

1. Chinese Metaphysics is anchored (founded) on the dialectical movement of creative change" Discuss.
2. Highlight the Key points of Korean philosophical doctrines.
3. What do you understand by the term Asian philosophy.
Then who do you think is an Asian philosopher.
4. In what ways does the philosophical doctrine of yoga, conform to the three foundational criteria of the orthodox school.
5. Identify the similarities between the Metaphysical thesis of the Samkhya school of thought and Jaina school of thought.
6. Do you think that Japanese philosophical doctrines made any impact on the east of Asia.

1.0. Introduction

2.0. Classification of ferns

3.0. Confucianism. Chinese philosophy

3.1. Confucianism.

4.0. The Metaphysics of Confucianism,

4.1.

4.2.

5.0 Evaluation

6.0 Conclusion.

1.0. INTRODUCTION

2.0. CLARIFICATION OF TERMS.

CHINESE PHILOSOPHY.

Chinese philosophy emerged from the Chinese people's fundamental beliefs, cultural background and tradition. It is characterized by three strains of philosophical thought. These include:

- a. Intrinsic reverence (ji) for nature like heaven.
- b. Worship of ancestral Spirits via rites and rituals (Li).
- c. The quest for methodology and focus on the potentiality and creativity of the human subject.

Chinese philosophical doctrines revolves around the aforementioned strains found in different eras of Chinese philosophical development, namely.

- a. The Classical era (The Zhou dynasty)
- b. The Neo-Daoist era
- c. Buddhist Era (Zen Buddhism)
- d. The Neo-Confucian Era (The modern era).

CONFUCIANISM

Confucianism is one of the philosophical trends in Chinese philosophy which is grouped under the Classical era. It was founded by Confucius who anchored his teachings on the Dao (i.e., the way of man and the ancient sage-kings) and the de (virtue).

Confucius also underscores that imbibing those virtues would ^{and} reformulate Li (rites and rituals) on a social and cultural level and reconstruct the world of human harmony and values. These principles were also applied by Mencius and Xunzi.

Confucianism consists of ethical, political, epistemological and metaphysical thoughts. However we are

focused on the metaphysical thoughts of Confucianism, which is founded on the dialectical movement of Creative Change.

3.0. CONFUCIAN METAPHYSICS

The metaphysical tradition of Confucianism argues a dialectical understanding of reality as a dynamic presentation of events and things in a universal interconnectedness.

The central idea of Confucian metaphysics is Creative Change (Yi, Sheng & Heng), which manifests itself in the generation of life, in the transformation of states of being, and in the two modes of becoming referred to as *zen* and *yang*, the invisible and the visible, the formless and the formed, the soft and the firm, the creative and the receptive.

The transformation of things in these two modes of becoming is the subtle creative movement of reality in growth and decline, in an interchange of vital force (qi), which also embodies relevant forms and principles (li).

In this Creative Change, any event is phenomenal

and noumenal. The phenomenal and the noumenal cannot be separated, and their unity is fully realized in a cosmological process that is also ontologically understood. Ontological here refers to the ultimate creative source and origin of the cosmological principle.

The metaphysical principles of Confucianism on the ontological onto-cosmological notion of consciousness can be understood by any however, formal academic study is essential for attaining truth of Confucianism.

Confucian metaphysics also identifies three layers of consciousness; Cosmological consciousness, Consciousness of the self and political consciousness. These would be explained as follows; since each of the three layers of consciousness is interconnected because they are different dimensions of the same consciousness.

The first layer, cosmological consciousness defines the objective world of being and becoming for the human person. The second layer, the consciousness of the human self, provides a world of human distinction based on the self-referent of the human mind and heart in which a human self can be uniquely identified in the

Life world of the humanity.

The third layer, political consciousness is where the human self projects or reconstructs an ideal political and practical world of reality in which it realizes its desires for power, creativity and freedom of action.

God in Confucianism is an entity like that Creative Change, that is capable of integrating these layers of consciousness in its being. Hence, consciousness takes an active interest in the welfare and development of humanity. It also contains the truth and establishes the true philosophy of life that guides actions in everyday life. One should note however, that as a philosophy of life, Confucianism is devoid of belief in an external God (conscious being).

EVALUATION

In what ways does the philosophical doctrine of Yoga conform to the three foundational criteria of the orthodox school.

1.0. Introduction

2.0. Classification of terms

3.0. The three foundational criteria of orthodox school.

4.0. — Philosophical doctrines of

4.0. The Yoga School of thought.

5.0. How the philosophical doctrine of Yoga conforms to three foundational criteria of the orthodox school.

6.0. Evaluation

7.0. Conclusion

INTRODUCTION.

CLARIFICATION OF TERMS.

THE THREE FOUNDATIONAL CRITERIA FOR ORTHODOX SCHOOL OF THOUGHT

There are three major criteria which facilitates the classification of the orthodox school of thought. These are the foundational criteria for all the orthodox school of thoughts. They include:

1. Whether the school believes in Vedas.
2. Whether the school believes in Afterlife or Devas (deceitful men).
3. Whether the school believes in the promise of Brahman (The highest universal principle) and Atman (The self or inner spirit).

THE PHILOSOPHICAL DOCTRINES OF YOGA.

The term Yoga refers to the discipline of oneself through various methods and techniques contained in the Bhagavad Gita (i.e. a handbook of various Yoga methods).

The first method is the Yoga of selfless action (Karma). This method demands that an agent becomes indifferent to the fruits or pleasure of his actions to experience

the Inner Self's reality of self-God). Here an individual experiences his true inner self when he denies himself the pleasures that emanate from his actions. In doing this one becomes closer to ending the cycle of rebirth.

By renouncing the fruits of ones actions, the person with intellect is freed from the bond of birth and goes to the place devoid of illness. (Bhagavad Gita ?)

The Second Method of Yoga is Meditation (Rajay). This method enables an aspirant to experience a union with self God through Contemplation. The practice of Meditation requires a disciplined effort and a step by step instruction provided by Bhagavad Gita. The Self harmonized yoga sees the self abiding in all living beings and all beings in the self.

METAPHYSICS OF YOGA

The metaphysics of Yoga is built on the same dualit foundation of the Samkhya school. According to the proponents, two qualities make up the universe in the Samkhya-Yoga school; Purusa (consciousness) and Prakrti (matter), which gives rise to Jiva (living being).

ETHICS

The basis of the ethical theory of the Yoga school is on Yamas (i.e. right living or ethical rules within Hinduism and Yoga) and Niyama (i.e positive duties or observance and elements of the guna theory of the Samkhya school).

EPistemology

Yoga epistemology accepts three pramanas (proof) as the only reliable means of gaining knowledge, just like the Samkhya school. The pramanas include Pratyaksha (perception), anumana (inference) and Sabda (word/testimony of reliable sources).

The Pramanas

Yoga argues that knowledge is feasible through the practice of Yoga, which is a path to Moksha (liberation).

HOW THE PHILOSOPHICAL DOCTRINES OF YOGA CONFORM TO THE THREE FOUNDATIONAL CRITERIA OF ORTHODOX SCHOOL OF THOUGHT

Believe in the authority of the Vedas.

Vedas is the most important sacred book for

orthodox school of thoughts, and Yoga conforms to these criteria because the principles of selfless action (Karma), self denial, meditation and contemplation are contained in the Bhagavad Gita, a handbook of various Yoga methods. It is a summary of the Vedas.

g. Believe in the Afterlife or Devas. (Excellence)

- Yoga principles believe that through self discipline, indifferent to the fruits of pleasure one brings himself closer to ending the cycle of reincarnation which implies a belief in the afterlife.

Also through meditation and contemplation, which requires a disciplined effort and guidance from the Bhagavad Gita an agent experience a union with the self-God. He achieve a kind of enlightenment and excellence (a heavenly or divine connection).

g. Believe in the promise of the Brahman Aryan.

- Yoga conforms to this principle since the principle of argues that an agent, becoming indifferent to the fruits of pleasure of his action, he experiences the

inner self-realization which is the union (Self-God). This union with Self-God can also be effected through Meditation and Contemplation in Yajna.

EVALUATION.

1. *Leucosia* (L.) *leucostoma* (L.) *leucostoma* (L.) *leucostoma* (L.)

10. The following table shows the number of hours worked by each employee.

Journal of the Royal Statistical Society, Series B

卷之二十一

卷之三

10. *Leucosia* *leucostoma* *leucostoma* *leucostoma* *leucostoma*

1990-1991 学年 第一学期 期中考试

10. *Leucania* *luteola* (Hufnagel) *luteola* Hufnagel, 1808.

卷之三

總理：請主辦人：王國維、陳衡哲、黃仲芳

卷之三十一

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新嘉坡及檳榔島上之華人，多為福建人。

第二章 一、二、三、四、五、六、七、八、九、十、十一、十二、十三、十四

卷之三

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10. *Leucosia* (L.) *leucostoma* (L.) *leucostoma* (L.) *leucostoma* (L.)

卷之三十一

W. H. G. - 1900

10. The following table gives the number of hours per week spent by students in various activities.

Identify the Similarities between the Metaphysical theses of the Samkhyā school of thought and Jaina school of Thought.

1.0 Introduction.

2.0 Classification of Terms.

3.0 Samkhyā School of Thought.

3.1 ~~Jaina~~ Samkhyā Metaphysics

4.0 Jaina School of Thought.

4.1 Metaphysics of Jainism

5.0 Similarities between - .

6.0 Evaluation

7.0 Conclusion.

INTRODUCTION.

CLARIFICATION OF TERMS.

Samkhya School of Thought.

Samkhya school of thought is one of the orthodox schools of thought in Indian philosophy. It has a dualistic philosophical tradition based on Samkhya-Karika (320-540 CE) the earliest surviving text of this school.

In its epistemology, Samkhya argues that human knowledge is imperfect due to prejudice, personalities and the limitedness of our perception, which can see only one thing at a time and not everything.

(which distort knowledge)
These prejudices can be overcome when one becomes liberated (Moksha) and more purified spiritually through

discipline. One acquires the right kind of knowledge through the three pramanas (proofs) which are ways of gaining knowledge.

1. Pratyaksha (perception)

2. Anumana (inference)

3. Sabda (testimony)

Sankhya school (also known) for the theory of gunas (qualities), innate tendencies

JAINIST SCHOOL OF THOUGHT

Jainism is one of the heterodox schools of thought in Indian philosophy. It is a theory that has transited - to philosophical undertone, i.e. it is neither a theistic nor an atheistic tradition.

The ethical views of this school of thought make it more of an ascetic movement due to its strong emphasis on self control, austerities and renunciation.

Jainism also insist on the relativity of truth, the individualistic nature of the soul and personal re-

- possibility for ones decisions they also teach, self ^{that}
- sellance and individual efforts alone are responsible for
ones liberation.

It philosophical concepts like feasible Atman, Karma,
Moksha (liberation) and Samsara (rebirth of the soul) are
common with Hinduism and Buddhism in various forms

Metaphysics of Samkhya school.

The Metaphysics of Samkhya school of thought consists
of the fact that it presents the universe as constitutive
of two independent realities Purusha (Cosmic being,
spirit, self consciousness, universal principle) and
Prakrti { Matter or original primary substance, whose
existential forms are susceptible to change }

This stance means that Prakrti can produce another
thing or take the form of another thing. Both realities
(Purusha and Prakrti) exist parallel without affecting
each other.

The bonding of self consciousness (Purusha) with
matter (Prakrti) is possible in a living being - Jiva. Such
fusion, Samkhya scholars underline led to the emergence

of intellect (buddhi) and ego (ahamkara).

All matter (Prakrti), Samkhya teaches, has three gunas and in different proportions. Each guna is dominant at specific times of the day. Gunas are the three modes of matter. They are:

1. The guna of goodness, compassion and purity (Satva)
2. The guna of activity, chaos, passion, potentially good or bad (Rajas)
3. The gunas of darkness, ignorance, dullness, laziness, lethargy and negativity (Tamas)

Metaphysics of Jainist school.

PropONENTS OF JAINIST TRADITION argue that there are two levels of existence namely; the level of the living or conscious beings (Jiva) and the level of the non-living conscious beings (Ajiva).

Apart from this dualist Metaphysics, they also uphold the ancient Sramanic traditions, which co-existed with the Vedic tradition. They also uphold that the mind-body dualism and denies the existence of a creative and omnipotent God.

to emphasized the teachings on Karma, the external and uncreated universe, loose idea of non-violence, the theory of multiple facets of truth and morality based on the soul's liberation. An agent obtains such liberation through three Jewels Right philosophy, Right knowledge and right conduct (Triratna).

SIMILARITIES

The similarities between the Samkhya school metaphysics and the J�rist metaphysics is in the fact that both uphold a kind of dualist tradition.

The dualism in Samkhya metaphysics is constitutive of two independent realities Purusha and Prakrti, which are parallel without affecting each other.

J�rist dualism, argue that there are two levels of existence, the living or conscious being (Jiva) and the non-living unconscious being (Ajiva). They also uphold the dualism of the mind and body which denies the

existence of a creative and omnipotent God.

EVALUATION

CONCLUSION