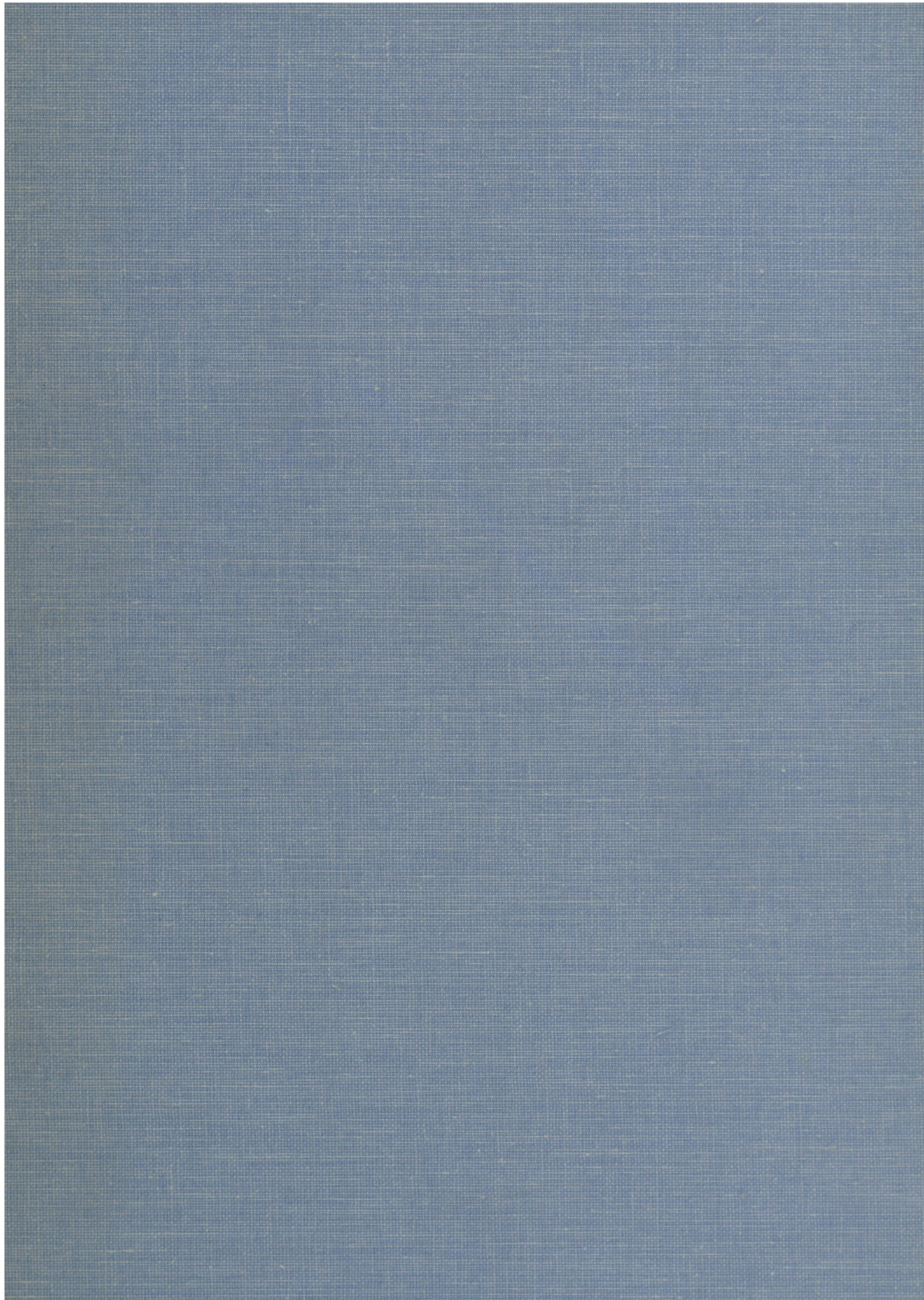
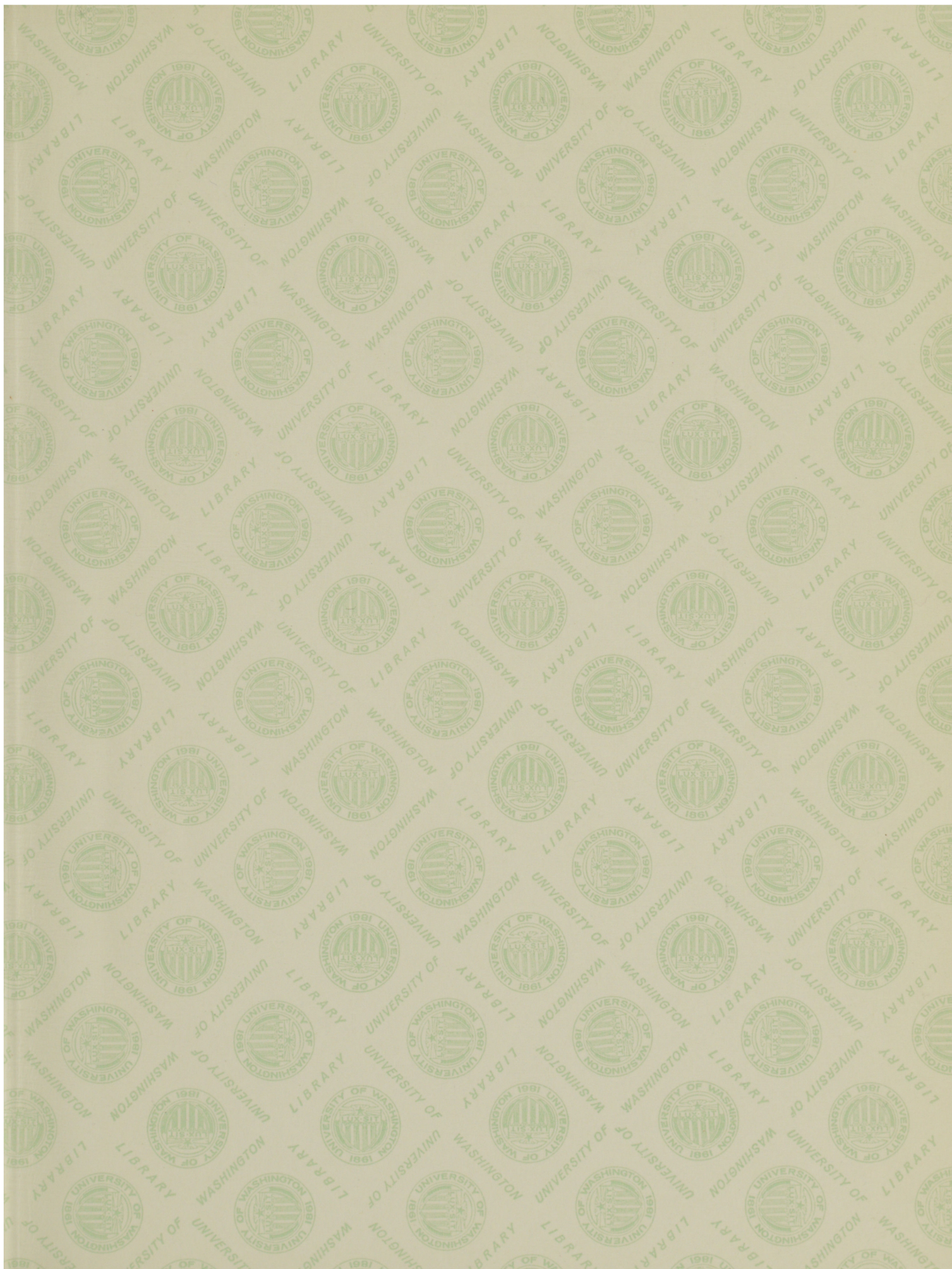






COMPARISON OF THE BASIC DOCTRINES OF LAY-BUDDHISM
WITH THE THIS-WORLDLY PHILOSOPHY OF
CONFUCIUS AND MENCIOUS

by

HUYNH HAI VAN

A thesis submitted in partial fulfillment
of the requirements for the degree of

MASTER OF ARTS

UNIVERSITY OF WASHINGTON

1969

Approved by

William L. Wilson

(Chairman of Supervisory Committee)

Department

For Eastern and Asian Studies

(Departmental Faculty sponsoring candidate)

Date

May 20 1969

In presenting this thesis in partial fulfillment of the requirements for an advanced degree at the University of Washington I agree that the Library shall make it freely available for inspection. I further agree that permission for extensive copying of this thesis for scholarly purposes may be granted by my major professor, or, in his absence, by the Director of Libraries. It is understood that any copying or publication of this thesis for financial gain shall not be allowed without my written permission.

Signature Huynh Hai van

Date May 20, 1969



TABLE OF CONTENTS

CHAPTER	PAGE
I. COMPATIBILITY OF THE BASIC DOCTRINES OF BUDDHISM AND CONFUCIANISM	1
II. FUNDAMENTAL DIFFERENCES IN THE PHILOSOPHIES OF BUDDHISM AND CONFUCIANISM	3
III. SIMILARITIES IN THE WORD ^{of} VIEWS OF LAY-BUDDHISM AND CONFUCIANISM	13
Basic Ethical Concepts	13
Filial Piety	18
Self-Cultivation	24
Control of Thought	27
IV. DIFFERENCES IN THE ETHICAL CODES OF THE TWO SCHOOLS	31
Confucianism	31
Confucian Emphasis on the Political and Social Order	31
Confucian Benevolence and Righteousness in the Exercise Government	33
Economic Measures	45
The Doctrine of Rectification of Names	49
The Personal Character of the Ruler	51
Government by Virtue and Government by Law	54

CHAPTER	PAGE
Buddhism	56
The Three Treasures	57
Ethical Prescriptions of the Laymen	65
Belief in the Theory of the Karma	71
Belief in the Theory of Transmigration	77
Belief in the "Western World"	82
V. CRITICISM OF LAY-BUDDHISM AND CONFUCIANISM	86
VI. CONCLUSION	92
BIBLIOGRAPHY	96

CHAPTER I

COMPATIBILITY OF THE BASIC DOCTRINES OF BUDDHISM AND CONFUCIANISM

Buddhism and Confucianism are the two torches of Eastern civilization. Both of these religions are vital forces aiming at the development of benevolence, wisdom and guidance to a life of peace, happiness and order. For more than two thousand years, although dynasties rose and fell and events of history passed by, the teachings of the Buddha and Confucius were as two lighthouses which guided everyone who wanted to achieve a happy life. The aim of the teachings of the Buddha and Confucius is to establish a peaceful society and bring happiness to all people in the world. Indeed, while the Buddha in India said:

You yourself must make an effort. The Buddhas are only Teachers showing the way. Be you a lamp (light) to yourself. Be you a refuge to yourself. Seek not others for refuge. One is the master of oneself. By oneself evil is done, by oneself one must suffer pain. . . . To stop doing evil, to try and learn to do good and to purify one's mind.¹

¹ Tezawbatha, "Buddhism in questions and answers for youths," Light of Buddha. X, No. 2, February, 1965. Burma Buddhist Society, p. 24.

Confucianism in China also advised: "To illustrate illustrious virtue; to love the people, and to rest in the highest excellence."²

²James Legge, D.D. The Chinese Classics, I, (Hong Kong: 1861), p. 28.

CHAPTER II

FUNDAMENTAL DIFFERENCES IN THE PHILOSOPHIES OF BUDDHISM AND CONFUCIANISM

There are a lot of differences between the philosophy of the Buddha and Confucius. Buddhism pays more attention to the other-worldly philosophy and metaphysical views such as the theory of transmigration, the doctrine of Karma, and the doctrine of cause and effect. To Buddhism, human beings are suffering and life is impermanent and empty; all things and people are myriad false forms. Gotama Buddha explained his basic theory above as follows:

O Bhikkhus! All things that exist from the toes upwards and from the hair downwards that go to make up the human body, are repulsive and are not free from contamination.

O Bhikkhus! The body is made up of head hair, body hair, finger, toe nails, teeth, water, flesh, veins, bones, marrow of bones, integument of intestines, heart, liver, membranous matter, chaff, lungs, the main intestines, the smaller intestines, new food, old food, brain, gall and so on. Are those thirty-two parts controllable?

They are not! Each part is transforming from one state to another, old formations giving place to new formations, old compositions are being replaced by new compositions. The head hair which was black before later turned grey, but before it became grey it had passed through many processes of change, transformation and composition, when ultimately it appeared as grey to the

naked eye. Can you tell your hair own? If you can, you must be able to say "My hair shall not turn grey," "my hair shall always remain black."³

Therefore, the essence of the Buddha's teachings appears to be contained in His Four Noble Truths: That life is painful; that the origin of pain is desire; that the cessation of pain is to be sought by ending desire; and that the way to this end is through His Noble Eight fold path: Right Understanding, Right Thought, Right Speech, Right Action, Right Livelihood, Right Effort, Right Mindfulness and Right Concentration.

I would like to repeat these propositions, as they have already been preached by the Buddha Himself in Benares after He became enlightened:

This, O monks, is the Sacred truth of Suffering: Birth is suffering, old age is suffering, sickness is suffering, death is suffering, to be united with the unloved is suffering, to be separated from the loved is suffering, not to obtain what one desires is suffering, in short the five-fold clinging (to the earthly) is suffering.

This, O monks, is the sacred truth of the origin of suffering: it is the thirst (for being) which leads from birth to birth together with lust and desire, which finds gratification here and there: the thirst for pleasures, the thirst for being, the thirst for power.

This, O monks, is the sacred truth of the extinction of suffering: the extinction of this thirst by complete annihilation of desire, letting it go, expelling it, separating it, giving it no room.

³ U. Pe Chan, "Is Your Body Really Yours?" The Light of Buddha, IX, No. 4, Burmese Buddhist Society, April, 1964, p. 78.

This, O monks, is the sacred truth of the path which leads to the extinction of suffering: it is this sacred, eight-fold path, to wit: Right Faith, Right Resolve, Right Speech, Right Action, Right Living, Right Effort, Right Thought, Right Self-concentration.⁴

Furthermore, the ultimate background of Buddhist thought is that the true existence is the Nothing. The world which surrounds us, or appears to surround us, according to Buddhist concept, is a unreal world. The myriad things which appear around us are also unreal and they have no true self.

The material form, O monks, is not the self. If material form were the self, O monks, this material form could not be subject to sickness, and a man should be able to say regarding his material form; my body shall be so and so. But, inasmuch, O monks, as material form is not the self, therefore is material form subject to sickness, and a man cannot say as regards his material form: my body shall be so and so; my body shall not be so and so.

"The sensations, O monks, are not the self . . . How think ye then, O monks, is material form permanent or impermanent?"

"Impermanent, Sire."

"But is that which is impermanent sorrow or joy?"

"Sorrow, sire."

"But if a man duly considers that which is impermanent, full of sorrow, subject to change, can he say: that is mine, that is I, that is myself?"

"Sire, he cannot . . ."

Therefore, O monks, whatever in the way of material form (sensations, perceptions, etc., respectively) has ever been, will be, or is, either in our cases, or in the outer world, or strong or weak, or low or high, or far or

⁴Hermann Oldenberg, Buddha: His Life, His Doctrine, His Order, Translated from the German by William Hoey, (London: 1882), p. 211.

near, it is not self: this must be in truth perceive, who possesses real knowledge. Whosoever regards things in this light, O monks, being a wise and noble bearer of the world, turns himself from material form, turn himself from sensation and perception, from conformation and unconsciousness. When he turns therefrom, he becomes free from desire; by the cessation of desire he obtains deliverance; in the delivered there arises a consciousness of his deliverance: rebirth is extinct, holiness is completed, duty is accomplished; there is no more a return to this world, he knows.⁵

The Buddha also described the sufferings, the tears of human beings which are more than all the water of the four great oceans:

The pilgrimage of beings, my disciples, the Buddha says, has its beginning in eternity. No opening can be discovered, from which proceeding, creatures, mazed in ignorance, fettered by a thirst for being, stray and wander, what think ye, disciples, whether is more, the water which is in the four great oceans, or the tears which have flown from you and have been shed by you, while ye strayed and wandered on this long pilgrimage, and sorrowed and wept, because that was your portion which ye abhorred and that which ye loved was not your portion? A mother's death, a father's death, a brother's death, a sister's death, a son's death, a daughter's death, the loss of relations, the loss of property, all this have ye experienced through long ages. And while ye experienced this through long ages, more tears have flown from you and have been shed by you, while ye strayed and wandered on this long pilgrimage, and sorrowed and wept, because that was your portion which ye abhorred and that which ye loved was not your portion, than all the water which is in the four great oceans.⁶

⁵ Ibid., pp. 213-214.

⁶ Ibid., pp. 216-217.

Therefore, the aim of Buddhism is to deliver all sufferings of human beings; and this is the only problem with which Buddhist thought is concerned: "As the vast ocean, O disciples, is impregnated with one taste, the taste of salt, so also, my disciples, this Law and Doctrine is impregnated with but one taste, the taste of deliverance."⁷

His disciples took vows against killing, stealing, falsehood, unchastity and the use of intoxicants. They practiced confession, and they lived, at least by Chinese standards, an extremely ascetic, world-denying life, though apparently with a considerable feeling of joy. However, this does not mean that the Buddha offered a compromise for the salvation of mankind; the Buddha shows the way to salvation. He exhorts His followers to depend on themselves for their salvation. He teaches that man can gain salvation only by his own exertion without depending on any heavenly being or mediator.

In addition, the Buddha never told us to believe in anything merely because the master told it or it was handed down from the ancestors. But if you yourself can understand after careful inspection that some things are evil and

⁷ Ibid., p. 205.

unwholesome and lead you and others to misfortune, then you must reject them. Moreover, according to Buddhism, one must make a personal investigation of any scripture, rite, ritual, ceremonies or traditions with freedom of thought and action.

Thus, the way of Buddhism is to help man to gain everlasting peace and happiness in this life and the next.

According to Louis de la Vallée-Poussin, the formula of the Buddhist way of life is as follows:

Toute la loi du Bouddha tient en trois points: Ne pas faire le mal, faire le bien et purifier la pensée. Le deux premiers se rapportent à la transmigration, font qu'on évite la souffrance, qu'on obtient le plaisir. La purification de la pensée fait qu'on sort de la transmigration, qu'on tient la beatitude, le Nirvâna.⁸

Translated:

All the law of Buddha consists of three points: No to do evil, to do good, and to purify thought. The first two points refer to transmigration, to make one avoid suffering and to obtain pleasure. The purification of thought makes one escape from transmigration to obtain beatitude, Nirvâna.

Confucianism, on the other hand, pays more attention to this-worldly philosophy. Confucius is an optimistic man. He did not worry about how to escape from the sorrowful sea of life and death. A superior man, to Confucius, must investigate things, extend to the utmost his knowledge, be

⁸Louis de la Vallée-Poussin, Le Doome et la Philosophie du Bouddhisme, p. 43.

sincere in his thought, rectify his heart, cultivate his person, regulate his family, order well his state and make the whole empire peaceful.⁹ Man is the center of the state and society, and he must serve the nation. Confucius never talked about hell, paradise, the theory of reincarnation or the doctrine of Karma. One of His disciples asked Him what will happen after death? Confucius replied: "You do not understand how to live in this life, so how can you know death?"¹⁰ Another disciple asked Him how to serve the Spirits? He also replied: "So long as you are unable to serve human affairs, how can you serve the Spirits?"¹¹ Thus, Confucianism is a political philosophy. Confucianism is necessary for a superior man who would know how to serve society, how to govern the people, and how to hold the power. It is not necessary to Confucius, to know hell, heaven, the theory of transmigration and the doctrine of cause and effect. In other words, Confucius is a very realistic man. He never spoke about God, but always spoke about virtue, and to Him, virtue is the background for everything. Confucius declares precisely in the Great Learning:

⁹ Legge, op. cit., p. 29.

¹⁰ Ibid., p. 104.

¹¹ Ibid., p. 105.

On this account, the ruler will first take pains about his own virtue. Possessing virtue will give him the people. Possessing the people will give him the territory. Possessing the territory will give him its wealth. Possessing the wealth, he will have resources for expenditure. Virtue is the root; wealth is the result.¹²

Confucius also taught His disciples how to regulate the family and govern the kingdom.

What is meant by "the making the whole empire peaceful and happy depends on the government of his state" is this: When the sovereign behaves to his aged as the aged should behave to the ruler, the people become filial; when the sovereign behaves to his elders as elders should behave to their sovereign, the people learn brotherly submission; when the sovereign treats compassionately the young and helpless, the people do the same. Thus, the ruler has a principle with which, as with a measuring square, he may regulate his conduct. What a man dislikes in his superiors, let him not display in the treatment of his inferiors; what he dislikes in inferiors, let him not display in the service of his superiors, what he hates in those who are before him, let him not therewith precede those who are behind him; what he hates in those who are behind him, let him not therewith follow

¹²Ibid., p. 239.

those who are before him; what he hates to receive on the right, let him not bestow on the left; what he hates to receive on the left, let him not bestow on the right. This is what is called "the principle", with which, as with a measuring square, one regulates one's conduct.¹³ And in the Confucian Analects, Confucius repeats the same ideas when His disciple asked Him about virtue and government:

Tsze-chang having asked how virtue was to be exalted, and delusion to be discovered, the Master said: "Hold faithfulness and sincerity as first principles, and be moving continually to what is right;--this is the way to exalt one's virtue. You love a man and wish him to live; you hate him and wish him to die. Having wished him to live; you also wish him to die. This is a case of delusion."

The duke King of Ts'e, asked Confucius about government. Confucius replied: "There is government, when the ruler is ruler, the minister is minister, when the father is father, and the son is son."¹⁴

Confucius wanted to bring back order to the family and society. To Confucius, the family is a fundamental basis for establishing society and the state. To Buddhism, however, the family is the chief factor which makes people return into the flux of the sorrowful sea of life and death. Thus, generally speaking, there is a difference between Buddhist thought and Confucian ethics of the way of life. We may say that Buddhism

¹³ Legge, Ibid., "The Great Learning," Chapter X.

¹⁴ Ibid., p. 120.

is kind of other-worldly philosophy. Confucianism, on the other hand, is a type of this-worldly philosophy. The Buddha was concerned to teach men how to annihilate *Kāma* and reach the state of Nirvāṇa; while Confucius' ideal was a well-organized and well-ordered society, composed of individuals so trained in social virtues that any form of anti-social conduct would be unknown, and so habituated to the maintaining of correct social relationships that selfish attitudes of mind would be foreign to them. I may say that it is perhaps more true of Confucius than of any equally famous thinker that He divorced ethics from metaphysics. Moreover, in the sense of the absence of all metaphysics and almost all residues of religious anchorage, Confucianism is rationalist to such a far-going extent that it stands at the extreme boundary of what one might possibly call a "religious" ethic. At the same time, Confucianism is more rationalist and sober, in the sense of the absence and the rejection of all non-utilitarian yardsticks, than any other ethical system.

CHAPTER III

SIMILARITIES IN THE WORLD VIEWS OF LAY-BUDDHISM AND CONFUCIANISM

If a person reads carefully the scriptures of the Buddha, he will see that the basic doctrines of Lay-Buddhism are not too different from the this-worldly philosophy of Confucius and His famous loyal champion, Mencius. A comparison of the basic doctrines of Lay-Buddhism with the political philosophy of Confucius and Mencius will bear this out.

I. BASIC ETHICAL CONCEPTS

To begin with, there are a lot of fundamental doctrines of Lay-Buddhism which are similar to Confucius ethics. According to The Doctrine of the Mean, benevolence is a major factor in establishing the family and the state. Benevolence is the characteristic element of humaneness and its exercise consists in love. Righteousness is the accordance of actions with what is right, and its exercise consists in honoring the worthy. The decreasing measures of the love due to relatives, and the steps in honor due to the worthy, are produced by the principle of propriety. When those in inferior

situations do not possess the confidence of their superiors, these cannot retain the government of the people. Hence the sovereign may not neglect the cultivation of his own character. Wishing to cultivate his character, he may not neglect to serve his parents. In order to serve his parents, he may not neglect to acquire a knowledge of men. In order to know of men, he may not dispense with a knowledge of Heaven. The duties of universal obligation are five, and the virtues wherewith they are practiced are three. The duties are those between sovereign and minister, between father and son, between husband and wife, between elder brother and younger, and between friend and friend. Knowledge, magnanimity, and energy, are the three universally binding virtues. The means by which these duties are practiced is singleness.¹⁵ And the superior man himself must keep three principles: "In youth, when the physical powers are not yet settled, he guards against lust. When he is strong, and full of vigor, he guards against quarrelsomeness. When he is old, and the annual powers are decayed, he must guard against covetousness."¹⁶

¹⁵ Legge, "The Doctrine of the Mean," op. cit., Chapter X.

¹⁶ Ibid., "Doctrine of the Mean," Chapter VII.

Moreover, according to Confucius' ethics, the state came from an interaction of heaven and earth. Material things were created after the earth had been formed. Material things include both animate and inanimate objects. Then the different sexes appeared. Civilization also came from the beginning of the relationship between parent and child and that between elder brother and younger brother. Thus, the ethical codes are the relationships between husband and wife, parent and child, elder and younger brother and between friend and friend. The political relationships are based upon family ethics, family education, obedience and authority, and mutual confidence. To Confucius and His disciples, the state is as a great family and the individual family is as a miniature state. The family code is a basis of governmental codes. Family education becomes essentially education for the public good. Obedience and authority are necessities for the existence of political order. Therefore, the most importance of Confucian ethics is found in the theory of moral education. The TA TAI LI says:

Reason is to illustrate virtue. Virtue is to respect reason. Without virtue, reason will not be respected. Without reason, virtue will not be illustrated. Education is the means of attaining virtue and of illustrating

reason. The best horse in the nation could not be used to run for a thousand li,* if not trained. Although a state possesses immense territories and a large population, it cannot be prosperous and powerful if it is not enlightened. Therefore, wise rulers in ancient times internally cultivated seven educational principles and externally achieved three political extremes. Virtue secured mastery abroad, when the three extremes were attained. The seven educational principles may be briefly stated. If the rulers respect the old, the people will be filial. If the rulers maintain harmony with others, the people will be fraternal. If the rulers extend philanthropic work, the people will be generous. If the rulers employ wise ministers the people will remain loyal. If the rulers respect the virtuous, virtuous people will seek public services. If the rulers despise covetousness, the people will cease quarrelling. If the rulers are courageous and strong, the people will possess a sense of shame.¹⁷

In Buddhism, the Buddha also advises that the King must rule the state by virtue. The King according to Buddhism, has two functions. First, he is as the temporal Protector of the Sangha, the religious community and should serve the people through the Sangha and be guided by the Dhamma, so that Buddhist monks and nuns can serve the king as "civil servants". Second, Buddhism considered the king as a Universal Ruler. He becomes identified as a *Buddhisattva* or a Buddha, and governs more by virtue of his Buddhist merit than by divine

*Li, The Chinese Li equals to 358/1,000 of an English mile.

¹⁷Leonard Shihlien Hsü, The Political Philosophy of Confucianism, (London: George Routledge and Sons, Ltd., 1932), p. 50.

right even though he may be recognized as the Devaputra (the Son of the Gods, and the Divine Majesty). The following passage is quoted from the Mahavastu which shows that the Buddha's concept of the duties of a ruler is similar to that of Confucianism.

O Lord of men, a five-fold power is desirable for a King. Be attentive and hearken to my words.

The first power is innate in him, the second power is the power of his sons. The third that of relations and friends, the fourth, O King, is that of his army, and regard as the fifth the matchless power of wisdom. Whosoever, O King, has this five-fold power, his kingdom is firm, properous, rich and populous.

The force of wisdom is powerful above all the others. Through it a man accomplishes all he has to do. O Lord of men, by it he shows what is not to be done, and accomplishes what is to be done. It brings blessings to him, to his relations and friends, and to the whole kingdom. A man who is deficient in the wisdom in a King's affairs, even though he be of high birth, is not helpful to the King, nor dear to the Kingdom. Soon, O King, such a realm is destroyed by rival Kings. The subject becomes alienated and seek another lord. Exceeding great honor has the King who is wise and sensible, who appoints as his ministers men who are good, courageous, brave and discerning. Glory will be his in this world and the heavenly way in the world beyond, if he has shunned unrighteousness and pursued righteousness.

Do the right by your mother and father, O great King, for the King who has walked in righteousness in this world goes to heaven. Do the right by your son and wife, O great King, for the King who has walked in righteousness in this world goes to heaven. Do the right by your friend and minister, O great King, for the King who has walked in righteousness in this world goes to heaven. Do the right by the recluse and brahman, O great King, for the King who has walked in righteousness in this world goes to heaven. Do the right by the town and country, O great King, for the King who has walked in righteousness in this world goes to heaven. Do the right in this world and beyond, O great King, for the

King who has walked in righteousness in this world goes to heaven.

Such is my salutary counsel. Do you, O King, accept it fully, and act in accordance with it. If you will follow this, glory and renown will be yours, and your Kingdom will be peaceful, prosperous, flourishing and populous.¹⁸

Besides the advice to the King concerning the governing of the state, the Buddha also emphasizes the duties of a layman toward his family, his parents and the people with whom he is living.

II. FILIAL PIETY

According to Confucianism, filial piety is to be regarded as the root of all other virtues. In general, this implies the respect of an individual toward anyone above him in social position, and is used to preserve station and rank. It is concretely expressed in the Five Relationships:

1. Subject to Emperor, or citizen to magistrate.
2. Son to father, or daughter to mother.
3. Younger to elder brother, or sister to sister.
4. Younger to older friend.
5. Wife and husband.

¹⁸Jones, The Mahavastu, I, pp. 232-234 [Text i, 280-281.]

According to Confucianism, filial piety begins at home, by showing respect to parents while they are alive and by presenting offerings to their spirits after death. Wang E asked what filial piety was. The Master said: "It is not being disobedient."

Soon after, as Fan Ch'e was driving Him, the master told him, "Wang-sun asked me what filial piety was, and I answered him--not being disobedient."

Fan ch'e said, "What do you mean?" The Master replied, "What parents, when alive, should be served according to propriety; that, when dead, they should be buried according to propriety; and that they should be sacrificed to according to propriety."

Tsze-yen asked Him what filial piety was. The Master said, "The filial piety of nowadays means the support of one's parents. However, dogs and horses likewise are able to do something in the way of support; without reverence, what is there to distinguish one type of support from the other?"¹⁹

In other answers to His disciples, Confucius repeats His point of view about filial piety as follows: "In serving his parents, a son may remonstrate with them, but gently; when he sees that they do not incline to follow his advice, he shows an increased degree of reverence, but does not abandon his purpose; and should they punish him, he does not allow himself to murmur."²⁰

¹⁹ A. W. Loomis, Confucius and the Chinese Classics, (San Francisco: 1882), pp. 86-87.

²⁰ Legge, op. cit., "Confucian Analects," Chapter XVIII, p. 34.

In Confucius' views these dual obligations are closely linked, and the young should be trained no less carefully than the elder. At home a youth should be dutiful to his parents, and abroad, respectful to his elders. The young

must be filial, be friendly towards your brothers, and carry the same attitude into government.

Thus, the ideal man is the ideal son, who shows duty to his parents and maintains family solidarity. According to the Li chi, there are three degrees of filial piety. The highest is the honoring of one's parents; the second is not disgracing them; and the third is being able to support them.²¹

In sum, the important elements of filial piety are described in the Hsiao ching:

Tseng Tzu said: "How exceedingly great is filiality!" The Master replied, "Filiality is the first principle of heaven, the ultimate standard of earth, the norm of conduct for the people. Men ought to follow the pattern of heaven and earth, which leads them by the brightness of the heavens and the benefits of the earth to harmonize all under heaven. Thus their teaching, without being stringent, succeeds; their policy is effective without being severe; the former Kings, realizing that their teaching could transform the people, gave them an example of universal love, and men did not neglect their parents. They disseminated the norms of rectitude, and the people enthusiastically complied. They showed an example of respectful yielding, and the people were content. They taught by ritual and music, and the people lived in accord. They demonstrated the difference between good and evil, and the people knew restraint. The Odes say:

²¹W. T. Chan, The Story of Chinese Philosophy, (Princeton, N. J.: Princeton University Press, 1963), p. 26.

O glorious Grand Tutor Yin,
The people all look up to you.²²

In Buddhism, the Buddha also taught that a layman has to support his parents. There are two kinds of support. First of all, there is physical support. He must look after his parents by giving them good food, warm clothes and taking care of their health. A layman must think that when his parents are living, they are similar to the Buddha who is alive. The second support is spiritual support. He must help his parents to understand the theory of transmigration, the doctrine of Karma and to believe in the Three Jewels (The Buddha, Dharma and Sangha). He must help his parents by destroying their bad thoughts, doing good and purifying their mind. A layman must respect his wife, make concessions and be polite to her. He is not to be adulterous. A laywoman, on the other hand, must be loyal to her husband and must avoid misconduct with other men. With people in his country, a man must be friendly, polite, and sincere.

Among many Pali texts which report the Buddha's guidance to the laity on daily conduct, the Sigālovadasutta, Uggaka-Sutta and Mahā-Mangala-Sutta will be quoted here in

²²Mary Lelia Makra, "On the Three Power," The Hsiao Ching, (New York: St. John's University Press, 1961).

part as being representative of Theravāda social thought and practices still widely known and followed in South and South-east Asia. The duty of a layman or a laywoman is briefly described by the Buddha as follows:

And how, young master, does the Ariyan disciple cover the six region?

These should be regarded as the six regions: mother and father are the East; teachers are the South; Child and wife are the West; friends and comrades are the North; servants and workers as the Below; recluses and brahmins are the Above.

(a) Now in five ways should a son regard his parents as the East. He says: "Supported by them as I was, I must support them (in my turn). I will do my duty by them. I will keep up the honour of my family. I will manage my inheritance. I will keep up the offerings due to relatives deceased.

Now in these five ways should mother and father, thus set in the East and ministered to by a son, show their affection for him:

They keep him from evil; put him to the right way; get him taught a science; provide him with a proper wife; and in time hand over their fortune to him. . . . This is this Eastern region protected for him, safe and free from fear.

(b) Now in five ways, young master, should teachers be set in the South and ministered to by their private pupils by rising up to greet them, by supporting them, by readiness to learn, by ministering unto them; by attentively grasping what they teach.

And thus do teachers, thus in five ways set in the South and ministered to by their private pupils, in five ways show their affection for them. They train them so that they are well-trained; they make them keep what they have learned; they are their good counselors in very science and art; they praise them to their friends and comrades; they set up a guard for them on every side.

Thus in these five ways (as before) . . . do they show their affection for their private pupils. Thus is this Southern Region protected for the Ariyan disciple, make safe and free from fear.

(c) Now in five ways, young master, should a wife be set in the West and ministered to by her husband: by showing her respect; by showing her compliance; by not committing adultery; by leaving her in charge; by supplying her with finery.

And in these five ways (thus honoured) . . . does she show her affection for him: By doing her duties thoroughly; by good treatment of her household; by not committing adultery; by guarding what he earns; by skill and zeal in all she has to do.

Thus in five ways (as before) . . . Thus in this Western Region protected for him and made safe and free from fear.

(d) Now in five ways, young master, should friends and comrades be set in the North and ministered to by the clansman:

By charity, by kind words; by acting for their welfare; by putting them on equal terms; by keeping one's promises to them.

And in five ways (thus honoured) . . . do friends and comrades show their affection for the clansman:

They watch over him when he is slack; they watch over his property when he is slack; they are his refuge in time of fear; they do not forsake him in time of trouble, they show respect for the rest of his people.

Thus in five ways (as before) . . . This is this Northern Region protected for him and made safe and free from fear.

(e) Now in five ways, young master, are servants and workers sit in the Below and ministered to by a true gentleman (their master):

He assigns them work according to their strength, provides them with food and wage, nurses them in time of sickness, gives them a share in any extra dainty, and in due season gives them leave of absence.

Thus (in five ways honoured) . . . do servants and workers show their affection for the true gentlemen (their master):

They rise up early, late take rest, take what is given, do their work thoroughly, and sing his praises everywhere.

Thus in five ways (as before) . . . Thus is the Below protected for him, made safe and free from fear.

(f) Now in five ways, young master, should a clansman set recluses and brahmins in the Above, and minister into them:

By kindly action, by kindly words, by not closing his doors against them, by providing for their worldly needs.

And in these five ways (as before) do recluses and brahmins show their affection for the clansman:

They restrain him from evil; set him in the right way; teach him what he did not know before; clarify what he did not know before; clarify what he had already heard; and show him the way to heaven.

Thus in these five ways (as before) . . . This is the region Above protected for him and made safe, and free from fear.

Thus spake the Exalted One.²³

III. SELF-CULTIVATION

The moral self-cultivation of Buddhism is similar to the ethics of Confucianism. The main divisions of Confucius' teachings are self-cultivation, proper conduct, a sense of duty and good faith. One of His disciples asked Him: "Is there a word on which one may base one's conduct throughout life? What about a man's feeling?" Confucius replied: "Do not do to others what you do not wish to have done to yourself."²⁴ Thus, the first essentials of moral and social virtue, according to Confucius, are moral self-cultivation. He rarely discussed profit, and destiny, and avoided such

²³F. L. Woodward, Some Sayings of the Buddha, (London: Oxford University Press, 1939), p. 165.

²⁴Legge, op. cit., "The Doctrine of the Mean," Chapter XVIII, p. 258.

topics as prodigies, prowess, revolutions and spiritual beings. In addition, Confucius' instructions were not intended to train students in philosophical or metaphysical abstractions but to prepare them intellectually for official position, while at the same time showing them the moral basis and the ethical aims which would make their administrations most effective. In so doing, Confucius always demanded His students to have their own intellectual abilities. He said: "I point out the way only to the student who has first looked for it himself, and make him find his own illustrations before I give him one. If when I give the student one corner of the subject, he cannot find the other three for himself, I do not repeat my lesson."²⁵ Thus, the moral self-cultivation of Confucianism became a fundamental basis for protecting the family, the state and society. The following instructions were issued by a Chou ruler to one of his vassals:

I will explain to you how moral self-cultivation should control the use of punishments. At this time, the people are not quiet; their hearts are not yet tranquil; though repeatedly urge to accord with us, they have not yet done so . . . be earnest! Do not do what will create resentment; do not follow false counsels and uncommon ways. Make your judgment justly and sincerely . . .

²⁵H. G. Creel, Chinese Thought from Confucius to Mao Tse Tung, (Chicago: University of Chicago Press, 1953), p. 29.

Look to your virtue, be farseeing in all your planning, in order to bring the people to tranquility. Do these things and I shall not have to remove you from your place, or cut you off.²⁶

In Buddhism, the Buddha also paid much attention to moral self-cultivation. According to Buddhist notions, the most important part of moral action does not lie in duties which are given externally, from God or from man to man.

Correctly speaking, the moral action of Buddhism is not from each being to the being nearest him, but is within the scope of his own inner life, in the exercise of incessant self-discipline: "Step by step, piece by piece, moment by moment, must he who is wise, cleanse his ego from all impurity, as the goldsmith refines silver."²⁷

Indeed, Louis de la Vallée-Poussin expresses the same ideas with respect to the Dhamapada:

La Bouddha moralise l'ascétisme: la vraie pureté est la pureté de l'âme, non pas pureté du corps; le vrai silence est le silence des passions, non le silence de la voix; la vraie mortification est la mortification intérieure . . . La renaissance est douloureuse; la renaissance est causée par le désir; il y a un Nirvâna, délivrance de la renaissance et souverain bien; il y a un chemin du Nirvâna: Éviter le péché, faire le bien; ensuite sous le froc du moine, purifier la pensée par l'abstinence et la méditation sans contenu.²⁸

²⁶Legge, op. cit., "The Shoo King," pp. 396, 397.

²⁷Dhamapada, p. 239.

²⁸Louis de la Vallée-Poussin, op. cit., pp. 94-95.

Translate:

The moral ascetism of the Buddha is: The true purity is purity of the Mind, not that of the body. The true silence is the silence of passions, not the silence of the voice. The true mortification is the inner mortification.

The reincarnation is painful; the reincarnation is caused by desire; there is a Nirvâna, deliverance from the reincarnation and the highest goodness. There is one way leading to Nirvâna: Not to do evil, to do good, and then, under the guidance of the priesthood to purify thought by abstinence and meditation.

In addition, the Buddha also taught His disciples that a person must keep his eyes and all other senses in subjection, so that they may not, by dwelling on an external object, find pleasure in themselves and convey impressions which endanger personal peace and purity. One is to direct all his movements with vigilant consciousness, whether he walks or stands, whether he sits or lies down, whether he talks or is silent, he is to think of what he is doing, and takes care that it be done becomingly. He should need nothing, but what he carries on his person, like the bird in the air which has no treasure, and carries nothing with it but its wings, which bear it whithersoever it wishes.

IV. CONTROL OF THOUGHT

The above ideas are similar to the concept of Li of Confucianism. In the mind of Confucius, Li is a recognized

code of behavior. He remarked: "A wise man makes justice the substance of his being; he carries it out with Li, he speaks it with modesty; and he attains it with sincerity."²⁹ To Confucius, Li assumes that there are good natural elements in the human mind, and that if they are only cultivated by systematic exercises, duties will be fulfilled spontaneously. According to Li chi, Li means the prescription of reason, and yüch means the definite limitation of harmony. The wise man makes no movement without reason. That is, Li is a regulation of external behavior based upon reason.³⁰ Yen Yuen asked about perfect virtue. The master said:

To subdue one's self and return to propriety, is perfect virtue. If one man can for one day subdue himself and return to propriety, all under heaven will ascribe perfect virtue to him. Is the practice of perfect virtue from a man himself, or is it from others? Yen yuen said: "I beg to ask the steps of that process." The Master replied, "Look not at what is contrary to propriety; listen not to what is contrary to propriety; speak not what is contrary to propriety; make no movement which is contrary to propriety."³¹

And while Confucius wanted to teach His disciples that they must control their thoughts by saying: "The superior man

²⁹ Legge, op. cit., "Confucian Analect," bk XV, Ch. XVII.

³⁰ Ibid., "Li chi," bk XXV, Chapter X.

³¹ Ibid., p. 114.

must be watchful over himself when he is alone. The superior man must make his thought sincere, or "In the Book of Poetry are three hundred pieces, but the design of them all may be embraced in one sentence--'Have no depraved thought'."³² The Buddha also paid much attention to thought. He said:

Our whole existence depends on our thought; thought is its noblest factor; in thought its state consists. He who speaks or acts with impure thoughts, him sorrow follows, as the wheel follows the foot of the draught animal. Our whole existence depends on our thought; thought is its noblest factor; in thought its state consists. He who speaks or acts with pure thought, him joy follows, like the shadow which never forsakes him. He who speaks many wise words, but does not act according to them, the fool is like a herdsman who counts the cows of others; he has no share in the nobility of the monks. He who speaks only a few wise words, but walks in the law of truth, who gets rid of love and hate, and of infatuation, who has knowledge and whose mind has found deliverance, who hankers after nothing in heaven or on earth, he has part in the nobility of the monks.³³

The above ideas are not different from Confucius' ethics of the control of thought. Confucius said:

When looking, he endeavors to see clearly; when listening, he endeavors to hear distinctly; in his manner he takes care to be respectful; in his speech, he takes care to be honest; in serving, he takes care

³² Ibid., "Confucian Analects," p. 10.

³³ Ibid., "Dhamapada," pp. 1, 2, 19, 20.

to be reverent; when in doubt, he takes care to seek information, when angry, he takes care lest difficulties arise; when he sees advantage he considers his moral obligation.³⁴

If Confucius taught the Five Cardinal Virtues: benevolence, righteousness, propriety, knowledge and sincerity to his disciples, the Buddha also presented the Five Commandments: Forbid killing, stealing, sexual misconduct, lying and the use of intoxicants to His followers. The benevolence of Confucianism is like the Compassion of Buddhism. The knowledge of Confucian ethics is similar to the wisdom of Buddhism. And the righteousness of Confucian thought is like the courage of Buddhist ethics.

³⁴ E. D. Edwards, Confucius, (London: Blackie and Son, Ltd., 1940), p. 80.

CHAPTER IV

DIFFERENCES IN THE ETHICAL CODES OF THE TWO SCHOOLS

CONFUCIANISM

As stated before, Confucianism is considered a political philosophy rather than a religion. Confucius himself and His disciples never spoke about reincarnation, the doctrine of cause and effect, and Paradise or hell. The idea that the religious attitude of Confucius was agnostic or skeptical is chiefly based upon His advice to "revere the spirits, but avoid them."³⁵ He said: "While you do not understand life, how can you understand death?"³⁶ Therefore, Confucius and His ardent champion, Mencius, mentioned many problems such as political unity or organization, economic reform, the principle of benevolent government, the function of the state, the fundamentals of good government, how to govern the state and how to behave between men and men.

I. CONFUCIAN EMPHASIS ON THE POLITICAL AND SOCIAL ORDER

According to Confucius and His disciples, the state is a phase of social life, a product of national evolution built

³⁵ Legge, op. cit., p. 55.

³⁶ Ibid., "Confucian Analects," Chapter XI, p. 105.

upon patriarchal foundations. In the state, there are rulers and ruled; there are high officials and low officials; there are official ranks and differences of power and authority. Each official is provided with proper powers and duties, and each officer has his own distinct official rank in the political hierarchy. When the distinction between high and low is made, the existence of propriety and righteousness is possible. By propriety, Confucius meant an ethical code enforced by social tradition on the one hand and by public law on the other. By righteousness, Confucius meant justice or virtue consisting of benevolent activities that will secure the greatest social harmony and the greatest advantage to the life of man. The Confucian idea of the value for the existence of the state is: "There must be sufficient food for the people, an efficient militia, and confidence of the people in their rulers."³⁷ Among these three essentials of government, the first two really refer to two very important functions of the state, namely, the promotion of economic well-being for the group, and the protection of the group from external and internal dangers. Finally, the state plays an important part in the adjustment of human relationships. To Confucius, the state is the greatest of all institutions in

³⁷ Ibid., "Confucian Analect," bk XII, Chapter VII.

the preservation of proper social relations. The family is the cradle of all virtues and the state is a large scale family. When a people are politically organized, a genius may come into power. To use his power and position he may have to display his virtue and wisdom and have much influence with the masses. In so doing, a ruler should know the principle of benevolent government.

II. CONFUCIAN BENEVOLENCE AND RIGHTEOUSNESS IN THE EXERCISE GOVERNMENT

According to Confucius, government should be based upon virtue and should operate for the benefit of the people, just as parents affectionately care for their children. Good government is not the government which makes the nation powerful, wealthy, and supreme in arms, holding other peoples in subjugation. It is not the government which is efficient, feared and obeyed by the people. But, the best government is one that loves the people and is loved by the people, and whose politics are based upon benevolence and righteousness.

Benevolence is the essence of all Confucius's teachings. The Chinese character Jen or "benevolence" is composed of the character meaning "man", combined with the character for "two". It means that there is an inborn feeling in every

man's heart, which is awakened to its full actuality when he comes into contact with another fellow-being. It embraces all those moral values which should rule one man in his relation with another. This feeling, Confucius declared, is the foundation of society and the road to all human virtues. Benevolence is the road which must be travelled by every social being. It is the door which must be passed through when going out of the house.³⁸ The Chung yung, Chapter I also said: "No moral being can live without this road for that which can be dispensed with even for a moment is no longer the TAO" (road). Thus, benevolence is the feeling of fellowship, and the feeling of fellowship is benevolence. A disciple of Confucius asked Him the meaning of benevolence. Confucius replied: "He who can carry five things into practice in the empire possesses benevolence." Asked what the five things were, He replied: "Respectfulness, magnanimity, sincerity, diligence and kindness."³⁹ Benevolence may be described, therefore, as a social attitude of the mind and an ethical code of conduct, benevolence can be developed in a man by training himself first and later his fellow-men. Confucius said: "A man who has benevolence, wishing to

³⁸ Ibid., "Confucian Analect," Book VI, Chapter XV.

³⁹ Edwards, op. cit., p. 67.

establish himself in virtue will have others established, wishing himself to succeed, will have others succeed."⁴⁰ And Tsze-kung asked about the practice of benevolence. Confucius replied: "The mechanic, who wishes to do his work well, must first sharpen his tools. When you are living in any state, take service with the most worthy among its great officers, and make friends of the most virtuous among its scholars."⁴¹

Moreover, benevolence is basic in the nature of man. It is the present of the spirit which man has to receive to live. Benevolence is something which is not very far from the individual. It also expresses itself in a love for all mankind. The root of benevolence is filial piety and initially the natural feelings of benevolence are toward the family. In addition, benevolence explains itself in rites and ceremonies. These are not only practice and habit, but also are indications of an inner attitude. All rites become meaningless if they do not have the fundamental truth of inner attitude. This inner attitude plays an important part in the determination of the perfection of external manner. But this inner attitude cannot be separated from the universal. A person can learn about others from himself. So, what he does

⁴⁰ Legge, op. cit., p.58.

⁴¹ Ibid., "Confucian Analect," Book XV, Chapter IX.

not wish to do to himself, he should not do to others; and what he realizes as desirable for himself, he should to be willing to do for others.

The reason why Confucius emphasized the importance of benevolence or social virtue was that He recognized that there was a breakdown of social relationships and a decline of the dynasty of His time. The princes neglected their duties to the ruler, and the heads of the great families neglected their duties to the princes. Each desired to enlarge his territory at the expense of his neighbors and dared to encroach on the privileges of his superiors. Throughout the Empire, in all the states He visited, Confucius was confronted by an alarming loosening of the social bonds. In such a situation, Confucius had many methods for reforming His society. One of His famous methods is "Social virtue through social discipline."

To Mencius, an ardent champion of Confucius, benevolence and righteousness are basic to establishing a good society and government. He said: "Human heartedness represents the human heart. Righteousness is the human way."⁴²

⁴²Fung Yu-lan, The Spirit of Chinese Philosophy, Translated by E. R. Hughes, (London: Kegan Paul, French and Co., Ltd., 1947), p. 11.

Righteousness is the road in which man ought to walk and is what is described as "what ought to be so", and is so not for any utilitarian end. The meaning of this "ought to be so" implies an obligation. But when we speak of an obligation in this connection we need to distinguish it from one in the utilitarian sense. A utilitarian obligation is conditional, relative, not absolute. Righteousness, on the other hand, is a moral obligation. This kind of obligation is an unconditional one. It means that it has real imperative force apart from any utilitarian ends. Because it is unconditional, therefore it is absolute. Then, this is a kind of obligation which is implied by righteousness, and righteousness is that element of moral action by which action becomes moral action. If a man's actions are to be moral, it is necessary that he should unconditionally do these things which he feels to be obligatory. That is to say, he cannot do those things as the means to achieve his personal ends; for then, they would not be unconditioned. His action depends on the will to seek this end; it is this end which makes the action obligatory and without this will the action ceases to be obligatory. Thus, since the moral obligation is an unconditional one, it follows in the case of a conditional action that although it is obligatory for the man concerned, and although it may

happen to be in accordance with righteousness, yet it is not a righteous action.⁴³

Benevolence and righteousness are the fundamental principles of government. The five good principles of government, according to Confucius are: "First, to benefit the people without wasting the resources of the country; secondly, to encourage labor without cause for complaint; thirdly, to desire the enjoyment of life without being covetous; fourthly, to be dignified without being supercilious; fifthly, to inspire awe without being severe."⁴⁴ These five good principles, according to Confucius, constitute the principle of benevolent government and they may be discussed one by one.

The first principle of benevolent government is that the government should strive for the greatest welfare of the people and the greatest economy for the nation. Confucius would allow the state to undertake every sort of activity in order to increase the actual welfare of the people and reduce their financial burden. In order to carry out this principle, Confucius suggested that "The government should promote

⁴³Fung Yu-lan, op. cit., p. 12.

⁴⁴Legge, op. cit., "Confucian Analect," Bk XX, Chapter 11, Section 1.

activities that are naturally beneficial to the people."⁴⁵

The words "naturally beneficial" are very significant as they imply such aspects as natural resources, public opinion and government efficiency.

The second principle of benevolent government is that the system of taxation must be instituted so that the people find no reason for complaint. In Confucius's time, the people were taxed by service. The autocratic government at that time demanded labor of the people even during the busy seasons of farming, and so the people repined. Confucius said: "When the government demands labor from the people in the proper manner and for their own good, who will repine?"⁴⁶ Thus, he regarded the government as the parent and the teacher of the people. He gave the responsibility for wise taxation to the government.

The third principle of benevolent government is that the government should devise ways to enrich the life of the people, material, spiritual, and social, without being covetous. Confucius declared: "Make it your aim to wish for moral well being and you will never be liable to be

⁴⁵Ibid., "Confucian Analect," Book XX, Chapter 11.

⁴⁶Ibid., "Confucian Analect," Book XX, Chapter 11, Section 2.

covetous."⁴⁷ In other words, there is no limit to government activity if government is exercised in accordance with the principle of love. This principle proves that Confucius is very socialistic.

The fourth principle of benevolent government may be called the principle of equal respect. Confucius said: "Whether he has to do with many people or few, or with things great or small, he does not dare to demonstrate any disrespect by being supercilious."⁴⁸ It does not matter whether they are the majority or minority, the wish of the people must be attended to with equal care and seriousness. To Confucius, it is important that people show respect. He said that the affairs of the people should be attended to as if partaking of a great religious sacrifice. Furthermore, He mentioned that when the rulers treat the people reverently, then the people will be loyal and respectful to the state.

The fifth principle of benevolent government is that the government should be revered, but not feared. It means the ruler himself must follow order and laws because the personal example of goodness on the part of the ruler is

⁴⁷ Ibid., "Confucian Analects," Book XX, Chapter 11, Section 2.

⁴⁸ Ibid., "Confucian Analects," Book XII, Chapter 11.

essential to political unification and the ruler's personal conduct is an important part of the benevolent government. The ruler does not use severe punishment or drastic administration and the ruler does not covet because to covet is to profiteer. To Confucius and Mencius, a good government must exercise benevolence and righteousness. A good ruler cannot use the word "profit" as a means of ruling. On the contrary, Mencius maintained that only virtuous political measures (which include protection, education, and enrichment of the people) are a basis for successfully ruling people.

Mencius went to visit King Hui of Liang. The King said: "You have not considered a thousand li too far to come, and must therefore have something of profit to offer my kingdom?"

Mencius replied: "Why must you speak of profit? What I have to offer is benevolence and righteousness, nothing more. If a king says 'What will profit my kingdom?', the high officials will say, 'What will profit our families?' and the lower officials and commoners will say, 'What will profit ourselves?' Superiors and inferiors will try to seize profit one from another, and the state will be endangered. If the ruler of ten thousand chariots is slain, it will be by a family of a hundred. A thousand out of ten thousands or a hundred out of one thousand, is no small proportion of the whole. But if righteousness be considered of less importance than profit, people will never be satisfied without grasping more than they possess. As benevolence is incompatible with neglect of one's parents, so righteousness never puts the interests of one's sovereign last. Let me, then, hear

your Majesty speak only of benevolence and righteousness. There is no need to use the word 'profit' at all."⁴⁹

To Mencius, "profit" itself is a chief cause of war and killing. Profit makes human beings suffer and die. Mencius advised the ruler that he must abandon profit and must spread benevolence and righteousness. The following story contains one of his political recommendations.

Sung K'eng was just starting for Ch'u when Mencius met him at Shih-ch'iu and said: "Where are you going now, Sir?" He replied: 'I hear that Ch'in and Ch'u are doing battle, so I am going to see the king of Ch'u and advise him to stop the fighting. If he takes my counsel amiss, I shall proceed to interview the King of Ch'in and give him similar advice. With one of the two, I am bound to succeed."

Mencius said: "Without inquiring into details, may I beg you to let me know the gist of your scheme? What sort of persuasion will you use?"

Sung K'eng replied: "I shall point out to them what the course they are taking is unprofitable."

Mencius: "Sir, your intentions are admirable, but your argument won't succeed. If you adduce profit as the ground for your advice to the Kings of Ch'in and Ch'u, and they stop their military operations because the ideas of profit are pleasing to them, then, the soldiers of their armies will be glad to stop simply because they are eager for profit. Sons will serve their fathers, and younger brothers their elder brothers from considerations of profit. Those actuated by such motives have never failed to come to ruin!"⁵⁰

⁴⁹W. M. Theodore de Bery, Sources of Chinese Tradition, I, (New York: Columbia University Press) , p. 92.

⁵⁰L. Crammer Bying, The Book of Mencius, (London: Butler and Tanner, Ltd.), p. 75.

Like his teacher, Confucius, the basic postulate of Mencius' political program was simply that virtue brings success. But, his fundamental political concept differed widely from the traditional ones. According to the traditional view, all political and economic institutions have been established primarily for the benefit of the ruling aristocracy. Mencius, on the other hand, maintained that these institutions have rather been established on behalf of the people, a concept which was the basis of all his political and social philosophy. Even the ruler himself must be considered as a man who serves his people. He declared: "The people are the most important element in the state; the Spirit of the land and grain are secondary; and the sovereign is the least."⁵¹ Mencius himself was an ardent pacifist. He regarded military leaders who boasted of their skill as no better than criminals, and even declared that in the whole of the "Spring and Autumn" period, covering nearly 250 years there was no such thing as a righteous war. So, Mencius tried to appeal to the men who held power, and told them the truth as he saw it. He was interested above all in the welfare of the common people and his passionate desire to assuage the

⁵¹Fung Yu-lan, History of Chinese Philosophy, (Princeton: Princeton University Press), p. 113.

lot of the toiling masses, and to bring happiness into the homes of the humble will always be remembered with gratitude by his countrymen. The King of Liang told Mencius that although his state had formerly been quite strong, during his own reign, it had repeatedly been attacked and stripped of portions of its territory by neighboring states. In one of these wars the King's own son had been killed. Now, he wished to avenge these defeats. He asked what Mencius would advise? Mencius told the King that even a very small territory was sufficient to be the starting point for winning control of all of China. He said:

If your Majesty will give benevolent government to the people by lightening punishments and fines, reducing taxes, causing the fields to be plowed deeper and weeded carefully, and causing the strong bodied to use their leisure to cultivate filial piety, fraternal respectfulness, sincerity and faithfulness, so that at home they serve their fathers, then your people will then be able at your command, and with nothing more than sticks that they fashion themselves, to beat soldiers wearing strong mail and armed with sharp weapons.⁵²

In Mencius, ideal government, as here described, the ruler of the Empire must be a sage. He pointed out that the ruler who had completely lost the good will of his people could not depend upon them to fight for him in time of war. On the other hand, a ruler who had treated his people well

⁵² Bying, op. cit., p. 47.

would be supported by them so loyally that he would be invincible. The state and society, to Mencius, are very much like a great tree or a gem. To govern them, a ruler must belong to the class of specialists who spend their youths in studying. They are the men of great virtue and worth who comprise this class of specialists capable of governing the state and society. According to such a principle, governmental office is the highest of all positions, and must be filled by persons of great virtue. He who is called Emperor must be a sage before he may be Emperor. Therefore, the example of Emperor Yao who resigned his throne to Shun, became the model for Mencius' ideal government. But what must a good ruler carry out besides benevolence and righteousness?

III. ECONOMIC MEASURES

According to Mencius, a good ruler must take practical economic measures to assure the people's welfare. Mencius advised one ruler that if he wished to practice good government, he must begin by re-surveying his land and laying out the boundaries of the fields anew. A scheme very dear to Mencius' heart was one whereby a sizable square of land was to be divided, like a checker board, into nine equal plots. Each of the eight plots on the periphery was to be given to a

family, while all the eight families were to cultivate the square in the center in common. The produce of the center square would go to the government and constitute their taxes. At the same time, these eight families would form a community with close relations of friendship and mutual aid. Mencius said that this system had been practiced by virtuous rulers of former times.

Some of Mencius' economic measures sound very modern. He advocated diversified farming, with each farm family planting some mulberry trees to raise silkworms and keeping "Five brood hens and two brood sows." He also advocated conservation of fisheries and of forests.

These economic programs of Mencius are clearly described by Dr. Fung Yu-lan in his book, The History of Chinese Philosophy, which Derk Bodde translated as follows:

I would ask you, in the country where the nine squares division is observed, to reserve one division to be cultivated on the system of mutual aid; and in the city to make the people themselves offer a tenth part of their produce as taxes.

From the highest officers down to the lowest, each one must have his holy field (the produce from which is used for his sacrifice) consisting of fifty acres. Let the supermumerary males have their twenty-five acres.

When there are deaths or moving from one house to another, there will be no quitting of the district. In the fields of one district, those who belong to the same nine squares are helpful and friendly to one another in their goings and comings, aid one another in keeping watch and ward, and sustain one another in sickness. Thus the people are brought to live in affection and harmony.

A square li covers nine squares of land, and these nine squares contain nine hundred acres. The central square is the public field, and eight families, each having its private hundred acres, cultivate this public field in common. And not until public work is finished, may they presume to attend to their private affairs. This is the way of keeping the countrymen distinct from their overlords.

If the seasons for farming are not interfered with, the grain will be more than can be eaten. If close-meshed nets are not allowed to enter the pools and ponds, the fish and turtles will be more than can be consumed. If axes and bills enter the mountain forest only at the proper time, the wood will be more than can be used. When grain, fish and turtles are more than can be eaten, and there is more wood than can be used, the people are enabled to nourish their living and bury their dead without any dissatisfaction. This nourishing of the living and burying of the dead without any dissatisfaction marks the beginning of the kingly way (Wang Tao).

Let mulberry trees be planted around five-acre homesteads, and persons of fifty years may be clothed with silk. In rearing fowls, pigs, dogs, and swine, do not neglect their time for breeding, and persons of seventy years may eat meat. Do not take away the time proper for the cultivation of a farm of one hundred acres, and its family of several mouths will not suffer from hunger. Let careful attention be paid to education in the schools, with stress on the inculcation of filial piety and fraternal duty, and there will be no gray-haired men on the roads carrying burdens on their backs or heads. There has never been a case of one who did not become a real king when under his rule, persons of seventy wore silk and ate meat, and the common people suffered neither from hunger nor cold.⁵³

In addition, the state, according to Mencius, should not only insure a constant livelihood to the people and give them economic security, but should also establish organizations

⁵³ Fung Yu-lan, A History of Chinese Philosophy, op. cit., pp. 117-118.

for their education. He says:

Establish hsiang, hsü, hsueh and hsiao for their institution. The hsiang is to nourish, the hsiao is to teach, and the hsü is for archery. The Hsia dynasty used the name hsiang. The hsueh has been common to all three dynasties. They all serve to make clear the basic human relationships. When these human relationships are made clear by superior, there will be kindly feeling among the lesser people below.⁵⁴

The stage in which it is possible for all men to live so that they may "nourish their living and bury their dead without dissatisfaction" marks merely "the beginning to the Kingly Way." This becomes complete only when all have received an education and come to an understanding of the basic human relationships. Here we find a recurrence of the ideas expressed by Confucius who admonished one of his disciples: "Enrich them, educate them." (Lun yü. XIII)⁵⁵

For Mencius, economics was intimately related to ethics. Hungry people cannot be expected, he asserted, to be moral. However, he did not see the world in purely economic terms. He believed that the people should be given economic sufficiency, but he also advocated that they be educated, so as to raise their ethics above the level of simple response to the needs of the moment. Mencius also had planned to advise the King concerning how to enrich the people. He said:

⁵⁴ Ibid., p. 119.

⁵⁵ Ibid., pp. 117, 118 and 119.

If the fields are cultivated with care and taxation is light, the people can be made rich. If the people are fed in due accord with the season, and employed within proper limits, their wealth will exceed their needs. Without water and fire, people cannot live. Knock at a man's door in the evening to ask for water and fire, and he will surely give them to you, so abundant are they. A sage will order the empire in such a way that purse and grain are as abundant as water and fire; and when this is so, how can there be a lack of goodness among the people.⁵⁶

In addition, Mencius' economic program is described by Arthur Valey as follows:

Government by goodness meant the abolition of market taxes and frontier taxes, the reduction to a minimum of private parks and enclosures, and the use of conscripted labor only at times of the year when agriculture was slack. It meant the abolition of savage penalties, it meant public support for the aged, and it meant schools in which the teaching centered on moral instruction. It is indeed a pity that Mencius tells us nothing about these schools, save that they should exist, adding only some punning etymologies on the various names by which they had been known in the past. Anyone who adopts these measures, even in a small state, will become a true King, that is to say, a monarch accepted by all China, dominating not by force but by goodness.⁵⁷

IV. THE DOCTRINE OF RECTIFICATION OF NAMES

One of the most fundamental ethical principles by which a good ruler may govern the state is the doctrine of Rectification of Names. Rectification of Names is the principle

⁵⁶Bying, op. cit., p. 122.

⁵⁷Arthur Valey, Three Ways of Thought in Ancient China, (London: George Allen and Unwin, Ltd., 1939), p. 122.

function of government. The chief aim of rectification of names is to make a distinction between the true and untrue, between right and wrong, the just and the unjust, and the logical from the illogical. To Confucius, the government must be based on a purely ethical and educative factor. The reason is that the political state itself is ruled by the attitudes in the mind of the people. If their minds tend in the right direction, the state will be orderly, peaceful and safe. On the other hand, if their minds tend in the wrong direction, the state will be unsafe, war-like and anarchic. Confucius stated that, a world without order is the result of the breakdown of the social institutions and intellectual confusion. So His expectation was that this disorderly condition might be remedied. He declared:

When good order prevails in the world, ceremonials, music and punitive expeditions proceed from the emperor. When good order fails in the world, ceremonials, music and punitive expeditions proceed from the nobles. When they proceed from a noble, it is rare if his power be not lost within ten generations. When they proceed from a noble's minister, it is rare if his power be not lost within five generations. But when a minister's minister holds command in the kingdom, it is rare if his power be not lost within three generations. When there is good order in the world, its policy is not in the hands of ministers. And there is good order in the Empire, the people do not even discuss it.

The revenue has departed from Ducal House (of Lu) for five generations, and the government has devalued on

ministers for four generations. Alas! That is why the descendants of the three Huan families (who originally ruled Lu) are so reduced.⁵⁸

V. THE PERSONAL CHARACTER OF THE RULER

According to Confucius, the generation of political and social organizations derived from the top. If a ruler is a virtuous king, then, his people, morally influenced, will arise to do good. A disciple asked Confucius the meaning of government. "To govern, he answered, means to rectify."⁵⁹

In the book, The Political Philosophy of Confucianism, Leonard Shihlien Hsü expresses the important character of the rulers as follows:

If the rulers respect the old, the people will be filial. If the rulers maintain harmony with others, the people will be fraternal. If the rulers extend philanthropic work, the people will be generous. If the rulers employ wise ministers, the people will keep good associates. If the rulers respect the virtuous, virtuous people will seek public service. If the rulers despise covetousness, the people will cease quarrelling. If the rulers are courageous and strong, the people will possess a sense of shame.⁶⁰

⁵⁸ Fung Yu-lan, op. cit., p. 59.

⁵⁹ Legge, op. cit., "Confucian Analects," Chapter XVII, p. 122.

⁶⁰ Hsü, op. cit., p. 50.

Thus the personal characters of the rulers and high officials determine the destiny of the whole state. As in a family, if the father is good and virtuous, then his wife and children are so influenced and the family will be good and happy. But, if the father is bad and immoral, the wife and children are likewise influenced and the whole family will be bad. To Confucius, the name must be correct. If the name is not correct, everything will be disorderly. A Confucius pupil asked Him what he should do first if employed in the government. Confucius replied:

What is necessary is to rectify names. If names be not correct, language will not be in accordance with the truth of things. If language be not in accordance with the truth of things, business cannot be carried on with success, proprieties and music will not flourish. When proprieties and music do not flourish, justice and law will disappear. When justice and law disappear, people will suffer from anarchism and warfare.⁶¹

Therefore, Confucius declared that under these circumstances the best way to bring back order, peace and happiness is for the ruler to continue to be ruler; the nobles to be nobles, the ministers to be ministers, and the common people to be common people. It means that the actual must in each case be made to correspond to the correct name. Confucius considered His time to be a time of disorder and intellectual confusion

⁶¹ Legge, op. cit., Confucian Analect," Book XIII, Chapter 11.

in which "the ruler is not ruler, the minister is not minister; the father is not father, and the son is not son." This confusion was described by one of the types of drinking goblets that was then in use: "The cornered vessel (ku) has no longer corners. / What a 'cornered' vessel! What a 'cornered' vessel!"⁶²

Finally, the method to rectify the names is: First, the rulers themselves should be wise and virtuous before they attempt to govern others. They must personally rectify themselves, and then, the people will follow their example. Second, the rulers should study the reasons for social and political anarchy. Public administrators must pay more attention to small, simple and significant matters. The reason is that even though the human mind is very small and the political state is big, the dissatisfaction of one mind may lead to the overthrow of a dynasty. Third, public administrators should study the trends of political and social events. Sometimes, these political and social occurrences tend to do good, others tend to do harm to the state. Public administrators must distinguish between good and bad phenomena, so that the people may follow the good and avoid the bad. These

⁶²Fung Yu-lan, op. cit., p. 60.

three principles are the fundamentals of the process of rectification of names. The political programs of rectification herewith consist of a government of virtue, proper political organization, a well developed civil service and so on.

VI. GOVERNMENT BY VIRTUE AND GOVERNMENT BY LAW

Government of virtue means the conduct of government depends upon the man in the government. The right men are obtained by the ruler's personal character. With the right men, the growth of good government is as rapid as the growth of vegetation in the right soil. Indeed, good government is like a fast-growing plant. To cultivate his personal character, the ruler must use the moral law. To cultivate the moral law, the ruler must use the moral sense or benevolence. The concept of government of virtue, indeed, was the exact opposite of Legalism. Moreover, according to Confucianism, if one wants to use laws to direct the people, and punishments to control them, they will merely try to evade the laws, and will have no sense of shame. But if by virtue one guides them, and by the ritual one controls them, there will be a sense of shame, and of the right. Thus, in opposition to the theory of rule by law, the leader of the people must rule by virtue. The ritual is the fundamental basis for the building of a

natural order to govern the people. Morality is the mental nature of the people. Moreover, government by virtue will make its appeal to the moral senses, and will allow scope for free action, then illegal conduct will disappear. It was for such reasons that Confucius considered the theory of rule by virtue to be superior.

In addition, Confucius' government by virtue was built on the conscience of the individual and morality of the individual is regarded as the foundation of all virtues. Even in the case of the ruler, according to Confucianism, must correct his character, because he is correct, matters will proceed with no need of commands. But when he is incorrect, he may issue commands, but the people will not obey him. Therefore, the ruler cannot expect that his order will secure the obedience of the people, if he has no lofty moral character. The ruler can carry out his programs most perfectly where both the ruler and the ruled are persons of good character and have the same moral quality. In other words, the secret of virtuous government is "the prince being prince, the servant being servant, father being father and son being son."

Besides the government of virtue, Confucius also paid much attention to the political organization, the principle

of family organization, the ideal qualities of the King, the principle of ministerial responsibility and many other principles of Confucian political philosophy.

BUDDHISM

The above doctrines of Confucianism political philosophy were not mentioned by the Buddha. Buddhist philosophy was not concerned so much with political theory as Confucianism was. The concern for human happiness which the Buddha took great pains to discover was how to escape the sorrowful sea of life and death, and how to enjoy bliss in the state of Nirvâna. Suffering is the fundamental factor of life. Therefore, the immediate problem is that people must worry about their painful fate. If a man is struck by an arrow, he will not refuse to have it extricated before he knows who shot the arrow, whether that man is married or not, tall or small, fair or dark. He will only want to be rid of the arrow. The Buddha's last injunction to His disciples ran: "All conditioned things are impermanent. Work out your salvation with diligence."⁶³

Buddhist philosophy, indeed, on the one hand, has many

⁶³Edward Conze, Buddhism: Its Essence and Development, (Bombay: Chetana Ltd., 1951), p. 16.

ideas which are similar to Confucian ethics. Buddha's teachings, on the other hand, pay more attention to metaphysical views unlike Confucius' worldly thought. Moreover, the rules and regulations and the dogmas of Buddhism differ from Confucian political philosophy. Now, I would like to express the basic doctrines of Lay-Buddhism which are different from the ^{thus-}worldly philosophy of Confucius and His loyal champion, Mencius.

I. THE THREE TREASURES

The first basic doctrine which a layman must believe in is respect for the Buddha, for His doctrines (the Dharma) and for the community of monks. He must believe that these Three Treasures were helpful to him, that a person's good or bad fortune depends on his basic deeds and that to acquire merit matters more than anything else. If a layman wants to be reborn in a better world, he must do good all his life. The advantage of "Merit" is that he will have an opportunity for attaining enlightenment in future life. He will be born in the heaven as a reward for a life of purity. The minimum duties of a householder are summed up in what was traditionally known as The Three Treasures or Jewels. The formula of the Three Jewels, which has been recited for more than 2500

years, runs like this:

To the Buddha for refuge I go.
To the Dharma for refuge I go.
To the Samgha for refuge I go.

Again I put my trust in the Buddha.
Again I put my trust in the Dharma.
Again I put my trust in the Priesthood.

Once more I put my trust in Buddha.
Once more I put my trust in the Law.
Once more I put my trust in the Priesthood.⁶⁴

Buddha is the founder of the faith. Dharma is the teaching which He gave, and the Priesthood follows His teachings. The Buddha can be considered from three points of view: as a human being, as a spiritual principle, and as something in between the two.

According to some traditions, when Buddha attained complete "enlightenment" He declared:

I have conquered and I know all.
I was enlightened quite by myself and have had none as my teacher.
There is no one who is the same as I
Indeed there is no one who is the same as I.
In the whole world where there are many deities.
I am the one who is really worth.
I am the most Supreme Teacher
I am the only one that is enlightened universally.
I am now in Nirvāṇa.⁶⁵

⁶⁴ Henry Clarke Warren, Buddhism in Translation, (Cambridge: Howard University, 1900), p. 406.

⁶⁵ Baiyu Watanabe, Thought, Literature and Monasteries In Earlier Buddhism, (Tokyo: Minokuka honbu, 1948), p. 22.

The word "Buddha" itself, however, is not a proper name, but a title, an epithet which means the "Enlightened One". It refers to the condition of a man who is a completely unobstructed channel for the spiritual force of Reality or Dharma itself.

The second of these Treasures is the Dharma. It is the name for an impersonal spiritual force behind and in everything. Being spiritual and not of this world, it is rather elusive and not easy to define. According to Dr. Bimaha Chum Law in his book Concept of Buddhism, Dharma means the efforting and function stages of the elect culminating in Nibbana. Dharma means that those who have cultivated the path and realized Nirvāṇa have no longer the fear of falling into the states of woe and no less in the sense that it provides for the highest kind of solace and ultimately transcends all need of effort. The teaching of the Aggabasadanamtta proves the truth of this. There it is said: As many doctrines, O Bhikkhus, have (so far) been formulated, the noble Eightfold Path appears to be the best of them. Moreover, Dhama is that which is characterized by an urge into action fulfilling the (desired) object. According to Manu's Code: Comprehend that (alone) to be Dhama which is cultivated by the learned, the elect, the persons who are always free from

hatred and passion and which is (at the same time) readily responded to by the heart.

According to the consensus of opinion, the Brahmanical definition of Dharma is: "Dharma is an end to be attained in conformity with injunctions in the Vedas. It is to be considered a distinctive quality of men to be achieved by means of action (work, conduct) as enjoined (in the Vedas)."⁶⁶

In the book, A Short History of Buddhism, Dr. Edward Conze finds that there are four meanings in the word "Dharma":

1. First of all, it is a word for the one ultimate reality. One spiritual reality underlies all that we perceive in and around us. It is real as contrasted with the illusory things of the commonsense world, to it we should turn as we should away from them, for it alone brings true satisfaction. And it is not external to worldly things and events, but is in some ways immanent to them, and the directing law within them.
2. Secondly, by an easy transition, it means that ultimate reality as interpreted or stated in the Buddha's teaching, and in this subjective form it means Doctrine, Scripture or Truth.
3. Thirdly, Dharma, in both the first and second sense, may be reflected in our lives, may manifest itself in our actions, insofar as we act in accordance with it. The word thus assumes the meaning of righteousness and virtue.

⁶⁶Bimaha Churn Law, Concepts of Buddhism, (Paris: Kern Institute, 1937), pp. 61-62.

4. Fourth, it is in this last sense that the word becomes rather subtle, and assumes a meaning which constitutes the specific contribution of Buddhist thought, and contains at the same time within it all the tensions that have caused it to develop. Buddhist writings everywhere are replete with references to "Dharma" in the plural, and they become unintelligible unless the specific meaning of this term is appreciated. The word is here used in a scientific sense, which results from considering things and events in their relation to the Dharma in sense number one, i.e., from studying them as they are in their own ultimate reality. Nearly all scientific and philosophical systems agree in rejecting the appearance of the common-sense world as a false, artificial construct, and they replace it by an explanation of events based on intelligible entities of various kinds. The most obvious example is the atomic system. Behind the sensory appearance of the material world, this system postulates another world, composed of atoms, fairly invisible and adequately grasped only by mathematical formulas. These atoms are physically really there, and a thorough understanding of their behavior allows us to control the physical universe, and we can deduce from in the physical properties of things which our senses perceive. Likewise, the Buddhist assume that our commonsense view of the world is hopelessly distorted by ignorance and craving, and that neither the units into which we divide it, i.e., the "things" we believe to perceive nor the connections we postulate between them, have validity. What are "atoms" to the modern physicists, are the "Dharma" to the Buddhists. A systematic classification of all Dharmas had to wait for the second period, just as in this matter of atoms a long time passed between their initial conception by Demokritos, and their more precise study by Mendeljen and Bohr. What we have in this period are various numerical lists of Dharmas--such as the five Skandhas", i.e., form, feelings, perceptions, volitional impulses and consciousness, which were said to constitute the whole range of a human personality.

⁶⁷Conze, op. cit., p. 12-13.

The third of these Treasures is Samgha. The entire "brotherhood" of monks and hermits is called the Samgha. Samgha means the monks who either lived in communities, or, as hermits, in solitude. The Samgha, naturally, has always formed only a small minority of the Buddhist community. They are the Buddhist elite. Poverty, celibacy and inoffensiveness are the three essentials of life for a monk. Monastic life is regulated by the rules of the Vināya. (The laws for Buddhist monks and nuns). Vināya means to "lead away" from evil. The life of a monk is described as the life which is homeless. In order for him to enter upon it, he must leave his home and be filled with faith.

A layman's devotion to the Three Treasures of faith is the virtue opposite to a householder's state of life. To Buddha, a layman must pray to Him: "Namo tassa bhagavato arahato Sama Sambuddhassa", which means "homage to the Lord, the Most Holy One, Perfect in Wisdom." According to Henry Clark Warren in his book Buddhism in Translations, the worship of a layman to the Three Treasures is:

We believe in the Blessed One, the Holy One, the author of all truth, who has fully accomplished the light kinds of supernatural knowledge and the fifteen holy practices, who came the good journey which led to the Buddhahood, who knows the universe the unrivalled, who has made subject to Him all mortal beings, whether in heaven or on earth, the teacher of God and men, the Blessed Buddha.

Through life till I reach Nirvâna, I will put my trust
in Buddha:

I worship continually
The Buddha of the Sages that are past,
And the Buddhas of the ages that are yet
to come,
And the Buddhas of this present age.

I have no other refuge.
Buddha is the best refuge.
By the truth of these words,
May I conquer and win the victory.

I bow my head to the ground, and worship.
The sacred dust of His holy feet.
If in ought I have sinned against Buddha,
May Buddha forgive me my sin.

The Dharma was graciously preached by Buddha, its
effects are immediate, it is unlimited by time, it is
conducive to salvation, it invites all comers, it is a
fitting object of contemplation, the wise ponder it in
their hearts. Through life till I reach Nirvâna, I will
put my trust in the law.

The Law as it has been in the ages that
are past,
The Law that will be in the ages that
are to come.
The Law as it is in this present age,
I worship continually,
I have no other refuge,
The Law is my best Refuge,
By the truth of these words,
May I conquer and win the victory
I bow my head to the ground and worship
The Law, the noble doctrine of
The Three Baskets.

If in ought I have sinned against the Law.
May the law forgive me my sin.

Buddha is holy Church, the congregation of righteous
men that lead a godly life, that walk in the straight
way, in the way of wisdom, that walk faithfully in the

four paths of holiness, the eight orders of the elect, worthy of offerings from afar, worthy of fresh offerings, worthy of offerings of the daily necessities of life, entitled to receive the respectful salvation of joined hands raised in homage to the forehead field, yield its increase for the benefits of this world of men. Through life till I reach Nirvāṇa, I put my trust in the Holy Order of monks.

The Church as it has been in the ages
that are past,
The Church as is will be in the ages
that are yet to come,
The Church as it is in this present
age.

I worship continually.

I have no other Refuge,
The Church is my noble Refuge.
By the truth of these words,
May I worship and win the victory.

I bow my head to the ground and worship,
The Church, three fold and best.
If in aught I have sinned against the
Church.

May the Church forgive me my sin.

Buddha and the Law, the Pacceka-
Buddha,
And the Church are my lords.
I am their slave.
May their virtues ever rest on my head.⁶⁸

In addition, a layman or a laywoman must pray to the Buddha. He must give as much as possible to Priesthood, not only for their upkeep, but also for religious buildings inhabited by no one. He must follow the Buddha's virtues, do

⁶⁸Warren, op. cit., pp. 407-408.

homage to His beauty, delight in the thought of Him, request to be reborn one day as a perfect Buddha, and give some gifts to the Buddha. He must purify his mind which is the substance of enlightenment. He should repeat the following words:

Until I have attained enlightenment,
I take refuge,
In the Buddha, the Dharma and the
Noble Samgha.
By performing acts of liberality
And other virtues,
May I realize Buddhahood for
the benefit of the World.⁶⁹

According to Māhāyāna Buddhism, Bodhisattvas are believed to be concerned with the earthly fortunes of the faithful. They might deliver from fire and water, protect ships and cattle, or give humans fertility. Therefore, besides the Three Jewels, a layman also worships many Bodhisattvas. For example, Avalokitesvara, protects sailors from shipwrecks, criminals from execution, and helps women to obtain the children they desire.

II. ETHICAL PRESCRIPTIONS OF THE LAYMEN

The second basic doctrine which the laymen and laywomen must keep after they have taken their refuge with the

⁶⁹ Herbert V. Gruenther, Jewel Ornament of Liberation, (London: Rider and Co., 1959), p. 144.

Three Jewels is the Five Precepts. The accepted formula is:

1. To abstain from taking the life of others.
2. To abstain from taking what is not given.
3. To abstain from having unlawful intercourse.
4. To abstain from speaking falsely and frivolously.
5. To abstain from drinking intoxicants.

The forbiddance of killing has three subdivisions:

(1) those done through cupidity, (2) those through malevolence, and (3) deludedness. Of these, the first is committed for the sake of meat, skin, and other parts of an animal's body; for sport or money, or to protect ourselves and our friends. The second is perpetrated because of antipathy to those who have a grudge against us or who are becoming our enemies. The third takes place when performing sacrifices.

Theft also has three subdivisions: (1) by force, (2) in secrecy, and (3) by deceit. The first is to commit robbery with violence and without giving notice of intentions. The second is to break into houses and to steal without somebody noticing. The third is to deceive by false measures, coins, and other mercantile practices.

Sexual misdemeanor also has three subdivisions: against those who are guarded (1) by the family, (2) by a master, and (3) by religion and custom. The first is sexual misdemeanor

with a mother, sister or other female relative. The second is with a woman who has been married to the ruler or anyone else. The third is one of five varieties--even if she is one's wife, legally married, sexual relation with her is considered improper if it is practiced (a) at an improper part of the body, (b) in a place and at a time that is improper, (c) too often. The first (a) is to have sexual intercourse by way of mouth, (b) improper place is near the retinue of a monastery, a funeral monument or where many people have gathered, and (c) improper time means to have sexual intercourse with a woman who has taken a vow, is pregnant or is nursing a child, or in daylight. General impropriety means to coerce a woman to sexual intercourse by beating.

Telling lies has three subdivisions: (1) destructive, (2) big and (3) small. The first is to lie about the qualities and faculties of a sublime person without knowing or possessing them. The second is a lie which harms us and others. The third hurts no one.

These commandments above are called Pāṇca Sila. It means the precepts for the laymen. However, if a layman wants to escape from the wheel of life and death, he has to keep ten precepts which are:

1. Abstaining from killing of living beings.

2. Abstaining from stealing.
3. Abstaining from sexual intercourse with another's spouse.
4. Abstaining from speaking lies or untruths.
5. Abstaining from the use of intoxicants.
6. Abstaining from eating after midday (The duration of time is from midday until the dawn of the next).
7. Abstaining from dancing, singing, music and shows.
8. Abstaining from using garlands, scents, cosmetics and adornments.
9. Abstaining from luxurious beds and seats.
10. Abstaining from accepting gold and silver.

These ten precepts are practiced on feast days every fortnight for the laymen who want to lead a pure life, and cultivate the desire to become like the Buddha. Generally speaking, the laymen must keep the Five Ordinances all their lives. On the other hand, if they wish, they can eat at any time, dance, use adornment, luxurious beds and gold. However, the monks and novices are strictly forbidden dancing, using garlands, luxurious beds, gold or silver and do not eat after midday.

In short, the five precepts are the basic morality of householders. A layman must believe in his acts, in his speech and in his thoughts. Lord Chalmers, in the book Further Dialogues of the Buddha, translated an interesting

story which the Buddha told to His disciples as follows:

Said the Venerable Sariputa to the Lord: -- I understand as follows the expanded meaning of the Lord's succinct and unexpended utterance:

I. Behavior in act is twofold, that to be ensued and that not to be ensued, each being alternate to the other. These were the Lord's words and they proceed from the following: Behavior in act is (a) not to be ensued if thereby wrong dispositions wax apace while right dispositions wane, but (b) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of behavior in act leads, if ensued, to wrong dispositions waxing apace while right dispositions wane?--Take a man who destroys life; he is a hunter, with hands dyed in blood, given to killing and slaying, merciless to living creatures. Or he takes what has not been given to him--he appropriates in thievish fashion other people's belongings in village and jungle. Or he is a fornicator; he has intercourse with women under the case of mother, or father, or brother, or sister, or relations, with women married or affirmed, or even with women wearing the very garland of betrothal. This is the kind of behavior in act which, if ensued, makes wrong dispositions wax apace while right dispositions wane.

Next, what kind of behavior in act leads to wrong dispositions wax apace? Take a man who putting all killing from him and abstaining from killing anything, laying aside cudged and sword, lives a life of innocence and mercy, full of pity and compassion for everything that lives. He puts theft from him and abstains from theft, taking only what is given to him and never appropriating to himself in thievish fashion other peoples' belongings in village and jungle, that have not been given to him. In the matter of fornication, he is no wrongdoer but abstains from all such wrongdoing; he has no intercourse with women under the case of mother, nor with father, or brother, or sister, or relations, or with women affirmed, pledged, or betrothed. This is the kind of behavior in act which makes wrong dispositions wane while good dispositions wax apace.

Hence, proceeded the Lord's utterances: Behavior in act is twofold, that to be ensued and that not to be ensued, each being alternative to the other.

II. Perhaps in speech . . . alternative to the other; these were the Lord's words and they proceed from the following: Behavior in speech is (a) not to be ensued if thereby wrong dispositions wane but (b) to be ensued if thereby wrong dispositions wane while right dispositions wax apace.

Now, first, what kind of behavior in speech leads; if ensued, to wrong dispositions waxing apace while right dispositions wane? Take a man who is a liar, who, when cited to give his testimony before assembly or village-meeting or among his kindred or his guilded or the King's officers, says he does not know when he does know, or says he saw when he did not see, or says he did not see when he did see, deliberately lying in the interests either of himself or of other people or for some trifling gain. Or he is a slanderer; what he has heard here he tells elsewhere to split up one set of people, what he hears elsewhere he tells here to split up another set; so that he is a dissolver of harmony and no reconciler of them that are at variance, discord in the pleasure and delight and joy and motive of his speech.

Next, what kind of behavior in speech leads, if ensued, to wrong dispositions waning while good dispositions wax space?

Take a man who has put lying from him and abstains from lies. When cited to give his testimony before assembly or village meeting or among his kindred or his guild or the king's officers, he is careful not to say he knows when he does not, or to say he does not know when he does, or to say he saw when he did not, or to say he did not see when he did. Never deliberately lying in the interests either of himself or of other people or for some trifling gain. All slander he abstains, what he hears here he does not repeat elsewhere, to split up one set of people, nor does he repeat here what he has heard elsewhere, so as to split up another set. He is a promoter of harmony and a restorer of amity.⁷⁰

⁷⁰Lord Chalmers, Further Dialogues of the Buddha, (London: Oxford University Press, 1927), p. 187.

III. BELIEF IN THE THEORY OF THE KARMA

Another basic doctrine which the layman must ^{Believe} in is the doctrine of Karma. The doctrine of Karma is accepted in all the main systems of Indian philosophy and religion as an article of Faith. However, Karma of Buddhism is different from the Karma of Hinduism. According to the popular Hindu belief, Karma is a sum total of man's actions in a previous birth, determining his future destiny which is unalterable. Its effect remains until it is exhausted through suffering or enjoyment. But Karma, according to Buddhism is that: 'All that a being suffers from or experiences is due to the sum total of his deeds in the past. All that being experiences in this life is a matter of chance. Karma is one's own. A man is an inheritor of his Karma. One finds one's birth according to one's own kith and Karma is one's own refuge. Karma divides beings into higher or lower. So what we are, is the fruit of what which we have done. And Karma is the Master of one's action: The Buddha said:

My action is my possession, my action is my inheritance, my action is the womb which bears me. My action is the race to which I am a akin, my action is my refuge. What appears to man to be his body is in

truth the action of my past state, which then assuming a form, realized through his endeavour, has become endowed with a tangible existence.⁷¹

To Buddhism all things are born of activities and everything is in a state of continual transformation or flux. Nothing in this world comes from a single cause. The existence of a universe is a result of a combination of several causes and conditions, and at the same time, an active force is contributing to the production of effects in the future. Nothing, not even God, can interfere with the cause of a thing thus regulated, materially as well as morally. If God really exists and has some concern about our worldly affairs, he must first conform himself to the law of causation. The principle of Karma, which is the Buddhist term for causation morally conceived, holds supreme everywhere and all the time. Karma is the formative principle of the universe. It determines the course of events and the destiny of our existence. It determined and performed in our previous lives, not only individually but also collectively. However, we shall be able to work out our destiny in the future if we have certain factors working and being worked out by ourselves in this life.

⁷¹Hermann Oldenberg, Buddha: His Life, His Doctrine, Translated by William Honey, (London: Covent Garden, 1882), p. 243.

Therefore, said Buddha:

By self alone is evil done,
 By self alone is one disgraced;
 By self is evil left undone,
 By self alone is he purified;
 Purity and impurity belong to self:
 No one can purify another

Again,

Not in the sky
 Nor in the midst of the sea,
 Nor entering a cleft of the mountains,
 Is found that realm on earth
 Where one may stand and be
 From an evil deed absolved.⁷²

Indeed, a contemporary Buddhist describes the force of Karma as follows:

It is the twin doctrines or fundamental principles of Karma and rebirth together with the doctrine of Anatta which distinguish Buddhism as the foremost and peerless of the world religions.

Buddhism stands pre-eminent over all other teachings in its unrivalled ethics and its sane, rational scientific philosophy or exposition of the natural laws and causes of life and all phenomena. The cause of rebirth according to the law of physics, is the Conservation of Energy. Force is indestructible or is never lost or destroyed but only changes or passes through various forms or phases.

Thus, so long as the psychic force of cravings inherent in and generated by all conscious beings is not exhausted, so long will it manifest itself repeatedly

⁷² Daisetz Teitaro Suzuki, Outlines of Mahayana Buddhism (London: Luzac and Co., 1907), p. 34.

and endlessly through successive form . . . the nature of which is determined in accordance with the preponderating purity or impurity of the Karma.⁷³

According to Dr. Bimala Chum Law, in his book Concepts of Buddhism, there are four kinds of Karma:

1. Ditthadhammavedaniyā', i.e., Karma which produces result in this life.
2. Upapaccavedaniyā', i.e., Karma which produces result in the next life.
3. Aparapariyāyavedaniyā', i.e., Karma which produces result from time to time.
4. Ahosikamma, Past Karma.

We have another fourfold division of Karma:

1. 'Garuka' i.e., an act, be it good or bad, which has a serious result.
2. 'Bahula' i.e., excess of either virtue or vice which produces its respective result.
3. 'Apama' i.e., Karma which is thought of at the time of death.
4. Katattakamma, i.e., an act which has been frequently done by one in his lifetime, which, in addition, in the absence of the three previous Kamma, causes rebirth, Karma produces consequence, retribution is born of action, action is the cause of rebirth, in this way the world continues. No action passes from the past life to the present, nor from the present to the future.⁷⁴

⁷³ Samanera Pandita, "The Nature and Cause of Rebirth," Light of the Buddha, IV, No. 9, (Burma Buddhist Society, September, 1959), p. 38.

⁷⁴ Chum Law, op. cit., pp. 57-58.

Thus, the doctrine of Karma or the efficacy of good or bad works inseparably bound up with that of renewed existence. The world exists through Karma and people live through Karma. Karma mostly applies to the acts of individuals, but it also applies to the unity--the result of the actions of many people together, such as groups of persons, families and nations. It is not limited to the actions of the present life, but may extend back into the infinite past and forward into the infinite future.

Therefore, the good deed of mercy, kindness, or generosity of the past will inevitably yield its benefits of long life, health or wealth in this existence, but most importantly in one's next existence. And precisely the reverse occurs with evil deeds. Thus, step number two in the 12-fold series is Karma-formations, or the power of one's past accumulation of good or evil thoughts, words, and deeds, to determine the nature of one's next birth. Not only by blind chance, said the Buddhist, is one man born happy, rich, handsome, and long-lived, and another poverty-stricken, miserable, and ugly; not by chance are some born as animals or in the hells and some in the glorious company of the devas or the gods. All these circumstances, and the very nature of the man himself, are the result of the absolutely just and

impartial law of Karma. Always, world without end, a being reaps the morally deserved results of every word, thought, or deed he has ever been responsible for in every one of his innumerable past lives.

Social inequality also is produced by the Karma of each person. There are some people who are born rich and noble and destined to enjoy all forms of earthly happiness, although they have done nothing that justifies their luxuriating in such a fashion any more than their poor neighbors. These people, of course, are declared by some pseudo-Buddhists to be merely harvesting the crops of good Karma they had prepared in their former lives. The poor and low, on the other hand, are struggling to eke out a mere existence in spite of their moral rectitude and honest industry, are considered to be suffering the evil Karma which had been accumulated during their previous lives. An act, good or evil, once performed, will not be lost in the eternal succession and interaction of incidents. Therefore, if the rich and noble neglect to do their duties or abandon themselves to the enjoyments of sensual pleasures, then they are sure in their future births, if not in their present life, to gather the crops they have thus unwittingly prepared for themselves. The poor, however hard their lot in life, can claim their rightful rewards, if they

do not despair of their present sufferings and give themselves up to temptations, but dutifully continue to do good. Because their present fate is the result of their former deeds, so will their future fortune be the fruit of their present deeds. These above ideas are a frequently utilized by some Buddhists to explain a state of affairs which must be considered a case of social injustices. Thus, the laymen must believe in the principle of Karma, because Karma will not be lost. Said the Buddha:

According to the seed that's sown,
So is the fruit ye reap therefrom,
Doer of good will gather good,
Doer of evil, evil reaps.
Sown is the seed, and thou shalt taste
The fruit thereof. (Samyutta Nikaya)⁷⁵

IV. BELIEF IN THE THEORY OF TRANSMIGRATION

One of the most important doctrines of Buddhist thought which the laymen must believe in is the Theory of Transmigration or Samsara or Metempsychosis. Rebirth is one of the important problems of all the systems of philosophy. What will happen after this life is a riddle for the philosophers and still remains a difficult problem. This problem is becoming

⁷⁵ Rastrapal Bhikkhu Nalanda, "The Buddhist Doctrine of Karma," The Light of the Buddha, IX, No. 4, (April, 1964), p. 21.

a seriously mysterious problem of which the solution cannot be shown like a material thing. Nevertheless, the Buddha explained and formulated the theory of Transmigration more clearly.

The Buddhist doctrine of Transmigration however, should be differentiated from the transmigration and reincarnation of other systems, because Buddhism denies the existence of a transmigrating permanent Soul, created by God. According to the theory of transmigration, a man is not what he is today, but he is the sum-total of the accumulations of many previous births. He goes on renewing his existence in the wheel of life and death. The present is the offspring of the past, and becomes in turn, the parent of the future. The Buddhists do not believe in the existence of a Soul, but they believe in rebirth. The Buddha explicitly told that there is no Soul or any external principle in the personality of the being. There is nothing external which passes from one life to another. There are only five aggregates, namely--corporeality, feeling, perception, mental formation and consciousness which go from this life to the next life. Therefore, death and birth are the two points of a continuum. There is no gap between these two happenings. But one happens after another just like the two ripples of a

stream. According to Buddhist philosophy when a person dies, he will go to "Six-Fold Places" which are: Hell, Demons, Animals, People, Spirit Gods, and the way of Heaven. If he does good in this life, he will become a god and enjoy happiness in Heaven. If he does evil however, he must go to hell to receive thousands of punishments. The fundamental reason which leads to rebirth is craving or desire. Thus, if a person wants to escape from the sorrowful sea of life and death, he must completely destroy his desires. To Buddhism, the craving for sense, pleasures, for money, social position or power is a chief factor in the flux of birth and death. The following statement of the Buddha is the evidence to make us understand the theory of Transmigration:

Monks, if a man were to collect all the leaves and twigs of Jambudipa, and go on throwing bits out of it, saying, "This is my mother, this is my mother's mother, this is my mother's mother's mother . . . " Then, O monks, all of it would be exhausted and still the series of them would go on. Monks, if the bones of a single being in his different births could have all accumulated and preserved, it would have been a huge heap, higher than the mountain.⁷⁶

The doctrine of rebirth also had found an excellent elaboration in the discussion held between the Venerable Nāgasena and the King Milinda:

⁷⁶Samyutta Nikaya, Tinakattasutta, Vol. II. See also, Rastrapal Bhikkhu Nalanda, "The Doctrine of Rebirth," The Light of the Buddha, IX, No. 6, (June, 1964), p. 31.

The King Milinda asked Nāgasena: "Does, O Venerable Sir, rebirth take place without transmigration?"

"Yes, O King."

"But how, Venerable Sir, can rebirth take place without passing over anything? Please illustrate me this matter."

"If, O King, a man should light a lamp with the help of another lamps, does in that case the light of the one lamp pass over to the other lamps?"

"No, Venerable Sir."

"Just so, O King, does rebirth take place without transmigration?"

The King Milinda asked Nāgasena again: "What is it, Venerable Sir, that will be reborn?"

Nāgasena replied: "A psycho-physical-combination, O King."

"But how, Venerable Sir, is it the same psycho-physical combination as this present one?" asked the King.

Nāgasena replied: "No, King. But the present psycho-physical combination produces Kammically wholesome and unwholesome volitional acts and through such Kamma a new psycho-physical combination will be born."⁷⁷

According to Buddhist philosophy, the present state of our life is a determining ground. From here we can go upwards or downwards according to our actions. So far as the place of being is concerned, the Buddhist philosophy comes forward with such presuppositions. There are four planes of existence which are: (1) Apaya bhūmi, i.e., the plane of misery, (2) Kamasugati bhūmi, i.e., the better plane of the world of desires. (3) Rupavacara bhūmi, i.e., the plane of

⁷⁷Mihinda Panho, Rastrapal Bhikshu, Chapter III, "The Doctrine of Rebirth," The Light of the Buddha, IX, No. 6, (June, 1964), p. 92.

form, (4) Arupavacara bhūmi, i.e., the plane of formlessness.

The people in these planes, according to Buddhist thought, still fall down in the flux of birth and death. The reason for the process of birth and death is desire and love. If this desire for life which is rooted in ignorance is fully extinguished, then there will be no new rebirth. Thus, the more a person has desires, the more he suffers.

The person with a hundred different desires and loves
has a hundred different pains.

The person with ninety different desires and loves
has ninety different pains.

The person with one desire has one pain.

The person without desire and love has no pain.⁷⁸

The process of rebirth is very much like a circle or wheel which has been explained by the Buddha in His famous doctrine "Twelve Links or Patīccasamuppāda which are:

On ignorance depends Karma-formations
On Karma depends consciousness;
On consciousness depends name and form.
On name and form depends the six organs of sense;
On the six organs of sense depends contact,
On Contact depends sensation;
On sensation depends desire;
On desire depends attachment;
On attachment depends existence;
On existence depends birth;
On birth depends old age and death, sorrow, lamentation,
misery, grief and despair.

⁷⁸Henri de Lurac, S.J., Aspects of Buddhism, (New York: Sheed and Ward, 1953), p. 15.

When the same chain of dependent origin is stated in the following manner, the path to freedom from bondage to the cycle of birth and death is clearly seen:

With the complete and final cessation of ignorance, the karma-formations do not arise;
 With the cessation of the Karma-formation, the moment of rebirth-consciousness does not arise;
 With the cessation of the psycho-physical existence, the six organs of sense do not arise;
 With the cessation of the six organs of sense, contact does not arise;
 With the cessation of contact, feelings do not arise;
 With the cessation of feelings, desire does not arise;
 With the cessation of desire, grasping does not arise;
 With the cessation of grasping, the life-process does not arise;
 With the cessation of the life-process, birth does not arise;
 With the cessation of birth, old age, death, sorrow, lamentation, pain, grief and despair do not arise.⁷⁹

If a person is able to cut the first of the twelve fetters, then the other fetters also will automatically fall down. Then, he can realize bliss in the state of Nirvāṇa.

V. BELIEF IN THE "WESTERN WORLD"

Besides these above doctrines, a layman or a laywoman who follows the Māhāyāna Buddhist sect must believe in the "Western World" of Amida Buddha. The Buddha Amitabha is the Lord of the Western Paradise or the "Most Happy World". He

⁷⁹ Kenneth W. Morgan, The Path of the Buddha, (New York: Ronald Press Co., 1956), p. 26.

formerly was the Bhikkhu Dharmakara, prior to the time of pre-historic kalpas of our world, and on a world long since vanished, He made forty-eight Vows for delivering all beings to His prospective Buddha-country which He realized ten kalpas ago and is now known as the "Most Happy World". According to Māhāyāna Buddhism, if a man thinks of the Buddha Amitabha when he is living, the Buddha Amitabha and His disciples will throw thousands of halos and aureoles before his eyes and will guide him to the Western World when he dies. At the same time, Bodhisattva Avalokitesvara with a beautiful body will welcome him, and thousands of Bodhisattvahood, will praise him. He will never receive any suffering or punishment. Moreover, he is fortunate to see many beautiful buildings, nice houses, sumptuous palaces and plenty of lovely birds. He will be welcomed by thousands of living beings who came from different worlds, and many gods will also praise him. Furthermore, people who are living in the world of the Buddha Amitabha have beautiful bodies. They often have lights which reflect on their bodies. They have freedom to hear the sounds which are ten thousand li away. They also have a kind of "ethereal" body. In other words, the Western World is a perfect world in which the land is like gold, and this land is very smooth. It does not have high or low parts. People's lives there are very simple. If they want to eat, many

different kinds of good food suddenly appear. If they want clothes, the clothes will immediately appear. They do nothing more than meditation and listening to the teachings of the Buddha Amitabha. The life of the ordinary world is impermanent, and people have to suffer from the sorrowful sea of life and death. In the Western World of the Buddha Amitabha, however, happiness is unlimited. Men and gods meet together and enjoy themselves on the beautiful lakes, rivers and in sumptuous palaces. The world of the Buddha Amitabha does not have suffering of hard work, old age, sickness and death.

Moreover, in the ordinary world people are not satisfied with their desires. If they go to the Western World, however, their intelligence will expand and they will have a good opportunity to advance on the way toward achieving Buddhahood. Thus, it is enjoyable to go to the "Western World" of the Buddha Amitabha. In so doing, a person must pass thousands of generations in practicing and thinking of Buddha's teachings. In other words, according to Māhāyāna Buddhism, the best way of a layman is to think of the Buddha Amitabha, because He is bound to meet people of this world.

In addition, Sakyamuni Buddha also emphasized that when Buddhism goes to the last period of spread, all books

of Buddhism will be destroyed. However, the Amida Ching will be spread among the common people a hundred years later.

Thus, the "Pure Land" sect plays an important part in the development of Māhāyāna Buddhist thought, and the laymen must believe in the Western World of the Buddha Amitabha.

CHAPTER V

CRITICISM OF LAY-BUDDHISM AND CONFUCIANISM

Nothing in this world is perfect. Therefore Buddhist thought still has some weak points and Confucianism also has many mistakes. The first man who attacked Buddhist ethics was Han Yu (768-824), a Confucian controversialist of the T'ang Dynasty. The criticism of Buddhism of Chu Hsi and Wang Yang ming, however, held an important place in Chinese philosophy and history.

Chu Hsi condemned Buddhism as follows: "The Buddhist are fundamentally afraid of life and death, and are selfish. They devote themselves only to penetration on the transcendental level, because they seek awakening and enlightenment. They have no desire to learn of the imperial level because they discard human affairs."

Chu Hsi also criticizes the Buddhists for having false ideas about Heaven or endowed nature and not knowing how to shape and bring to completion the functioning of Heaven. On the contrary, the Buddhists regard such small things as the Six Sense Organs to be the causes of the universe. They

(the Buddhists) cannot understand these things, and consequently falsely assert that heaven, earth, the Sun and the Moon are illusory and false. They confine the function of Heaven to such a small thing as the individual person, and submerge their purpose in such a big thing as empty space. This is why, whether they speak of things big or small, they drift and wander and fail to achieve the Mean. In their mistakes about the great, they regard as speak of cluster a mustard seed as equivalent to the Six directions. In their being obscured about the small, they look upon the human world as a dream or an illusion. So, their understanding cannot investigate the origin of the human world.

Chu Hsi further maintained that the Buddhists, by maintaining that there is only a "Consciousness" which exists for all time, fail to understand the true character of the hsing or nature. As a result they wrongly equated the mind with nature. We read in the Conservations:

Hsu Tzu-jung (i.e., Hsu Chao-jan, a disciple of Chu Hsi) engaged in a discussion as to whether a dried up withered thing has or has not the nature. The Master (Chu Hsi) commented on this: The nature is only Principle. Once a certain thing exists, there is a principle for it. The error of Tzu jung lies in the fact that he takes mind as being the nature, thereby being just like the Buddhists. The Buddhists only grind and rub this mind away down to its finest essence, as if it were a lump of something. Having scraped off one layer of skin, they then scrape off another until they have scraped to a place where they can no longer scrape. And when they have thus ground away

until they have reached the mind's innermost essence they then hold this to be the nature. They certainly fail to realize that this nature of theirs is exactly what the (Confucian) sage calls the mind⁸⁰

Therefore, Shang-ts'ai said:

What the Buddhists call the nature is exactly what the (Confucian) sage calls mind, and what the Buddhists call mind is exactly what the sage calls thinking. Mind itself merely serves to contain Principle, but the Buddhists from the beginning have failed to recognize this Principle, and throughout recognize the activities of consciousness as constituting the nature.⁸¹

Chu Hsi also added his criticism on Buddhism in Reflections on Things at Hand as follows:

Since the Buddhists doctrine spread in China like fire, many Confucianists, who have not been able to look through the gate of the school of sage, have already been attracted to it and drowned in it together with the Buddhists. They consider Buddhism as the Great Way. Consequently, its vulgarism has extended throughout the world, so that good and bad people, the intelligent and the stupid, men and women, and servant all have become occasionally appeared, from youth they have been submerged in those things which their ears and eyes are comfortably used to, and as they have grown up, they have followed the teachings admired by famous but mediocre scholars. As a result, they have remained in the dark and have been driven along. For this reason they say that one can become a sage without cultivating oneself and that one can know the Great Way without studying.⁸²

⁸⁰The literature name of Hsieh Liang-Tso (1050-1103), a disciple of the Ch'eng brothers.

⁸¹Fung Yu-lan, op. cit., pp. 569, 570.

⁸²Wing-tsit Chan, Reflection on Things at Hand, (New York: Columbia University Press, 1967), p. 287.

The third Confucianist who criticized Buddhism was Wang Yang Ming. Wang condemned the concept of Buddhism as follows:

The Buddhists for being afraid of the troubles involved in the relationships between father and son, ruler and subject and husband and wife etc. Therefore, they (the Buddhists) wanted to escape from these relationships. They are forced to escape because they are already attached to the phenomena of these relationships. But as far as Confucianists, Wang added, there being the relationship of father and son, we respond to it with love. There being that between ruler and subject, we respond to it with righteousness. And there being that between husband and wife, we respond to it with mutual respect. How then can (it be said that) we are unduly attached to the phenomena of the relationships between father and son, ruler and subject, and husband and wife.⁸³

Wang Yang ming also accused the Buddhists for not being able to rule or govern the state, because they wanted to escape the sorrowful sea of life and death rather than establishing the relationship between the individual and society. To Buddhist thought, the more relations one has, the more one suffers. Wang Yang ming disagreed with this concept.

Besides these weak points of Buddhist philosophy which were criticized by the Confucianists. Confucian ethics were also criticized by a Western scholar, Dr. James Legge as

⁸³Fung Yu-lan, op. cit., p. 611.

follows:

This subject leads me on to the last of the opinions of Confucius which I shall make the subject of remark in this place. A commentator observes, with reference to the inquiry about re-compensing injury with kindness, that the questioner was asking only about trivial matters, which might be dealt with in the way he mentioned, while great offences such as those against a sovereign or a father, could not be dealt with by such an inversion of the principles of just ice. In the second Book of the Le Ke there is the following passage:--"With the slayer of his father, a man may not live under the same heaven; against the slayer of his brother, a man must never have to go home to fetch a weapon; with the slayer of his friend, a man may not live in the same state. The lex talionis is here laid down in its fullest extent. The Chou Le tells us of a provision made against the evil consequences of the principle, by the appointment of a minister call "The Reconciler". The provision is very inferior to the cities of refuge which were set apart by Moses for the manslayer to flee to from the fury of the avenger. Such as it was, however, it existed, and it is remarkable that Confucius, when consulted on the subject, took no notice of it, but affirmed the duty of blood-revenge in the strongest and most unrestricted terms. His disciple Tsze-hea asked Him, "What course is to be pursued in the case of the murder of a father or mother?" He replied: "The son must sleep upon a matting of grass, with his shield for his pillow; he must decline to take office; he must not live under the same heaven with the slayer. When he meets him in the market-place or the court, he must have his weapon ready to strike him." "And what is the course on the murder of a brother?" "The surviving brother must not take office in the same state with the slayer; yet if he goes on his prince's service to the state where the slayer is, though he meet him, he must not fight with him." "And what is the course on the murder of an uncle or a cousin?"

In this case the nephew or cousin is not the principle. If the principle on whom the revenge devolves can take it, he has only to stand behind with his weapon in his hand, and support him.⁸⁴

⁸⁴ Legge, Chinese Classics, op. cit., p. 111

Sir John Davis has rightly called attention to this as one of the objectionable principles of Confucius. The bad effect of it are evident even in the present day. Revenge is sweet to the Chinese. I have spoken of their readiness to submit to government, and their wish to live in peace, yet, they do not like to resign even to government the "inquisition of blood" where the ruling authority is feeble, as it is at present, individuals and clans take the law into their own hands, and whole districts are kept in a state of constant feud and warfare.⁸⁵

⁸⁵Ibid., pp. 111-112.

CHAPTER VI

CONCLUSION

Throughout the comparison of the basic doctrines of lay-Buddhism with the This-worldly philosophy of Confucius and Mencius above, we realize that, on the one hand, Buddhism has plenty of doctrines which are similar to those of Confucianism. On the other hand, however, Buddhist thought differs from Confucian ethics. On the basis of the way of life, they came to the same aim: to bring happiness and peace for the peoples of the whole world. Buddha's method of carrying out happiness and peace is different from that of Confucius and Mencius. However, the doctrine of both Confucianism and Buddhism are not out of date; on the contrary, their theories still have a great deal of value to modern society. History has proved that for many thousand years, the teachings of Confucius and Mencius were the golden disciplines for development and maintenances of the culture and civilization of China, Korea, Japan and Vietnam. The concept of filial piety, the relation between the ruler and minister, father and son, brother and younger brother, and friends and friends (which came from Confucianism) will never disappear in the hearts of the Vietnamese, Japanese, Korean and Chinese.

Confucianism, indeed, on the one hand, brought social order and was a decisive factor in the establishing of the structure of oriental society in early times. Confucianism, on the other hand, was a torch for establishing national ideology and nationalism. The Western impact in the nineteenth century was a major factor for change in Japan, Vietnam, Korea and China. The result of contact with the Western World changed political, educational and social life in Japan, Vietnam, Korea and China, but the oriental intellectuals today consider Confucianism a sacred instrument by which to maintain the national tradition. Undoubtedly, these oriental intellectuals are not conservative they know how to make a balance between the East and the West, between the traditionalists and the progressives; however, they consider the doctrines of Confucius and Mencius as the golden guides in establishing social order and traditional morality.

Buddhism still has a place in the hearts of the orientals and has an important effect on prayer, belief, faith, and Social life in Vietnam, Japan, China, Burma, Thailand and so on, although these countries have changed since they came into contact with Western Power. Buddhism, indeed, has great spiritual benefits to the oriental people. After contact with Western ideologies and philosophies, the

doctrines of compassion and wisdom, of negation of self, negation of the objective existence of the universe, of self-control and mental discipline have been vital forces in maintaining the national traditions and social morality. Today, Buddhism is still the national religion in Thailand, Cambodia, Laos, Burma and Ceylon, even though thousands of dynasties have risen and fallen, history has passed by, and the political situations of these countries have had to change in accordance with the wheel of time.

Nevertheless, we cannot say that Buddhist thought is higher than Confucian ethics or Confucianism is more valuable than Buddhism. The teachings of the Buddha and Confucius are necessary for everybody. Their thoughts are like fruit. Any kind of fruit is sweet. The orange is sweet, the banana is sweet, and the apple is also sweet. But each individual prefers a particular kind. Some people like oranges but others like apples. However, we cannot say that the apple is better than the banana or orange. If a person believes in Confucian ethics and then he criticizes Buddhist thought for not being good, he is not a good scholar. A scholar must realize that every religion is valuable for human beings, but everybody has the ability to follow his own religion. Buddhism is a guiding star to a devout Buddhist layman who

wants to enjoy happiness in the state of Nirvāṇa in his future life, but Confucianism is also valuable to anyone who wants to establish a good society. Thus, Buddhism and Confucianism have the same purpose: to teach people how to live in happiness and how to avoid suffering. But they have different methods to carry out their goals. The differences between Buddhism and Confucianism are like the beautiful flowers which flourish in the cultural garden of humanity.

BIBLIOGRAPHY

A. BUDDHISM

Lord Chalmers, Further Dialogues of the Buddha. Humphrey Milford (Trans.). London: Oxford University Press, 1927.

Conze, Edward. A Short History of Buddhism. Bombay: Chetana Ltd., 1960.

_____. Buddhism: Its Essence and Development. New York: Harper Torchbooks, 1959.

Dharmapada.

Guenther, Herbert V. Jewel Ornament of Liberation. Translated and annotated by Herbert V. Guenther. London: Rider and Co., 1959.

King, Winston L. A Thousand Lives Away. Cambridge, Mass.: Harvard University Press, 1964.

deLurac, Henri, S.J. Aspect of Buddhism. George Lamb (Trans.) New York: Sheed and Ward, 1953.

Law, Bimala Churn. Concepts of Buddhism. Paris: Kern Institute, 1937.

McGovern, William Montgomery. A Manual of Buddhist Philosophy. Hertford, England: Stephen Austin and Sons, Ltd., 1923.

Morgan, Kemeth W. The Path of the Buddha. New York: Ronald Press Co., 1956.

Nikaya, Samyutta. Volume II.

Oldenberg, Hermann. Buddha: His Life, His Doctrine, His Order. William Hoey (Trans.). London: Covent Garden, 1882.

Pandita, Samanera. Light of the Buddha. IV, No. 9, Burma Buddhist Society. September, 1959. Also IX, No. 4, April, 1964.

Panho, Milinda.

Suzuki, Daisetz Teitaro. Outlines of Māhāyāna Buddhism.
London: Luzac and Co., 1907.

Valee-Poussin, Louis de la. Le Dogme et La Philosophie du
Buddhisme. Paris: Gabriel Beauchesne, Editeur,
1913.

Warren, Henry Clarke. Buddhism in Translations. Cambridge:
Harvard University, 1900.

Watanabe, Baiyu. Thoughts, Literature and Monasteries in
Earlier Buddhism. Tokyo: Minshuka honbu, 1948.

Welch, Holmes. The Practice of Chinese Buddhism. Cambridge:
1967.

Woodward, F. L. Some Sayings of the Buddha. London: Oxford
University Press, 1939.

B. CONFUCIANISM

Bying, L. Crammer. The Book of Mencius. London: Butler and
Tanner, Ltd., 1942.

deBery, W. M. Theodore. Sources of Chinese Tradition. New
York: Columbia University Press, 1960.

Creel, H. G. Chinese Thought from Confucius to Mao Tze Tung.
Chicago: University of Chicago Press, 1958.

Fairbank, John K. East Asia: The Great Tradition. Boston:
Houghton-Mifflin Co., 1958.

Fung Yu-lan, History of Chinese Philosophy. Derk Bodde
(Trans.). Princeton: Princeton University Press, 1952.

_____. The Spirit of Chinese Philosophy. E. R. Hughes
(Trans). London: Kegan Paul, Trench and Co., Ltd., 1947.

_____. A Short History of Chinese Philosophy. Edited by Derk
Bodde, New York: The MacMillan Company, 1948.

Legge, James D.D. The Chinese Classics. I. Hong Kong: The London Missionary Society, 1861.

Ling Yu Tang. The Wisdom of Confucius. New York: Modern Library, 1938.

Hsu, Leonard Shihlien. Political Philosophy of Confucianism. London: George Routledge and Sons, Ltd., 1932

Valley, Arthur. Three Ways of Thought in Ancient China. London: George Allen and Unwin Ltd Museum Street, 1939.

C. CONFUCIAN ANALECT

Edwards, E. D. Confucius. London: Blackie and Son, Ltd., 1940.

Loomis, A. W. Confucius and the Chinese Classics. San Francisco, 1882.

Makra, Lebia. (Trans.). The Hsiao Ching. New York: St. John's University Press, 1961.

Wilhelm, Richard. Confucius and Confucianism. New York: Harcourt, Brace and Co., 1931.

Wing-tsit Chan. Reflections on Things at Hand. New York: Columbia University Press, 1967.

_____. A Source Book in Chinese Philosophy. Princeton: Princeton University Press, 1963.



NON-CIRCULATING
GENERAL REFERENCE

17672

