

Revised Oct. 10, 1989

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Introduction:

The Chinese Mind

"The five hundred years preceding the birth of Christ - an era which in China saw the close of the great Chou Dynasty, the period of the warring States, and the establishment of the Ch'in Dynasty - saw also the rise of great figures in the realms of philosophy and religion; in China, Confucius, Lao Tzu, Mencius, Chuang Tzu, Mo Tzu, Han Fei Tzu, Shang Yang; in India, Buddha; in Persia Zoroaster; in Greece, Pythagoras, Plato, Socrates, Aristotle, Zeno; in Judaea, Ezra, Nehemiah, Haggai, Zechariah, Malachi, and the second Isaiah. It is, therefore, almost labouring the obvious to point out the tremendous influence which the religious teachers and philosophers of this period have exercised upon the life and thought of all subsequent centuries until the present". (Leo Sherley-Price: Confucius and Christ, p. 21)

This summary of the Period of Philosophers is made by Sherley-Price. How was the situation many years before this Chinese Classic ~~Period~~ ^{Age}? Emperor Shun, one of the two pattern rulers of the Golden Age, began his reign in 2357 B.C. with "a solemn act of worship!" He sacrificed specially, but with the ordinary forms, to Shang Ti; sacrificed purely to six objects of Honour; offered their appropriate sacrifices to the hills and rivers, and extended his worship to the hosts of spirits." (1) F.W.S. O'Neill: The Quest for God in China, pp 79-80)

From those remote ages of the past ~~the Supreme Being~~, the Supreme Ruler, Shang Ti, has been known and worshipped. ~~"We take it that we have a definitely personal God," says W.E. Soothill, and says further.~~ "At the very beginning of recorded history, therefore, we find the head of the nation supporting a kind of monotheism in the worship of a Supreme Being, an animistic worship of hills and rivers, and a polytheistic worship of a host of spirits! (The Three Religions of China, pp 135). What is equally clear, is that one personal God is recognised, supreme over all." (The Three Religions of China, pp, 135, 136.)

The one Supreme Deity's representant on earth was the emperor, who was called the "Son of Heaven". He alone could sacrifice to the Supreme God. In Peking there is a large park containing the Temple and Altar of Heaven. The altar is built in three ^{terrac} terraces of ^{white} marble with carved balustrades. For the purpose of worshipping upon this altar the Emperor with pomp and solemnity at winter solstice knelt in the center of the altar. ~~It~~ It was his duty to give account of himself and his dealings with his subjects during the past year. In the event of famines, floods, devastating wars, or other sweeping catastrophes, he assumed responsibility for

his subjects and implored God's forgiveness. Near the altar is the furnace of green tiles where the sacrificial bulluck was placed at the time of ~~the~~ worship. The sacrifice was a calf without blemish and of uniform color. The eight metal braziers ~~whx~~ were used for the burnt offerings of silk and also for the written prayers after they had been formally read to the sacred tablets.

North of the Altar of Heaven stands the most beautiful building known by the Chinese as the Chi Nien Tien (Happy Year Hall) and to Occidentals as the ^DTemple of Heaven. The structure is in the center of a triple round platform of white marble with marble balustrades. Its roofs are supported by red columns and tiled in blue, while the whole is surmounted by a gilded ball. In this building the Emperors formerly offered their prayers ^{annual} for a happy or proporous year in the first Chinese Moon (January-February).

Some time afterwards Emperor Sun offered ~~the~~ a burnt-offering on ~~T'ai Shan~~ in Shantung, China's most famous mountain ~~in Shantung~~ and other ^{No name is written about the god.} great mountains. Professor Soothill considers that this was made to "impersonal Heaven." He adds: "The first occasion on which we find it definitely associated with the idea of divinity is in the Counsels of the Great Yu, successor to Shun, and founder of the first dynasty" (Soothill, W.E. The Three Religions of China, p.136.) The Chinese have personified Him and called Him Lao T'ien Yeh (The Old Heavenly Grandfather). During the seventeenth century A.D. the Jesuits adopted the term T'ien for God. The Franciscans and Dominicans objected and proposed a personal "T'ien ~~Chu~~ Chu", or "Lord of Heaven". This latter term was sanctioned by the Pope as the Roman Catholic name for God. The Emperor K'ang Hsi disagreed and ordered all missionaries who sided with the Pope to leave the country.

The Supreme Being and Heaven have become identical in Chinese thought. There are other terms for God, ~~and~~ we mention only a third term, namely Shen or Spirit. There good and bad spirits. Nature is full of spirits. ^{Christians have} Protestants ^{still} have been divided concerning the name of God. The Bible has ^{h/} one edition with SangTi and another with Shen. T'ien Fu is a very common expression ^{among Christians} meaning Heavenly Father.

According to Chinese philosophy T'ai Chi or Great Origin is the beginning of time. It gav birth to two interacting ~~a~~ and counter-

acting principles named the Yang and Yin. Yang stands for Heaven, Light, warmth, steadfastness, goodness, ^{life} male. Yin represents Earth, darkness, cold, changeability, evil, and female. Yin is negative and passive, while Yang is positive and active. Everything in the universe, man included, is the result of the Yang and Yin ~~at~~ forces. It became a ^s science applied both to geomancy (feng shui) and to medicine, alchemy, etc.

The Chinese in prehistoric China believed in the spirits of the world of nature round about them. They worshiped Heaven but also the spirits of the sun, moon, mountains, rivers, thunder and wind. The home contained spirits of the ~~door~~ house, doors, well, hearth and inner court. The nature spirits were first worshiped around a small mound in the village. Temples were later built and images of gods were worshiped. Animism developed until today. There was a continuous warfare between man's good gods or spirits and the demon spirits. This is a sketch of the Chinese mind. The impact of the West has greatly influenced the thought of China in modern times.

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Introction: The Impact of the West

First edition and first ^{odu} ^{W/} ^{t/} ⁱⁿ introduction about YELLO PERIL? starts ⁱⁿ
this revised edition Introduction 3)

This revision of Oct. 10, 1989 has not been sent, and nothing has been rewritten during the time Doris has been here.

I intend to continue this revision of the Chinese Mind. Sending this copy with love.

The reason for the delay was Roy's death and the great movement from Lörslunda to Polatorp. Carey did a tremendous job during the latter.
Love, Oscar



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