEIR NUMBERS WERE SMALL, FOR LITTLE EVANGELIZING COULD BE DONE IN A SOCIETY THAT HAD OUTLAWFED THEIR FAITH; THEY HAD TO MEET IN SECRECY IN ORDER TO MEET AT ALL. EVEN AGAINST ALL OF THESE ODDS, THE CHRISTIAN CHURCH CONTINUED TO GROW THROUGHOUT THE MEDITERRANEAN WORLD. WHEN ONE LOOKS AT WHAT THESE PEOPLE FACED IN ORDER TO PRACTISE A FAITH THAT THEY WERE COMMANDMENTED TO PRACTISE, A SENSE OF THEIR REASONING THAT GAVE THEM THE STRENGTH TO DO THIS, BECOMES OBVIOUSLY CLEAR. THEY LIVED (IN THEORY) WITH THE SORT OF RELIGIOUS SINGLE-MINDEDNESS THAT CAN BE SEEN MANIFESTED IN MANY FAITHS. THIS SINGLE-MINDEDNESS LED THEM TO LIVE LIVES OF HUMILITY AND CHARITY, JUST WHAT THEIR TEACHER DIRECTED THEM TO DO. THEY WITHSTOOD THE ROMAN PERSECUTIONS AND THE ACCUSATIONS OF FALSE-RELIGION AND EVENTUALLY DISTRIBUTED THEIR FAITH TO THE MASSES OF THE ROMAN WORLD.

POLITICAL AND RELIGIOUS INTERESTS WOULD APPEAR TO BE COMPLETELY CONTRADICTORY. AS THE CHRISTIAN TRADITION GAINED STRENGTH, IT EVENTUALLY BECAME ADOPTED BY THE ROMAN GOVERNMENT, AND BY THE ROMAN

EMPEROR CONSTANTINE. ONE OF THE MOST FUNDAMENTAL ELEMENTS OF A GOVERNMENT IS ITS ASSUMED RESPONSIBILITY TO PROTECT "ITS" PEOPLE. MOST GOVERNMENTS USE METHODS OF VIOLENT RESISTANCE IN ORDER TO DEFEND THEIR INTERESTS, AND THOSE THAT DO NOT USE VIOLENCE ARE TYPICALLY OVERTAKEN QUICKLY. THE ROMAN EMPIRE WAS OBVIOUSLY A VIOLENT REGIME. WHEN THE EMPIRE ADOPTED CHRISTIANITY, THAT SHOULD HAVE MEANT THAT THE GOVERNMENT WOULD RULE AND EXIST IN ACCORDANCE WITH THE COMMANDMENTS. AN OBVIOUS CONTRADICTION CAN BE SEEN HERE: HOW CAN A VIOLENT GOVERNMENT ADOPT A PEACEFUL RELIGION, PROFESS TO BELIEVE IN ITS PEACEFUL WAYS AND YET GO AGAINST ~~MANY OF~~ THEM? MANY OTHER ASPECTS OF POLITICAL IMPORTANCE WERE INTERTWINED WITH THE CHRISTIAN RELIGION, FOR EXAMPLE THE HIERARCHICAL ORDER OF BISHOPS AND PRIESTS. THESE THINGS AMONG ~~AND~~ MANY OTHERS COMBINED TO FORM THE CATHOLIC TRADITION OR "CHURCH". ONCE THE ROMAN EMPIRE MADE CHRISTIANITY THE STATE RELIGION, ~~IT~~ <sup>THINGS STARTED</sup> SPREADING VERY FAST. THE RELIGION SPREAD ALL THROUGH OUT NORTHERN AFRICA, EUROPE, THE MIDDLE EAST AND AS FAR NORTH AS RUSSIA. DURING THE THIRD, FOURTH AND FIFTH CENTURIES OF THE COMMON ERA MANY NEW ELEMENTS WERE THROWN INTO THE CHRISTIAN TRADITION. BECAUSE IT WAS THEN EASIER THAN BEFORE TO PRACTICE THE FAITH, MANY NEW AND LESS SINCERE PRACTICES WERE ADOPTED DUE TO THE RELATIVE EASE OF ASSERTING THAT ONE WAS A CHRISTIAN. HOWEVER, THERE WERE THOSE WHO SEEING THE LAXITY OF CHRISTIAN SOCIETY, DECIDED TO TAKE AN ALTERNATIVE ROUTE. THE MONASTIC MOVEMENT OF THE FOURTH CENTURY, WHICH HAS PROVEN TO BE AN IMPORTANT PART OF THE ROMAN CATHOLIC CHURCH, STARTED WITH THOSE CHRISTIANS WHO, DESIRING TO DEEPEN THEIR LOVE FOR GOD, TURNED TO THE DESERTS OF EGYPT OR THE OUTSKIRTS OF CITIES TO LEAD AUSTERE LIVES OF DEVOTION AND HUMILITY. THE WRITINGS OF THE DESERT FATHERS OF EGYPT TELL OF THE MONKS WAY OF LIFE AND SOME OF THE PRACTICES HELD. THE ACT OF FLEEING THE HUMAN WORLD WAS AN ACT OF REAUGUSTINIANISM AND WAS SEEN AS AN ACT OF LOVE FOR GOD. THE MONKS LED A LIFE OF CELIBACY, CHARITY AND STRICT OBSERVANCE OF VARIOUS VOWS. THE MOST FAMOUS OF THESE FATHERS WAS PROBABLY SAINT ANTHONY OF EGYPT, WHO IS NOW CONSIDERED THE FATHER OF CHRISTIAN MONASTICISM. IN THE SIXTH CENTURY SAINT BENEDICT ORGANIZED CHRISTIAN MONASTICISM. LIFE CAN BE FOUND IN EVEN MORE. THE RULE OF SAINT BENEDICT HELPED SPREAD MONASTIC INSTITUTIONS AND INTEGRATE <sup>MONASTICISM</sup> INTO THE ROMAN CATHOLIC CHURCH. THE BENEDICTINES BECAME ONE ORDER, THEN CAME THE DOMINICANS, THE FRANCISCANS, THE CISTERCIANS, THE CARthusians AND OTHERS. AS THE CATHOLIC CHURCH BECAME MORE AND MORE WRAPPED UP IN POLITICAL AND WORLDLY AFFAIRS, THE MONASTIC WAY OF LIFE BECAME QUITE IMPORTANT TO THEM. IT GAVE THE RELIGIOUS SEEKER AN OPTION BETWEEN SOLITUDE AND LIFE IN THE WORLD.

ROMAN CATHOLICISM IS A VERY ORDERLY ~~ORGANIZED~~ AND RITUALIZED FORM OF THE CHRISTIAN FAITH. ONE OF THE MOST FUNDAMENTAL ASPECTS OF THE ROMAN CATHOLIC CHURCH IS THE HIERARCHICAL WAY IN WHICH IT IS ORGANIZED, AT THE HEAD OF THE ROMAN CATHOLIC CHURCH IS THE POPE. ACCORDING TO ROMAN CATHOLIC TRADITION, THE INTERPRETATION OF BIBLICAL TEACHINGS COMES FROM THE CHURCH, WITH THE POPE GETTING MANY OF THESE INTERPRETATIONS INSTEAD. THE CHURCH CONTROLS PERSPECTIVE OVER THE TEACHINGS OF CHRIST AND THE OLD TESTAMENT. WHEN THE POPE STATES A DOCTRINE, HE CANNOT ERR FOR HE IS GUIDED BY GOD. THIS ANSWERS MANY OF THE QUESTIONS THAT ARSE OVER DOCTRINE, FOR THE ROMAN CATHOLIC CHURCH USES AUTHORITY IN ORDER TO DEFINE ITS WAYS TO ITS FOLLOWERS.

THE MANY RITUALS FOUND IN THE ROMAN CATHOLIC CHURCH FOLLOW A LITURGICAL YEAR. TODAY THE ROMAN CATHOLIC CHURCH USES THE GREGORIAN CALENDAR, WHICH FOLLOWS THE SOLAR YEAR. IT WAS DISCOVERED BY

POPE GREGORY XIII IN 1582, THAT THE OLD JULIAN CALENDAR WAS TEN DAYS IN ADVANCE OF THE SOLAR YEAR. TODAY THE TWO CALENDARS ARE THIRTEEN DAYS APART. THE YEAR BEGINS WITH THE ADVENT THAT LASTS FOUR SUNDAYS. THEN COMES CHRISTMAS, THE CELEBRATION OF JESUS' BIRTH. EITHER ONE OR TWO SUNDAYS FOLLOW BEFORE THE EPIPHANY. THEN AFTER THE EPIPHANY COMES ASH WEDNESDAY, WHICH BRINGS THE FORTY DAYS OF LENT AFTER THE SIX SUNDAYS OF LENT, (CLOSING WITH EASTER SUNDAY) COME FIVE WEEKS BETWEEN EASTER AND THE ASCENSION. THEN COMES WHIT SUNDAY OR PENTECOST. THE TIME BETWEEN PENTECOST AND ADVENT IS CALLED 'AFTER TRINITY'. THE ROMAN CATHOLIC CHURCH OBSERVES MANY FEAST DAYS WHICH CELEBRATE THE LIVES OF SAINTS AND OTHER DAYS OF PRAYER AND FASTING IN THEIR LITURGICAL YEAR. SOME OF THE MOST IMPORTANT RITUALS FOR THE ROMAN CATHOLIC CHURCH ARE THE EUCHARIST (MASS OR THE HOLY COMMUNION), BAPTISM, CONFIRMATION AND CONFESSION. THE EUCHARIST IS THE THANKSGIVING <sup>FOR</sup> CHRIST THROUGH A SIMPLE RITUAL DERIVED FROM THE NEW TESTAMENT IN WHICH A PERSON TAKES AND EATS BREAD (REPRESENTING CHRIST'S BODY) AND DRINKS WINE (REPRESENTING HIS BLOOD). BAPTISM IS SHARED AMONGST MOST OF THE CHRISTIAN DENOMINATIONS, INCLUDING THE ROMAN CATHOLIC CHURCH. IT REPRESENTS EITHER THE FORGIVENESS OF SIN, REBIRTH WITH (OR IN) CHRIST, DEATH WITH CHRIST AND THE CRUCIFIXION OR A GIFT FROM THE HOLY SPIRIT. CONFIRMATION INVOLVES THOSE WHO HAVE BEEN BAPTIZED, BUT WISH TO RENEW OR STRENGTHEN THEIR COMMITMENT TO GOD THROUGH THE HOLY SPIRIT. LASTLY, CONFESSION <sup>AND</sup> PENANCE ARE SOME OF THE MORE INTRICATE OF THE SACRAMENTS. THEY HAVE CHANGED MUCH OVER TIME, BUT TODAY CONFESSION IS USUALLY DONE IN PRIVATE WITH A PRIEST AND PENANCE, OR ALTRIBRE RELIGIOUS PUNISHMENT (FASTING, PRAYER, ALMS GIVING) COMES AFTERWARDS. BEFORE THE CELT <sup>ROMAN</sup> ADDED PRIVATE PENANCE AND CONFESSION, IT WAS TYPICALLY DONE IN PUBLIC. THESE FOUR PRACTICES I. SOBERING RELIGIOUS JUST LISTED OFF ARE CALLED SACRAMENTS <sup>(2)</sup>. THE CATHOLIC CHURCH HAS SEVEN TOTAL SACRAMENTS. THE OTHER THREE ARE EXTREME UNCTION, ORDERS AND OF COURSE MARRIAGE.

~~THE ROMAN CATHOLIC CHURCH USES THE WORD 'CHURCH' SOMETHAT DIFFERENTLY THAN WHAT IT APPEARS TO HAVE MEANT WHEN USED IN THE NEW TESTAMENT.~~ WHILE THEY DO NOT EXCLUDE ITS 'COMMUNITY' MEANING, THEY HOUSE A MORE GOVERNING ROLE AND CALL THAT ROLE THE CHURCH.

BELIEF IN THE ROMAN CATHOLIC CHURCH CAN OFTEN DIFFER FROM ~~THE EASTERN AND PROTESTANT CHURCHES~~ <sup>THOSE FOUND IN THE BIBLE</sup>. THE VARIOUS CHURCHES INTERPRET ELEMENTS OF THE BIBLE DIFFERENTLY, THIS CAUSING THE 'SEPARATION' <sup>BETWEEN</sup> OF THE CHURCH IN THE FIRST PLACE. THE MOST IMPORTANT DIFFERENCE IN INTERPRETATION <sup>Roman</sup> ~~BEFORE~~ BETWEEN THE ROMAN CATHOLIC CHURCH AND THE EASTERN ORTHODOX CHURCHES IS THAT OF THE USE OF DIVINIFICATION. WHILE THE EASTERN CHURCHES AFFIRM THAT IT IS THE GOAL OF LIFE TO BECOME GOD, <sup>DISAGREES.</sup> THE CATHOLIC CHURCH ~~AFFIRMS~~ THAT THEY HOLD THAT BECAUSE OF MAN'S ORIGINAL SIN AS SEEN IN ADAM AND EVE, SUCH A THING IS IMPOSSIBLE; CHRIST IS HIGHEST - IT IS ~~IMPOSSIBLE~~ <sup>NOT POSSIBLE</sup> TO ACHIEVE THE HIGHEST THROUGH THE LOWEST. IT TURNED OUT THAT BECAUSE OF THIS DIFFERENCE IN BELIEF, MYSTICISM HAS FLOURISHED <sup>IN RELIEF</sup> AMONGST THE EASTERN CHURCHES AND IS NOT JUST RESERVED FOR MONKS AND NUNS. THE DIFFERENCES SEEN BETWEEN THE ROMAN CATHOLIC CHURCH AND THE PROTESTANT CHURCHES ARE HARDER TO DECIPHER. ALL OF THE CHRISTIAN DENOMINATIONS HAVE VERY SIMILAR BELIEFS, ~~AS THERE ARE JUST CASES OF~~ DIFFERING INTERPRETATION THAT ARISE, ESPECIALLY CONCERNING THE ~~ROLE~~ <sup>ROLE</sup> OF THE CHURCH. BECAUSE THE CATHOLIC CHURCH HAS A GOVERNING FUNCTION, IT DISTORTS ITS MORE BASIC ROLE AS COMMUNITY. MOST PROTESTANT CHURCHES ARE

NOT GOVERNED VERY MUCH. (THIS HAS BECOME OBVIOUS DUE TO THE HUNDREDS OF DENOMINATIONS THAT HAVE COME ABOUT). BECAUSE OF THIS DIFFERENCE, THE ROLE OF THE TWO CHURCHES CONTRASTS. WHILE THE PROTESTANT CHURCHES SEEK TO PROVIDE AN ATMOSPHERE AND COMMUNITY THAT ALLOWS SPIRITUALITY TO FLOURISH, THE ROMAN CATHOLIC CHURCH DOES THAT AND MORE. THE CHURCH BODY MEDIATES BETWEEN (ESPECIALLY WITH THOSE HIGHER UP IN THE CLERICAL HIERARCHY) MEN AND GOD, THUS IT IS BOTH HARBOURING AN ENVIRONMENT FOR PRAYER AND THANKSGIVING, BUT IT IS ALSO TRANSMITTING AND DELIVERING ~~THE~~ <sup>CHURCHES</sup> DOCTRINE. IT CAN ALSO BE SEEN BETWEEN THE EASTERN AND ROMAN CATHOLIC CHURCH, ALTHOUGH IT IS NOT AS PROFOUND AND OBVIOUS.

### THEOLOGIES

THE CATHOLIC CHURCH HAS A VERY EXPANSIVE HISTORY OF DIFFERENT ~~THEOLOGIES~~ CREATED BY A RANGE OF THEOLOGISTS. MANY OF THE MORE FAMOUS THEOLOGIANS I MENTIONED IN THE SECTION ON LITERATURE SO I WILL NOT EXPAND ON ~~THEM~~ NOW. HOWEVER I WOULD LIKE TO POINT OUT ONE THING ABOUT THIS SUBJECT. THE REASON WHY THE CATHOLIC CHURCH HOUSES SUCH A ~~MIX~~ ASSORTMENT OF RELIGIOUS AND THEORETICAL TEXT IS BECAUSE IT IS MORE OR LESS WILLING TO ACCEPT DIFFERENT STYLES OF PRACTICE ~~AND~~ AND THEOLOGY. AFTER ALL, THE WORD "CATHOLIC" MEANS "UNIVERSAL". OF COURSE, ~~IN ORDER TO BE CALLED A CATHOLIC WRITER, IT~~ <sup>TEEN AGES</sup> ~~ONE MUST AGREE~~ WITH THE BASIC DOCTRINE OF THE CHURCH, BUT ALL-IN-ALL, THERE IS QUITE <sup>A</sup> BIT OF SPIRITUAL FREEDOM ALLOWED WITHIN ITS CONFINES. ONE OBVIOUS DEMONSTRATION OF THIS TODAY IS <sup>TEEN AGES</sup> AMONG THOSE ROMAN CATHOLICS WHO, WHILE REMAINING DEVOTED TO THEIR RELIGION, ENDURE INTO THE RELIGIONS OF THE EAST OR TAKE UP YOGA. MANY BOOKS CAN BE FOUND OUT THERE TODAY GIVING EXAMPLE TO THIS, AND THOSE WRITTEN BY CATHOLICS ~~AND~~ FOR CATHOLICS OFTEN HAVE AN APPROVAL IN THE FRONT OF THE BOOK ~~OR~~ TELLING ONE THAT IT IS FREE FROM DOCTRINAL ERROR. THIS SHOWS THAT THE ROMAN CATHOLIC CHURCH IS IN FACT WILLING TO TOLERATE MORE THAN ONE PERSPECTIVE <sup>OF</sup> REALITY.

OVERALL, THE ROMAN CATHOLIC TRADITION IS NOT AN EASY THING TO SUM UP IN A FEW PAGES. IT IS THE LARGEST OF ALL THE CHRISTIAN DENOMINATIONS ~~WITH ITS FOLLOWERS AT ABOUT ONE BILLION~~ <sup>(AND PRESENT TOO)</sup>, BECAUSE THE CHURCH HAS ACTED LIKE A GOVERNMENT IN THE PAST IT HAS INCORPORATED MANY ELEMENTS NOT FOUND IN

I. HE IS INFALLIBLE MANY OTHER RELIGIONS. THE AUTHORITY AND LIMITED INFALLIBILITY <sup>(1)</sup> OF THE POPE DISPLAYS THIS WELL FOR WHEN HE SPEAKS. ROMAN CATHOLICISM IS ONE OF THE ONLY RELIGIONS <sup>THAT</sup> ~~HAD~~ A LEADER THAT DEFINES MORAL CODE ~~AND~~ <sup>THUS, POSITION</sup> ON DOCTRINE AND WHAT CATHOLICS SHOULD DO. WE WILL ~~NOT~~ STUDY MANY OF THE HISTORICAL EVENTS OF THE ROMAN CATHOLIC FAITH. TRADITION LATER IN THIS STUDY.

THE EASTERN ORTHODOX (OR JUST 'ORTHODOX') CHURCH CLAIMS TO BE INDIRECT DESCENT FROM THE APOSTOLIC CHURCH AND FROM THE SEVEN ECUMENICAL COUNCILS. IT IS INCORRECT THAT THIS CHURCH IS JUST IN THE EAST, FOR IT HAS LONG BEEN A WORLDWIDE COMMUNITY. ALTHOUGH THERE ARE AN ASSORTMENT OF CHURCHES WITHIN THE ORTHODOX CHURCH, ~~AS~~ THEY ARE ALL IN COMMUNION WITH EACH OTHER AND THUS CLAIM TO BE OF THE SAME CHURCH BODY. THE ORTHODOX CHURCH SPLIT FROM THE ROMAN CATHOLIC CHURCH IN 1054, IN

2. ONE OF THE FIVE FEATS OF THE R.C. CHURCH FROM 8TH TO 11TH CENTURY. AN EVENT THAT IS CALLED THE GREAT SCHISM, IN WHICH THE PATRIARCH OF CONSTANTINOPLE <sup>(2)</sup> AND THE POPE IN ROME EXCOMMUNICATED EACH OTHER. THE POINTS OF DISAGREEMENT WERE FEW AND SIMPLY <sup>POLITICAL</sup> OF DIFFERENT INTERPRETATION. CHIEF AMONGST THESE WAS THE FILIOQUE CLAUSE, INSTALLED INTO THE

NICENE CREED. FILIOQUE MEANS "AND THE SON", SO WHEN ADDED TO THE NICENE CREED, IT SUGGESTS THAT THE HOLY SPIRIT IS FOUND COMING FROM BOTH THE FATHER AND THE SONS. THE PATRIARCH OF CONSTANTINOPLE IN THE LATE NINTH CENTURY WAS NAMED PHOTIOS. HE OBJECTED TO THE INCLUSION OF THE FILIOQUE CLAUSE. A TEMPORARY SCHISM BETWEEN THE POPE AND PHOTIOS ~~CAUSE~~ CAME ABOUT, BUT WAS REPAIRED. THIS LED TO THE GREAT SCHISM IN THE ELEVENTH CENTURY, WHERE THE CHURCH SPLIT AND HAS NOT SINCE AMENDED ITS DIFFERENCES.

ORTHODOX <sup>DOGMAS</sup> AND DOCTRINES DIFFER ~~CONSECT~~ VERY LITTLE FROM THOSE OF THE ROMAN CATHOLIC CHURCH. SOME OF THE DIFFERENCES ~~LIE IN THE CONCEPT~~ WHICH IS ~~THE JOURNEY~~ <sup>THE JOURNEY</sup> ~~OF IMMACULATE CONCEPTION~~ <sup>TO HEAVEN</sup> ~~IGNORE~~ <sup>THE DOGMA</sup> ~~OF IMMACULATE CONCEPTION~~ FOUND IN THE ROMAN CATHOLIC TRADITION, AND THE ORTHODOX CHURCH DOES NOT CONTINUE TO SET NEW DOCTRINES FOR ITS MEMBERS. THEY AFFIRM THAT THE SEVEN ECUMENICAL COUNCILS HAVE SET IN CONCRETE FREE STONE THE ELEMENTS OF WORSHIP AND PRACTICE THEY DEARLY KEY, AND SINCE THE LAST COUNCIL IN 451 CE. THEY HAVE NOT CHANGED ANY OF THEIR CHURCHES <sup>DOGMAS</sup>. THE CATHOLIC CHURCH HAS HELD OTHER COUNCILS SINCE THEN AND IT CONTINUES TO REFORMULATE DOGMA AND DOCTRINE, ULTIMATELY DONE THROUGH THE AUTHORITY OF THE POPE. ~~SMALL~~ DISTINCTIONS FOUND BETWEEN THE TWO VERY SIMILAR CHURCHES ARE IN RITUAL, ORGANIZATION OF ~~AUTHORITY~~ AND IN THEOLOGY, BUT EVEN THESE ARE NOT TOO GREAT. THE DISTINCTIONS FOUND IN THEIR RITUAL ARE ~~SMALL~~ MANY, SMALL THINGS HERE AND THERE. THE ORTHODOX CHURCH HAS

I. SACRED PICTURES. A LONGER AND MORE CEREMONIAL EUCHARIST. THE ORTHODOX CHURCH USES MANY IKONS (<sup>IN THEIR CONGREGATION</sup>) DESIGNED TO BE ~~SEEN~~ AND HAS A MORE CONCEALED ALTAR. THE AUTHORITY IN THE ORTHODOX CHURCH IS DISTRIBUTED SIMILARLY TO THAT <sup>THE MAIN</sup> WINDOW ON HEAVEN OF THE CATHOLIC CHURCH, BUT IN THE ORTHODOX CHURCH AUTHORITY IS EMPHASIZED IN A DIFFERENT MANNER.

WHILE THE ORTHODOX CHURCH HAS BISHOPS AND PRIESTS, IT HAS NO POPE. THERE IS NO SINGLE HEAD OF THE ORTHODOX CHURCH DICTATING ETHICS TO THE LAITY. THE ORTHODOX CHURCH IS IN THIS REGARD, VERY DIFFERENT FROM THE ROMAN CATHOLIC CHURCH. THE CHURCH LEADERS IN THE ORTHODOX CHURCH ARE NOT THERE TO GOVERN THE LIVES OF OTHERS, BUT MERELY TO KEEP ~~THE~~ THE FOCUS OF THE WHOLE CHURCH CONSISTENT WITH THAT WHICH WAS TAUGHT BY GOD THROUGH CHRIST. THE ORTHODOX CHURCH EMPHASIZES THAT SALVATION IS NOT JUST THE GOAL OF ONE INDIVIDUAL BUT OF THE WHOLE CHURCH, AND THAT THE INDIVIDUAL IS ONLY SAVED IF THEIR BROTHERS AND SISTERS ARE SAVED. THE ORTHODOX CHURCH BELIEVES CHRIST CREATED THE CHURCH FOR ONE

2. A RUSSIAN SAYING. REASON AND THAT IS BECAUSE HE KNEW THAT "ONE CAN BE DAMNED ALONE, BUT SAVED ONLY WITH OTHERS". THIS LEADS US TO THE GOAL OF THE CHURCH, SALVATION. THE SALVATION THAT THE ORTHODOX CHURCH BELIEVES IN IS ONE IN WHICH THE HUMAN BEING BECOMES THE GOD WHICH ~~WE~~ <sup>THEY ARE TRYING</sup> ~~WANT~~ TO FOLLOW. ~~IT MAKES~~ <sup>IT</sup> ~~SENSE~~ THAT THEY BELIEVE THAT THIS IS ACHIEVED THROUGH THE INDIVIDUALS BY THE CHURCH, BECAUSE ~~BY~~ THE GODHEAD IS OMNIPRESENT; IN ME AND IN YOU. SALVATION IS NOT <sup>THE</sup> GATEWAY TO THE FINITE, BUT THE INFINITE WE CAN NOT BE SAVED ALONE, FOR THAT WOULD CONTRADICT GOD'S ESSENCE. THUS THE ORTHODOX CHURCH STRESSES A LOVE FOR EACH OTHER THAT AIMS TO BRING THE CHURCH TO ITS PLACE AS THE KINGDOM OF GOD. AFTER THIS WHOLE CONCEPT OF RECOMMEND THE TRUTH WHICH WE SEEK IS CALLED THEOLOGY. ~~ON~~ <sup>AFTER</sup> LEARNING OF THIS IT BECOMES APPARENT THAT THE ORTHODOX CHURCH HOUSES A GREAT DEAL OF MYSTICISM. IN THE CATHOLIC CHURCH, MYSTICISM IS MAINLY RESERVED FOR THOSE SEEKING THE MONASTIC WAY OF LIFE. WHILE MYSTICISM AND MONASTICISM COINCIDE IN ORTHODXY AS WELL, IT TENDS TO BE THE LAITY THAT

REALLY FORMS A 'MYSTICAL BODY OF CHRIST'!

IN THE ORTHODOX CHURCH THERE ARE MANY SMALLER CHURCHES. THERE IS THE RUSSIAN, SERBIAN, ROMANIAN, BULGARIAN, GREEK, POLISH, GEORGIAN, ALBANIAN, FINISH, CZECHOSLOVAKIAN AND OTHER CHURCHES IN ASIA, AFRICA AND SOUTHERN EUROPE. ALL TOGETHER IT HOUSES A POPULATION OF AROUND 250 MILLION RELIGIOUS.

\* COMES FROM THE COMMON PROTESTANT. THE SECOND LARGEST CHRISTIAN CHURCH IS THE PROTESTANT. ALTHOUGH IT IS NOT ONE UNITED CHURCH BODY AND HAS HUNDREDS OF DENOMINATIONS WITHIN IT, IT IS REGARDED AS A GROUPING OF CHRISTIAN DENOMINATIONS VERY SIMILAR TO EACH OTHER BECAUSE THEY ALL AROSE FROM THE REFORMATION IN THE REFORMING CHURCH. IT ALL STARTED WITH MARTIN LUTHER, THE CATHOLIC MONK WHO BECAME CONCERNED ABOUT THE SALE OF INDULGENCES (PERMITS GIVEN BY THE ROMAN CATHOLIC CHURCH THAT ALLOWED THOSE WHO COULD AFFORD IT TO ESCAPE FROM THEIR PUNISHMENTS (PURGATORY) RECEIVED FOR SIN) BY PROFESSIONAL PARSONS. LUTHER PROTESTED THIS EVERYDAY OCCURRENCE WITH HIS NINETY-FIVE THESIS. WHAT FOLLOWED WERE EXTENSIVE DEBATES HELD BETWEEN LUTHER AND THE CHURCH LEADERS, AND IN 1520, THE PUBLICATIONS OF HIS GOOD WORKS, ADDRESS TO THE GERMAN NOBILITY AND THE FREEDOM OF A CHRISTIAN, AS A RESPONSE TO THESE REBELLION PROTESTS, THE POPE DECLARED HIS TEACHINGS TO BE HERETICAL AND LATER EXCOMMUNICATED HIM. THEN THROUGH HIS PROFOUND LITERARY OUTPUT, HIS TRAVELS AND PUBLIC PREACHINGS, HE GATHERED FOLLOWERS AND FRIENDS. AFTER HIS DEATH, THE LUTHERAN CHURCHES APPEARED AND COMPILED THE BOOK OF CONCORD, WHICH HOUSES MANY OF THE TEACHINGS OF LUTHER. LUTHER'S TEACHINGS ARE SIMPLE AND DIRECT. THE MOST IMPORTANT OF THEM IS THE IDEA THAT SALVATION IS THROUGH GRACE AND NOT GOOD WORK. ANOTHER PRINCIPLE THAT IS TRESSED IS THAT CHRISTIAN FAITH CAN ONLY BE GATHERED FROM THE BIBLE, NOT ECUMENICAL COUNCILS OR INFALLIBLE POPE. AFTER HIS ATTACK UPON THE SALE OF INDULGENCES, HE USED HIS CONCEPT OF SALVATION THROUGH GRACE TO DIRECT LIGHT ONTO OTHER PRACTICES THAT WERE INSIGNIFICANT TO LUTHER, AND AS IT IS SEEN THROUGHOUT THE LUTHERAN CHURCHES, SUCH PRACTICES ARE NOT USED. LUTHER DID NOT BELIEVE IN ASKETISM BUT RATHER FAITH IN A LOVING GOD, AND HUMILITY IN HIS PRESENCE. ONE COULD SEE THAT MARTIN LUTHER HAD A RE-FORMATION IN MIND; HE TRANSLATED A NEW VERSION OF THE BIBLE INTO GERMAN, WROTE NUMEROUS THEOLOGICAL WORKS AND SPREAD HIS RADICAL TEACHINGS ALL THROUGHOUT WESTERN EUROPE. LUTHER'S UPRIISING CAME AT A HARD TIME FOR THE CATHOLIC CHURCH IN GERMANY, FOR MANY OF THE RULERS WERE IN CONFLICT WITH THE CHURCH LEADERS. <sup>PROVOKED THOUGHT</sup> <sup>HE WAS PROTECTED FROM BURNING OR SUPPRESSION</sup> THIS WINDOW OF OPPORTUNITY WAS WHAT MARKED THE REFORMATIONS OF THE WESTERN CHURCH.

AFTER LUTHER CAME JOHN CALVIN, A CHRISTIAN WHO WAS PROFUNDLY INFLUENCED BY THE REFORMATION STARTED BY THE LUTHERANS. AFTER PREACHING AND PROVOKING CONFLICT IN PARIS HE SET FORTH TRAVELLING AMONGST THE CITIES OF EUROPE. IN 1536 HE WROTE PROPHETIACAL YOUTH, HIS FIRST THEOLOGICAL WORK. IN 1536 HE AUTHORED THE WORK THAT SET A NEW DENOMINATION IN MOTION. THE SHORT AND

CONCISE INSTITUTES OF THE CHRISTIAN RELIGION, INFLUENCED MANY RELIGIOUS AN<sup>D</sup> ENDED UP AS BEING ONE OF THE MOST SIGNIFICANT THEOLOGICAL WORKS OF THE REFORMATION. CALVIN SPENT MANY YEARS IN GENEVA AS A PREACHER AND INFLUENCED MANY PEOPLE THERE, ESPECIALLY WITH HIS ECCLESIASTICAL ORDINANCES. JOHN CALVIN WAS MORE AT HOME WITH ~~THE~~ ORTHODOX CHRISTIAN BELIEFS. HE SAID THAT THE MAIN PURPOSE IN LIFE IS TO UNITE ONESELF WITH THE GODHEAD IN CHRIST. LIKE LUTHER, CALVIN STRESSED THE IMPORTANCE OF THE BIBLE, BUT NOT AS EXTENSIVELY. IN THE CONGREGATIONS HE SET UP, THE FURNITURE WAS RE-ARRANGED, SO THAT THE PEW<sup>S</sup> FACED THE PULPIT AND NOT THE ALTAR. BIBLICAL READING AND INTERPRETING WAS VERY IMPORTANT IN HIS CHURCH, AND CONTINUES TODAY IN HIS LEGACY. CALVIN

<sup>(1)</sup> COMES FROM THE CONSTRUCTED A DIFFERENT FORM FOR THE GOVERNMENT OF THE CHURCH KNOWN CALLED PRESBYTERIANISM. GREEK 'PRESBYTER' CALVINISM, THE DENOMINATION THAT CAME INTO BEING IN THE PERIOD OF THE REFORMATION AND THROUGH THE MEANING 'ELDER' THOUGHTS OF THEIR TEACHER, JOHN CALVIN, TOOK ON ELEMENTS OF OTHER TRADITIONS AND EVOLVED ITS OWN VERY RAPIDLY. AT BELIEF IN ~~THE~~ GOD'S COMPLETE PRESENCE AND DOMINION OVER EVERY ASPECT OF LIFE WAS VERY IMPORTANT TO CALVIN. HE FOUND THAT IT CLEARLY OUTLINES TO MEN WHAT THEIR DUTY IN LIFE IS. AS TIME WENT BY, NEW AND EXPANDED INTERPRETATIONS ON THIS THOUGHT DEVELOPED. THE WELL-KNOWN CALVINISTIC DOCTRINE OF PREDESTINATION AROSE FROM THE IMPACT OF PREACHERS LIKE THEODORE BEZA. WHILE CALVIN SPOKE OF PREDESTINATION, HE DID NOT STRESS IT OR ELABORATE ON IT ANYWHERE NEAR AS MUCH TELLING AS TELLING HIS LATER FOLLOWERS. THE BELIEF THAT SOME WERE PREDESTINED FOR DAMNATION AND SOME FOR SALVATION WAS NOT SPOKEN OF IN THE EARLY CALVINIST CHURCH FOR OTHERS THEY WERE DAMNED WOULD BE CONTRADICTORY.

THE REFORMATION REACHED ENGLAND FOR MAINLY NON-RELIGIOUS REASONS CONCERNING THE KING AND THE POPE. IN THE 1540S, THE ANGLICAN OR EPISCOPAL CHURCH WAS FORMED. VERY SIMILAR TO THE CATHOLIC CHURCH, THE ONLY THING WORTH NOTING ABOUT IT WAS THE BOOK OF COMMON PRAYER THAT CAME OUT OF IT.

SINCE THE REFORMATION, AN INCREDIBLE AMOUNT OF DENOMINATIONS HAVE BEEN CREATED (EVEN THE DENOMINATION CALLED "NON-DENOMINATIONAL"). THE REASONS FOR ALL THESE "CHURCHES" ARE MANY, BUT MAINLY REVOLVE AROUND THE MORE ~~RELAXED~~ WAYS IN WHICH PROTESTANT DENOMINATIONS ARE GOVERNED. THE QUAKER DEMOCRATIC FORMS OF CHURCH GOVERNMENT HAVE ALLOWED MANY NEW BIBLICAL INTERPRETATIONS TO FLOURISH, THUS CAUSING THE RAPID GROWTH OF NEW CHRISTIAN GROUPS. FROM THEM, ONE CAN SEE WHY THE ROMAN CATHOLIC CHURCH DERIVES MUCH OF ITS AUTHORITY FROM THE POPE. SOME OF THE LARGEST DENOMINATIONS ARE THE BAPTIST CHURCH, THE ANABAPTIST, THE PRESBYTERIAN CHURCH, THE PENTECOSTAL CHURCH, THE METHODIST, THE LUTHERAN, THE MENNONITE CHURCH, THE QUAKERS AND THE CHRISTIAN SCIENCE CHURCH. I WOULD LIKE TO SINGLE OUT THE RATHER SMALL MENNONITE AND QUAKER CHURCHES TO SPEAK OF SOME OF THEIR WAYS. BOTH CHURCHES AFFIRM PEACEFULNESS AND ABSTAIN FROM ALL FORMS OF VIOLENCE. THE MENNONITES HAVE TWO RELIGIOUS COMMUNITIES OF PARTICULAR INTEREST, BOTH CONCENTRATED IN THE UNITED STATES: THESE ARE THE AMISH AND THE HUTERITES, BOTH OF WHICH CONTINUE TO BE AGRICULTURAL COMMUNITIES DEDICATED TO SUSTAINABILITY AND GROWTH.

5. THE HISTORY OF CHRISTIANITY CHURCH NOW SPANS TWO THOUSAND YEARS. WE SHALL DIVIDE THESE TWO MILLENIUM INTO FOUR MAJOR TIME PERIODS. THE FIRST IS THE EARLY CHURCH PERIOD; THE SECOND IS THE PERIOD IN WHICH THE ROMAN CHURCH IS ESTABLISHED AND GROWS; THE THIRD IS THE EAST/WEST SPLIT OR THE DIVISION THAT OCCURRED BETWEEN ORTHODOXY AND ROMAN CATHOLICISM; THE FOURTH EXAMINES THE TIME PERIOD OF THE REFORMATION UP TO THE PRESENT. SINCE WE HAVE ALREADY GLANCED AT THE EARLY CHURCH PERIOD, WE WILL SKIP AHEAD TO THE EMERGENCE OF THE ROMAN CATHOLIC CHURCH.

I HAVE  
AS WE HAVE ALREADY NOTED, THE ROMAN CHURCH TOOK HOLD QUICKLY AND GREW AMAZINGLY FAST. WE LEFT OFF  
WITH THE REFORMERS. DURING THIS CENTURY,  
THE REBIRTH OF THE FIFTH CENTURY CE. TWO MORE ECUMENICAL COUNCILS WERE HELD: CARTHAGE IN 411 CE.  
AND CHALCEDON IN 451 CE. AS WE HAVE ALREADY SEEN, MONASTICISM GREW GREATLY IN THE  
FOURTH AND FIFTH CENTURIES, WHERE THE LIVES OF TWO OF ITS MOST INFLUENTIAL ADVOCATES OCCURRED, SAINT BENEDICT  
(IN 480-543 CE) AND SAINT ANTHONY IN THE FOURTH CENTURY. AS TIME PROGRESSSED AND THE ROMAN  
EMPIRE SHRUNK DOWN MORE AND MORE, THE ROMAN CHURCH FACED CHANGES. WITH THE RISE OF ISLAM IN THE  
CENTRAL

\*. IS THAT POSSIBLE? IN EIGHTH AND EIGHTEENTH CENTURIES, THE CHRISTIAN WORLD FELT OPPRESSION, BEEN ESPECIALLY STRONG IN  
THE PAPACY. DURING THE MIDDLE AGES THE STRENGTH OF THE CHRISTIAN GOVERNMENTS DECREASED, WITH EXAMPLE  
LIKE SPAIN, WHICH WAS INVITED AND CONTROLLED PARTS OF.

IN 1054, THE GREAT SCHISM OCCURRED, thus separating the ORTHODOX CHURCH FROM THE ROMAN CATHOLIC CHURCH.  
THIS CAUSED MANY COMMUNITIES TO BEGIN A NEW WAY OF PRACTICING THE CHRISTIAN FAITH AND FOSTERED  
THE GROWTH OF A DIVERSE RANGE OF NEW TRENDS. THEN IN 1095 THE FIRST CRUSADE BEGAN ORDERED BY THE  
POPE (WHO, WHEN IT CAME TO MILITARY AND POLITICAL ACTIONS, WAS NOT INFALLIBLE). DURING THE TIME PERIOD  
THAT FALLS BETWEEN THE GREAT SCHISM AND THE REFORMATION MANY THINGS HAPPENED WITH THE CHURCH.  
MONASTICISM FLOURISHED IMMENSELY, WITH MANY NEW ORDERS ARISING, SUCH AS THE FRANCISCANS, THE  
CISTERCIANS, THE CARTHUSIANS, THE DOMINICANS, THE AUGUSTINIAN, AND THE CARMELITES. ALSO OCCURRING  
WERE THE INQUISITIONS, FIRST IN EUROPE IN THE THIRTEENTH CENTURY AND THEN THE LARGER SPANISH  
INQUISITION.

THE LAST TIME PERIOD HAS ALREADY BEEN REVIEWED TO A CERTAIN EXTENT. SINCE WE MAINLY LOOKED AT THE  
EARLY PART OF THE WESTERN CHURCH REFORMED FROM THE LATER PART UP TO THE PRESENT TIME.  
WE SHALL BEGIN WITH THE EIGHTEENTH CENTURY. IN 1739, THE METHODIST CHURCH WAS FOUNDED BY JOHN  
WESLEY. IT STEMMED OFF OF THE PROTESTANT REFORMATION. IN THE NINETEENTH CENTURY TWO OTHER NEW  
DENOMINATIONS CAME INTO BEING. THE MORAVIAN CHURCH AND THE CHRISTIAN SCIENCE CHURCH FOUNDED BY MARY  
BAKER EDDY. ALSO IN THE NINETEENTH CENTURY WAS THE FIRST VATICAN COUNCIL HELD BY THE ROMAN CATHOLIC  
CHURCH. THE SECOND VATICAN COUNCIL WAS HELD IN 1962 AND ENDED IN 1965. SOME OTHER IMPORTANT EVENTS  
OF THE TWENTIETH CENTURY WERE THE UNION OF THE PRESBYTERIAN CHURCH OF ENGLAND AND THE  
CONGREGATIONAL CHURCH OF AMERICA WHICH FORMED THE UNITED REFORMED CHURCH. DURING THE NAZI  
GERMANY THERE WERE MANY WHO AFFIRMED A BELIEF IN CHRIST AND THUS PACIFISM. SOME ORGANIZED  
INTO THE CONFESSING CHURCH, OF WHICH DIETRICH BONHOEFFER WAS MOST WELL-KNOWN.

6. ABOVE ALL ELSE THE MOST SIGNIFICANT THING THAT COMES TO MIND WHEN I THINK OF CHRISTIANITY IS THE

CONCEPT OF LOVE THAT JESUS GAVE TO OUR WORLD. THAT WE MUST ALLOW THE LOVE OF GOD FLOW THROUGH US TO OTHERS  
 SHOULD BE, IN MY MIND, THE ~~ESSENCE OF THE CHRISTIAN RELIGION~~. IT BECOMES VERY OBVIOUS WHY SO MUCH ATTENTION  
 IS PAID TO CHRIST, FOR IF ONE LIVES <sup>WITH</sup> CHRIST AND FOR CHRIST AND REASON WITH HIS COMMANDMENTS IN  
 MIND, THEN THAT READING IS LIVING FOR THE SELFLESS LOVE CALLED AGAPE WHICH IS FULLY SUFFICIENT ALL ON IT'S  
 OWN AND LEAVES NOTHING WITHOUT FIRST GIVING UP THEMSELVES FOR IT. ALTOGETHER THERE ARE AROUND ONE AND  
 A HALF BILLION CHRIST-FOLLOWERS TODAY, AND HOPEFULLY <sup>WE SEE THEM AT THEIR JOY EXISTING IN</sup> ~~THEIR~~ <sup>THEIR</sup> ~~CHRISTIAN~~ SOCIETY,  
 READING A BOOK AND PRAYING ON A CITY BUS, AND LET THAT BE OUR PRAYER FOR THEM.

1           RESOURCES: EXPORT'S CONCISE DICTIONARY OF WORLD RELIGIONS, JOHN TROWER; THE WORLD'S  
 RELIGIONS, BY HUSTON SMITH; THE WORLD'S RELIGIONS, BY NINIAN SMART; WORSHIP, BY EVELYN UNDERHILL;  
 THE NICENE AND POST-NICENE FATHERS: FIRST SERIES: VOLUME TWO: AUGUSTIN: ON THE HOLY TRINITY, DOCTRINAL  
~~TREATISES~~, MORAL TREATISES, BY THE REV. ARTHUR WEST HATTAN; A HISTORY OF CHRISTIANITY, BY KENNETH  
 SCOTT LATOURTE; DOCUMENTS OF THE CHRISTIAN CHURCH, HENRY BETTENSON; THE CHRISTIAN FAITH, BY  
 FRIEDRICH SCHLEIERMACHER; THE SOCIAL MESSAGE OF JESUS, BY IGINO GIORDANI; THE KINGDOM OF  
 GOD IS WITHIN YOU, BY LEO TOLSTOI; THE WISDOM OF THE DESERT, BY THOMAS MERTON; THE HOLY TRINITY;

## ISLAM:

1. FOUNDER AND FOUNDING
2. RELIGION AND PRACTICE
3. LITERATURE
4. SUFISM AND ISLAMIC MYSTICISM
5. HISTORY AND GEOGRAPHY
6. CURRENT STATUS

I. MUHAMMAD IBN 'ABDULLAH, THE PROPHET, WAS BORN IN 570 CE. IN THE CITY OF MECCA. WHEN A YOUNG BOY HE WAS VISITED BY TWO ANGELS WHO "OPENED HIS CHEST AND STIRRED THEIR HANDS INSIDE." THIS WAS MUHAMMAD'S FIRST RELIGIOUS ENCOUNTERING, AND AFTER HAVING SEVERAL OTHERS, HE EMBARKED INTO THE WAY OF A RELIGIOUS SEEKER. DURING HIS YOUTH HIS MOTHER AND FATHER DIED, LEAVING HIM TO THE WATCH OF HIS UNCLE. AT THE AGE OF TWENTY-FIVE, MUHAMMAD MARRIED A WEALTHY WOMAN, THUS BRINGING HIM INTO THE WORLD OF TRADE THAT WAS CLOSED TO HIM BEFORE. TOGETHER, MUHAMMAD AND KHADIJAH HAD SIX CHILDREN. DURING THIS TIME, MUHAMMAD WAS A WEALTHY TRADER, BUT ALSO A RELIGIOUS MAN. EVERY YEAR HE WOULD TRAVEL TO A CAVE OUTSIDE OF MECCA AND A MONTH MEDITATING AND FASTING WOULD FOLLOW. MUHAMMAD CAME INTO CONTACT WITH THE HANIFS, A RELIGIOUS COMMUNITY THAT PRACTICED A FORM OF MONOTHEISM THAT IS SAID TO BE TRACEABLE TO ABRAHAM. FROM THESE BELIEFS HE TAUGHT A FORM OF DEVOTION ALIEN TO THE CLAN IN WHICH HE WAS RAISED. THE CHRISTIANS AND JEWS THAT HAD MIGRATED TO THE ARAB REGION HAD GREAT INFLUENCE ON MUHAMMAD'S THOUGHT AS WELL. HE STRUGGLED WITH THE TRUTH FOR MUCH TIME, CONFLICTED ABOUT THE VAST NUMBER OF DIFFERENCES FOUND BETWEEN THE POLYTHEISTIC TRADITION IN WHICH HE WAS RAISED AND THESE NEW, IMPRESSIVE MONOTHEISTIC TRADITIONS. IN THE YEAR 610 MUHAMMAD SPENT A GREAT DEAL OF TIME IN THE CAVE ON MOUNT HIRA, TRYING TO TRY OPEN THE TRUTH FROM WITHIN. DURING THIS TIME HE HAD MANY DIVINE REVELATIONS, BROUGHT ON BY HIS DECISION TO LISTEN TO GOD. THE ANGEL GABRIEL IS SAID TO HAVE DIRECTED HIM TO RECITE THE REVELATIONS DESCENDED FROM THE GODHEAD. THESE REVELATIONS ALONG WITH MANY OTHERS THAT FOLLOWED, WERE LATER RECORDED AND THEN ORGANIZED TO MAKE THE QUR'AN. MUHAMMAD STRUGGLED WITH THESE FIRST REVELATIONS AND WONDERED IF HE HAD GONE CRAZY. HE CONSIDERED SUICIDE, BUT HIS WIFE KHADIJAH ENCOURAGED HIM TO EXPLORE THE REVELATIONS MORE AND TO SHARE THEM WITH OTHERS. CHOOSING TO FOLLOW THE ADVICE GIVEN BY HIS WIFE AND THE COMMANDMENT OF GOD TO BE A 'MESSAGE', MUHAMMAD EMBARKED ON HIS PREACHING AND TEACHING CAREER. THE JIST OF WHAT MUHAMMAD PREACHED IN THOSE DAYS WAS AGAINST THE POLYTHEISM SEEN ALL THROUGHOUT THE REGION AND FOR A LIFE OF DEVOTION TO GOD. PHILOSOPHICALLY, MUHAMMAD FOUND THAT IF THERE WAS A GOD, WHO BY DEFAUT WAS ALL THAT THERE COULD BE AND IS ALL THAT THERE IS, THEN THERE COULD ONLY BE GOD: "THERE IS NO GOD BUT GOD." SO HE WENT ABOUT PREACHING IN MECCA, A CITY OF WEALTH AND MATERIALISM, FOR AROUND EIGHT YEARS, AND FOUND LITTLE SUPPORT. AFTER THE DEATH OF KHADIJAH, AND THE ACCUMULATION OF ONLY FIFTY FOLLOWERS, MUHAMMAD LEFT MECCA FOR "THE CITY", OR MADINA. MUHAMMAD HAD BEEN INVITED TO WHAT WAS THEN MATHRIA BY PEOPLE WHO HAD HEARD OF HIM AND HIS TEACHINGS AND WISHED TO BE HIS FOLLOWERS. AFTER MUCH THOUGHT, MUHAMMAD AND HIS FRIEND ABU BAKER BARELY ESCAPED THE MECCAN ARMY, BUT

MADE IT TO YATHREB OR NOW MADINA. THIS WAS IN EITHER 622 OR 623 CE. BECAUSE MUHAMMAD ALREADY HAD POPULARITY IN MADINA, HE FOUND ALMOST UNIVERSAL ACCEPTANCE OF HIS TEACHINGS. THE PEOPLE OF MADINA ALSO URGED HIM TO RUN THE CITY AS WELL AS CONTINUE TO PREACH. IN HUMILITY, MUHAMMAD ACCEPTED THIS AND THUS ASSUMED POWER. MUHAMMAD CONTINUED TO LIVE SIMPLY AND DEVOTE HIMSELF TO THE GOOD OF HUMANITY AND TO GOD. WITH MILITARY POWER AND POLITICAL MIGHT MUHAMMAD BEGAN TO ACT IN NEW WAYS. HE AND THE MEERANS FOUGHT MANY BATTLES AGAINST EACH OTHER AND IN 630 HE FINALLY TOOK CONTROL

- BUILT BY ABRAHAM OF MECCA AND PURIFIED IT. HE DEDICATED THE KA'BAH TO ALLAH, WHICH HAS SINCE BEEN ONE OF THE MOST REVERED ISLAMIC PLACES. AFTER CONQUERING MECCA, MUHAMMAD WENT BACK TO MADINA TO RULE ARABIA FROM THERE. IN MADINA, MUHAMMAD UNITED THE FIVE TRIBES IN THE AREA CAUSING PEACE AND UNITY IN THE CITY. UNTIL HIS DEATH IN 632 CE., HE CONTINUED TO RECEIVE REVELATIONS FROM ALLAH. THESE VARIOUS REVELATIONS WERE DICTATED TO OTHERS WHO THEN COMPILED THEM INTO THE QURAN, THE MUSLIM HOLY BOOK.

MUHAMMAD'S LIFE IS SEEN BY MUSLIMS AS A GIFT OF REVELATIONS FROM GOD. HIS LIFE WAS NOT ANY MORE DIVINE MANIFESTED THAN ANY OTHER HUMAN BEING. HE WAS A PROPHET, AND TO MUSLIMS, THE LAST OF THE PROPHETS, WHOSE MESSAGE WAS TRUE AND UNCORRUPTED. BY THE TIME OF MUHAMMAD'S DEATH THE MUSLIM POPULATION CONTROLLED MOST OF ARABIA. A ONLY A GENERATION AFTER MUHAMMAD'S DEATH, THE MUSLIMS DIVIDED INTO TWO SECTS: SUNNI AND SHIA.

- ISLAMIC BELIEFS ARE TYPICALLY VERY SIMILAR TO THOSE FOUND IN CHRISTIANITY AND JUDAISM. LIKE THE CHRISTIANS AND THE JEWS, MUSLIMS BELIEVE IN ONE GOD AND THAT GOD GAVE REVELATIONS OF TRUTH TO PROPHETS. WHILE SOME OF THEIR PROPHETS DIFFER, MANY ARE SHARED. ISLAM HAS TWENTY-EIGHT PROPHETS, TWENTY-ONE OF WHICH ARE FROM THE JEWISH AND CHRISTIAN TRADITION. THE TWENTY-EIGHTH PROPHET IS MUHAMMAD. MUHAMMAD IS CALLED THE SEAL OF THE PROPHETS FOR WHILE HIS TEACHINGS ARE ESSENTIALLY THE SAME IN REFERENCE TO GOD, MUSLIMS BELIEVE THAT HIS REVELATIONS WERE THE FINAL TRUE ONES, WITHOUT PLEIOTH. MUSLIMS DO NOT REGARD MUHAMMAD AS THE MESSIAH, NOR DO THEY REGARD JESUS AS THE MESSIAH; MUHAMMAD IS SIMPLY THE IMMORTAL VEHICLE IN WHICH GOD CHOSE TO REVEAL HIMSELF, FINALLY AND HONESTLY. MUSLIM BELIEF IS RATHER EASILY SUMMED UP BY THE FIRST PILLAR OF ISLAM WHICH STATES THAT MUSLIMS MUST DEDICATE THEMSELVES TO ALLAH, THE ONE AND ONLY, AND THAT MUHAMMAD IS ALLAH'S MESSENGER. ISLAM BELIEVES THAT ALLAH IS GOOD AND TO SHOW THEIR LOVE FOR GOD'S GOODNESS, MUSLIMS HAVE DEVOTED NINETY-NINE NAMES FOR GOD WHICH ARE LISTED IN THE QURAN. THE OPENING SURAH (1) IN THE QURAN DEPICTS THE MUSLIM VIEW ON GOD BEAUTIFULLY:

"IN THE NAME OF GOD, THE MERCY-GIVING, THE MERCIFUL!

PRAISE BE TO GOD, LORD OF THE UNIVERSE,

THE MERCY-GIVING, THE MERCIFUL,

RULER ON THE DAY FOR REPAYMENT!

YOU DO WE WORSHIP AND YOU DO WE CALL ON FOR HELP,

GUIDE US ALONG THE STRAIGHT ROAD,

THE ROADS OF THOSE WHOM YOU HAVE FAVORED, WITH WHOM YOU ARE NOT ANGRY, NOR WHO ARE LOST!

MUSLIMS BELIEVE IN A HEAVEN AS WELL AS A HELL, BOTH OF WHICH ARE DESCRIBED EXTENSIVELY IN THE BEGINNING OF THE QURAN. MUSLIMS RECOGNIZE THAT IBLIS IS GOD'S ENEMY, POSSIBLY DERIVED FROM THE GREEK WORD DIABOLOS.

MUSLIMS BELIEVE IN A VERY DEFINITE GOD AND THUS THEY PRACTISE VERY DEFINITE THINGS. ISLAM HAS, MORE THAN ANY OTHER RELIGION, THE ROLE AND WAYS OF ANY INDIVIDUAL CLEARLY OUTLINED. AS FOR AN INDIVIDUAL MUSLIM, EVERY ASPECT OF THEIR LIFE IS ORDERED IN THE WAY OF SURRENDER TO ALLAH. ISLAM BELIEVES IN THE STRAIGHT PATH: THE CLEAR AND DEFINED WAY IN WHICH ONE LIVES IN ORDER TO LOVE GOD. FOR THE INDIVIDUAL MUSLIM, THIS STRAIGHT PATH IS REPRESENTED BY THE FIVE PILLARS OF ISLAM. ALTHOUGH THERE ARE MANY OTHER COMMANDMENTS MUSLIMS ARE REQUIRED TO UPHOLD, THE FIVE PILLARS ARE SEEN AS THE BASIC REPRESENTATION OF THE MUSLIM WAY OF LIFE.

THE FIRST PILLAR IS KNOWN AS THE SHAHADAH, OR THE MUSLIM CONFESSION OF FAITH. AS WE HAVE ALREADY SEEN, MUSLIMS BELIEVE IN ONE GOD AND THAT MUHAMMAD WAS THE SEAL OF THE PROPHETY. THE FIRST PILLAR SIMPLY STATES THAT MUSLIMS, IN ORDER TO BE SURRENDERERS, MUST PROFESS THEIR FAITH IN ALLAH AND THEIR RECOGNITION THAT MUHAMMAD IS ALLAH'S MESSENGER. THE SECOND PILLAR OF ISLAM TELLS US THAT A MUSLIM MUST PRACTISE ROUTINE PRAYER, AT LEAST FIVE TIMES A DAY. THIS IS THE CORE OF THE SURRENDER GIVEN TO GOD BY A MUSLIM. ISLAM AFFIRMS THAT PRAYER IS THE DIRECT COMMUNICATION WITH ALLAH THAT IS REQUIRED TO UNDERSTAND AND TO KNOW HIM. THE THIRD PILLAR IS THE TITLE REQUIRED FOR THOSE FOLLOWERS WITH SUFFICIENT FUNDS, TO BE GIVEN TO THE POOR. THE FOURTH PILLAR IS THE OBSERVANCE OF FASTING THROUGHOUT THE HOLY MONTH OF RAMADAN, FROM DAWN TO SUNSET MUSLIMS OBSERVE ABSTINENCE FROM FOOD, DRINK AND DRUGS. FIFTH AND FINAL IS THE OBLIGATORY (FOR THOSE WHO CAN AFFORD IT) PILGRIMAGE TO MECCA.

THE SOCIAL CONCEPTS FOUND IN ISLAM ARE MANY. BECAUSE THE RELIGION FEELS GOD'S SOVEREIGNTY IN EVERY ASPECT OF LIFE, INDIVIDUAL AND SOCIETAL EXISTENCE SHOULD BE ORDERED ACCORDING TO GOD'S REVELATION IN THE QURAN. TODAY THE MOST SIGNIFICANT ISSUE FACING THE MUSLIM COMMUNITY IS THAT OF THE USE OF VIOLENCE IN ORDER TO DEFEND, ESTABLISH OR BENEFIT ONE'S OWN RELIGION. THE USE OF VIOLENCE IN RELIGION IS ALMOST (UNFORTUNATELY) UNIVERSAL THROUGH THE AGES. WITH THE EXCEPTION OF BUDDHISM, JAINISM, CERTAIN CHRISTIAN MOVEMENTS, ALMOST ALL OF THE MAJOR RELIGIONS HAVE EXTENSIVE HISTORIES OF VIOLENCE FOR THE REASONS DESCRIBED ABOVE. ISLAM FALLS INTO THE VIOLENT CATEGORY, BUT IT IS NOT ALL TOO CLEAR WHETHER OR NOT IT IS A RELIGION OF PEACE OR A RELIGION OF WAR.

ISLAM CLEARLY CLAIMS TO THE WORLD THAT IT IS A RELIGION OF PEACE, AND SO FOR OUR LITTLE STUDY HERE, WE WILL ACCEPT THIS AFFIRMATION WITHOUT JUDGING WHETHER OR NOT IT IS TRUE. HOWEVER, IT DOES SEEM IMPORTANT TO UNDERSTAND THE FACTS INVOLVED. FIRST OF ALL, ISLAM BELIEVES IN BROTHERHOOD, IT BELIEVES IN LOVE AND COMPASSION AND THUS PLACES PEACE AS CENTRAL TO ITS BELIEFS. MUSLIMS GREET EACH OTHER WITH "AS-SALAMU-ALAYKUM" OR "PEACE BE UPON YOU." WHILE THIS MAY BE TRUE, THE QURAN ACCEPTS AN EYE-FOR-A-EYE AS BEING PERFECTLY LEGITIMATE. IF SOMEONE TAKES YOUR WIFE, YOU TAKE HIS. THE QURAN DOES NOT HOLD THE SAME VIEW ON NON-VIOLENCE AS THE NEW TESTAMENT DOES. WHERE AS JESUS SAYS "RESIST NOT THAT WHICH IS EVIL", THE QURAN SAYS TO RESIST EVIL WITH THAT WHICH IS GOOD. ISLAM IS NOT A RELIGION THAT UPHOLDS PACIFISM; CHRISTIANITY, BUDDHISM, JAINISM, TAOISM AND HINDUISM DO. ISLAM EXPLICITLY DEFINES WHAT A MUSLIM CAN DO: "THOSE WHO HAVE BEEN WRONGED ARE PERMITTED TO FIGHT [BACK]— SINCE GOD IS ABLE TO SUPPORT THEM— ANY WHO HAVE BEEN DRIVEN FROM THEIR HOMES UNJUSTLY, MERELY BECAUSE THEY SAY: 'OUR LORD IS GOD [ALONE]'". IF IT WERE NOT BECAUSE GOD REPELS SOME MEN BY MEANS OF OTHERS, CLOISTER, CHURCHES, SYNAGOGUES AND MOSQUES WHERE GOD'S NAME IS MENTIONED FREQUENTLY K. QURAN; 22: 39 "HE WOULD HAVE BEEN DEMOLISHED. GOD SUPPORTS ANYONE WHO SUPPORTS HIM— GOD IS STRONG, POWERFUL—." (\*)

TWO VERSES LATER IT SAYS, "I PUT UP WITH DISBELIEVERS; THEN I SEIZE THEM, AND HOW [AUSPUL] IS MY REPUTATION! HOW MANY TOWNS HAVE WE WIPE OUT WHILE THEY WERE DOING WRONG? THEIR RAPTURE HAVE FALLEN IN, THEIR WELLS HAVE BEEN ABANDONED...". THE PROPHET MUHAMMAD SPENT THE LAST YEARS OF HIS LIFE LEADING HOLY WARS AGAINST UNBELIEVERS. <sup>TO THE POINT</sup> ~~THE BEGINNING~~ OF ISLAM WAS BASED UPON THE USE OF VIOLENCE.

SOME OTHER IMPORTANT SOCIAL CONCEPTS FOUND IN ISLAM ARE <sup>THE ROLE</sup> OF GOVERNMENT IN RELIGION, <sup>A GLANCE</sup> THE ISLAMIC CONCEPT OF BROTHERHOOD CALLED 'UMMA' AND <sup>THE UNION</sup> OF ISLAMIC LAW. THE ROLE OF GOVERNMENT IN ISLAM IS SOMEWHAT CONFUSING AND COMPLEX. SINCE MUHAMMAD'S TIME THE TRADITION OF GOVERNMENT AND RELIGIOUS UNION HAS BEEN EXAMINED TIME AND TIME AGAIN. GOVERNMENTS RULE ACCORDING TO ISLAMIC LAW (WHICH IS NOT ALTOGETHER STRAIGHTFORWARD). ECONOMICALLY, GOVERNMENTS ARE TO ENCOURAGE THE FLOW OF WEALTH AND THE SUCCESS OF BUSINESS, SO THAT MEANT CAPITALISM IS OKAY WITH ISLAM. THE CONCEPT OF 'UMMA', THE MUSLIM COMMUNITY IS EQUIVALENT TO THE CHRISTIAN CHURCH. ISLAM <sup>LOOKS</sup> FORWARD TO THE 'UMMA OF THE WORLD', OR THE GLOBAL COMMUNITY OF MUSLIMS, WHEN ALL SURRENDER TO ALLAH. MUSLIMS SEE A FUTURE TIME IN WHICH ALL HUMAN UNITE UNDER ISLAM AND BECOME PART OF THE ONE BROTHERHOOD. TO ME THIS IS THE GREATEST CONCEPT IN ISLAM AND I FIND NOTHING THREATENING ABOUT IT.

¶. THE PATH WORKED BY ISLAMIC LAW NOW HAS MANY SCHOOLS ALL UNITED UNDER THE SHARI'A. ISLAMIC LAW STRUCTURES EVERY FACET OF THE WATER OF MUSLIM LIFE, FROM EATING TO MARRYING. TODAY, IF ONE SCHOOL FEELS A NEED TO CHANGE THE SEVERITY OF A PUNISHMENT OR WHATEVER, THEY WILL SIMPLY SEARCH FOR WHAT SEEMS MORE REASONABLE AMONGST THE OTHER SCHOOLS WITHOUT CREATING NEW ONES. THIS IS CALLED THE PATCHWORK SYSTEM. THE LAW JUDGES ACTION USING THIS FIVE-CLASS SYSTEM: 1) OBLIGATORY, 2) MERITORIOUS, 3) INDIFFERENT, 4) reprehensible, 5) FORBIDDEN.

ISLAM ALSO HAS A MYSTICAL SIDE, ONE THAT HAS PROVEN ITS UNIVERSALITY AND INDEPENDENCE OVER TIME. ISLAMIC MYSTICS ARE CALLED SUFI (S) AND THIS QUR'AN IS ISLAMIC MYSTICISM. WE WILL STUDY THE VARIOUS SUFI SCHOOLS AND THE BELIEFS, PHILOSOPHIES AND PRACTICES OF THOSE SCHOOLS <sup>BY</sup> THEMSELVES AFTER WE LOOK AT MUSLIM LITERATURE.

¶. MUSLIMS REGARD THEMSELVES AS PEOPLE OF THE BOOK, AND PROBABLY MORE SO THAN TO CHRISTIANS OR JEWS. THE QUR'AN IS A HOLY BOOK, OR RATHER THE HOLY BOOK TO MUSLIMS FOR IT HOLDS THE TEACHINGS OF THE PROPHET, THE REVELATIONS OF GOD. ALL-IN-ALL THE QUR'AN HAS 114 JURAH'S, THE FIRST ONES ARE THE LONGEST AND FROM THERE THE CHAPTERS GRADUALLY GET SHORTER TILL AT THE END THE JURAH'S CONTAINS ONLY A FEW VERSES. BECAUSE THE BOOK IS SO SPECIAL TO MUSLIMS, THEY WISH TO KEEP IT TRUE AND HONEST AS IT WAS WHEN IT WAS FORMED. BASICALLY NOTHING HAS BEEN CHANGED IN THE QUR'AN SINCE ZAYD IS THARIT TOOK DOWN THE WORDS OF REVELATION THAT CAME POURING FROM THE PROPHET MUSLIM. FOR THIS REASON, MOST MUSLIMS WILL ONLY ACCEPT THE ORIGINAL ARABIC VERSION. WHEN THE QUR'AN IS TRANSLATED, IT ALMOST ALWAYS CONTAINS BOTH ORIGINAL ARABIC AND THE LANGUAGE IN WHICH IT IS BEING TRANSLATED TO SIDE BY SIDE. SUCH TRANSLATIONS ARE ONLY CONSIDERED TO BE INTERPRETATIONS OF THE REAL BOOK, AND MANY MUSLIMS WOULD RATHER NOT HAVE THE QUR'AN TRANSLATED AT ALL, RATHER, THOSE DESIROUS OF READING THE RECITATION (FOR THAT IS WHAT QUR'AN MEANS) SHOULD LEARN THE ARABIC LANGUAGE IN WHICH IT WAS WRITTEN. MUCH OF THE BOOK IS STRAIGHTFORWARD AND TO BE TAKEN LITERALLY, BUT SOME OF THE QUR'AN CAN BE INTERPRETED

VARIOUS WAYS. FROM THIS A LARGE AMOUNT OF WRITING HAS DEVELOPED OVER THE CENTURIES, MUCH OF IT HAVING SUFI ORIGIN. COMMENTARY ON THE QUR'AN IS TYPICALLY CALLED TAFSIR AND ONE WHO COMMENTS AND INTERPRETS IS A MUFTASIR. SINCE THE TIME OF MUHAMMAD THERE HAVE BEEN MANY NOTABLE MUFFASIRS. AL-TABARI, WHO EXISTED IN THE TENTH CENTURY IS ONE OF THESE. ASIDE FROM COMPOSING HIS FAMOUS TAFSIR ON THE QUR'AN, HE WROTE TARikh AL-RUSul WA-L-MULUK OR THE CHRONICLES OF APOSTLES AND KINGS. HIS WORKS ARE STILL WELL RESPECTED TODAY. IN THE THIRTEENTH CENTURY AL-BAIDAWI WROTE ANOTHER FAMOUS COMMENTARY ON THE QUR'AN THAT ~~HAD BEEN USED~~ <sup>SUFI</sup> ALOT IN THE ~~BUKHARI~~ SCHOOL OF ISLAM. IN THE NINETEENTH CENTURY THE EGYPTIAN THEOLOGIAN MUHAMMAD ABDULLAH WROTE TAFSIR AL-WANSAH, A MODERN COMMENTARY OF IMPORTANCE.

OF THE SUFIS, THERE ARE MANY GREAT WRITERS, WHO GENERALLY EMBRACE A SELFLESS LOVE THAT LEADS ALL TO GOD. JALAL AL-DIN RUMI, OR JUST RUMI, IS PROBABLY THE MOST FAMOUS SUFI POET. HE LIVED IN THE THIRTEENTH CENTURY, DURING WHICH HE COMPOSED MANY WORKS INCLUDING, THE POEM IN RHYMING COUPLETS. SOME OTHER FAMOUS SUFI WRITERS WERE JAMI, FIR-I-ANGAR AND FARID AL-DIN ATTAR.

<sup>QUOTE BY HUJJAT</sup> 1. WE NOW COME TO ISLAMIC MYSTICISM, OR SUFISM, THE DEEPLY PHILOSOPHICAL AND EXPERIENTIAL SIDE OF THE RELIGION. "THE SUFI IS ABSENT FROM HIMSELF AND PRESENT WITH GOD." (1) "A SUFI IS A DAY THAT NEEDS NO SUN, A NIGHT THAT NEEDS NO MOON OR STAR, AND A NON-BEING THAT NEEDS NO BEING." (2) "TO BE A SUFI MEANS TO ABIDE CONTINUOUSLY WITH GOD AND TO BE AT PEACE WITH MEN." (3). THE SUFI IS A BEING WHO CHOOSES TO LIVE FOR GOD ALONE AND THUS TAKES ON THE SUFFERING, FEAR, LONELINESS AND CONFUSION OF THE WORLD, AND TRANSFORMS ALL OF IT INTO LOVE. MUCH HAS BEEN WRITTEN ABOUT THE SUFI, AND SUFISM, THE MYSTICAL BODY OF ISLAM, FOR IT IS ESTIMATED THAT AROUND THREE-FOURTHS OF ALL MUSLIM MALE ADHERENTS BELONG TO A SUFI TARIQAH. SUFISM ROSE AT THE SAME TIME ISLAM DID. MANY OF ITS ELEMENTS HAVE COME FROM OUTSIDE INFLUENCE SUCH AS HINDU TRADITIONS THAT GAVE SUFISM ELEMENTS OF ASCETICISM. THE FOUR PRINCIPLES OF SUFI LIFE ARE 1) REMEMBER THAT NO ONE EATS YOUR DAIRY <sup>THE</sup> FOR YOU; 2) NO ONE ACTS FOR YOU EXCEPT YOU; 3) DEATH IS HURRYING TOWARD YOU SO ADDRESS YOUR LIFE NOW TO ~~TO~~ MEET IT; 4) EVERY MOMENT OF YOUR LIFE IS UNDER THE EYE AND JUDGEMENT OF GOD. SUFIS <sup>BELIEVE IN</sup> THE INNER LIFE AND OFTEN TOUCH UPON THE ONENESS OF GOD AND SELF, BOTH DENYING THE EXISTENCE OF AN INDIVIDUAL SELF AND DEFYING IT THROUGH LOVE. AL-HALLAJ WROTE, "I SAW MY LORD WITH THE EYE OF THE HEART. THEN I SAID, 'WHO ARE YOU?'; AND ANSWERED 'YOU'. BY ASSERTING SUCH THOUGHTS ON GOD, MANY SUFIS RAISING CONFLICT WITH ORTHODOX MUSLIMS WHO COULD NOT SEE ANYTHING <sup>PURE</sup> HERESY IN THEIR WORDS. MANY MUSLIMS WOULD WONDER ABOUT SOMEONE WHO CLAIMED TO BE GOD. NOT ALL SUFIS CLAIM SUCH THINGS, NOR DO ALL SUFIS EVEN BELIEVE IN A VERY "INNER" LIFE, BUT THE SUFI IS SUPPOSED TO BE A <sup>NON-BEING</sup> BEING; A BEING WHO LEAVES BEING FOR GOD. IT IS NOT PERFECTLY CLEAR THAT SUFISM HAS A TON TO DO WITH ISLAM. IN FACT, ~~SUFI'S~~ SUFIS DO NOT CLAIM TO BE MUSLIMS. WHAT IS CLEAR IS THE INCONCENSURABLE INFLUENCE THAT SUFISM HAS HAD ON ISLAM. SUFISM HAS CONSTANTLY CHALLENGED MUSLIMS TO STEP OUTSIDE THE FINITE AND ENTER GOD; BE GOD. IN MANY WAYS, SUFISM RESEMBLES OTHER EXOTERIC AND MYSTICAL TRADITIONS, SUCH AS MAHAYANA BUDDHISM, EASTERN ORTHODXY, TANTRIC BUDDHISM, HINDU MYSTIC TRADITIONS, KARMAKALAM, AND OTHERS. MANY INDIAN AND PERSIAN SUFIS HAVE PRACTISED ASCETIC PRACTICES ALSO FOUND AMONGST THE JAINS.

ALSO SETTING SUFI ~~APART~~ APART FROM ISLAM AND OTHER MALE-DOMINANT RELIGIONS, IS THE WOMAN MYSTIC WHO HELPED START THE WHOLE THING. HER NAME WAS RABI'AH, ONE OF THE MOST WELL-KNOWN SUFIS OF ALL TIME.

RABI'AH LIVED IN THE CENTURY AFTER MUHAMMAD, THE EIGHTH. IT WAS AN AMAZING CENTURY, DURING WHICH ISLAM HAD GROWN ACROSS SEVERAL CONTINENTS. RABI'AH WAS A SLAVE IN HER EARLY LIFE IN BAGHDAD BUT LATER <sup>A FEW YEARS</sup> SHE WAS FREED BY HER SLAVE-OWNER WHO SAW MUCH LOVE IN HER. AFTER BEING FREE SHE BECAME A WANDERING ALCETIC AND TRAVELED INTO THE DESERT. HER MYSTICISM WAS VERY SIMPLE AND SELFLESS. IT'S SAID THAT SHE CARRIED A TORCH AND A PAIL OF WATER, SHOWING HER DESIRE TO DISPERSE THE DUALISTIC NOTIONS OF HEAVEN AND HELL BY DRENCHING HELL WITH WATER AND LIGHTING HEAVEN ON FIRE. SHE DID NOT VALUE THE CONCEPT OF RICHIEST SO AS TO INHERIT PARADISE IN THE AFTERLIFE. RABI'AH'S WAY WAS THAT OF SELFLESS LOVE, THIS BECAME THE CORE OF SUFISM, SHOWING HER IMMENSE IMPACT ON IT.

AS FOR THE ORGANIZATION OF SUFISM, THERE HAVE DEVELOPED (OVER TIME) A NUMBER OF ~~SUFI ORDERS~~ TARIQAH (SUFI ORDERS).  
K. ALSO KNOWN AS THE NAMELY THE MANALIWIYAH TARIQAH, THE QATIRIYAH TARIQAH, THE NAQSHBANDIYYA TARIQAH ALONG WITH WHIRLING DERWISHES OTHERS. THE SUFI LEARNERS ARE CALLED SHAYKHS AND THE STUDENTS ARE CALLED EITHER QUREBS, DERWISHES OR FAKIRS. SUFISM EXISTS TODAY AS A VERY SIGNIFICANT PART OF OUR WORLD'S RELIGIONS. IN THE TWENTIETH CENTURY IT HAS BECOME INCREASINGLY SIGNIFICANT LARGEY DUE TO THE MOVEMENT IN THE WEST. ONE MAN, IN PARTICULAR HAS CAUSED GREAT NEW MOVEMENT CALLED THE SUFI ORDER IN THE WEST. IN 1910 <sup>TOLD</sup> SPIRITUAL TEACHER HARRAT INAYAT KHAN TO: "FARE FORTH INTO THE WORLD, MY CHILD, AND HARMONIZE EAST AND WEST WITH THE HARMONY OF THY MUSIC. SPREAD THE WISDOM OF SUFISM ABROAD; FOR TO THIS END ART THOU GIFTED BY ALLAH, THE MOST MERCIFUL AND COMPASSIONATE". FROM THIS AND HIS OWN CONVICTION HE SET OUT TO THE WEST AND Sailed TO LONDON. HARRAT INAYAT KHAN WAS A MUSICIAN AND A MYSTIC. HIS TEACHINGS REFLECT HIS DESIRE TO FREE MODERN HUMANITY FROM OUR JEVEDE MATERIALISM AND SELFISHNESS SO THAT WE CAN LOVE GOD. HE WAS A MAN OF DIVINE INSPIRATION, WHO ONLY MOVED WHEN GOD MOVED - WHO ONLY PLAYED MUSIC WHEN GOD SANG WITH HIM. HARRAT INAYAT KHAN COMPOSED A LARGE COLLECTION OF RELIGIOUS WRITING WHICH CAN BE FOUND THROUGH THE ORDER.

"THE SOUL IN ITSELF ALONE IS NO OTHER THAN HUMAN CONSCIOUSNESS, WHICH IS ALL-PERVADING. BUT WHEN THE SAME CONSCIOUSNESS IS CAUGHT IN A LIMITATION THROUGH BEING SURROUNDED BY ELEMENTS IN THAT STATE OF CAPTIVITY IT IS CALLED SOUL."

- HARRAT INAYAT KHAN

<sup>BY THIS EDITION</sup>  
SUFI POETRY IS POPULAR AMONGST ALL THE WORLD'S MYSTICS. TO EXPLORE SUFISM, WE SHALL FILL OUR NON-BEING WITH SOME OF THEIR WORDS.

"THE FIRST STEP IS TO CREATE ISOLATING ONESELF FROM GOD!"

- AL-HALLAJ

"NO ONE LEARNED THE ART OF ARCHERY FROM ME  
WHO DID NOT MAKE ME, IN THE END, THE TARGET!"

- SA'DI

"IN EVERY MOMENT THIS LOVE IS MORE ENDLESS,  
IN EVERY TIME PEOPLE ARE MORE BEWILDERED IN IT."

- ATTAR

"SEARCH, NO MATTER WHAT SITUATION YOU ARE IN.  
 O THIRSTY ONE, SEARCH FOR WATER CONSTANTLY.  
 FINALLY THE TIME WILL COME WHEN YOU WILL REACH  
 THE SPRING."  
 - RUMI

5. ISLAM BEGAN WITH THE LIFE AND MINISTRY OF THE PROPHET MUHAMMAD WHICH WE COVERED IN THE FIRST SECTION. WE LEFT OFF WITH THE DEATH OF THE PROPHET. AFTER MUHAMMAD DIED HIS FRIEND ABU BAKR TOOK CONTROL OF THE MUSLIM REGION. HE WAS KNOWN AS A KHALIFAH OR A REPRESENTATIVE. IN 632, ABU BAKR AND HIS GOVERNMENT UNITE ALL OF ARABIA UNDER ONE SINGLE AUTHORITY. IN 638 THE MUSLIMS FOUGHT THE JEWS AND CHRISTIANS IN JERUSALEM AND WON, THUS TAKING CONTROL OF WHAT BECAME THE THIRD HOLIEST CITY IN ISLAM, FIRST BEING MECCA AND SECOND BEING MEDINA. IN 641 THE MUSLIMS DEFEATED THE PERSIAN EMPIRE, AND ALREADY CONTROL SYRIA, EGYPT AND IRAQ, AS WELL AS PALESTINE. THE SECOND KHALIFAH WAS UMAR IBN AL-KHATIB, BUT HE WAS ASSASSINATED IN 644, AFTER TEN YEARS OF BEING A KHALIFAH. UTHMAN IBN AFFAN WAS ELECTED TO BE THE THIRD. HE TOO WAS KILLED BY ANGRY MUSLIMS IN 656. DURING HIS CALIPHATE THE MUSLIMS TAKE CYPRUS AND TRIPOLI, AS WELL AS THE IRANIAN REGIONS AND AFGHANISTAN. THE MUSLIM MILITARY ELECTS ALI IBN ABI TALIB AS THE FOURTH KHALIFA. THEN A CIVIL WAR OCCURS AMONGST THE MUSLIMS. AS YOU CAN SEE, THE BEGINNING OF ISLAM WAS FROUGHT WITH MUCH DIFFICULTIES, AND WHILE THIS DOES NOT UNDERMINE ISLAM'S PEACEFUL OVERTONES, IT DOES SHOW THE TENDENCIES OF SOME OF ITS FOLLOWERS, BUT THIS OF COURSE DOES NOT NECESSARILY HAVE ANYTHING TO DO WITH THE RELIGION AND ITS TEACHINGS. (I GUESS THAT'S UP TO YOU.) IT IS QUITE REMARKABLE HOW FAST ISLAM GREW (THOUGH BY THE USE OF FORCE) WITHIN THE CENTURY AFTER MUHAMMAD'S DEATH. DURING ALI'S CALIPHATE MANY POLITICAL PROBLEMS ENDE. HE IS EVENTUALLY ASSASSINATED BY EXTREMISTS IN 661. LATER THAT YEAR MUAWIYAH I BECOMES KHALIFAH, AND STARTS THE UMAYYAD DYNASTY, MOVING THE CAPITAL TO DAMASCUS. DURING THE UMAYYAD DYNASTY VARIOUS UP AND DOWNS OCCUR. FIRST THE RULE DOMINISHES, THEN STRENGTHENS UPON WHICH THE MUSLIMS BEGIN ESTABLISHING RULE IN MUCH OF NORTH AFRICA (WHERE IT WAS MAINLY CHRISTIAN) AND SPAIN. IN 750, MUHAMMED IBN ISHAQ WROTE THE EARLIEST KNOWN BIOGRAPHICAL WORK ON THE PROPHET. THEN, BACK TO POLITICS, THE ABBASIDS OVERTHREW THE UMAYYADS, ENDING THEIR SHORT DYNASTY IN 750. THE ABBASIDS DESIGNATE BAGHDAD AS THEIR CAPITAL. DURING THE LATE EIGHTH CENTURY RAHMIA LIVED HERMETIC WAY OF DEVOTIONAL LIFE AND DIED IN 801 CE. AS FOR THE NINTH CENTURY, THE ROLE OF THE CALIPHATE DIMINISHED AS THE EMPIRE BEGAN TO LARGE TO RULE FROM ONE PLACE. THE SEVERAL KINGDOMS AND DYNASTIES BEGAN TO APPEAR. SOME OF THESE WERE THE SAMANIDS IN IRAN, THE SPANISH KINGDOM CALLED AL-ANDALUS, THE HAMIDANIDS, LATER COME THE BUWAYIDS IN IRAQ, IRAN AND OMAN. THEN THE ABBASIDS IKSHIDS COME IN 932 AND CONTROL SYRIA, EGYPT AND HIJAZ, THEN THERE ARE THE QHT FATIMIDS, THE GHZNAVIDS AND THE LARGE TURKISH SELJUK EMPIRE. MANY OF THESE KINGDOMS WERE AT WAR WITH EACH OTHER AT DIFFERENT TIMES. IN 1095, POPE URBAN II BEGINS THE FIRST CRUSADE TO TAKE BACK JERUSALEM WHICH WAS THEN IN MUSLIM OCCUPATION. FOUR YEARS LATER, THE CHRISTIANS TOOK CONTROL OF JERUSALEM. IN 1187, THE MUSLIMS TAKE BACK JERUSALEM UNDER THE RULE OF SALAH AL-DIN. A FAMOUS SUFI BY THE NAME OF YAHYA JUHRAWARDI IS EXECUTED IN ALEPPO FOR HIS HERETICAL THOUGHTS ON GOD. THEN, TWO YEARS LATER IN 1193 MUSLIMS COME TO INDIA TO MANIFEST RULE AND TAKE DELHI, ESTABLISHING IT AS THEIR CAPITAL. IN 1220, THE MONGOLS ATTACK MUSLIM REGIONS DESTROYING THE CITIES AND COUNTRYSIDE. THEY GROW IN POWER AND EVENTUALLY CONTROL MUCH OF IRAN, IRAQ, AFGHANISTAN AND OTHER AREAS IN THAT REGION. AL-ARABI DIES IN 1240. HE WAS A WELL-LIKEN SUFI MYSTIC AND POET. THE FAMOUS POET RUMI DIES IN 1273. THE

WHIRLING DERWISHES COME INTO BEING, THROUGH THE TEACHINGS AND LIFE OF RUMI. IN THE EARLY FIFTEENTH CENTURY THE OTTOMAN EMPIRE BEGINS. IN 1526, THE MOGHUL EMPIRE IN INDIA BEGINS. AS MANY MUSLIM ENTER INDIA MUCH CULTURAL DIFFUSION OCCURS. WHILE HINDUISM AND ISLAM DO NOT MESH ALL THAT WELL, SUFISM FLOURISHES AND GAINS A GREAT DEAL FROM THE HINDU TRADITION. AKBAR LATER BECOMES LEADER OF THE MOGHUL EMPIRE FOSTERING HINDU/MUSLIM RELATIONS AND GIVING WAY TO A TIME OF PEACE IN MUCH OF INDIA. IN THE 1600'S, THE TAJ MAHAL IS CONSTRUCTED AT THE CENTER OF THE MOGHUL EMPIRE (DELHI). DURING THE EIGHTEENTH CENTURY THE MOGHUL EMPIRE WEAKENS DUE TO EUROPEAN TRADE. IN ARABIA AND THE MIDDLE EAST, MANY WARS OCCUR. THE OTTOMANS TRY TO TAKE VIENNA, BUT FAIL AND THEY REGAIN HOLD IN IRAQ. IN 1763 THE MOGHUL EMPIRE ENDS, WHICH ALLOWS THE BRITISH TO COME IN AND TAKE MUCH OF INDIA. IN THE EIGHTEENTH CENTURY ISLAM BEGINS TO FADE AS THE GREAT EMPIRES BEGIN TO WEAKEN AND FALL. THE OTTOMAN EMPIRE BEGINS TO DECLINE, RATE AT THIS TIME. DUE TO THE STRENGTH OF INDUSTRIALIZED NATIONS, ISLAMIC ONES FIND MILITARY AND POLITICAL INFERIORITY. DURING THE TWENTIETH CENTURY MANY ARAB NATIONS HAVE REGAINED SOME POLITICAL STRENGTH THROUGH THE FINDING OF THE FOSSIL FUELS LYING IN THE EARTH IN THOSE REGIONS.

- b. CURRENTLY ISLAM FACETS MANY PERPLEXITIES. IT CLAIMS TO BE A RELIGION OF PEACE BUT MANY OF ITS FOLLOWERS TAKE UP ARMS IN ITS DEFENSE. ISLAM CONTINUES TO FACE THE SOCIAL CRISIS OF THE LACK OF "FREEDOM" HAD BY WOMEN. <sup>BY WOMEN</sup> ESPECIALLY CRITICIZED FOR THE STATUS OF WOMEN IN ISLAMIC SOCIETIES. MANY MUSLIMS ARE CONFLICTED OVER WHETHER OR NOT TO PARAKE IN THE WORLD'S INDUSTRIAL, CAPITALISTIC AND MATERIALISTIC WAYS, AS WELL. IT IS ESTIMATED THAT THERE ARE NEAR-HUNDRED BILLIONS MUSLIMS IN THE WORLD, AND BECAUSE OF ITS CONVERSION TACTICS, IT IS LIKELY THAT THAT NUMBER WILL CONTINUE TO GROW.

RESOURCES: THE WORLD'S RELIGIONS, BY HUGO SMITH; THE WORLD'S RELIGIONS, BY NICHOLAS SMITH; OXFORD CONCISE DICTIONARY OF WORLD RELIGIONS, BY JOHN BOWKER; ISLAM: A SHORT HISTORY, BY KAREN ARMSTRONG; MUHAMMADISM, BY H.A.R. GIBB; THE NOBLE QUR'AN, TRANSLATED BY DR. THOMAS B. IRVING (AL-HAJJ TA'LIM 'ALI); JIHAD, BY PAUL FREGOSSI; THE TEACHINGS OF SUFISM, CARL W. ERNST, PH.D.; THE HEART OF SUFISM: THE ESSENTIAL WRITINGS OF HARRAT INAYAT KHAN; TRAVELLING THE PATH OF LOVE, EDITED BY LLEWELYN VAUGHN-LEE; MAN, MYTH & MAGIC, BY RICHARD CAVENTHILL.

## SIKHISM:

1. FOUNDING AND FOUNDERING.
2. PRACTISE AND BELIEFS / LITERATURE.
3. HISTORY AND GEOGRAPHY.
4. CURRENT STATUS.

1. Guru Nanak, the first of the ten Sikh Gurus, professed belief in one God by the name IKAUJAR. Nanak was born in what is today Northwest India. He was raised a Hindu, but in 1499 he felt a call from the divine to seek understanding and solitude, thus doing away with tradition and going into the desert for three days somewhere near Sultanpur. It was a turning point in Nanak's life, one that was deeply religious and mystical. When he came back to society he renounced possession and stated, "There is neither Hindu nor Muslim." After making friends with Mardana, a religious man who was a musician as well, the two set off on a life of travelling and preaching. When Nanak would preach, Mardana would accompany him with a stringed instrument of some sort. Through his travels, Nanak found that people were most receptive towards his teaching in Dharmshala, so he made it the center of Sikh worship. Nanak preached that humans were subject to birth and rebirth, but God was not. In order to be one with God, one must practise Bhakti (love) yoga. After a long life of travelling and preaching, he named his successor, Guru Angad, and then died in 1531. During his life he ~~spent~~<sup>spent</sup> in Kartarpur and made another ~~sikh~~<sup>Sikh</sup> dwelling. The Sikhs grew in numbers over time, with much help due to the continual guru who ~~assisted them in their~~<sup>assisted them on their</sup> spiritual journey. Guru Nanak was anti-caste and tried much to incorporate both Muslim and Hindu elements in his religion.
2. Sikhs practise and believe very similarly to those who surround them. They hold the same doctrines on reincarnation as the Hindus do, and some of the same beliefs on God as the Muslims have. Sikhs believe that the way to union with God is through purity but not asceticism. One must conquer Haumai [egoism] in order to attain this. Sikhs also identify five negative passions that they abstain from. They are what cause rebirth and despair. The first is lust, then comes anger, covetousness, attachment to objects of sense and pride. A Sikh must trust in God and not themselves. Sikhs also hold much respect and trust in the present Guru. The ten Sikh Gurus have all died but the Guru now present is the Guru Granth Sahib or the Adi Granth, the Sikh Holy book. Sikhs rely on this text for much of their guidance.

Sikhs ~~do not~~ have different stages of life as do some Hindus, for they remain householders throughout their life. There is no monasticism to be found in Sikhism, it is a lay person religion. The lay community or Panth regularly attends a Gurdwara, somewhat like a congregation <sup>in</sup> which devotion to God is practised. There are no priests in Sikhism, however there are Granthis, those who recite the Granth and there are Jathedar who have traditionally led worship at the Gurdwara. Jathedars also can head the Takhts or seats of authority.

Unique to Sikhism is its focus on the laity. Few religious sects offer up the concept of union with God.

~~TO BE SHARED~~ AMONGST ALL PEOPLE. IT IS OFTEN LEFT ASIDE FOR ~~MONKS~~ AND MONKS, BUT SINCE SIKHS ARE ALL HOUSEHOLDERS AND ASCETICISM IS NOT ENCOURAGED, SUCH PHILOSOPHIES ARE FOUND AMONGST THE SIKHS. EVEN AS A ~~SICK~~ SICK PERSON WORKS AND IS RAISING A FAMILY, THEY SEEK DIVINE UNION WITH IK ONKAR BY LIVING A LIFE OF SELFLESS PURITY AND DEVOTION TO AN OMNIPOTENT AND OMNIPRESENT GOD.

~~THE USE OF VIOLENCE AS DEFENSE OF~~  
~~THE INTEGRITY OF SIKHISM~~ IS A RATHER RECENT DEVELOPMENT IN THE PANTH. AT FIRST THE PANTH RAN INTO LITTLE OR NO CONFLICT WITH OTHER RELIGIONS, BUT BY THE TIME OF THE ~~FOURTH~~ <sup>FOURTH</sup> SIKH GURU, THE LAST SIKH GURU, GOBIND SINGH CALLED FOR THE DEFENSE OF SIKHISM IN THE SEVENTEENTH AND EARLY EIGHTEENTH CENTURY WHEN A LOT OF PRESSURE WAS BEING EXERTED ON SIKHISM. MANY SIKHS TOOK UP ARMS AGAINST THE MAGHUL EMPIRE. THERE ~~WAS~~ ALSO A SECT THAT CAME OUT OF THIS PERIOD CALLED THE KHALSA GECT, OR THE 'PURE ONES'. THESE FOLLOWERS ADHERE TO A STRICTER WAY OF LIFE AND WEAR THE "FIVE K'S", WHICH ARE UNCUT HAIR, A TOWRI, A SWORD, A BRACELET AND UNDERSHIRT. THE SWORD REPRESENTS THE DEFENSE THOUGHT TO BE REQUIRED SOMETIMES.

THE GURU GRANTH SAHIB IS THE HOLY BOOK FOR THE SIKH PANTH. IT IS THEIR LIVING 'WORD'.

3. SIKHISM HAS A SHORT HISTORY SPANNING ONLY FIVE CENTURIES. DURING THESE FIVE CENTURIES THERE HAVE BEEN TEN GURUS. THEY ARE: GURU NANAK, GURU ANGAD, AMARTDAS, RAMDAS, ARJAN DEV, HARGOBIND, HARRAI, HAR KRISHNAN, TEGH BHAHADUR AND GURU GURGAON SINGH. IN 1577 AMRITPURA, THE SIKH CAPITAL WAS FOUNDED. AMRITPURA MEANS 'POOL OF UNSPOILING NECTAR' IN PANTHESE. IN AMRITPURA THE FAMOUS GOLDEN TEMPLE WAS EVENTUALLY CONSTRUCTED. IN 1699 TEGH BHAHADUR REFUSED TO CONVERT TO ISLAM AND IS KILLED. THEN IN 1699 GOBIND SINGH CREATED KHalsa. IN THE ~~SEVENTEETH~~ <sup>SEVENTEETH</sup> CENTURY THE SIKHS HELD THEIR OWN KINGDOM FOR A WHILE WITH RANJIT SINGH AT THE HEAD. THEN CAME THE SIKH WAR IN DURING THE 1800'S. IN THIS PERIOD CERTAINLY SIKHS HAVE EXPLORED THE DESERTS HAVE THEIR OWN STATE WITHIN INDIA. IN 1984, AROUND A THOUSAND SIKHS WERE KILLED AT THE GOLDEN TEMPLE IN AMRITPURA.
4. TODAY THERE ARE AROUND FOURTEEN TO FIFTEEN MILLION SIKHS, 70% OF WHICH LIVE IN THE UNITED KINGDOM. SIKHISM OFFERS A WAY OF LIFE ON PAR WITH YOUR AVERAGE MODERN PERSON'S SCHEDULE. IT INCORPORATES FAMILY AND MARRIAGE AND GIVES THE LAITY A CHANCE TO EXPERIENCE THE MYSTICAL AND PEACEFUL WAY OF LIFE.

RESOURCES: THE WORLD'S RELIGIONS, BY NEILIAN SMART; THE WORLD'S RELIGIONS, BY HUSTON SMITH; THE SIKHS, BY W.H. MCLEOD; A POPULAR DICTIONARY OF SIKHISM, BY OWEN COLE AND PIARA JEATH SAWHNEY; OXFORD CONCISE DICTIONARY OF WORLD RELIGIONS, BY JOHN BOWKER; MANY MYTHS AND MAGIC, BY RICHARD CALENDAR.