

I. Title:

Three Philosophies of China: Daoism, Confucianism and Buddhism

II. Rational:

In order to understand the economic and political China of today, it is important that we understand the Chinese mind. In order to understand the Chinese mind it is imperative that we understand the the three most important philosophies that constitute the Chinese culture. These are the philosophies of Daoism, Confucianism and Buddhism. This unit should be considered as springboard into other units on Chinese culture. With some background of these philosophies, students should obtain a deeper understanding and appreciation of subjects such as Chinese food, art, and literature.

III. Student Goals:

This unit will provide the students an opportunity to explore the ideas of Lao Tzu, Confucius and the the Buddha. Students will learn about their lives and what they taught. The student will be able to read sections from the three books that each of these philosophers inspired. However, it is important that the teacher realize that any instruction in historical philosophy - especially eastern philosophy - will be difficult for many students as well as adults. Therefore, after completing this unit it is not important that the students have a deep understanding of the concepts of these philosophies. Rather this unit is meant to be more of an introduction to Chinese philosophies, The students will be introduced to these three great philosophers and have an opportunity to work with their ideas.

IV. Outcomes:

By working together and individually the students will be able to:

1. list the three philosophers that influenced the Chinese mind,
2. identify the 3 books from which we can read their teachings,
3. have an opportunity to read selections from these philosophers in order to obtain a flavor of language and complexity of their ideas,
4. have an opportunity to actually work with these ideas by matching phrases from these three books to the writer.

V. Primary Sources:

1. The Dao De Ching - Lao Tzu
2. The Analects - Confucius
3. "The Sutra of Turning the Wheel of Dharma"
4. The Dhamapada

VI. Historical and Philosophical Context:

In order to understand the Chinese culture, it is important that the three influential philosophies found in China be discussed. These three philosophies are:

1. Daoism
2. Confucianism
3. Buddhism.

This is not to say that only these three philosophies make up the Chinese mind. Nor would it be correct to say that a Chinese person would adhere to just one of these philosophies exclusively. Rather one should see these three principle philosophies combined into one belief system that is termed Chinese.

Confucius

Perhaps the most important philosopher in the Chinese culture is Confucius. Confucius was born in 551 B.C.E. when China was going through political turmoil. As a young man, still in his twenties, he became a tutor of several disciples. However, he still wished to hold public office. At the age of fifty, he began a thirteen year journey going from province to province offering his service to the various rulers. He had no offers. At the end of his life he was finally offered a position in his home province of Shantung, but by that time he was too old. He spent the remaining years of his life teaching and editing the great Chinese classics. He died at the age of 73 in the year of 479 B.C.E. Although he never reached his political goals, he is today considered to be one of the world's greatest teachers.

Confucius lived in a time in Chinese history known for its political problems and governmental cruelty. He tried to solve this problem of this government instability by stating that harmony could be found in the ancient ways of the founders of the Chou Dynasty. Confucius called this time the Age of Grand Harmony. He believed that the key to harmony was education. The family, temples, schools, government all were tools by which moral ideals were passed on to the individual. He reinforced certain Chinese ethics such as (1) social and political concerns, (2) importance of family, (3) reverence for the elders (4) ritual and (5) the value of education.

Lao Tzu

Daoism begins with the ancient philosopher Lao Tzu who said to have been born in China around 604 B.C.E. Most of what we know about Lao Tzu comes to us in the form of legends of which some are unbelievable while others are more realistic. One story states that he was a keeper of archives in western China and lived an unassuming life. At the end of his life he was disenchanted with his people's lack of interest in developing the natural goodness that he was advocating. He left for a life of meditation in what is now Tibet. At Hanako Gate a guard tried to convince him to return to China but failed. However, the guard did convince Lao Tzu to write his philosophy. Lao Tzu spent three days writing a 5000 character book which is now known as the Dao De Ching or The Way to Power. This work is still regarded as the definitive text in Daoism.

In Daoism, the most essential concept is that of the dao. We can understand the dao in three ways. First, dao is the ultimate reality - it is so large and complicated it can not be understood. It is transcendent. Secondly, dao can be described as the way of the universe. It is the way the universe and the laws of nature act. Finally, dao is the way of human life. It is this aspect of dao that has the greatest impact for the Chinese culture - but it can not be seen as the only aspect of this concept.

Later, Daoism divided into three different schools of which two are important for our understanding of this philosophy. According to Houston Smith in his book, Religions of the World, these two schools of thought can be classified as philosophical and religious Daoism. The major difference between these two schools is the idea of the dao itself. In philosophic daoism the dao is something to be controlled and expended wisely. This type of Daoism called School Daoism in China seeks wisdom in order to and conserve it rather than expend it on useless conflicts. It emphasizes the concept of wu wei which means

inaction or pure effectiveness. Smith states: "Action in the mode of wu wei is action in which friction - in interpersonal relations, interphysic conflict and in relation to nature is reduced to the minimum.

On the other hand in religious Daoism, the dao is to be increased. In religious Daoism the idea of ch'i is important. It literally means breath but it also refers to energy. To receive more ch'i is to remove things that block it. This can be done by working in three ways: matter, movement and minds. From matter the idea of nutrition and medicinal herbs become important. The exercise t'ai chi and acupuncture relate to the concept of movement. In the area of mind, Daoist mediation developed. Over time Daoism became institutionalized into a religion. (Around the 2nd century CE. Lao Tzu became a "god.")

Buddha

Of the three philosophies discussed in the following lessons, the only one is not inherently Chinese is Buddhism. Buddhism began in India around 560 BCE with the teaching of Siddhartha Gautama who upon his enlightenment was called the "the Buddha." which means the "awakened one." His teaching traveled into China along the famous silk route around 200 C.E. For the next several hundred years Buddhism slowly developed in China through the work of Indian and Chinese monks that traveled to and from India with the Buddhist teachings. Over time Buddhism developed into a major religious philosophy in China with as many as eight different schools of Buddhism of which Ch'an (Zen meditation) and Pure Land (chanting a Buddha's name) still exist today.

The basic belief of Buddhism is the Four Noble Truths and the Eightfold Path. The first noble truth is the admission that life is suffering. (Note the term suffering has a different connotation in the language of the Buddha. It means out of kilter or not quite right.) The second noble truth is that the cause of suffering is desire, greed ignorance and attachment. The Buddha gives a way to end suffering in the third noble truth which is to end desire, ignorance and attachment. The fourth noble truth tells how to end desire. This model is laid out in eight steps called the Eightfold Path. These guidelines are right understanding, right views, right speech, right effort, right livelihood, right behavior, right concentration and right meditation.

VII. Number of Class Sessions:

Class Sessions: 3 to 8

The lessons that follow are meant to be supplementary to the basicsixth grade unit on China. The unit was constructed in two parts: (1) the first three lessons give the students a brief introduction to each of the three philosophers and (2) the last two sessions allow the students to interact with the ideas presented in the first three sessions. Lessons should be adjusted to meet the needs of the classroom and time constraints.

Session 1: Introduction to Lao Tzu

Session 2: Introduction to Confucius

Session 3: Introduction to the Buddha

Session 4: The Vinegar Tasters - Tao Of Pooh

Session 5: Quotations from the Dao De Ching, Analects and Dharmapada

VIII Lessons:

Lesson 1: The Buddha

Materials: Copies of the the short explanation of the Buddha in the appendix
 Construction paper or butcher paper
 Marking pens or crayons
 Copies of the "Turning the Wheel of Dharma Sutra"

Procedure:

(1) The teacher tells the story of the Buddha (see appendix 3.1. This legend was meant to be told verbally. It was told in this fashion many years before it was actually written. Be sure to tell about the middle path, four noble truths and eightfold path. Also explain to the students that Buddhism is the only philosophy out of the three philosophies that did not originate in China.

(2) If necessary the students could read the short explanation located in the appendix.

(3) Students can also read the actual first lesson given by the Buddha which is called "Setting the Wheel of Dharma in Motion." The entire sutra (lesson) does not have to be read - just read the sections relating to the middle path and four noble truths and Eightfold Path.

Other Student Activities:

(1) Pass out the construction paper to each student or pairs of students. Divide the paper in half. On one side draw the Siddhartha 's life of pleasure in the palace. On the other side contrast the palace life with a drawing of the life of an ascetic. (This can also be done with butcher paper with groups of 4 or 5.)

(2) Pass out the construction paper. Divide the paper into six or eight sections. The students then could draw a storyboard showing Siddhartha's visit to the village seeing an old man, dead man, dead man and the ascetic.

(3) The 4 noble truths and 8 fold path can be diagramed as a wheel with eight spokes. It is best to have the students draw the wheel using a compass and ruler thus integrating math skills. If this is not possible just use two round objects that have different sizes. (See appendix) Divide the two circumferences into 4 equal sections. have students refer to the short biography or the sutra and write the 4 noble truths in those sections. then write one of the eight fold path in each of the spokes of the wheel. Color the drawing and title it: "The Buddhist Dharma Wheel."

(4) Divide the class into groups. Have them reenact the various parts of the Buddha's life. Such as (1) life in the palace, (2) his visit to the village, (3) his life as an ascetic studying under various teachers, (4) his enlightenment and (5) teaching the first sutra to the first 5 disciples. This can also be done as a tableaux scene.

Lesson 2: Confucius

Materials: Copies of the the short explanation of Confucius in the appendix
Construction paper or butcher paper
Marking pens or crayons
Copies of Chapter 8 of the Analects

Procedure:

(1) The teacher tells the story of Confucius. Make sure the students understand he lived in times of political and social troubles. Explain his idea of harmony through ideal relationships.

(2) If necessary the students could read the short biography located in the appendix and in Message of Ancient Days.

(3) Students may also read selections from the Analects. It is not important they understand the selections completely. Rather it is more important that they get the flavor of the language and the text. Ask the students what part of Chinese life was Confucius talking about that is: family, religion, rulers etc. (Book eight is a good example of his philosophy. Read just three or four sections to the students to start. If they seem interested read a few more selections. Section 9 is about following rules, 12 is on education, 14 is on government and 21 is about being a good man.)

(4) Pass out the construction paper. Divide the paper into six sections. In the first section have students write: Important Relationships of Confucius. Then draw one of the relationships in each of the 5 remaining boxes.

Lesson 3: Lao Tzu

Materials: Copies of the the short biography in the appendix
8 by 11 white paper
Marking pens or crayons
Copies of a sections of the Dao De Ching

Procedure:

(1) The teacher tells the story of Lao Tzu. Make sure the students understand he lived in times of political and social troubles. Try to explain the two types of Dao..

(2) If necessary the students could read the short biography located in the appendix.

(3) Students can also read the actual first chapter of the Dao de Ching. It is not important they they understand the selection completely. Rather it is more important that they get the flavor of the language and the text.

(4) The symbol of Daoism is the yin yang surrounded by the eight trigrams called the Pa-kua. Students draw a yin yang and color it. On the bottom of the paper they should draw two columns - one for yin and, one for yang. Under yin print female and under yang print male. The teacher either says or writes on the board one of the items listed below. The students try to guess what column in which it belongs. Valley (yin) mountain (yang),

receiving (yin), Giving (yang) heat (yang), cold (yin), light (yang), dark (yin) earth (yin) Heaven (yang), sky (yang).

To make the yin yang even more detailed, students should draw the pu-kua around it. In order to understand the symbols of the pu-kua, students can make a chart with 3 columns. In the first column, the students would draw the eight trigrams. In the second column the students would list their Chinese names. Finally in the last column, students would write their meanings. (See appendix.)

Lesson 4 Tao of Pooh

Materials: Tao of Pooh by Benjamin Hoff
4 large signs or drawings of each written in large letters on butcher paper or construction paper. There should be one sign for Lao Tzu, Buddha and Confucius. the Fourth sign should state none of the philosophers
Tea party sentences cut into strips - one for each student

Procedure:

1. Before the lesson hang the one drawings on each of the four walls. One wall will have Lao Tzu, another the Buddha, another Confucius and the fourth wall will have none of the philosophers.

2. Begin the lesson with a demonstration of vinegar tasting. Have a student volunteer dip a clean finger into a small cup of vinegar. Have students notice his/her reaction. Repeat this process several time if there are additional volunteers. You may want to try several different types of vinegar to see if there are different reactions.

3. Tell the students they will be reading a selection called "The Vinegar Tasters" from the book Tao of Pooh that will help them understand three important philosophers that can be found in Chinese culture: Confucius, Lao Tzu and the Buddha. Like the student volunteers, they will taste vinegar (life) and each will have a different reaction according to the way they see life.

4. To help the students understand the selection, have them do an "into the reading" lesson by having a "tea party" using sentences or phrases from the selections. See appendix for directions on how to conduct a tea party and possible sentences.

5. After the tea party, the students then read the first chapter of the Tao of Pooh . The reading of the selection could be done in several ways: (1) the teacher reading the entire selection to the class as a whole if there is only one copy of the text, (2) if there are multiple copies of the text, a teacher may want to try having volunteers read to the entire group, paired reading or jig saw reading. (This could be difficult reading for some children. It is important the teacher act as a guide throughout the reading, explaining unknown vocabulary and difficult concepts.)

6. After reading the selection, discuss the three philosophers. be sure that the students understand that the Chinese people would probably not consider each philosophy different and choose between the three of them. Rather they combine all three philosophies into one philosophy. Also mention that there are other influences and philosophies that make up the Chinese culture, but we are only discussing three of the very important ones.

7. Then tell the students each phrase in that was read in the tea party could describe one of the three important philosophers. Each student will read the sentence or phrase aloud then walk to the wall that indicates the philosopher that the phrase describes. There are a few phrases that do not describe any philosopher. You may want to give the students time to find their phrase and reread the entire passage in order to determine which philosopher is being described. If a student goes to the wrong wall, ask why he/she made that decision and suggest they make another guess.

Lesson 5: Three Great Books

Materials

Books Analects by Confucius, Dao De Ching By Lao Tzu and The Dharmapada
Butcher paper or construction paper
Copies of the of the sentences from these three books
Optional: Scissors and glue

Procedure:

1. Review yesterday's lesson.
2. Hold up the copies of the Analects, Dao De Ching and the Dharmapada. Tell the students that the teachings of the three great philosophers that we discussed yesterday are contained in these three books.
3. Tell the students that today they will be working on a mystery. They will have a number of phrases from these three books. However, they will have to guess which phrase belongs to what book. This can be done by looking for clues and remembering the Vinegar Tasters from the Tao of Pooh. Elicit from the students what type of clues they can expect. You may want to write the clues down on an overhead, butcher paper or the chalk board. For example:

Confucius: Concern with government affairs
Family relationships
Ritual and formality
Government
The Past
Education

Lao Tzu: Concern with nature
Talking with opposites
Inaction - wu wei
Doing Nothing to interfere with nature of things

Buddha: Concern with the 4 Noble Truths and 8 Fold Path
Death and Rebirth
Suffering
Desire

4. Once you feel the class has a adequate understanding of what to look for, divide the class into groups of 2, 3 or 4 (whatever works best). Distribute butcher paper or construction paper. Have them divide the paper vertically in half labeling the right half WORDS and the other half CLUES. Then divide the paper by thirds horizontally. Label each third with the title of one of the famous books. (See Appendix)

5. When the students are ready, pass out the sentences from the three books. The students in their groups will discuss each passage, look for clues and place the phrase on the appropriate spot on the paper. They can either write the phrase in marker pen or cut the phrase and glue it onto the paper. Then for each phrase, write one clue which made them think the passage belonged to that particular book. (It is not important that they can identify each phrase correctly. It is important that the students have an opportunity to work with the meanings of the phrases, look for clues and think about what they read.) If time is a concern, you can have the groups do only some of the passages. Each book has five phrases.

6. When the students have had enough time to finish their assignment, you can (1) just read out the correct answers, (2) have each group report their findings or (3) have a group read their findings for just one book. It is crucial that the students explain their answers. What clues did they use to make their decision.

IX. Bibliography

Primary Sources

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Appendix 1.1: Introducing Lao Tzu and Daoism

Daoism begins with the ancient philosopher Lao Tzu who was said to have been born in China around 604 BCE. Most of what we know about Lao Tzu comes to us in the form of stories of which some are unbelievable while others are probably true. One story states that he was a keeper of records in western China and lived a simple life. At the end of his life he was upset with his people's lack of interest in developing the natural goodness that he was teaching and left for a life of meditation in what is now Tibet. At Hanako Gate a guard tried to convince him to return to China but failed. However, the guard did convince Lao Tzu to write his philosophy. Lao Tzu spent three days writing a 5000 character book which is now known as the Tao De Ching or The Way to Power. This work is still regarded as the most important text in Daoism.

In Daoism, the most important is that of the dao. We can understand the dao in three ways. First, dao is the highest reality - it is so large and complicated it can not be understood. Secondly, dao can also be described as the way of the universe. It is the way the universe and the laws of nature act. Finally dao is the way of human life. It is this aspect of dao that has the greatest impact for the Chinese culture.

Later, Daoism divided into three different schools of which two are important for our understanding of this philosophy. These two types are philosophical and religious Daoism. The major difference between these two schools is the idea of the dao itself. In Philosophic Daoism the dao is something to be controlled and spent wisely. This type of Daoism called School Daoism in China seeks wisdom in order to and conserve it rather than expend it on useless conflicts. It emphasizes the concept of wu wei which means inaction or pure effectiveness.

On the other hand in religious Daoism the dao is to be increased. In religious Daoism the idea of ch'i is important. It literally means breath but it also refers to energy. To receive more ch'i is to remove things that block it. This can be done by working in three ways: matter, movement and minds. From matter the idea of nutrition and medicinal herbs become important. The exercise t'ai chi and acupuncture relate to the concept of movement. In the area of mind, Daoist mediation developed.

Over time Daoism became institutionalized into a religion. (Around the 2nd century C.E. Lao Tzu became a "god.")

To Lao Tzu harmony can be found by living within the natural state of things.

Appendix 2.1 Introducing Confucius and Confucianism

Perhaps the most important philosopher in the Chinese culture is Confucius. Confucius was born in 551 BCE when China was going through political turmoil. As a young man, still in his twenties, he became a teacher with several students. However, he still wished to hold public office. At the age of fifty, he began a thirteen year journey going from province to province offering his service to the various rulers. He had no offers. At the end of his life he was finally offered a position in his home province of Shantung, but by that time he was too old. He spent the remaining years of his life teaching and editing the great Chinese books. He died at the age of 73 in the year of 479 BCE. Although he never reached his political goals, he is today considered to be one of the world's greatest teachers.

Confucius lived in a time in Chinese history known for its political problems and governmental cruelty. He tried to solve this problem of this government instability by stating that harmony could be found in the ancient ways of the founders of the Chou Dynasty. Confucius called this time the Age of Grand Harmony. He believed that the key to harmony was education. The family, temples, schools, government all were tools by which moral ideals were passed on to the individual. He reinforced certain Chinese ethics such as (1) social and political concerns, (2) importance of family, (3) reverence for the elders and (4) the value of education.

Confucius thought that harmony came from proper relationships. If everyone would maintain their proper roles within these relationships then the entire society would be at peace. These relationships are: (1) husband and wife (2) father and son (3) older brother to younger brother, (4) friend to friend and (5) subject to ruler.

Appendix 3.1 Introducing the Buddha

Siddhartha Gautama who would later be called the “Buddha” was born in what is now southern Nepal in 563 B.C.E.. His father was a “king.” Siddhartha lived with his family until he was 29 years old. Then he left his family and became an ascetic. He studied with two of the great teachers of India. When he was 35 years old he achieved the title of the Buddha which means the “awakened one.” He spent the rest of his life teaching and organizing his followers who are called the Sangha. He died around the age of 81.

There are many legends about the life of the Buddha. It was said that upon his birth it was prophesied that he would be a great king or a great teacher, His father wanted him to be a great king so he isolated him in a palace. Siddhartha never saw the world as it really was. When he was 29 years old he asked his father to venture out into the city for the first time. His father reluctantly agreed. However, at the same time he tried to make sure that Siddhartha saw only good and pleasurable things. But there were mistakes made. Siddhartha on his journey through the village saw an old man, a sick man, and a dead man. He asked his chariot driver, Channa, about the pain and suffering he saw. Channa told him that all people suffer because of old age, illness and finally death. Siddhartha then saw an ascetic and asked Channa who he was. Channa said that this holy man was trying to conquering suffering and pain. It was at this point the Siddhartha decided to leave the palace and become solve the problem of suffering.

Siddhartha spent six years studying with the wisest teachers of India at that time. He practiced meditation and yoga. Often, he did not eat or ate only what fell into his open hands during meditation. He almost starved himself to death. One day Siddhartha overheard a music teacher explain the strings of an instrument to his student. He said if the string is too tight it will break. If the string is too loose it would not be in tune. This gave the Siddhartha the idea of the middle path. He then realized that both too much self pleasure or too much asceticism are both problems to finding the solution of suffering. He realized that the best way of living would be to take the middle path between these two extremes.

When Siddhartha was 35 years old is said that he sat under what is called a bodhi tree and vowed not to get up until he solved the problem of suffering. That night he became “enlightened” and solved this problem. From that day until his death at 81 years old he was called the “Buddha” or the awakened one.

The Buddha taught that the using the middle path one can understand the origins of suffering and stopping of suffering. He taught this by say there are 4 noble truths:

1. life is suffering,
2. suffering is caused by ignorance and desire,
3. we can end suffering by ceasing our desire,
4. we can do this by living a life following what he called the 8 fold path. These eight guidelines are right understanding, right views, right speech, right effort, right livelihood, right behavior, right concentration and right meditation.

Harmony for the Buddha could be found by following the middle path. Not by the extremes of pleasure or asceticism.

Appendix 4.1 Tao of Pooh Tea Party

The tea party is a good “into the reading” activity. It gives the students an opportunity to focus in on a line from the reading and make their own.

Cut the phrases below taken from the Tao of Pooh. Make sure each child has one phrase. (It does not make any difference if a phrase is used more than once that is two students may have the same phrase.) Tell the students that you are going to give each of them a slip of paper on which a sentence or part of sentence written. Give them some background on the selection and why they will be reading it. Then give them the rules for the tea party. They are to move from one person to another. When they meet another person a student reads his/her sentence and listens to the other person read his sentence. After both students have had a chance to read, move to another student. (Another way of doing this is to have the students stand in concentric rings, an inner circle and an outer circle. The students read the sentence to the person standing opposite to them. After a minute the teacher gives the signal to rotate. The outer circle moves clockwise one person. Then repeat the reading of the sentences. Continue doing the rotations until everyone in the outer and inner circles read to each other.

If the selection is read aloud as a group either by the teacher or student volunteers, you can have the students stand when they hear their sentence read.

“You see Pooh a lot of people don’t seem to know what Taoism is...”

We see three men standing around a vat of vinegar.

To K’ung Fu-Tze (Confucius) life seemed a little sour.

Therefore, he emphasized reverence for the ancestors as well as well as ancient rituals and ceremonies.....

He believed that the present was out of step with the past...

To Buddha, the second figure in the painting life on earth was bitter.....

... necessary to transcend “the world of dust to reach nirvana.....

.... harmony that naturally existed between heaven and earth from the very beginning could be found by anyone.....

... the world was not a setter of traps but a teacher of valuable lessons...

The world was a setter of traps, a generator of illusions, a revolving wheel of pain for all creatures.

.... the use of precisely measured court music, prescribed steps, actions and phrases all added up.....

“Join the dust of the world.”

..literally a state of no wind....

If a mat was not straight a master would not sit..

.... he called Tao (dao) the way....

... the universe could not be described in words.....

“But what does that have to do with Vinegar?” asked POOH.

But working through harmony with life’s circumstances, Taoist understanding changes what others might perceive as negative into something positive.

“Well we are just in time for something to eat.

“Are we still supposed to be in China?”

A copy of The Vinegar Tasters

The first has a sour look.....

... the second wears a bitter expression...

... the third man is smiling.

“And the easiest way to do that is would be for us to go to China....

These laws affected not only the spinning of distant planets, but the activities of the birds in the forest...

Appendix 4.2

Tao of Pooh Activity: Answers

C = Confucius T = Lao Tzu or Taoism (Daoism) B = Buddha or Buddhism

“You see Pooh a lot of people don’t seem to know what Taoism is...” (T)

We see three men standing around a vat of vinegar. (N)

To K’ung Fu-Tze (Confucius) life seemed a little sour. (C)

Therefore, he emphasized reverence for the ancestors as well as well as ancient rituals and ceremonies..... (C)

He believed that the present was out of step with the past... (C)

To Buddha, the second figure in the painting life on earth was bitter.....(B)

... necessary to transcend “the world of dust to reach nirvana.....(B)

.... harmony that naturally existed between heaven and earth from the very beginning could be found by anyone.....(T)

... the world was not a setter of traps but a teacher of valuable lessons...(T)

The world was a setter of traps, a generator of illusions, a revolving wheel of pain for all creatures. (B)

.... the use of precisely measured court music, prescribed steps, actions and phrases all added up..... (C)

“Join the dust of the world.” (T)

..literally a state of no wind....(T)

If a mat was not straight a master would not sit..(C)

.... he called Tao (dao) the way....(T)

... the universe could not be described in words.....(T)

“But what does that have to do with Vinegar?” asked POOH. (N)

But working through harmony with life’s circumstances, Taoist understanding changes what others might perceive as negative into something positive. (T)

“Well we are just in time for something to eat. (N)

“Are we still supposed to be in China?” (N)

A copy of The Vinegar Tasters (N)

The first has a sour look..... (C)

... the second wears a bitter expression...(B)

... the third man is smiling. (T)

“And the easiest way to do that is would be for us to go to China....(N)

These laws affected not only the spinning of distant planets, but the activities of the birds in the forest...(T)

Appendix 5.1.1 The Words From the Three Great Books

A sage relies on actionless activity.

All human beings are subject to attachment and a thirst for pleasure. Hankering after these they are caught up in a cycle of birth and death.

In olden times, men were loath to speak. This was because they counted it shameful if a man did not keep his promise.

He has completed his voyage; he has gone beyond sorrow. the problems of life have fallen from him, and he lives in full freedom.

“Yung you should be given a seat facing south (the seat of a ruler.)

Do not concern your self with matters of government unless they are the responsibility of your office.

Whosoever knows how to lead is not warlike.
Whosoever knows how to fight well is not angry.
Whosoever knows how to conquer enemies does not fight them.

You are like a withered leaf waiting for the messenger of death.

Of the paths the Eightfold is the best;
of the truths the noble four are the best,
of the mental state detachment is the best,
of human beings the enlightened one is the best.

Therefore a man of calling says:
“If we do nothing the people will change themselves.”

The way that is spoken is not the way.
The name that can be named is
not the constant name.

Observe what a man has in mind when
his father is living, and then observe what
he does when his father is dead. If for
three years he makes no changes to his
father's ways, he can be said to be a
good son.

Selfish desires ruin the mind as weeds ruin
the fields Therefore honor those
free from desire.

To send common people to war
untrained is to throw them away.

He who knows does not speak.
He who speaks does not know
One must close one's mouth
and shut one's eyes

Appendix 5.2 The Words From the Three Great Books Answer Key

The Dhamapada

You are like a withered leaf waiting for the messenger of death.

All human beings are subject to attachment and a thirst for pleasure. Hankering after these they are caught up in a cycle of birth and death.

Selfish desires ruin the mind as weeds ruin the fields Therefore honor those free from desire.

Of the paths the Eightfold is the best; of the truths the Noble four are the best, of the mental state detachment is the best, of human beings the enlightened one is the best.

He has completed his voyage; he has gone beyond sorrow. the problems of life have fallen from him, and he lives in full freedom.

Dao De Ching

A sage relies on actionless activity.

He who knows does not speak.
He who speaks does not know
One must close one's mouth
and shut one's eyes

Whosoever knows how to lead is not warlike.
Whosoever knows how to fight well is not angry.
Whosoever knows how to conquer enemies does not fight them.

Therefore a man of calling says: "If we do nothing the people will change themselves.

The way that is spoken is not the way. The name that can be named is not the constant name.

Analects

"Yung you should be given a seat facing south (the seat of a ruler.)

Observe what a man has in mind when his father is living, and then observe what he does when his father is dead. If for three years he makes no changes to his father's ways, he can be said to be a good son.

In olden times, men were loath to speak. This was because they counted it shameful if a man did not keep his promise.

Do not concern your self with matters of government unless they are the responsibility of your office.

To send common people to war untrained is to throw them away

Appendix 5.3 Sample Chart For 3 Great Books Lesson

	The Phrase	Clues
The Buddha		
Confucius		
Lao Tzu		

