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Three Cyclical Cosmologies: A Comparative Study

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THREE CYCLICAL COSMOLOGIES:
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THESIS

This comparative study of the cyclical cosmologies of the early Buddhists, Shao Yung, and the orthodox Stoics, reveals in variations observed in the common cyclical theme, characteristics historically prevalent in the respective philosophical traditions of India, China, and Greece; the early Buddhists exhibit the tendencies toward psycho-ethical explanation of change, use of yoga, and endeavor to be liberated from the cycle, prevalent in Indian philosophy, while Shao Yung reflects the interest in the common rhythm of change, objective observation and harmony with Nature for the purpose of anticipating correct, effective action, characteristic of much Chinese philosophy; and the orthodox Stoics advocate the Corporealism, dependence upon discretion in assenting to conceptions (so they will be clear and distinct), an appreciation of dialogue, a correspondence theory of truth, extension of knowledge by demonstration, and harmony, through reason, with Cosmic Reason, represented in Greek philosophy.

CHAPTER I

INTRODUCTION

Preliminary Definition of Terms

Certain terms need defining in order to make the following introduction more comprehensible, since they are used in a sense more inclusive or more confined than usual, or they are coined for the purpose of affording adequate terminology.

"Cyclical cosmology" is intended to denote any view concerning cosmic process which maintains that the cosmos undergoes an everlasting series of re-originations, re-developments, re-degenerations, and re-annihilations in respect to a given state of affairs. This designation does not require that events of every such cycle occur in strict conformity to a minutely-detailed sequence, nor does it imply that escape from the cycle is impossible for some things in it.

"Early Buddhism" is a label for the more philosophical accounts ascribed to Gautama, which are contained in the Pali canon or Theravāda Tripitaka. This terminology is employed in preference to "Buddha," due to difficulties

involved in determining exactly which doctrines, among several presented in various sources, are to be considered the actual teachings of Gautama. Not only was there no written account of his teachings until centuries after his death, but a prior study, intended to draw an account of the Buddha's life and teachings from the Tripitaka, Mahāvastu, and the Buddhacarita, has shown that there is conflict between the different sources, as well as internal inconsistencies in respect to single works.[1]

"Orthodox Stoa" is intended to denote the usual Stoic cyclical cosmological position, according to those secondary sources which preserve what may be views in reasonable conformity to those originally expounded. This designation is used rather than names of individual Stoics, because sources often fail to specify philosophers originally responsible for certain views presented as belonging to the Stoics. Also, information given by the various secondary sources is so sparse and fragmented in regard to any single member of the school, that any detail in reconstructing the school's positions can only be achieved by means of consulting fragments ascribed

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[1]Kenneth R. Sutton, "Buddhism in India" (University of New Mexico: Final Paper in a Problems Course Directed by Dr. A. K. Sarkar, Spring Semester, 1965), pp. 1-7.

to several Stoics, as well as descriptions of views held by the school as a whole.

Purpose of the Study

The general purpose of the comparison is to further understanding regarding similarities and differences between the philosophical traditions of India, China, and Greece. This study has not been designed in hope of showing fully the characteristics of thought as it has arisen in each of these cultures. Only some significant philosophical tendencies, which have appeared with prominence during the respective histories of these three traditions, are to be shown.

The specific purpose of the comparison is to make evident the fashion in which representative philosophers, typical of their respective cultures, derived, constructed, and reacted to, a common conclusion concerning cosmic change. The questions to be answered by means of this comparative endeavor, then, are these: How does an Indian philosopher, a Chinese philosopher, and a Greek philosopher, respectively, develop, compose, and react to, a cyclical view regarding cosmic process? In what respects are they the same, and in what respects do they differ?

Selection of the Cyclical Cosmological Theme

One reason why the cyclical cosmological theme was chosen is the fact that it seems to have played an important role historically in each of the philosophical traditions represented in the comparative study. Establishment of this point is vital to the comparison, since the study is intended to reveal significant characteristics of each of these traditions by means of comparing representatives regarded as typical of at least some important thought in their respective cultures.

In India, as early as the time of the composition of the Rig-Veda, (2,000-1,000 B.C.),[2] cyclical cosmology was suggested in the use of the illustration of a revolving wheel. Sakta VIII:13 of this work contains the following figure: "All beings abide in this five-spoked revolving wheel; the heavily-loaded axle is never heated; its eternal compact nave is never worn away."[3]

H. H. Wilson, the translator, comments that this figure either refers to the "five seasons" or the "cycle of five years."[4] In light of the inclusion of the quality

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[2]Robert Ernest Hume, The World's Living Religions, (2nd ed, rev.; New York: Charles Scribner's Sons, 1959), p. 22.

[3]Rig-Veda Sanhita, trans. H. H. Wilson, (London: Wm. Allen & Co., 1854), p. 131.

[4]Ibid.

of eternality, these "seasons" and "years" may have been intended to denote cosmic periods.

By the time of the compilation of The Laws of Manu (about 250 B. C.),[5] the idea had developed to the point where considerable differentiation into cosmic periods had been made, as may be observed in the first chapter of this work, which deals with "days and nights of Brahman."[6] A short, representative portion is quoted here:

> When that divine one wakes, then this world stirs; when he slumbers tranquilly, then the universe sinks to sleep. . . .
>
> But hear now the brief [description of] the duration of a night and a day of Brahman and of the several ages according to their order. They declare that the Krita age [consists of] four thousand years; the twilight preceding it [dawn] consists of as many hundreds and the twilight following it of the same number. In the other three ages [Tretā, Dvāpara, and Kali] with their twilights preceding and following, the thousands and hundreds are dimished by one in each. These twelve thousand [years] which thus have just been mentioned as the total of four [human] ages, are called one age of the gods. But know that the sum of one thousand ages of the gods [makes] one day of Brahman, and that his night has the same length. I:52,68-72.[7]

Very similar references appear in the Mahabharata epic (A. D. 1-250), (III:12,826), and in the Purānas (Vayu Purāna, I:8; Visnu Purāna, VI:3), where a gradual decline in the length of the yugas (ages), is described

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[5]Hume, op. cit., p. 28.

[6]The Laws of Manu, in The Sacred Books of the East, Vol. XXV, ed. F. Max Muller (Oxford: Clarendon Press, 1886, pp. 1-28.

[7]Ibid., pp. 17, 20.

analogously to a gradual decrease in the duration of the average human life.[8]

Emphasis on a cyclical cosmos is not only found in orthodox (Hindu) Indian philosophy. The heterodox Jains also used the mahākalpa time unit, which denotes a cyclical process, because mahākalpa means "greater cycle." G. R. Jain, in his "Modern Commentary" on the fifth chapter of the Shri Tattvarthadhigama Sutra, and specifically, in his interpretation of Sutra 39, explains that the Jains divided (and still divide) time into units ranging in duration from a samaya (the time taken by one paramānu, or electron, to reach another closest beside it in space), to the mahākalpa, a cosmic cycle composed of two aeons, (avasarpni and utsarpni), enduring, in solar years, to the vast extent indicated by a number consisting of seventy-seven digits.[9]

Since cyclical cosmology has been maintained by Hindu, Jain, and Buddhist exponents (a Buddhist position is treated later in this study), evidently cyclical cosmology has enjoyed notable representation in Indian thought.

Although the I Ching, apart from its appendixes, appears to be little more than a diviner's manual, an

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[8]Mircea Eliade, Cosmos and History (New York: Harper & Row, 1959), p. 113.

[9]G. R. Jain, Cosmology Old and New (Gwaliar: Alijah Darbar Press, 1942), p. 231.

early commentary on this classic, dated by James Legge sometime before 450 B. C., [10] contains one of the first indications of cyclical cosmology found in the literature of China. The commentary, (Appendix III of the I Ching), describes in II:12a the purpose of the divided and undivided lines to be the symbolization of "the advance and retrogression" of the forces of Nature.[11]

The Tao-Teh-Ching, which H. G. Creel believes was written later than the fourth century B. C., [12] states in Chapter twenty-five that "Ultimate reality involves initiation of growth, and completion of growth involves returning to that whence it came."[13] The basic process, according to this passage, is growth, maturation, and "returning." Applied to the macro-dimension, or the universe as a whole, the process amounts to a cyclical cosmos.

During the fourth century B. C., Tsou Yen developed a cosmology and philosophy of history. Although the Lü-shih Ch'un-chiu does not explicity mention his name, it describes a cyclical cosmology that may have been established in the Yin-Yang school by him:

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[10] The I Ching, trans., James Legge (2nd ed., New York: Dover Publications Inc., 1963), p. 46.

[11] Ibid., p. 351.

[12] H. G. Creel, Chinese Thought From Confucius to Mao Tse-Tung (New York: Mentor; New American Library, 1953), p. 85

[13] Tao Teh King by Lao Tzu, interp. trans., Archie J. Bahm (New York: Frederick Ungar Publishing Co., 1958), p. 30.

> In the time of Yü [founder of the legendary Hsia dynasty] Heaven first made grass and trees appear which did not die in the autumn and winter. Yu said: 'The force of wood is in ascendancy. . . .'
>
> In the time of T'ang [founder of the Shang dynasty] Heaven made some knife blades appear in the water. T'ang said: 'The force of metal is in ascendancy. . . .'
>
> In the time of King Wen [founder of the Chou dynasty] Heaven made a flame appear. . . . 'The force of fire is in ascendancy. . . .'
>
> Water will inevitably be the next force. . . . When the cycle is complete, the operation will revert once more to soil.[14]

Tung Chung-shu (179-104 B. C.), a Confucianist of the early Han dynasty, states a similar view in Chapter forty-two of Ch'un-ch'iu Fan-lu, except that the order of the progression of elements was changed.[15]

Since Buddhism was imported to China from India, it will only be mentioned here as also having many advocates of cyclical cosmology.[16]

The cosmology of the Neo-Confucian, Shao Yung, is treated in the present study, and it is interesting to note that certain aspects of his view concerning the cosmos have been carried into contemporary Chinese philosophy by Chen Li-Fu, who writes in his Philosophy of Life:

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[14]Lu-shih Ch'un-chiu, quoted in Fung Yu-Lan, A Short History of Chinese Philosophy, ed. Derk Bodde (New York: The Macmillan Company, 1960), pp. 136, 137.

[15]Ibid., p. 193.

[16]"Studies in Chinese Thought," Arthur F. Wright, ed., (The American Anthropologist, 55:75, 76, December, 1953), p. 26.

> The present universe soon becomes past, and the universe that comes in succession, strictly speaking, is a new one. The new universe will soon be made past by the future one. If there is no relation between the succeeding universes, the question will be different; but the changes taking place in them and their mutual relations convince us that they are not organically different universes but different stages or countless flashes of the same endless universe.[17]

Chen also expresses a cyclical cosmology in his use of Shao Yung's major diagram of cosmic evolution from the one to the many (or from the many to the one, depending on which end one begins).[18]

Since important exponents of Taoism, the Yin-Yang school, Han Confucianism, and Neo-Confucianism have held, and some contemporary Chinese philosophers hold, that the process of the cosmos is cyclical, cyclical cosmology may be said to be well represented in Chinese philosophy.

Anaximander of Miletus, who, according to Apollodorus, was born about 611-610 B. C., is an example from the early history of Greek thought of one who may have advocated the cyclical cosmology suggested in the following fragment: "The beginning of that which is, is the boundless, but whence that which is arises, thither must it return again of necessity."[19]

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[17]Chen Li-Fu, Philosophy of Life, trans., Jen Tai (New York: Philosophical Library, 1948), p. 20

[18]Ibid., Fig. I, p. 27.

[19]Anaximander, Fragment, trans., Palmer, in Philosophers Speak for Themselves: From Thales to Plato, ed, T. V. Smith (Chicago: The University of Chicago Press, 1934), p. 6.

Several of the fragments of Heraclitus, whom Apollodorus dates about 504-501 B. C., indicate that he might have held a cyclical cosmology. His primary idea appears to be that of an Everlasting Fire, which creates all things and absorbs them again into itself. According to the fragments, a single modification of Fire (earth, air, water, or fire-proper), dominates the universe at a time, in cyclical sequence:

> This order, the same for all things, no one of the gods or men has made, but it always was, and is, and ever shall be, an everliving fire, kindling according to fixed measure, and extinguishing according to fixed measure. . . .
>
> All things are exchanged for fire, and fire for all things; as wares are exchanged for gold, and gold for wares. . . .
>
> Fire lives in the death of earth, and air lives in the death of fire; water lives in the death of air, and earth in that of water.[20]

Empedocles (494 B. C.) also advocated a kind of cyclical cosmology. Love draws all elements together in one phase of the cycle, and Strife draws elements apart in the other phase:

> Twofold is the truth I shall speak; for at one time there grew to be one alone out of many, and at another time, however, it separated so that there were many out of the one. . . .
>
> And these never cease changing place continually,

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[20]Heraclitus, Fragments 20, 22, 25, in Smith, p. 11.

> now each borne apart by the hatred engendered by Strife, until they are brought together in the unity of the all, and become subject to it. . . .[21]

Anaxazoras of Clazomenae, who, according to Apollodorus, was born about 500 B. C., and died in 428 B. C., seems, in his criticism of previous usage of the terms, "coming into being" and "perishing," to have also maintained a cyclical cosmology. Once, according to him, all things were together, completely blended; then, through rotation, swift and forceful, set in motion by Mind, they separated. When things are mixed or blended, then the cosmos "comes into being," and evidently matures when all separation has been removed. When they separate, it "perishes." According to him, this is all that is signified by these terms, since he conceives of no thing being destroyed or becoming--only a cycle of unity-disintegration:

> But before these were separated, when all things were together, not even was any color clear and distinct. . . .
>
> So these things rotate and are separated by force and swiftness. And the swiftness produces force. . . . And mind ruled the rotation of the whole, so that it set it in rotation from the beginning. . . .

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[21]Empedocles, Fragments 74, 66, in Smith, p. 29.

> The Greeks do not rightly use the terms, 'coming into being' and 'perishing.' For nothing comes into being nor yet does anything perish, but there is mixture and separation of things that are.[22]

According to Mircea Eliade, who cites Dicaearchos, who, in turn, was cited by Porphyry in Vita Pythagorae, 19:

> As to the eternal return--the periodic resumption, by all beings, of their former lives--this is one of the few dogmas of which we know with some certainty that they formed a part of primitive Pythagoreanism.[23]

This "periodic resumption" of former lives, and not a continued existence, according to deeds, in other lives, seems to indicate that the primitive Pythagoreans believed that the cosmic drama is played over and over again, with all beings as its characters--each playing the same role again and again. Although this is no conclusive evidence that the drama was conceived to proceed according to cyclical rhythm, the idea of a repeated universe would be quite harmonious with a cyclical scheme, in that the rhythm of rising and falling, only to arise again, seen in the dimension of individual beings, would likewise apply to the macrodimension, or the entire universe.

According to the myth told by the Stranger from Elea in Plato's Politicus, the cosmos has two alternating phases: one, during which God is in control,

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[22]Anaxagoras, Fragments 4, 11, 6, 17, in Smith, pp. 33-35.

[23]Eliade, op. cit., p. 120.

the world turning in one direction, and the other, during which God ceases to direct the world, when it turns in the opposite direction.[24]

During the present period of the world-cycle, during which God is not in control, beings age according to the presently known manner.[25]

This phase of the cycle is marked by increasing degeneration, and will reach a point where God will find it expedient to take the helm once more.[26]

When God takes control, the process of aging is reversed, men growing younger and younger until they simply dissolve:[27]

During this time the "age of Cronos" is established, and God oversees the affairs of men, caring for their needs.[28]

The myth was told in order to point out to the younger and elder Socrates, and Theodorus the mathematician, that the rule of one eminently good and wise man, knowing and desiring the Good for his people, which had previously been proposed during the course of dialogue,

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[24]Plato, Politicus, in The Myths of Plato, ed., G. R. Levey, trans., J. A. Stewart (Carbondale Illinois: Southern Illinois University Press, 1960), pp. 182, 183.

[25]Ibid., p. 184.

[26]Ibid., p. 188.

[27]Ibid., pp. 184, 185.

[28]Ibid., p. 186.

could not be possible in the present state of affairs. Such a rule belongs to the "age of Cronos" as described in the myth; such a ruler would have to be God himself.[29]

While the Politicus myth probably was not given by Plato as a serious cosmological position, it is, at least, an expression of cyclical cosmology. Also, Plato found it quite useful as a construct in which to set a criticism of a political view voiced by his characters in a previous dialogue.

Orthodox Stoics also maintained a cyclical cosmology. Their view is to be treated in detail later in this study.

The foregoing account of examples of cyclical cosmology in Greek philosophy should serve as evidence that such a cosmology is well represented in Greek thought.

Since the significance of cyclical cosmologies in each of the three philosophical traditions may be regarded as established, a comparative study of exponents of such a position, representative of each culture, should reveal some notable philosophical tendencies of those traditions they represent.

Secondly, the selection of the cyclical cosmological theme is based upon the fact that comparison of cosmological

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[29] Ibid., p. 181.

views can yield information pertaining to other important areas of philosophical concern. Not only does a proper comparison accent views concerning the essential nature of the cosmos, brought out in comparison of cosmological schemes, but epistemological views are revealed by comparison of the process, or means, by which the cosmologies are founded. Ethical views may be elucidated by means of comparing reactions to, and proposals about conduct toward, the universe as presented in the cosmologies.

Finally, the cyclical cosmological theme was chosen because it is common to the three great philosophical traditions, affording opportunity for a significant comparison, in that representatives of each can be used to reveal characteristics of its respective culture, thus contributing to a better understanding of relations between the major traditions of world philosophy.

Selection of Specific Representatives

The early Buddhists, Shao Yung, and the orthodox Stoics were selected as representatives, first of all, because each appears to have held a philosophy typical of his culture. In each case, the philosopher or school was preceded by centuries of development along the lines pursued. That the cyclical view itself had been expressed for centuries prior to each representative,

can be recalled from evidence presented in the preceding section. In the course of this paper, the fact that each example chosen built on past foundations of his philosophical culture will be indicated. Of course, the views held by these representatives were not absolutely identical with those of their predecessors, but there appears to be evidence for a continuous development, preserving some methods and notions of the past as it proceeds.

Secondly, they were chosen on the ground that each seems to have presented a cosmological view with as much precision and detail as any exponents of cyclical cosmology found in his culture. This fact should be evident after the representative views are presented, in conjunction with other cyclical views expressed in their respective cultures. Preliminary study has indicated that this ground may be maintained.

Finally, each of the representatives selected had considerable influence on thought in his culture. The work of each resulted in the establishment of a vigorous orthodoxy, in which there was no major modification for centuries.

It is common knowledge that the Theravada school of Buddhism holds the Pali works, in which the doctrine of

the kappa (world-cycle) is found, to be canonical. With regard to the historical position of the kappa doctrine in Buddhist thought, P. V. Bapat shows that one of the eighteen schools arising two centuries after the Buddha's death (the Vaisputriyas), introduced the idea of the pudgala, or the permanent, transmigrating substance of the individual--a soul--in the face of the cherished anātman tenet of early Buddhism, in order to accomodate the kappa doctrine more consistently.[30]

The fact that Neo-Confucian cyclicism has been carried to the present day has already been mentioned.

R. M. Wenley suggests that Stoicism was extended, in effect, far beyond the Roman period in which the school's demise is ordinarily placed: "Evasive, it has proven remarkably pervasive, except perhaps in the other-worldly aspirations of the Middle Ages, and even then its traces remain."[31]

Since these representatives are believed to have reflected views expressed previously in their respective philosophical traditions, and each has made a considerable impression on its culture, something typical of tendencies in their traditions might be shown by a suitable

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[30]P. V. Bapat, 2500 Years of Buddhism, (Delhi. The Government of India, 1959), pp. 106, 107.

[31]R. M. Wenley, Stoicism and its Influence. (New York: Longman's Green and Co., 1927), p. 107.

comparative study.

Values of the Comparison

One significant value of the comparison lies in its bringing to light a theme common to Indian, Chinese, and Greek thought. Of equal value are the implications of variations on that theme, in that philosophical tendencies characteristic of each of the three traditions emerge. Both of these values are instrumental in revealing something of how the three great traditions are related, thus contributing to a better understanding of world philosophy.

Design of the Study

The study will be limited, for practical reasons, to a comparison of the three cyclical cosmologies relative to the essential nature of the cycles, to their epistemological foundations, and to psycho-ethical reactions to the cosmological views.

First, the relevant views of each of the chosen representatives will be presented under the heading: "Comparison of the Positions Regarding the Essential Nature of the Cycle." A description of the cosmological scheme, and the view regarding the essential nature

of the cycle held by each representative will be given, followed by a comparative conclusion. Then, under the heading: "Comparison of the Epistemological Foundations of the Cosmologies," the epistemological foundation of the cosmological view maintained by each will be presented, followed by a comparative conclusion. Under the heading: "Comparison of the Ethical Reactions to the Cosmological View," each reaction will be described, and a comparative conclusion will follow. Finally, the general conclusions of the study will be presented.

CHAPTER II

COMPARISON OF THE POSITIONS REGARDING THE ESSENTIAL NATURE OF THE CYCLE

The Early Buddhist Kappa

The account of the early Buddhist view concerning the essential nature of the kappa will be preceded by a description of the cosmic cycle, drawn from various portions of the Tripitaka. This description will serve to set the discussion of the essential nature of the cycle in proper context.

Chapter thirteen of the Visuddhi-Magga lists four "immensities," which represent differentiations within a kappa: (1) the destruction of the universe, (2) the continuance of destruction, (3) the renovation of the universe, and (4) the continuance of renovation. The destruction of the universe may occur by three different means (by fire, water, or wind), but in all other respects, the general stages are the same in each kappa.

When the universe is about to perish by fire, a great omen-cloud appears over all areas of the cosmos, and rain falls. After the rain ceases, the universe becomes quite dry. "Seven suns" appear in succession,

and, when the last of these has come, the cosmos is so dried that it bursts into flames. All the worlds of the universe are consumed in the conflagration, save the Heaven of the Radiant Gods, into which all beings are reborn. These events occur during the first immensity.

During the second immensity, a great rain falls, and as the water evaporates, the worlds of the universe are deposited. There is no sun, however, and darkness prevails. Because of the darkness, this period is "the continuance of destruction." During it, those reborn in the Heaven of the Radiant Gods descend to earth, where they are terrified by the total darkness.

The sun appears, breeding conceit in the beings, since they think their needs have been supplied by the gods in compliance to their desires, surya-bhāva, or "divine presence," (literally "sun-presence"), being manifested. This conceit is multiplied when the moon appears, giving light in the natural period of darkness. This stage is "the period of renovation."

The soil, at this time, is savory, and the beings consume it, satisfying their desire for food. For the original purpose of excrement, certain organs appear, but eventually, they are used for sexual purposes. The beings develop socially because of their shame, but, as

old problems are solved, new ones arise with ever-increasing complexity. Thus, in this immensity of "continuance of renovation," the seeds of the next destruction are sown.

The universe, when destroyed by water, is covered by a great omen-cloud, which bears salt-water rain. The rain pours without ceasing, until all the universe is destroyed except the "Heaven of the Completely Lustrous Gods." Other-wise the process of the cosmos follows the same pattern as the kappa previously described.

When wind is the destructive agent, a great wind arises after the coming of a great omen-cloud, destroying all the universe, save the "Heaven of the Richly Rewarded Gods." In other respects, this kappa is the same as the others.

The varieties of destruction follow a set order. The universe perishes seven times by fire, and an eighth by water. This order of destruction is enacted seven times, and after the seventh time, the cosmos is destroyed by fire in seven more kappas, making a total of sixty-three kappas. In each sixty-fourth kappa, the worlds are destroyed by wind.[32]

The term, "gods," as used in the foregoing account, is not intended to denote "gods" in a Western sense. The Brahma-Gala Suttanta of the Digha-Nikaya, describes beings who imagine themselves to be gods, for no better reason

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[32]Visuddhi-Magga, xiii, in Buddhism in Translations, trans., Henry Clarke Warren (2nd ed., New York: Atheneum, 1963), pp. 320-329.

than having arrived in the re-deposited realm called "Palace of Brahma" before anyone else. They wish for companions, and when other beings appear (actually, according to merit), the previously arrived beings are deluded into thinking their wish had caused companions to come--thus they fancy themselves to be gods, as those who come afterward view them as gods because they see beings who were there before them.[33]

During the period of "continuance of renovation," the moral degeneration of beings is reflected in the shorter normal life span of humans. T. W. and C. A. F. Rhys Davids have charted the early Buddhist view concerning the decline in life span, as given in the Mahāpadāna Suttanta of the Digha-Nikaya:

TABLE I

LIFE SPAN--MAHĀPADĀNA SUTTANTA I:5-12

Buddha	Kappa	Average Life Span
Vipassi	91st before present	80,000 years
Sikhi	31st " "	70,000 years
Vessabhu	" " "	60,000 years
Kakusandha	In this kappa	40,000 years
Kanagamana	" " "	30,000 years
Kassapa	" " "	20,000 years
Gotama	" " "	100 years

[a]From: Sacred Books of the Buddhists, Vol. III: Dialogues of the Buddha Pt. II, trans., T. W. and C. A. F. Rhys Davids (3rd ed., London: Luzac & Company LTD., 1951), p. 6.

[33]Digha Nikaya: Brahma-Gala Suttanta, in Sacred Books of the Buddhists, Vol. II, ed., F. Max Muller (London: Henry Frowde, 1899), pp. 30-34.

The general position of the early Buddhists, then, in respect to cosmic process, is that the universe is destroyed by either fire, water, or wind (the means of destruction occurring according to set order), is renovated, and degenerates toward another destruction--the degeneration being indicated by a gradual decrease in the average life span.

The Early Buddhist Position Regarding the Essential Nature of the Kappa (Skt., kalpa)

According to the early Buddhists, psycho-ethical dispositions cause the universe to be destroyed in various fashions. "Cause," to the early Buddhist, signified something like: "that which must be present in order for a certain state of affairs to be;" in other words, "cause" denotes condition. In the Digha-Nikaya I:5, the Buddha is described as telling Ananda that becoming is the "cause" of birth, in that "were there no becoming of any sort. . ." then there would be no birth.[34] Chapter thirteen of the Visuddhi-Magga records the view as to the manner in which the cosmos perished in various ways:

> Why does the world perish in these particular ways: It is on account of the special wickedness that may be at bottom. For it is in accordance with the wickedness preponderating that the world perishes. When passion preponderates, it perishes by fire; when hatred, it perishes by water.--But some way that when hatred preponderates, it perishes by fire, and that

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[34] Digha Nikaya, I:5, in Sacred Books of the Buddhists, Vol. II: Dialogues of the Buddha, trans., T. W. and C. A. F. Rhys Davids (3rd ed., London: Luzac & Company LTD., 1951) p. 53.

> when passion preponderates, it perishes by water.--When infatuation preponderates, it perishes by wind.[35]

Even though the writer of this passage seems confused as to exactly which evils are responsible for the various destructions, there is no doubt that he conceives the occurence of cosmic destruction to be caused by some type of evil, psycho-ethical tendency.

The early Buddhists maintained that, in order for any experience of the cosmic cycle to take place, there must first be a cause--this cause being ignorance. A passage in the Itivuttaka of the Sutta-Pitaka, describes ignorance in such a way as to give to it primacy of responsibility for involvement in the kappa:

> I see no other single hinderance such as this hinderance of ignorance, obstructed by which mankind for a long, long time runs on and circles on.[36]

This attitude-deed-consequence process, by which the universe appears, is kamma (Skt. karma). One is ignorant, and being ignorant, the propensity for attachment arises, in the presence of which, consciousness, name and form, sensory capacity, contact, and sensation follow. This view is presented in Chapter seventeen of the Visuddhi-Magga, where ignorance, desire, and attachment are called

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[35]Visuddhi-Magga, xiii, in Warren, p. 329.

[36]Sutta Pitaka: Itivuttaka, in Buddhist Texts Through the Ages, ed., Edward Conze (New York: Harper & Row, 1954), p. 70.

"the round of the corruptions," and consciousness, name and form, the sensory organs, contact, and sensation are called "the round of fruition":

> Here is to be understood that kamma and existence form the round of kamma; ignorance, desire, and attachment from the round of corruptions; and consciousness, name and form, the six organs of sense, contact, and sensation form the round of fruition.[37]

From the two preceding quotations, one can conclude that ignorance, to the early Buddhists, was the primary, and probably, the basic cause of the "round of kamma." That they regarded changes within a kappa to have been caused by either meritorious or evil attitudes and deeds, has been suggested by previously cited passages. The early Buddhists, believing that experience of existence in the kappa arises because of ignorance, and the resultant moral corruptions, desire, and attachment, also maintained that attitudes and deeds shape the process of the universe. Their universe was clearly psycho-ethical, since it appears through a state of ignorance, and changes according to attitudes and acts.

The view that the universe arises because of ignorance is, by no means, confined to the early Buddhists, in Indian thought. The Mundaka Upanisad declares that "higher" knowledge, is knowledge of the changeless reality:

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[37] Visuddhi-Magga, xvii, in Warren, p. 179.

> The higher is knowledge of that by which one knows the changeless reality. By this is fully revealed to the wise that which transcends the senses, which is uncaused, which is indefinable, which has neither eyes nor ears, neither hands nor feet, which is all-pervading, subtler than the subtlest--the everlasting, the source of all.[38]

The Upanisad further explains that knowledge of things involved in the world-in-change is "lower" knowledge: "The lower is knowledge of the Vedas, and also of phonetics, ceremonials, grammar, etymology, metre, and astronomy."[39]

Although māyā, or the veil of ignorance which causes duality and process to appear, and hides Ātman (the cosmic Self) from view, was not discussed in any great detail in the Upanisads, there is an indication of that doctrine in the Brhadāranyaka Upanisad, IV:v.15, where duality is called "duality, as it were:"

> For where there is a duality, as it were, there one sees another; there one smells another; there one tastes another; there one speaks to another; there one hears another; there one thinks of another; there one touches another; there one understands another. But where everything has become just one's own self, then whereby and whom would one see? . . .smell? . . . taste? . . .speak? . . .hear? . . .think? . . . touch? . . .understand?. . .
>
> That Self is not this, it is not that [this] . It is unseizable, for it cannot be seized; indestructible, for it cannot be destroyed; unattached, for it does not attach itself; is unbound, does not tremble, is not injured. . . .[40]

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[38] The Upanishads: Breath of the Eternal, trans., Swami Prabhavananda, Frederick Manchester (5th ed., Hollywood: A Mentor Book, 1964), p. 43.

[39] Ibid.

[40] Brhadāranyaka Upanisad, IV:V.15, in A Source Book in Indian Philosophy, ed., Sarvepalli Radhakrishnan, Charles A. Moore (Princeton: Princeton University Press, 1957), pp. 88, 89.

M. Hirayanna cites a similar passage in the Katha Upanisad, in order to show that māyā, while not so elaborately as in Samkara's Advaita (non-dualism), is discussed as early as the Upanisads.[41]

According to the Mundaka Upanisad, those who are living in ignorance, circle on in the false wisdom of their conceit: "Living in the abyss of ignorance, yet wise in their own conceit, the deluded go round and round, like the blind led by the blind."[42]

If "The deluded go round and round," means that the ignorant are involved in the cycle of birth and death, and thus, on a vaster scale, in the kalpa, and in the "Days and Nights of Brahman, "then there is great similarity between the views expressed in this Upanisad, and those of the early Buddhists, in that these Buddhists stressed the connection between ignorance and experience of the cosmic cycle.

The Jainas' Tattvarthādhigama Sutra maintains that passions cause the soul to have the potentiality of collecting material karmas, which can attach themselves to it, obscuring knowledge, perception, and feeling, determining age, the bodily processes, family and various

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[41]M. Hiriyanna, Outlines of Indian Philosophy (5th ed., London: George Allen & Unwin LTD., 1964), p. 63.

[42]Prabhavananda, op. cit., p. 44.

obstructions to liberation. Chapter eight, verses two and four declare:

> The soul, owing to its being with passion, assimilates matter which is fit to form karmas. This is bondage. . . .
> The main divisions of the nature of karma are: knowledge-obscuring, perception-obscuring, feeling-karma, deluding, age-determining, body-making, family-determining, and obstructive.[43]

Though the Jaina karma is more material than the early Buddhist kamma, their views, in this respect, are alike in attributing to some psycho-ethical attitude or state, the responsibility for the application of deed-consequence (material or otherwise) to a being. They are also alike in holding that kamma, (or karma, in the case of the Jainas), determines experience of world process.

The early Buddhist position, then, concerning the essential nature of the kappa, reflects a major trend in Indian thought in its view that experience of the cycle is due to ignorance and its resultant desire and attachment, and in its view that specific changes in the kappa are determined by attitudes and deeds according to kamma.

Therefore, the conclusion may be drawn that the early Buddhists reflect significant characteristics of Indian philosophy in maintaining that the kappa is essentially psycho-ethical in nature.

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[43] Tattvarthadhigama Sutra, Radhakrishnan, p. 259.

Shao Yung's Yüan

A description of Shao Yung's yüan, or cosmic cycle, will be given prior to the account of his position concerning its essential nature.

First, Shao Yung pictures the cosmos greater with internal cycles, from the one to the many, and from the many back to the one. He does so verbally, and by means of a diagram of the evolution and devolution of the universe (see Plate I on the following page). Both descriptions are based on a binary numerical scheme. Liu Wu-Chi has proposed that Shao's scheme may be closely related to the binary arithmetic later developed by Leibniz.[44] Shao Yung, in his Kuan-wu P'ien, writes:

> Therefore the one divides to make 2, 2 divides to make 4, 4 to make 8, 8 to make 16, 16 to make 32, and 32 to make 64 [the extent to which he carried the binary scheme in his chart]. Hence it is said: 'With the division of the yin and yang, and the alternate operation of softness and hardness, the six positions [of the lines of hexagrams] in the Changes are given complete manifestation. [This is a quotation of a passage in Appendix V of the I Ching.] . . .It is like the fact that a root has a trunk, a trunk has branches, and branches have leaves. The larger they are, the fewer they are; the finer they are, the more numerous they are. . . .[45]

Shao manipulates the yin-yang emblems in such a fashion as to evolve sixty-four hexagrams from the two

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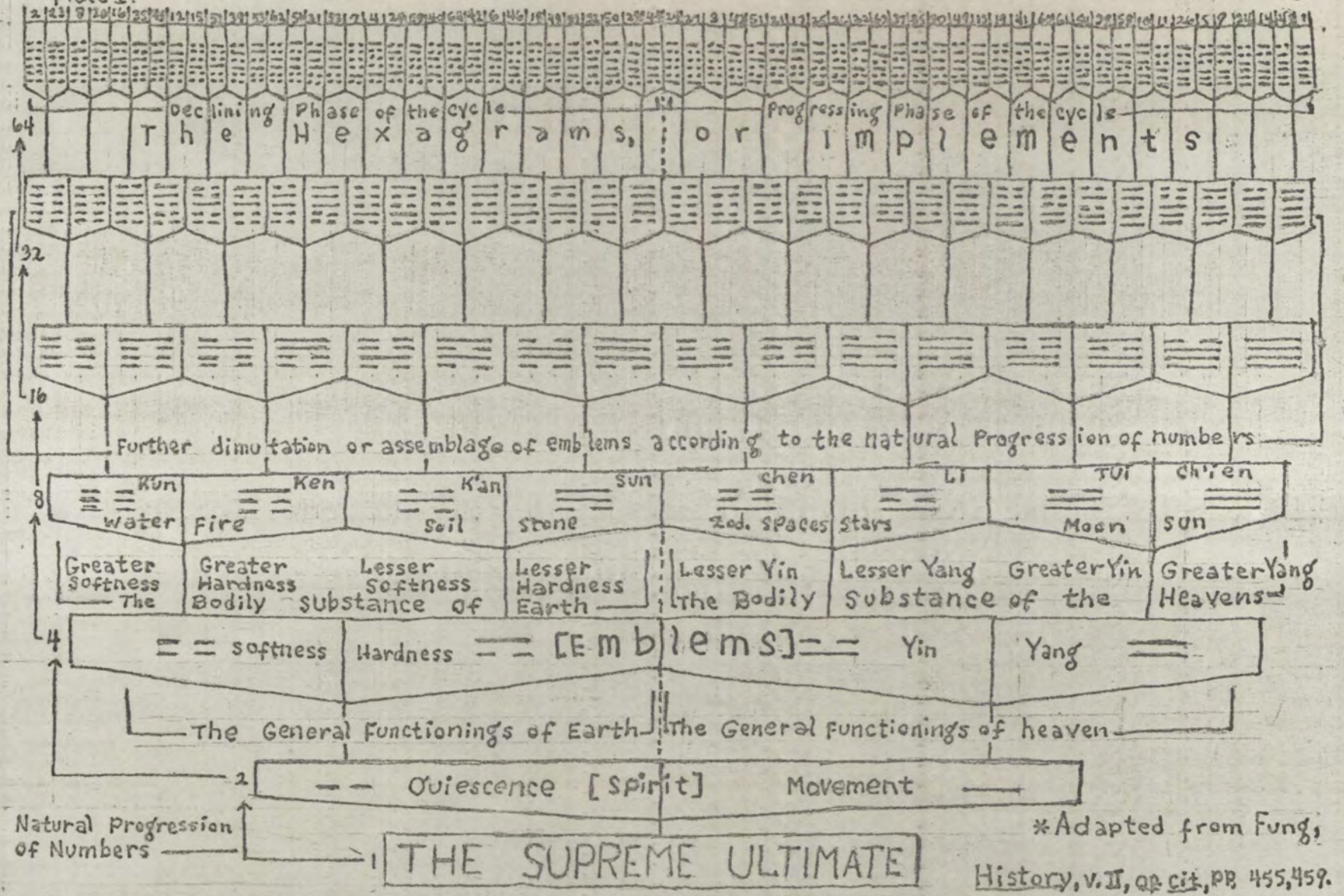
[44]Liu Wu-Chi, A Short History of Confucian Philosophy (New York: A Delta Book, 1964), p. 156.

[45]Shao Yung, Kuan wu P'ien, quoted in Fung Yu-Lan, A History of Chinese Philosophy, Vol. II, trans., Derk Bodde (Princeton: Princeton University Press, 1953), pp. 457, 458.

Plate I.



*Adapted from Fung, History, v. II, op cit, pp 455, 459.

basic monograms. A study of Plate I will reveal that he does this according to his binary numerical sequence. Two monograms emerge from the "Supreme Ultimate, "four digrams, from the monograms, eight trigrams, from the digrams, sixteen quadragrams, from the trigrams, thirty-two pentagrams, from the quadragrams, and sixty-four hexagrams, from the pentagrams.

From the "Supreme Ultimate," a broken line, on the left, and an unbroken line, to the right, emerge. On the next tier, to the left of each emblem below, a broken line is added to the respective emblems; on the right, an unbroken line is added. As may be seen from Plate I, the same operation is carried out in respect to each higher tier, until the hexagrams emerge.

The emblems at each level have special significance. Shao comments on each in the Kuan-wu P'ien (Observation of Things) portion of his Huang-chi Ching-shih (Chronological Cosmology).

He describes the "Supreme Ultimate" level as "a unity which does not move."[46] No distinct process can be detected at this stage of the evolution of the universe. Shao also associates level with the underlying essence of the cosmos.[47] Evidently, he meant that, since, other stages, as will be shown, will arise from the "Supreme Ultimate," moving, and

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[46] Ibid., p. 458.

[47] Ibid.

enacting all the changes of the universe, the potentiality of all things to appear is seen in it. The "Supreme Ultimate" is motionless, but somehow it is conceived to exhibit the rhythm of Nature in a fixed, formal sense. In his Kuan-wu P'ien, Part IIa, 12a, 36, he says that "Tao [the Way of Nature] constitutes the Supreme Ultimate."[48]

According to Shao, the foregoing attempt to describe the "Supreme Ultimate" stage is only a practical effort to explain it. Actually, it is inexpressible--especially by means of ordinary language. (The problem of expression may have been the reason Shao introduces extensive charts.) In his essay, The Man Mr. Nameless, which is included in the compendium, Sung-wen Chien, he speaks of this inexpressible characteristics of the "Supreme Ultimate:"

> Whatever creates [in the sense of containing its form potentially] the manifoldness of things is Heaven and Earth. Whatever creates [in the sense of containing their forms potentially] Heaven and Earth is the Supreme Ultimate. How can one give a name to the Supreme Ultimate? How can the Supreme Ultimate be within the scope of human knowledge? The term 'Supreme Ultimate' was coined because of the impossibility of naming it. 'The Supreme Ultimate' means merely 'The Nameless.'[49]

"Spirit" arises from the "Supreme Ultimate." "Spirit" refers to a duality. Shao says of the "Supreme Ultimate," that (although it does not move), "It produces

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[48] Ibid., p. 457.

[49] Shao Yung, The Man Mr. Nameless, quoted in Carsun Chang, The Development of Neo-Confucian Thought (New York: Bookman Associates, 1957), p. 163.

[in the sense of 'is followed by'] a duality, and this duality is spirit [shen] . . . ."[50]

"Spirit" has two phases: quiescence and movement. Earth arises from quiescence, and Heaven, from movement.[51]

This second stage of cosmic evolution, as has been seen has not been described by Shao Yung in terms of substance. "Spirit" is not to be conceived as being material filling a place in space. It is merely the unobstructed change from quiescence to movement: "Spirit is not fixed in space, nor does the change have any bodily substance. What is confined to one place, so that metamorphosis cannot take place, is not spirit."[52]

The next stage of the evolution, following movement and quiescence, is that of the general functions of Heaven and Earth. In the case of Heaven, the functions are "yin" and "yang," (yang being the more active of the functions), and in respect to Earth, "hardness," and "softness." Shao writes of these in Part I:11a. 1 of the Kuan-wu P'ien:

> With the first appearance of movement, the yang is produced, and this movement, having reached its apogee, the yin is then produced. Through the alternating interplay of the yin and yang the functionings of Heaven are completely actualized. With the first appearance of quiescence, softness is produced, and this quiescence, having reached

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[50] Shao Yung, Kuan-wu P'ien, in Fung, A History of Chinese Philosophy, Vol. II, p. 458.

[51] Ibid., p. 456.

[52] Ibid.

> its apogee, hardness is then produced. Through the alternating interplay of hardness and softness, the functionings of Earth are completely actualized.[53]

By "alternating interplay," Shao may mean that, after an alternation, for example, from movement to quiescence has taken place, the next alternation, back to movement, would exhibit further differentiation into four stages of process, and after the four have run their course, the next alternation sees eight stages of process. The levels carry the propensity for the rise of more complex levels, in that, after they have completed their alternation, the return toward the former state is more differentiated than the first alternation. This pattern is a kind of spiraling, or snowballing complexity--from the one toward the many.

Elements are produced from the "interplay" of the general functions of Heaven and Earth. At this new level, yin is differentiated into "greater yin," (the moon), and "lesser yin" (the zodiacal spaces, or places at which the sun and moon come into conjunction, somewhat analogous to our signs of the zodiac). Yang is differentiated into "greater yang" (the sun), and "lesser yang" (the stars). Hardness is differentiated into "greater hardness" (fire), and "lesser hardness" (stone). Softness is divided into "greater softness" (water), and "lesser softness" (soil).

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[53] Ibid.

Shao writes:

> Movement in its major phase is called the greater yang; in its minor phase it is called the lesser yang. Quiescence in its major phase is called the greater yin; in its minor phase it is called the lesser yin. The greater yang constitutes the sun, the greater yin, the moon, the lesser yang, the stars, and the lesser yin, the zodiacal spaces. Through the interplay of sun, moon, stars, and zodiacal spaces, the bodily substance of Heaven is completely actualized.
>
> The greater softness constitutes water, the greater hardness, fire, the lesser softness, soil, and the lesser hardness, stone. Through the interplay of water, fire, soil and stone, the bodily substance of Earth is completely actualized.[54]

Further "interplay," or increasing complexity, finally reaches its limit. The sixty-four hexagrams represent this limit. All possible stages in the established pattern of transformation from movement to quiescence are exhibited at this level. Shao calls these stages "implements," in Part IIb of Kuan-wu P'ien: "Spirit leads to numbers, numbers to emblems, and emblems to implements."[55]

"Numbers" must refer to the fact that movement and quiescence, or "spirit," having arisen from the one as a duality, introduces the binary numerical pattern of the snowballing complexity of the cosmos.

Other passages confirm that "emblems" denotes those levels from which more differentiated levels can rise. They display no basic substance, since they can be

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[54] Ibid.,

[55] Ibid., p. 458.

broken down into yet smaller stages, or further complexity. They are as "emblems" of the final complexity to arise, in that they display generally that which it will exhibit in detail. In the same work cited above, Shao calls these emblems "changes," and implies that the quality of "interpenetration," or the potential to give rise to more differentiated levels or evolution, is their distinguishing characteristic:

> And what is fixed in its substance, so that interpenetration cannot take place, does not belong to the changes. Although the changes may [seem to] have [basic] substance, this substance [really] consists of emblems.[56]

After the "implements" stage has run its course, the direction of change is reversed. The universe devolves, from the many toward the one: "These implements, through transformation, are brought back once more to spirit."[57]

Thus, even though the process of the cosmos, when viewed in part, appears to follow a spiral pattern, when seen as a whole, it adheres to a cyclical rhythm. The minute many become the vast one, and the one becomes many, only to be united again: "Enlargement is followed by division, division by diminution, and diminution by assemblage."[58]

Evidently, the chart, and verbal commentary, are

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[56] Ibid., pp. 458, 459.

[57] Ibid., p. 458.

[58] Ibid.

intended to portray the cosmic drama thus: (1) there is a period when the universe is quiescent, and undifferentiated into distinct rhythmical elements, (2) followed by a period when movement alternates with quiescence; (3) this is followed, in turn, by a time when the alternation is fourfold--quiescence being differentiated into hardness and softness, and movement, into yin (lesser motion), and yang (greater motion); (4) next, eight elements dominate in succession, the quiescent elements being those of Earth (water, fire, soil, and stone), and the active, those of Heaven (zodiacal spaces, stars, moon, and sun); (5) two intermediate levels of complexity are between these elements, and the implements, or the level of fullest complexity, and after this level has been presented, (6) the cycle is completed by a gradual return to the "Supreme Ultimate."

Shao Yung pictures the yuan, or cycle, by means of selecting two halves of certain levels of his major chart, bending them around, and connecting them, to form a circle. When one considers that each level represents, in various differentiation, change from the greatest quiescence to the greatest movement, he can see that a circular arrangement of any level is a cyclical pattern, since one becomes the other, and the other changes back to the former endlessly. Shao, rather arbitrarily, arranges the trigram

and hexagram levels in this fashion.

In his arrangement of the trigrams, called "Diagram of What Antedates Heaven" (Hsien-T'ien T'u), the first four trigrams (on the right side in Plate I), occupy the left side of the circle, while the remaining four occupy the right.[59] "Antedating Heaven" is a term inspired by a passage in the I Ching (Appendix IV, 34):

> The great man is he who is in harmony, in his attributes, with Heaven and Earth; in his brightness, with the sun and moon; in his orderly procedure, with the four seasons; and in his relation to what is fortunate and what is calamitous, in harmony with the spirit-like operations. He may precede [antedate] Heaven, and Heaven will not act in opposition to him; he may follow Heaven, but will act as Heaven at the time would do. If Heaven will not act in opposition to him, how much less will men! how much less will the spirit-like operation![60]

Obviously, Shao meant by this title, that study of this diagram leads to harmony with Nature, and the great advantages of such harmony. ("Heaven" here is T'ien, and signifies, in this context, Nature, while often, the term is used to denote God.) This facet of the diagram will be discussed in some detail in the Chapter entitled: "Comparison of the Ethical Reactions to the Cosmological View." The "Diagram of What Antedates Heaven" is pictured in Plate IIb, on the following page.

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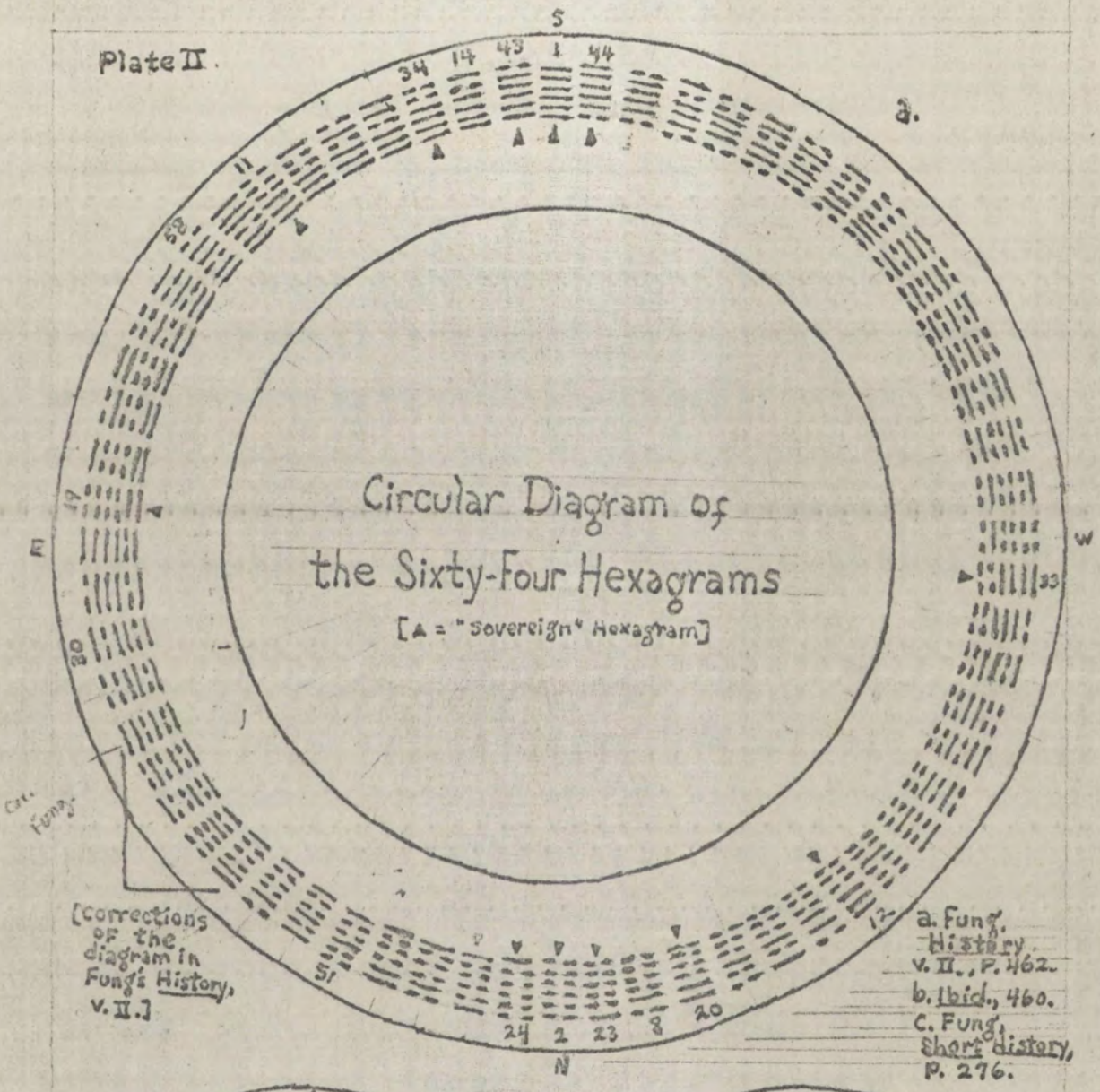
[59] Ibid., p. 460.

[60] Legge, op. cit., p. 417.

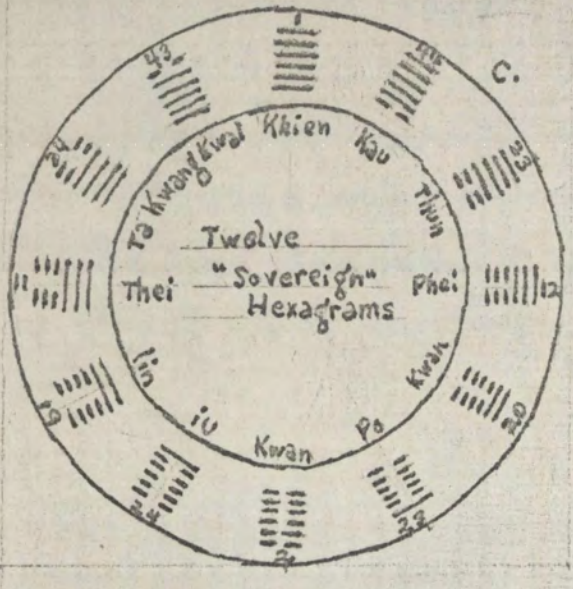
Plate II.



Cor. Fung's

[Corrections of the diagram in Fung's History, v. II.]

a. Fung, History v. II., P. 462.
b. Ibid., 460.
C. Fung, Short History, P. 276.



The more complex representation of his cyclical cosmology, given by the hexagrams, (Plate II:a,c), is given much more attention by Shao. The most important addition he made, is the appointment of "sovereign" hexagrams (Plate II c) to "rule" (in the sense of representing) various portions of the cycle ("sovereign" hexagrams are indicated by the dark triangles below the hexagrams in IIa). These facilitate a clear understanding of the cyclical process depicted, in that the "snowballing" and "peeling" phases of the cycle may be readily observed. Beginning at the bottom of IIc, and moving toward the top on the left side, one sees unbroken lines gradually added, until there are no broken lines; this illustrates the "snowballing" phase. Beginning at the top, and moving down to the right, one sees broken lines gradually added, until there are no unbroken lines; this illustrates the "peeling" phase. An examination of IIa shows that, without "sovereign" hexagrams, the significance of the chart would be only traditionally established, since one cannot really observe a cyclical rhythm in any other respect than the circular arrangement.

The idea of "sovereign" hexagrams dates at least from the time of the writing of the Yi-wei Chi-lan T'u

(Apocryphal Treatise on the Changes: Consultation Charts), during the early Han dynasty. The same twelve hexagrams were called "sovereigns," others were selected as "Vassal Lords," others, as "Dukes," others, as "Lower Ministers," and still others, as "Great Officials."[61]

James Legge, in the introduction to his translation of the I Ching, attributes the circular arrangement of the hexagrams to Shao Yung.[62]

Fung Yu-Lan says that the circular arrangement is "intended to represent the growth and evolution of all things in the universe."[63] He means by this, that the cyclical form indicated by the chart, may be applied to any dimension in the universe--that is, anything from a single breath, to the universe itself. Fung's interpretation appears to be born out by several statements of Shao Yung to be introduced later in this study.

Taking, for example, the normal life of a man, hexagram twenty-four (see II a,c) can stand for his conception, hexagram nineteen can represent his birth, hexagram eleven, his childhood, and hexagram thirty-four, his adolesence; hexagram one can indicate his maturity, hexagrams thirty-three and twelve, his early middle age, hexagram twenty, his later middle age, hexagram twenty-three, his time of senility, and hexagram two, his death.

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[61] Yi-Wei Chi-lan T'u, quoted in Fung Yu-Lan, A History of Chinese Philosophy, Vol II, pp. 108, 109.

[62] Legge, op. cit., pp. 12, 13.

[63] Fung Yu-Lan, A History of Chinese Philosophy, Vol. II, p. 461.

Shao Yung's primary application of the chart was to the entire history of a cosmic cycle. This resulted in his most interesting table, the "Table of Cosmic Chronology," which is the primary subject of his major work, the Huang-chi Ching-shih (Cosmological Chronology).[64] Shao gives dimensions of time in divisions of yüan (sun cycles), hui (moon epochs), yün (star revolutions), and shih (zodiacal generations).[65] According to his Kuan-wu P'ien, he does this because of his belief that:

> The course of sun constitutes Heaven's Cycle; that of the moon constitutes Heaven's Epoch; that of the stars constitutes Heaven's Revolution; that of the zodiacal spaces constitutes Heaven's Generation.[66]

Fung describes the relation of the periods to one another as follows: "Twelve Generations=one Revolution; thirty Revolutions=one Epoch; twelve Epochs=one Cycle."[67]

If Shao Po-Wen (A. D. 1057-1134), Shao Yung's son, properly represents the thought of his father, when he writes in his Hsing-li Ta ch'uan (8:13): "In the great evolutionary flux, one Cycle is like a year,"[68] then the twelve Epochs are analogous to twelve months, the thirty Revolutions, to a thirty-day month, and the twelve

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[64] Shao Yung, Huang-chi Ching-shih, Fung, P. 469.

[65] Ibid.

[66] Shao Yung, Kuan-wu P'ien, Fung, p. 470.

[67] Ibid.

[68] Shao Po-Wen, Hsing-li Ta ch'uan, VIII:13, Fung, p. 470.

Generations, to the twelve two-hour divisions of a Chinese day.[69]

According to Fung Yu-Lan, Shao Yung assigns the smallest unit a duration of thirty years. From this, he develops the following formula: "1 Cycle=12 Epochs= 360 Revolutions=4,320 Generations=129,000 years."[70]

Because of the length and complexity of Shao's original table, which evidently, deals with each of the sixty-four hexagrams in some detail, the following simplified version by Shao Po-Wen (Hsing-li Ta-chuan, 8:12), which includes only the "sovereign" hexagrams, will be presented:

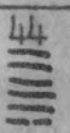
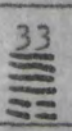
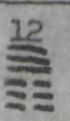
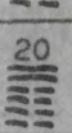
TABLE 2

TABLE OF COSMIC CHRONOLOGY

Sun Cycle	Moon Epoch	Star Revolution	Zodiacal Generations	Years	Hexagr.	Events
1st Chia	1st Tzu	1-30	1-360	1-10,800	24	Cosmos begins to evolve
	2nd Ch'ou	31-60	361-720	10,801-21,600	19	
	3rd Yin	61-90	721-1,080	21,601-32,400	11	Beginning of creatures
	4th Mao	91-120	1,081-1,440	32,401-43,200	34	

[69] Ibid.

[70] Ibid.

	5th Ch'en	121-150	1,441-1,800	43,201-54,000	43 	
	6th Ssu	151-180	1,801-2,160	54,001-64,800	1 	Rule of Yao--high point of cosmos
	7th Wu	181-210	2,161-1,520	64,801-75,600	44 	Dynasty of Hsia to time of Shao Yung--Beginning of decline
	8th Wei	211-240	2,521-2,880	75,601-86,400	33 	
	9th Shen	241-270	2,881-3,240	86,401-97,200	12 	
	10th Yü	271-300	3,241-3.600	97,201-108,000	20 	
	11th Hsu	301-330	3,601-3,960	108,001-118,800	23 	Ending of creatures
	12th Hai	331-360	3,961-4,320	118,801-129,600	2 	Cosmos returns to the Supreme Ultimate

[a]. Adapted from: Fung Yu-Lan, A History of Chinese Philosophy, Vol II, pp. 471, 472.

Shao Yung's Position Regarding the Essential Nature of the Yuan

None of the stages of cosmic evolution presented by Shao Yung exhibit any elements which are neither multiplied

or reduced in number (depending of the phase of the cycle). Although the "Supreme Ultimate," and the "implements" are respectively, extreme oneness, and extreme plurality, they too, do not remain. Each extreme is the beginning of a movement toward its opposite.

The only thing that really remains is the rhythm of the process itself, as it is presented in numbers and emblems. The "Supreme Ultimate" has been shown in respect to its role as a level in cosmic evolution; the fact that Shao also mentions its role as Tao, or the "Way of Nature," has been presented, as well. The "Supreme Ultimate" is the rigid, changeless rhythm of process in any dimension--including that of the universe itself. Therefore, Shao Yung maintained that the rhythm of process is the essential nature of the cosmic cycle.

Shao Yung's view, that the essential nature of the cycle is the rhythm of change, reflects the spirit of the writer of Appendix V of the I Ching. In Chapter II:4a, the writer of the Appendix declares that the principles underlying the natures of men and things are shown in the changes, which are portrayed in the emblems of the I Ching:

> Anciently, when the sages made the Yi [the I Ching], it was with the design that should be in conformity with the principles underlying the

natures [of men and things], and the ordinances [for them] appointed [by Heaven].[71]

Shao's idea that the "Supreme Ultimate" is to be identified with Tao (the Way of Nature), appears to have been voiced in a passage in Chapter twenty-one of the Tao-Teh-Ching, which maintains, in effect, that all things which can be seen or touched--all appearances, are latent within Tao, or Nature; potentially, it is all things that can happen:

> Nature is something which can be neither seen nor touched,
> Yet all of the forms which can possibly be seen or touched are latent within it.
> And all of the things that will actually be seen or touched are embedded as potentialities within it.
> Deep in its depths are activating forces.
> No matter how umplumbable the depths, these forces unfailingly sustain the world as it appears to us.
> From the beginning until now, they have never ceased to express themselves in appearances. . . .[72]

The use of numerology to express the rhythm of process, is found in Appendix III of the I Ching (although the use is not according to the systematic fashion of Shao Yung), where numbers are assigned to Heaven, Earth, and certain hexagrams.[73] The writer of the Yi-wei Ch'ien-tso-tu (Apocryphal Treatise on the Changes: A Penetration of the Laws of Ch'ien

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[71]Legge, op. cit., p. 423.
[72]Bahm, op. cit., pp. 26, 27.
[73]Legge, loc. cit.

[the first hexagram]), during the early Han dynasty, also employed numerology to express the rhythm of change:

> This chaos meant that all things were then mixed together and had not yet separated from one another. It could neither be seen, heard, nor touched. That is the reason for the name [of the period], 'Principle of Change.' In this 'Principle of Change,' there was no division into forms. But then the 'Principle of Change' transmuted to form 1; 1 transmuted to become 7; and 7 transmuted to become 9. With this 9, the transmutations... reached their limit, and so there was a transmutation back again to 1.[74]

Shao Yung's reliance upon emblems to express the rhythm of change most exactly mirrors that of the author of Appendix III of the I Ching, who writes:

> Therefore the virtue of the [divining] stalks [which were arranged after the form of the diagrams] is versatile and spirit-like; that of the diagrams is exact and wise; and the meaning given by the six lines is changeful to give [the proper information to men].[75]

Shao Yung, then, in holding that the essential nature of the yuan is the rhythm of change, as expressed by numbers and emblems, reflects the thought of Chinese philosophers regarded as historically important.

The Cosmic Cycle of the Orthodox Stoics

The presentation of the view of the orthodox Stoics concerning the essential nature of the cosmic cycle will

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[74] Yi-Wei Ch'ien-tso-tu, quoted in Fung Yu-Lan, A History of Chinese Philosophy, Vol. II, pp. 97, 98.

[75] Legge, op. cit., pp. 371, 372.

be preceded by an account of their conception of that cycle. This procedure should not only serve to set the former presentation into context, but it should also facilitate its development to no small extent.

In his record of the dialogue between C. Cotta, C. Velleius, and Q. Lucilius Balbus, On the Nature of the Gods, Marcus Tullius Cicero (106-43 B. C.),[76] calls Balbus, "a great proficient in the doctrine of the Stoics."[77] In his portion of the dialogue, Balbus cites the eminent Stoics, Zeno,[78] Cleanthes,[79] and Chrysippus.[80]

According to Balbus, who fails to reveal his sources in regard to this particular position, the world is a sphere, this shape having the most symmetrical beauty, and being most conducive to motion in any direction. The heaviest body, in the world of the present period, is earth, and it is gathered at the center of the sphere, due to its weight. The sea is conceived to be higher than the earth, but it never overflows, since it presses toward the center. The air, which is yet lighter, rests upon the sea. The "highest region of the heavens,"

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[76] Cicero, On the Gods, in Hellenistic Philosophy, ed., Herman Shapiro, Edwin M. Curley, (New York: The Modern Library, 1965), p. 393.

[77] Ibid., p. 395.

[78] Ibid., p. 415.

[79] Ibid., p. 416.

[80] Ibid., p. 414.

filled with the sun, stars, and other fiery bodies, is the upper region of the world--the abode of the lightest element.

Balbus seems to believe that lighter elements materially penetrate the heavier elements beneath, thus joining with them. Because, for example, it "diffuses itself through the whole [of that beneath]," the air "is by nature joined and united with the sea." He also speaks of the heat of the heavens being diffused downwards, so that the air "by the thinness and heat of which it is so tempered, [is] . . .made proper to supply life, and wholesome air for the support of animated beings." The pure fire of the bodies of the highest region penetrates the corporeal regions below, "but retains its own heat pure and unmixed."

The heavenly bodies are composed of fire, and receive nourishment from "vapors," which the heat of the sun, penetrating the lower elements, causes to be exhaled from the earth and sea. The heavenly bodies only consume a small portion at a time, since a large part is "sent back to be exhaled again." Thus, the lower elements are gradually consumed by the highest element. Eventually, all the lower regions are consumed by the highest element, in a general conflagration, after which there is a period

when only the pure fire remains.

This remaining fire, "which is an animating power and Deity," after a time, causes a new world to "arise and be re-established in the same beauty."[81]

Balbus, while explaining how fire eventually consumes the lower elements, does not give a very detailed account of the re-establishment of the lower elements. Cleomedes, in his De Motu Circulari Corporum Caelestium, I:1, after discussing how the universal conflagration results in a rarefaction, because of which the corporeal world (within which there is no empty space) occupies a greater portion of the surrounding empty void, writes: "When the material [corporeal] world contracts again and is forced into a smaller size, a void will be created again. . . ."[82] Cleomedes, in introducing cosmic tensional rhythm, indicates the way in which the orthodox Stoics may have given a physical explanation for the reappearance of the lower elements. Heraclitus may have referred to this tensional aspect of the world, when he likened the world order to "an everliving fire, kindling according to fixed measure, and extinguishing according to fixed measure."[83] The tension of the world which would make possible the rise of heavier elements at the center, may be illustrated

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[81] Ibid., pp. 426, 427.

[82] Cleomedes, De Motu Circulari Corporum Caelestium, I:1, quoted in S. Sambursky, Physics of the Stoics (London: Routledge and Kegan Paul, 1959), p. 128.

[83] Heraclitus, Fragment 20, in Smith, p. 11.

by the head of a drum. The higher tones nearer the rim indicate a greater tension at that place, and the lower tones in the center, lesser tension at that point.

A discussion of the voidless universe within an empty void by Diogenes Laertius, in his The Lives and Opinions of the Eminent Philosophers, appears to bear out that the view expressed by Cleomedes represents the thought of the orthodox Stoics--especially since Diogenes Laertius mentions certain eminent Stoics:

> On the outside, there is diffused around it [the world] a boundless vacuum, which is incorporeal. It is incorporeal because it is capable of containing bodies, but does not. There is no such thing as a vacuum in the world, but it is all closely united and compact; this condition is necessarily brought about by the concord and harmony which exist between the heavenly bodies and those of the earth. Chrysippus discusses vacuum in his On Vacuum, and also in the first book of his On the Physical Arts, and so does Appolophanes in his Natural Philosophy, and so does Posidonius in the second book of his On Natural Philosophy.[84]

In the same work, Diogenes Laertius writes of a position regarding the rhythm of cosmic process, that is somewhat similar to that recorded by Cicero.[85] The tensional facet introduced by Cleomedes will supplement a reconstruction of the orthodox Stoic view concerning the cyclical cosmos, which will be based, in large,

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[84] Diogenes Laertius, The Lives and Opinions of the Eminent Philosophers, in Essential Works of Stoicism, ed., Moses Hadas (New York: Bantam Books, 1961), p. 41.

[85] Ibid., p. 45.

upon Cicero's account in *On the Nature of the Gods*.

The orthodox Stoics probably held that the world, during the present phase of its cycle, is a sphere, differentiated into four corporeal realms. The realm at the core is earth, and resting upon it is the sea, which is restricted to its bounds by its tendency to press in toward the center of the sphere. The air is the realm above the sea, and above all the lower elements, is the fiery heavenly realm, in which the stars, sun, and other heavenly bodies, as Cleanthes' *Hymn to Zeus* declares, are wheeled "round the earth."[86]

The world is without any internal space, or void. Everything is joined together by material penetration of lighter elements into the heavier elements beneath. The pure fire of the heavenly realm penetrates, therefore, the whole of the world beneath. This is the Stoic doctrine of *krasis*, or total interpenetration, by one element, of another. Alexander Aphrodisiensis, in his *De Mixtione* (216 m 14ff), writes of Chrysippus' notion of *krasis*:

> Chrysippus' theory of mixture is as follows: he assumes that the whole material world is unified by a pneuma which wholly pervades it, and by which the universe is made coherent and kept together, and is made intercommunicating. . . .

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[86] Cleanthes, *Hymn to Zeus*, Hadas, p. 51.

> Certain mixtures, he says, result in a total interpenetration of substances and their qualities, the original substance and qualities being preserved in this mixture; this he calls specifically krasis of the mixed components. . . .This interpenetration of the components he assumes to happen in that the substances mixed together interpenetrate each other such that there is not a particle among them that does not contain a share of all the rest.[87]

Stobaius adds something to this, in pointing out a test, which was supposed to demonstrate that interpenetrating elements retain their original qualities, even though they are so mixed:

> That in such a mixture the qualities of the components persist is evident from the fact that they often can be separated by a contrivance. If, for example, one puts an oiled sponge into wine mixed with water, the water separates from the wine by returning into the sponge.[88]

The fiery realm, thus causes the earth and sea to give off vapors for the nourishment of the sun and the stars. The sun and the stars exhale most of these, consuming only a small portion at a time.

As the lower elements are gradually consumed, the tension of the world is progressively drawn to an even tightness, and the world occupies a greater portion of the void surrounding it. (Diogenes Laertius states that the term, "world," was used by the Stoics to denote the

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[87]Alexander Aphrodisiensis, De Mixtione, 216 m 14FF, Sambursky, pp. 116, 117.

[88]Stobaius, quoted in Sambursky, p. 123.

finite sphere alone, while "universe," was reserved for the sphere, together with the void.[89])

Eventually, all the lower elements are consumed in a general conflagration, and the world is at maximum tension, spread out to its fullest extent into the void.

The fire is a Deity. No remaining source indicates this more religiously than Cleanthes' Hymn to Zeus (Zeus is the Divine Fire). A portion of James Adam's translation of this hymn is quoted here:

> O God, most glorious, called by many a name,
> Nature's great King, through endless years
> the same;
> Omnipotence, who by thy just decree
> Controllest all, hail, Zeus, for unto thee
> Behooves thy creatures in all lands to call.[90]

The Divine Fire causes the present order of the world to be restored by contracting--reducing tension in such a manner, that the uneven looseness toward the center causes lower elements to be formed there. Thus, the cosmic cycle is completed, to begin once more.

The Orthodox Stoic Position Regarding the Essential Nature of the Cosmic Cycle

Diogenes Laertius, in his The Lives and Opinions of the Eminent Philosophers, gives two conflicting accounts concerning the Stoic view as to that which is essential

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[89]Diogenes Laertius, The Lives and Opinions of the Eminent Philosophers, Hadas, p. 42.

[90]Cleanthes, Hymn to Zeus, Hadas, p. 51.

to the cosmos. At one point, he seems to propose that they held all four elements to be equally essence:

> An element is that out of which all things which are were produced, and into which all things are resolved at last. The four elements are all equally essence, without quality or matter underlying them.[91]

In another place, he describes the Stoics as making a distinction between "elements," and the "principle." The "principle," (Divine Fire), had no generation or destruction, while "elements" may be destroyed by fire:

> But they say that principles and elements differ from one another. The one had no generation or end; but the elements may be destroyed by the operation of fire.[92]

The latter interpretation seems to be more in keeping with the Stoic view of the cosmic cycle previously discussed, since there is a period of time, according to them, when only the Divine Fire remains. It is the only body "out of which all things were produced, and into which all things are resolved at last." Fire appears among the elements, during the worlds contraction, as an animating force of the other elements.

The fact that fire was deified by the orthodox Stoics, has been rather well established. However, one facet of the "principle," has not been discussed in much

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[91] Diogenes Laertius, The Lives and Opinions of the Eminent Philosophers, Hadas, p. 40.

[92] Ibid., p. 39.

detail. That is the flowing of the pneuma-like substance through all things, or the "fiery breath." A fragment of the work of Diogenes of Apollonia, given by Simplicius (In Phy., 152, 22-153, 13), appears to affirm that air is the primary element, but as the account continues, one observes that it is really a flowing heat which intelligently directs the world. In fact, he declares, in effect, that the amount of heat present in an individual, determines his degree of intelligence:

> Also, in all animals the soul is the same thing--air, warmer than that outside in which we are, but much colder than that nearer the sun. This degree of warmth is not the same in any of the animals. . . .Since, therefore modification is manifold, animals are also manifold. . .and not like one another either in form, or in way of life, or in intelligence. Nevertheless all things live, see and hear the same thing, and all have the rest of Intelligence also from the same.[93]

Philo, in his Quod Deus Sit Immutabilis, 35, even gives some indication of the view of the Stoics concerning the movement of this fiery breath in bodies:

> This is the pneuma that returns upon itself. It begins in the center of the body, and extends outwards to its boundaries, and after touching the outermost surface, it turns back till it arrives at the same place from which it started.[94]

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[93]Simplicius, In Phy., 152, 22-153, 13, Sambursky, pp. 116, 117.

[94]Philo, Quod Deus Sit Immutabilis, 35, Sambursky, pp. 127, 128.

The orthodox Stoic position concerning the essential nature of the cosmic cycle, appears to be that it is Divine, Intelligent Fire. Fire is the only element remaining throughout all phases of the cycle, it creates, and intelligently directs all its modifications. Its tensional rhythm is the cosmic cycle.

The orthodox Stoic view, that the essential nature of the cosmic cycle is intelligent body, reflects the spirit of the early Pre-Socratic philosophers. Aristotle, in his Metaphysics, Book I, Chapter 3, says of the first Greek philosophers:

> Of the first philosophers, then, most thought the principles which were of the nature of matter were the only principles of all things. That of which all things that are consist, the first from which they come to be, the last into which they are resolved (the substance remaining, but changing in its modifications). . . .[95]

He goes on to point out the different basic materials maintained by these early philosophers. Thales is described as calling water the basic body, Anaximenes and Diogenes, air, Hippasus and Heraclitus, fire, and Anaxagoras, an infinity of elements.[96]

The orthodox Stoics, then, reflect the spirit of the early Pre-Socratics, in maintaining that the essential nature of the cosmic cycle is corporeal. They especially

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[95] Aristotle, Metaphysics, I:3, in The Basic Works of Aristotle, ed., Richard McKeon (18th Printing, New York: Random House, 1941), pp. 693, 694.

[96] Ibid., pp. 694, 695.

reflect the thought of Heraclitus, who has been quoted during the course of this study, as holding the basic substance to be fire.

Comparative Conclusion

Very generally speaking, the three representatives may be said to share the cyclical cosmological view.

However, each differs from the others regarding the essential nature of the cosmic cycle, according to significant philosophical tendencies of his respective culture. The early Buddhists, representative of some important trends in Indian thought, hold that the cycle is essentially psycho-ethical; Shao Yung, representing some important trends in Chinese thought, maintains that it is essentially the common rhythm of change, while the orthodox Stoics, representing significant trends in Greek thought, hold that it is essentially intelligent body. Thus, an Indian tendency to explain in terms of the psycho-ethical, a Chinese tendency to stress the rhythm of change, and a Grecian tendency to formulate in terms of the corporeal, have been revealed in contrast.

CHAPTER III

COMPARISON OF THE EPISTEMOLOGICAL FOUNDATIONS OF THE COSMOLOGIES

Epistemological Foundation of the Early Buddhist Kappa

In general, the early Buddhists maintained that knowledge of the kappa is obtained by means of a meditative method, which enables one to recall past existences to the extent of several world-cycles. A passage in Chapter thirteen of the Visuddhi-Magga, indicates this general position:

> [With] his alert attention, having become possessed of this [meditative] knowledge, he [the monk] can call to mind many former states of existence; to wit, one birth, two births, three births, four births, five births, ten births, twenty births, thirty births, forty births, fifty births, one hundred births, one thousand births, one hundred thousand births, many destructions of a world-cycle, many renovations of a world-cycle.[97]

The same portion of the work contains a fairly detailed account of the specific method employed in order to attain this knowledge. A summary of the method, as described in the passage, will be given here, supplemented by an explanation of certain details which the writer of the passage assumes his

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[97] Visuddhi-Magga, xiii, Warren pp. 319, 320.

readers would know.

First, the monk achieves a state of deep concentration, experiencing the "four trances." By this systematic meditation, he attains the "high powers."

Then, he is to recall everything he did, in retrograde order, for a day and a night. Because of his intense concentration, memories are quite vivid. If any experience does not appear clearly, he must repeat the trances, re-establish his ability to recall clearly, and consider that past event again.

As the monk's ability to recall increases, he can remember everything about his life, up to the time of his conception. He finds it difficult to go beyond this point, but the text urges him to do so with a parable of a woodcutter:

> Just as a strong man, in cutting down a mighty tree to be used in making the peaked roof of a pagoda, if the edge of his axe becomes turned in lopping off the branches and twigs, will not despair of cutting down the tree, but will go to a blacksmith's shop, and have his axe made sharp, and return. . . .And, inasmuch as nothing that he has chopped needs to be chopped again, he will, in no long time, when there is nothing left to chop, fell that mighty tree.

After the monk remembers his first former existence, the memories increase in swiftness, enabling him to remember several past existences. And in the course of recalling, he observes the rhythm of world-cycles.[98]

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[98] Ibid., pp. 317-320.

The foregoing description of the method needs supplementation. First, the early Buddhists advocated moral training, or sīlā, prior to undertaking the task of remembering. Edward J. Thomas, in his The History of Buddhist Thought, quotes a passage from the Tripitaka (he is not specific as to which portion of the collection contains the passage), which indicates that sīlā consists of moral rules, such as having compassion for living things, honesty and truthfulness, and monkish rules, such as no triviality, luxury, no sexual intercourse, abandonment of property, and livelihood by begging.[99] Chapter three, verse eighty-eight, of the Āṅguttara-Nikāya gives a very general account of the attitude of the morally-disciplined monk:

> And what, O priests, is the discipline of elevated conduct? Whenever, O priests, a priest is correct in his conduct, and lives restrained by the restraints of the Pātimokkha [confessional ceremony], is exemplary in his habits and associations, and afraid of even the smallest fault, and adopts and disciplines himself in the precepts, this, O priests, is called the discipline in elevated conduct.[100]

The Mahā-Vagga, while not a part of the Tripitaka, certainly exhibits the spirit of those who have been called, "Early Buddhists" for the purposes of this

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[99]Edward J. Thomas, The History of Buddhist Thought (New York: Alfred A. Knopf, 1933), pp. 45, 46.

[100]Āṅguttara-Nikāya, iii:38, Warren, p. 393.

study. In the second chapter of the work, the Pātimokkha is described. The Buddha is described as entreating his followers to meet on the fourteenth, fifteenth, and eighth days of the half-month, to recite the Doctrine. Then he adds the the confessional facet to the service. The Pātimokkha was to be conducted as follows:

> Let a learned and competent priest make announcement to the congregation, saying, 'Let the reverend congregation hear me. Today is the fast-day of the fifteenth day of the half-month. If the congregation be ready, let the congregation keep the fast-day, and recite the confession. What is the first business before the congregation? Venerable sirs, the proclaiming of your innocency. I will recite the confession, and let as many of us are here present listen carefully and pay strict attention. If any one has sinned, let him reveal the fact; if he has not sinned, let him remain silent; by your silence I shall know that your reverences are innocent. . . .But if, when proclamation up to the third time has been made, any priest shall remember a sin and not reveal it, it will be a conscious falsehood. But a conscious falsehood, reverend ones, has been declared by The Blessed One to be a deadly sin. Therefore, if a priest remembers having committed a sin, and desires again to be pure, let him reveal the sin he committed, and when it has been revealed, it shall be well for him! [101]

Thus, by often attending the Pātimokkha, and through consequent set penance for sins, the monk is to become wary of even the most minute faults, eventually establishing himself in sīlā. The pronouncement

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[101] Maha-Vagga, Warren, pp. 403-405.

of "conscious falsehood" to be a "deadly sin," impeding further progress in attainment, served as a deterrent to dishonesty during the confessional service.

The monk conditioned in sīlā is ready to prepare for experience of the "four trances." Chapter three of the Visuddhi-Magga, lists ten kasinas, or aids to establishing deep concentration:

> Here the ten kasinas are the earth kasina, the water kasina, the wind kasina, the dark-blue kasina, the yellow kasina, the blood-red kasina, the white kasina, the light kasina, and the limited-aperture kasina.[102]

The "earth kasina" is given as an example in Chapter four of the work. Light-red clay, "such as is found in the bed of the Ganges," is to be arranged in a circle, "one span and four inches in diameter."

> [The monk] must contemplate the circle, sometimes with his eyes open, sometimes with them shut; and thus for a hundred times, or for a thousand times, or even more, must he do until the securing of the mental reflex. When in his meditation the circle appears equally visible, whether his eyes are open or shut, that is the securing of the mental reflex. When this occurs, he must no longer remain seated in that spot, but must return and seat himself in his lodging-place, and there go on with his meditation.[103]

This preliminary concentration, combined with the previous moral training, results in mental purification. The mind is purged of five hinderances: (1) longing for the world, (2) malice, (3) sloth, (4) distraction, and (5) doubt. This cleansing enables the monk to experience

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[102] Vissudhi-Magga, iii, Warren, pp. 291, 292.

[103] Ibid., iv, pp. 293-296.

the state of samādha, in preparation for entrance to the four trances.[104]

According to a passage quoted by Thomas, he enters the first trance, rejoicing in the removal of hinderances, feeling pleasure in concentration. The monk, during this trance, investigates his experience, feeling great joy.

Entering the second trance, his investigation of his situation ceases, and he becomes serene. And fixing his mind upon a single point, he dwells in deeper concentration.

Then he becomes indifferent toward joy or aversion, abiding in the third trance, experiencing a kind of peaceful pleasure.

As he attains the fourth trance, the monk is done with pleasure or pain, and he dwells pure, cleansed, having achieved equanimity.[105]

Thus purified by the trances, he attains the "high powers," called bala. Majjhima-Nikāya I:301 relates that bala are "powers," in the sense of being "unshakable." Five are listed: (1) faith, (2) energy, (3) mindfulness, (4) concentration, and (5) full knowledge.[106]

Possessing these "powers," the monk is able to exercise his memory in the manner previously described.

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[104] Thomas, op. cit., pp. 46, 47.

[105] Ibid., p. 47.

[106] Ibid., pp. 52, 53.

The early Buddhists, then, believed that the kappa is known by means of disciplined concentration, resulting in memory of enough past lives to reveal its pattern. This approach to knowledge of world-process--the attempt to transcend the limitations of the untrained mind, by means of disciplined concentration, is called, in Indian philosophy, yoga (meaning "yoke," or "discipline.").[107]

The Katha Upanisad stresses yoga, in this general sense, in several passages, of which a notable example is the following:

> This Brahman, this Self, deep-hidden in all beings, is not revealed to all; but to the seers, pure in heart, concentrated in mind--to them he is revealed.[108]

Morality, perhaps indicated by "pure in heart," may be included here as a prerequisite discipline to concentration, just as sīlā was an important ingredient in the early Buddhist conditioning method.

The most obvious exponents of yoga in Indian Philosophy, are, of course, advocates of the Sāṅkhya-Yoga system. Sutra twenty-four of Patanjali's Yoga Sutras, lists eight "limbs" of yoga, which include disciplines of posture and breathing, as well as those of morality and concentration:

> The eight "limbs" of yoga are: (1) Abstention [Yama]. (2) Devotion [Niyama]. (3) Posture [Asana].

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[107] Hiriyanna, op. cit., p. 110.

[108] Prabhavananda, op. cit., p. 20.

> (4) Relaxing of Breathing [Pranayama]. (5) Retraction of Senses [Pratyahara]. (6) Fixation of Attention [Dharana]. (7) Fusive Apprehension [Dhyana]. (8) Full Integration of Consciousness [Samadhi].[109]

Chatterjee and Datta, in their An Introduction to Indian Philosophy, proclaim the widespread (almost universal) extent of the use of yoga, in the broad sense of disciplined concentration, in Indian philosophy:

> Yoga, in the sense of concentration through self-control, is not confined to that [Yoga] system only. It is found in some form or other in Buddhism, Jainism, the Sankhya, the Vedanta, and even in the Nyaya-Vaisesika systems.[110]

Thus, the early Buddhists advocated yoga, in the general sense of disciplined concentration, as the epistemological basis of their cosmic cycle tenet, thereby sharing the tendency to employ yoga as a means of knowing with several important Indian philosophers and schools.

Epistemological Foundation of Shao Yung's Yüan

Generally-speaking, Shao Yung attributes ability to know the yüan to sincere, objective response to phenomena, and application of information received,

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[109] Patanjali, Yoga Sutras, xxiv, in Archie J. Bahm, Yoga: Union With the Ultimate (New York: Frederick Ungar Publishing Co., 1961), p. 94.

[110] Satischandra Chatterjee, Dhirendramahan Datta, An Introduction to Indian Philosophy (Calcutta: University of Calcutta, 1960), p. 16.

in such a way as to reveal the Principle (li), Nature (hsing), and Destiny (ming), of things observed; since the pattern is similar in all observed phenomena, it is applied to the cosmos as a whole.

The initial task of the sage is the development of sincerity (ch'eng), which is "straightforward," not based on desire for personal profit. This gives him sympathy for the things he observes; thus, he is able to comprehend them from their point of view--to see them as they are. Shao writes in his Kuan-wu P'ien:

> When practicing study so as to nurture the mind, the calamity lies in not following the straightforward Way, nor ridding oneself of desire for profit. If one follows the straightforward Way, giving free play to sincerity [ch'eng], one will then come to comprehend all things. The Way of Heaven and Earth is nothing else but that of straightforwardness, and must be sought for through such straightforwardness. But if one uses a knowledge which calculates the personal profit of a course of action, and follows [circuitous] bypaths to seek for it, this results in a forcible twisting of the Way of Heaven and Earth, and the giving in to human desires. Is this not distressing?[111]

In observation, according to Shao, feeling must be reduced to projected feelings--that is, one may only display joy and sorrow from the standpoint of the thing being examined. Feeling from one's own point of view obscures the actual nature of things:

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[111]Shao Yung, Kuan-wu P'ien, Fung Yu-Lan, A History of Chinese Philosophy, Vol II, p. 468.

> To give free play to the self leads to the feelings; these feelings lead to obscuring; such obscuring leads to benightedness. But to accord oneself with other beings leads to the nature; this nature leads to spirituality; such spirituality leads to enlightenment. . . .
>
> To rejoice at things from the viewpoint of those things, and to grieve for things from the viewpoint of those things; these are manifestations that conform to the mean [between being frightened of having any feeling at all, and selfish feeling].[112]

After one has cultivated such objective observation, he mentally organizes the phenomena observed, according to Shao, as to Principle (li), Nature (hsing), and Destiny (ming). Shao Yung adds that, anyone who attempts to organize phenomena in any other categories, is not worthy to be called a sage. In his Kuan-wu P'ien, he phrases the position thus:

> There is no creature in the world that does not have its own Principle [li], Nature [hsing], and Destiny [ming]. What I mean by Principle is something that can be known only after it has been plumbed to its depths. What I mean by Nature is something that can be known only after it has been completely penetrated. What I mean by Destiny is something that can be known only after our minds have reached it. The three kinds of knowledge are the real knowledge of the world, and even the sage cannot go beyond them. Anyone who tries to go beyond them is not what I call a sage. . . .[113]

These classifications of things are perhaps presented a little less mysteriously in Appendix V, I:3b of the I Ching--a passage which may have been the

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[112] Ibid., p. 467.

[113] Ibid., p. 466.

inspiration for Shao's "three kings of knowledge:"

> They [the sages] made an exhaustive discrimination of what was right [the Principle], and effected the complete development [in the sense of interpreting, or achieving understanding] of [every] Nature, till they arrived at what was appointed for it [the Destiny of each thing, according to its Nature]. [114]

According to this passage, and if this is Shao Yung's meaning, the sage determines that which is proper to the thing observed, in order to classify it according to its nature. Then the "Destiny," or that "appointed for it," can be projected.

At any rate, Shao believed that the things he had observed have much in common; all are equal enough in Principle, Nature, and Destiny to permit the objective observer to identify himself with them:

> When one is thus able to observe things in terms of those things, how can the self then be interposed between them? Thus I know that I too am like other men, that other men are like me, and that I and other men are equally creatures.
>
> In this way one acquires the ability to use the eyes of the entire world as one's own eyes, with which eyes there is nothing that is not observed; to use the ears of the entire world as one's own ears, with which ears there is nothing that is not heard; to use the mouths of the entire world as one's own mouth, with which mouth there is nothing that is not spoken; to use the minds of the entire world as one's own mind, with which mind there is nothing that is not deliberated upon.[115]

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[114] Legge, op. cit., p. 422.

[115] Shao Yung, Kuan-wu P'ien, Fung Yu-Lan, A History of Chinese Philosophy, Vol II, pp. 466, 467.

Shao thought that this similarity enables the sage to understand broad areas of concern:

> He whose perception is so broad, hearing so far-reaching, discussion so lofty, and capacity to bring happiness so great; who is able to accomplish such broad, far-reaching, lofty, and great things, without interposing a single forced action in their midst--can he not be said to have the utmost spirituality and to be the highest sage?[116]

Shao Yung concluded, on the basis of his observations, that the things he had studied change according to a cyclical pattern. Due to the apparent universality of such observed rhythm, he inferred that the cosmos also evolves in a cyclical manner:

> 'When the numbers of the changes reach the end [of their evolution], Heaven and Earth, then, also pass through a cycle [like other things]?' I reply: 'Since growth and decay exist [for things of other dimensions], why should they not have such a cycle?'[117]

Thus, Shao Yung advocates objective observation of things, and further maintains that classification of things observed as to Principle, Nature, and Destiny reveals a common cyclical pattern of process; this process, observed in objects of various dimensions, by reason of its common application to all these objects, may be also applied to the whole universe.

Chapter forty-eight of the Tao-Teh-Ching presents the view, later declared by Shao Yung, that one is intelligent concerning Nature, only if he does not

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[116] Ibid., p. 467.

[117] Ibid., P. 469.

attempt to change nature, or observe it in such a fashion, as to distort it:

> While day by day the overzealous student stores up facts for future use,
> He who has learned to trust nature finds need for ever fewer external directions.
> He will discard formula after formula, until he reaches the conclusion: Let Nature take its course.[118]

Chapter forty-nine of the Tao-Teh-Ching also refers to this view of objectivity:

> The intelligent man is not willful.
> He accepts what others will for themselves as his will for them.
> Those who appear as good, he accepts,
> And those who appear as bad, he accepts;
> For Nature accepts both.[119]

Although Meng Tse (Mencius) presents "doing for nothing," or yi, in an ethical, rather than an epistemological, setting, Shao Yung may be said to have reflected his lack of appreciation for persons who seek profit in everything they do. A passage in the Meng Tse relates:

> Master Meng said: 'A man who gets up early in the morning and devotes himself to the practice of goodness is a follower of Shun [a legendary, predynastic sage-ruler]. A man who gets up early in the morning and devotes himself to the pursuit of profit is a follower of the robber Shih. If we want to distinguish Shun from Shih, we need only to know the difference between profit and goodness [yi].'[120]

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[118] Tao Teh King by Lao Tzu, Archie J. Bahm, p. 46.

[119] Ibid., p. 47.

[120] Meng Tse, in The Humanist Way in Ancient China: Essential Works in Confucianism, trans., ed., Ch'u Chai, Winberg Chai (New York: Bantam Books, 1965), p. 163.

The passage from Appendix V of the I Ching, dealing with classification of things in terms of Principle, Nature, and Destiny has already been cited. Also, mention has been made of the fact that Shao Yung's formulation may have been inspired by this source.

Shao's conclusion concerning the cyclical nature common to all things is strikingly similar to a passage in Chapter sixteen of the Tao-Teh-Ching:

> For everything which comes into being eventually to the source from which it came.
> Each thing which grows and develops to the fullness of its own nature completes its course by declining again in a manner inherently determined by its own nature.
> Completing its life is as inevitable as that each thing shall have its own goal.[121]

The Meng Tse (I:15b) contends that, when things are viewed according to their respective natures, objects of a scale too broad to be viewed may be calculated; this view simulates the idea of Shao's calculation of the process of the cosmos from notice of the forms of change seen in things of smaller dimensions:

> When Yü drained away the waters, he merely followed their nature. If those wise men would also follow the nature of things, their wisdom would be great. Thus, though the sky is high and the stars far away, if we have followed their nature, we may easily calculate the solstices of a thousand years.[122]

Shao Yung, then, in advocating objective observation,

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[121] Tao Teh King by Lao Tzu, Bahm, p. 23.

[122] Meng Tse I:15b, Ch'u Chai, Winberg Chai, p. 103.

and arrangement of the data collected so as to display the rhythm of natural process, since a uniform process is revealed, concludes that the cosmos too, shares this cyclical rhythm. In believing this method gives knowledge of the cosmic cycle, he reflects teachings of various important figures in Chinese philosophy.

Epistemological Foundation of the Orthodox Stoic Cosmic Cycle

The orthodox Stoics maintained that knowledge of the truth is attained through the exercise of discretion in assenting to conceptions. According to Diogenes Laertius the Stoics required as conditions of assent that a concept be clear and distinct, be assented to without haste, seem more than merely probable, and be irrefutable in argument.[123]

A conception that meets the conditions of assent is a "comprehensible," or "apprehending" conception (kataleptike phantasia). It is "so impressed and stamped" as to clearly indicate that it was produced by, and conforms to a real object. (The orthodox Stoics held a correspondence theory of truth.)

A conception formed without meeting the conditions of assent is an "incomprehensible," or "unapprehending"

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[123] Diogenes Laertius, The Lives and Opinions of the Eminent Philosophers, "Life of Zeno," xxxv, trans., C. D. Yonge (London: Henry G. Bohn, 1853).

conception. It may be related to a real object, but "does not correspond to it, being but a vague and indistinct representation."[124]

"Conception" (phantasia) differs from "image" (phantasma), in that images are mental semblances such as one experiences in dreams, while conceptions are "impressed, formed, and imprinted by a real object, in conformity with that object, as it could not be by other than a real object."[125] (Evidently, "incomprehensible" conceptions, formed without discretion, differ from images in merely being related to real objects, while images are not so related, being mental semblances.)

Some conceptions are derived from the senses--through the operations of the sense organs. Others "emanate directly from thought."[126] Diogenes Laertius points out that there were differences among the Stoics concerning sources of conceptions. Evidently, the earliest Stoics (Zeno and Cleanthes) tended to limit the source to the senses, while Chrysippus allowed both sensation and "preconception" (a "natural notion of the general"). The view of Chrysippus appears to have been accepted by most later Stoics, but there were notable

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[124] Ibid.

[125] Ibid., xxxvi.

[126] Ibid.

exceptions, such as Posidonius, who contended that "right reason" was the source of concepts.[127] Evidently, later Stoics failed to properly harmonize these two sources, for Frederick Copleston writes:

> The Stoics were . . .even sensualists; but they also maintained a Rationalism which was scarcely consistent with a thoroughly empiricist . . .position. For although they asserted that reason is a product of development, in that it grows up gradually out of perceptions and is formed only about the fourteenth year, they also held, not only that there are deliberately-formed general ideas, but also that there are general ideas which are apparently antecedent to experiences, in that we have a natural predisposition for form them--virtually innate ideas we might call them.[128]

Knowledge, to the orthodox Stoics, was more than a matter of forming clear concepts from indirect sensory, and direct mental sources. They believed "that all affairs are looked at by means of that speculation which proceeds by argument, including under this assertion both those that belong to natural and also those which belong to moral philosophy."[129] Concepts must be extended by means of demonstration if larger concepts in the area of physics (including cosmology) are to be clearly formed.[130]

Demonstration is defined as "a method by which one

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[127] Ibid., xxxvii.

[128] Frederick Copleston, A History of Philosophy: Greece and Rome, Vol. I, Pt. II (rev. ed., 9th Printing, Garden City, New York: Image Books, 1962), p. 131.

[129] Diogenes Laertius, "Life of Zeno," L, trans., Yonge.

[130] Ibid., xxxvi.

proceeds from that which is more known to that which is less."[131] Demonstration may consist of mental operations such as analogy, opposition, transposition, diminution, enhancement, and comparison.[132]

The orthodox Stoics, then, advocated the exercise of discretion in assenting to conceptions as a means of forming conceptions which clearly conform to reality. Conceptions arise through either the senses or directly from thought, and are organized and expanded by means of demonstration. Although difficulties, as has been suggested, are inherent in the formulation of the view by some Stoics, they possessed something of a method for contending for their cyclical cosmology.

The defense of cyclical cosmology offered by Balbus in Cicero's On the Gods at least illustrates the use of this method in a loose sense. He cites Cleanthe's attempts to demonstrate the animating function and universal presence of the "fiery quality" by enhancement of such sense-formed concepts as the burning up of food in digestion, the heat in excrement, and fire-like quivering of veins and arteries. He concluded that "everything, therefore, that has life, whether it be animal or vegetable, owes that life to the heat inherent in it; it is this nature of heat which contains in

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[131] Ibid., xxxv.

[132] Ibid., xxxvi.

itself the vital power which extends throughout the whole world."[133]

Balbus compares the order observed in the world to the order of machines, in order to demonstrate that the world is a production of reason. (However, he did not wish to liken the world to a machine, since a machine is made by intelligence, while the world is intelligent.)[134]

He writes about the rise and setting of the sun, the moon, and the stars, and generally, about natural events that display a cyclical rhythm. But when he presents his cosmological views, he fails to enhance these observations in order to demonstrate his case.[135] Obviously, this could have been done at least as well as his other demonstrations, by means of enhancement.

Since the orthodox Stoics believe that some conceptions emanate directly from thought, certain tensional aspects of Stoic psychology could have been used to demonstrate the tensional rhythm of the intelligent cosmos. Perturbation, or grief, is regarded as "an irrational contraction of the mind." The cosmos also contracts. The contracted mind displays uneveness--the dominance of one thing over another. The world, when contracted, is also uneven, and Fire is the dominant element. The

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[133] Cicero, On the Gods, ed., Shapiro, Curley, p. 416.

[134] Ibid., p. 425.

[135] Ibid., pp. 425, 426.

unperturbed mind "regards with equal eye what is glorious and inglorious [to others]."[136] The expanded world also displays even tension. Seneca, in a letter to Serenus, advocates occasional relaxation of the mind's tension, citing the fact that Socrates was unashamed to play with little boys, and the fact that Cato "was accustomed to relieve with wine his mind."[137] Thus the intelligent world, for the sake of tranquility occasionally relaxes its tension. Thus, by analogy and enhancement techniques of demonstration maintained by the Stoics, they could have contended for their cyclical cosmology. However, no example of such an argument has been found.

The orthodox Stoic concern for the exercise of discretion in assent to conceptions seems to reflect the contention of a fragment, attributed to Heraclitus, the common human ability to understand clearly must be held fast, "as a city holds fast to law, and much more strongly."[138]

The Stoics shared a respect for dialogue, since irrefutability in argument was considered a condition of discretion, with prominent Greek thinkers such as Plato, who wrote many works in dialogue form.

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[136]Diogenes Laertius, "Life of Zeno," LXII, trans., Yonge.

[137]Seneca, To Serenus: On Tranquility, ed., Hadas, p. 79.

[138]Heraclitus, Fragment 91, ed., T. V. Smith, p. 12.

Aristotle writes about concepts in his On Interpretation. Concepts, or "mental affections," are "the same for the whole of mankind, as are also the objects of which those affections are representations, or likenesses."[139] He regarded objects (the same for everyone), as having affected the mind, evidently through experience. These affections, (the same for everyone), correspond with objects. Mental affections, in order to be "the same for the whole of mankind," would have to be of the clear and distinct sort, since unclear concepts may vary in clarity from person to person.

The orthodox Stoics reflected Aristotle's views in their contention that concepts are alterations of the mind, that they should correspond to real objects, and that they should be clear, or "comprehensible."

Frank Thilly and Ledger Wood, in their A History of Philosophy, maintain that "concepts do not receive exhaustive treatment in Aristotle's logic. . . ." However, they add that "Aristotle treats at great length the nature of demonstration--the process of elaborating deliberative propositions from the original truths."[140] In his Prior Analytics, Aristotle declares that

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[139] Aristotle, On Interpretation, I:I, in Aristotle: The Organon, ed., T. E. Page, et. al. (London: William Heinemann LTD., 1934), p. 115.

[140] Frank Thilly, Ledger Wood, A History of Philosophy (3rd ed., New York: Holt, Rinehard, and Winston, 1957), pp. 100, 101.

demonstration, in syllogistic form, produces "something other than what has been assumed [previously, in the better known initial propositions]."[141]

In maintaining the general view that knowledge is extended by proceeding from the better to the lesser known (demonstration). The orthodox Stoics reflected Aristotle's general contention that knowledge can be extended by means of demonstration, which proceeds from more familiar premises to less familiar conclusions.

Thus, the orthodox Stoics, in their concern for the exercise of discretion in assenting to conceptions (involving test by dialogue) their correspondence theory of truth, their contention for clear conceptions, and their belief that knowledge may be extended by means of demonstration, reflect notable tendencies in Greek Philosophy.

Comparative Conclusion

Each of the three representatives differs from the others in respect to epistemological foundations of the common cyclical cosmological view. The early Buddhists, representative of important trends in Indian thought, relied on yoga, or disciplined concentration, for

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[141] Aristotle, Prior Analytics, I:I, ed., T. E. Page, et. al., p. 201.

knowledge concerning the kappa; Shao Yung, representing significant tendendies in Chinese thought, advocated objective observation, and application of the cyclical pattern observed in smaller areas to the whole cosmos, while the orthodox Stoics, representing notable trends in Greek thought, contended for discretion in assenting to conceptions (involving test by dialogue), a correspondence theory of truth, clear conceptions, and extensions of knowledge by means of demonstration. Thus, an Indian tendency to use yoga, a Chinese tendency to stress objective observation, extending the uniform change patterns of observed things to the cosmos, and Greek tendencies to stress dialogue in the clarification of concepts, a correspondence theory of truth, and the extension of knowledge by demonstration have been shown in contrast.

CHAPTER IV

COMPARISON OF THE ETHICAL REACTIONS TO THE COSMOLOGICAL VIEWS

Early Buddhist Reaction

The early Buddhists sought to escape from the kappa. This general reaction is evident in the following portions of Eugene Burlingame's synopsis of a rather lengthy passage from Samyutta 15:ii:

> How long is a cycle of time?--Longer than would be required for a range of mountains a league in length, a league in breadth, a league in height, of solid rock, without a cleft, without a crack, to waste and wear away, were it to be wiped once in a century with a silken cloth; longer than would be required for a heap of mustard seed of the same dimensions to disappear, were but a single seed to be removed once in a century. . . .
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> The cycles of time that have elapsed are more numerous than all the sands that lie between the source and the mouth of the Ganges. The bones left by a single individual in his passage from birth to birth during a single cycle of time would form a pile so huge that were all the mountains of Vepulla range to be gathered up and piled in a heap, that heap of mountains would appear as nought beside it. The head of every man has been cut off so many times in his previous states of existence, either as a human being or as an animal, as to cause him to shed blood more abundant than all the water contained in the four great oceans. For so long a time as this, you have endured calamity. In view of this, you have every reason to feel disgust and aversion for all existing things and to free yourselves from them.[142]

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[142] Samyutta 15:ii, in Buddhist Parables, trans., Eugene Watson Burlingame (New Haven: Yale University Press, 1922), p. 189.

Freedom from the kappa is conceived to be cessation of existence within it, or experience of birth and death. The passage just cited continues:

> Impermanent are all existing things:
> Birth and decay inhere therein;
> They come to exist and cease to exist;
> It is well when they have ceased to exist [in this manner].[143]

This cessation, or extinguishing, is called "nibbāna." The Therigātha, 116, likens nibbāna to the "going out of the lamp."[144] Nibbāna, according to the Suttanipāta, is the "Isle," beyond the process of birth and death, beyond thingness, and beyond grasping for things:

> For those who in mid-stream stay, in great peril in the flood--for those adventuring on ageing and dying--do I proclaim the Isle:
> Where is no-thing, where naught is grasped, this is the Isle of No-beyond. Nibbāna do I call it--the utter extinction of ageing and dying.[145]

According to accounts of the Buddha's first sermon at Benares, the kappa is not extinguished by means of extreme asceticism. Just as grasping for things is desire, extreme asceticism is also desire, in that one wishes to avoid things. Gautama is described as advocating a "Middle Path," in which one is indifferent to things as well as to the futile, painful attempts to

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[143] Ibid.

[144] Therigātha, 116, in Buddhist Texts Through the Ages, ed., Edward Conze (New York: Harper & Row, 1964), p. 92.

[145] Ibid. p. 93.

avoid them--calmly accepting that which happens, without desire or fear of anything which may be presented:

> These two extremes, monks, are not to be practiced by one who has gone forth from the world. What are the two? That conjoined with the passions and luxury, low, vulgar, common, ignoble, and useless; and that conjoined with self-torture, painful, ignoble, and useless. Avoiding these two extremes the Tathagata Buddha, The Perfect One, has gained the enlightenment of the Middle Path, which produces insight and knowledge, and tends to calm, to higher knowledge, enlightenment, nibbāna.[146]

The early Buddhists pictured Gautama as identifying the Middle Path with the "Eightfold Way:"

> And what, monks, is the Middle Path, of which the Tathagata has gained enlightenment. . . [etc.] ? This is the noble Eightfold Way: namely, right view, right intention, right speech, right action, right livelihood, right effort, right mindfulness, right concentration.[147]

"Right view," according to the Samyutta-Nikāya (xxii, 90), is knowledge of how ignorance is responsible, through the chain of dependent origination, or a chain of "causes" (in the sense described on page twenty-five), for the Wheel of Birth and Death, and of how enlightenment destroys birth and death, dispelling ignorance, the root upon which birth and death depends.[148] "Right view" is also the selfless position that existence in the kappa is not worthy of preservation, in that dukkha (the

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[146] The Teachings of the Compassionate Buddha, ed., E. A. Burtt (8th printing, New York: The New American Library, A Mentor Religious Classic, 1963), p. 29. [The specific Buddhist text is not noted.]

[147] Ibid., p. 30.

[148] Samyutta-Nikāya, xxii, 90, in Warren, p. 166.

evil of suffering) is the only content of such existence. The Buddha is described as saying to Kaccāna:

> The world, O Kaccāna, is for the most part bound up in a seeking, attachment and proclivity, but a priest does not sympathize with this seeking and attachment, nor with the mental affirmation, proclivity, and prejudice which affirms an Ego. He does not doubt or question that it is only evil that springs into existence, and only evil that ceases from existence.[149]

"Right intention" seems to be the intention to attain nibbāna, to give up attachment to things in the kappa. A portion of Chapter twenty-one of the Visuddhi-Magga states:

> If this knowledge be such that it sees Nibbāna, the abode of peace, to be the good, then it gives up everything made of the constituents of being, and leaps toward it. . . .[150]

"Right speech," is described in Sutta ninety-three of the Majjhima-Nikāya, where Gautama is reported to have told Māluṅkyāputta that discussions concerning whether the world is eternal or temporal, finite or infinite, or whether saints exist after death, and other such discussions, are of no use to the religious life. Right speech is only such speech as instructs in, and leads toward cessation.[151]

"Right action," consists of deeds performed with indifference to desire or hatred--deeds which bear no consequences at all, thus leading to cessation. Chapter

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[149] Ibid., p. 165.

[150] Visuddhi-Magga, xxi, Warren, p. 377.

[151] Majjhima-Nikāya, Sutta 93, Warren, p. 122.

three of the Anguttara-Nikāya, describes the Buddha as teaching:

> When a man's deeds, O priests, are performed without hatred,. . .are performed without infatuation, . . .those deeds are abandoned, uprooted, pulled out of the ground like a palmyra-tree, and become non-existent, and not liable to spring up again in the future.[152]

"Right livelihood" refers to the mendicant life. The purpose of such a life was not conceived to be laziness, but to be the elimination of attachment to personal property, and to avoid doing violence to animals in slaying them for food. According to the Majjhimapannāsa of the Majjhima-Nikāya, the Buddha advocated non-acceptance even of freely-donated food, if it had been due to the slaying of an animal specifically for the purposes of the monks:

> Jīvaka, those who speak thus: 'They kill living creatures on purpose for the recluse Gautama, and the recluse Gautama knowingly makes use of meat killed on purpose and specially provided for him'--these are not quoting my own words, but are misrepresenting me with what is not true, with what is not fact. I, Jīvaka, say that in three cases meat may not be used: if it is seen, heard, suspected to have been killed on purpose for a monk . . . .But I, Jīvaka, say that in three cases meat may be used: if it is not seen, heard, suspected to have been killed on purpose for a monk.[153]

The most basic reason for the mendicant life is the "giving up of all avocations." Thus, by refusing

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[152] Anguttara-Nikāya, iii, Warren, p. 217.

[153] Majjhima-Nikāya: Majjhimapannāsa, in The Middle Length Sayings, Vol. II, trans., I. B. Horner (London: Luzac & Company, LTD., 1957), p. 33.

to assume roles, or to reach for certain goals, one is freed from many attachments. During a discourse with Pataliya (who thinks he has given up all avocations), the Buddha calls him "householder," (a layman), and says that what he calls "giving up all avocations is one thing, but in the discipline for an ariyan the giving up of avocations is another thing."[154]

"Right effort" is pictured in the Digha-Nikāya (III, 221) as being fourfold:

> A monk. . .strives that [1] evil, unwholesome mental states that have not arisen should not arise; [2] evil, unwholesome mental states that have arisen should be got rid of; [3] wholesome mental states that have not arisen should arise; [4] wholesome mental states that have arisen should be maintained, preserved, increased, matured, developed, and brought to completion.[155]

"Right mindfulness," according to the Satipatthānasutta of the Majjhima-Nikāya, is caution against desire or aversion for the body, feelings, mind, or mental objects:

> Herein, monks, a monk fares along contemplating the body. . .ardent, clearly conscious, mindful so as to control the covetousness and dejection in the world; he fares along contemplating the feelings. . . mindful so as to control the covetousness and dejection in the world; he fares along contemplating the mind. . .mindful so as to control the covetousness and dejection in the world; he fares along comtemplating the mental objects. . .mindful so as to control the covetousness and dejection in the world.[156]

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[154] Ibid., p. 54.

[155] Digha-Nikāya, iii, 221, Conze, p. 54.

[156] Majjhima-Nikāya: Satipatthānasutta, in The Middle Length Sayings, Vol. I, ed., I. B. Horner (London: Luzac & Company, LTD., 1954), p. 71.

"Right concentration," from the standpoint of method, is the disciplined meditation discussed in Chapter three of this study. The outcome of right concentration is realization of the Fourfold Truth, given in the first sermon at Benares: (1) all is suffering (Dukkha); (2) suffering is caused by desire, or craving (Samudaya); (3) it ceases with non-attachment (Nirodha); (4) this is accomplished by means of the Eightfold Way.[157] Enlightenment regarding the Fourfold Truth dispells ignorance, and the consequent sense pleasures, becoming, and blind speculation. The Vinaya-pitaka (III, 3-6) describes the Buddha as instructing a Brahmin concerning the results of his attainment of the four stages of meditation (which he had previously related):

> With the mind thus composed. . .immovable, I directed my mind to the knowledge of the extinction of the outflows. I understood as it really is: This is suffering, this is arising, this its stopping, this is the course leading to their stopping. . . .When this was known and seen thus by me, my mind was freed from the outflows of sense-pleasures, becoming, speculative view, and ignorance. . . .I comprehended that birth was destroyed. . . .This, Brahmin, was the third knowledge attained by me in the third watch of that night; ignorance was dispelled, knowledge arose. . .light arose even as I abided diligent, ardent, self resolute.[158]

The Eightfold Way was considered by the early Buddhists as but a means to an end. A parable of "chariot relays," recorded in the Mūlapannāsa of the

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[157] Burtt, op. cit., p. 30.

[158] Vinaya-pitaka, iii, 3-6, Conze, p. 62.

Majjhima-Nikāya, illustrates this view. Puṇṇa is instructing Sāriputta:

> Your reverence, it is as though while King Pasenadi of Kosala was staying in Sāvatthi, something to be done urgently should arise in Sāketa, and seven relays of chariots would be arranged for him between Sāvatthi and Sāketa. Then King Pasenadi of Kosala, having left Sāvatthi by the palace-gate, might mount the first chariot in the relay, and by means of the first chariot. . .he would reach the second. . . .He would dismiss the first chariot in the relay and would mount the second. . .third. . . fourth. . .[etc.]. . . .[159]

Puṇṇa applies this parable in such fashion as to show that right action, and right speech are of use as far as right mindfulness; right mindfulness is useful as far as right view; right view is instrumental to the development of right intention; right intention is useful in the development of right livelihood; right livelihood serves to establish right effort; right effort builds right concentration, and right concentration leads to final emancipation from the experience of the kappa--the end for which the Eightfold Path serves as a means to attainment. (Actually, Puṇṇa does not use these terms, and instead of "right action," and "right speech," he uses "purity of moral habit." In other respects, the exchange of terms presents little difficulty.)[160]

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[159] Majjhima-Nikāya: Mūlapannāsa, Middle Length Sayings, Vol. II, ed., Horner, p. 192.

[160] Ibid., pp. 192, 193.

In general, the early Buddhist psycho-ethical reaction to the kappa is rejection of it, and the following of a means by which escape from it is believed to be possible.

The view that man need not suffer is maintained by the writer of this passage in the Artharva-Veda: "As heaven and earth are not afraid, and never suffer loss or harm, even so, my spirit, fear not thou."[161] In a very general sense, the Buddhist rejection of the world of suffering reflects this early view.

The Mundaka Upanisad contains a view more specifically related to that of the early Buddhists, in maintaining that good works and observance of rituals are not sufficient to enable one to transcend the wheel of birth and death, but control, detachment, and concentration are also necessary:

> Considering religion to be observance of rituals, and performance of acts of charity, the deluded remain ignorant of the highest good. Having enjoyed in heaven the reward of their good works, they enter again into the world of mortals. But wise, self-controlled, and tranquil souls, who are contended in spirit, and who practice austerity and meditation in solitude and silence, are freed from all impurity, and attain by the path of liberation to the immortal, the truly existing, the changeless Self.[162]

In the Bhagavad-Gita, Arjuna asks the god Krishna (who is posing as his chariot driver):

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[161] Artharva-Veda, in World Bible, ed., Robert O. Ballou (9th printing, New York: The Viking Press, 1960), p. 36.

[162] Mundaka Upanisad, Prabhavananda, Manchester, op. cit., p. 44.

Krishna, how can one identify a man who is firmly established and absorbed in Brahman? In what manner does an illumined soul speak? How does he sit? How does he walk?

[Krishna answers]:

He knows the bliss in the Atman
And wants nothing else.
Cravings torment the heart:
He renounces cravings,
I call him illumined.

Not shaken by adversity,
Not hankering after happiness:
Free from fear, free from anger,
Free from the things of desire.
I call him a seer, and illumined.
The bonds of his flesh are broken.
He is lucky, and does not rejoice:
He is unlucky, and does not weep.
I call him illumined.[163]

Krishna's answer exhibits a view of passionlessness, a concern for the removal of cravings, and a view of enlightenment, which may also be observed in the early Buddhist position in regard to the way to cessation.

The early Buddhists, then, in their rejection of the cosmic cycle, and belief that they could escape it, reflect significant views maintained in their philosophical tradition.

Shao Yung's Reaction

Shao Yung reacted to the *yuan* quite enthusiastically. He thought not only that the cycle should be accepted,

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[163] *The Song of God: Bhagavad-Gita*, trans., Swami Prabhavananda, Christopher Isherwood (9th printing, New York: The New American Library, a Mentor Religious Classic, 1962), pp. 41, 42.

but that conformity with it gives the sage immense advantages over other men. Through his knowledge of the process of all dimensions of things, as well as cosmic process, the sage is empowered to anticipate the most advantageous course of action in given situations, thus gaining the admiration of his peers, and exerting great influence upon the people. In his Kuan-wu P'ien, Shao declares:

> Man too, is a creature, and the sage, too, is a man. . . .But man is the most perfect of creatures, and the sage is the most perfect of men. . . .How is this? It means that he [the sage] is a person able by means of his own single mind to observe a myriad other minds, by means of his own single body to observe a myriad of other bodies, by means of a single object to observe a myriad other objects, and by means of a single generation to observe a myriad other generations. It also means that he is one able with his mind to represent Heaven [Nature], with his mouth to represent the words of Heaven, with his hands to represent the labors of Heaven, and with his body to represent the functions of Heaven. It means too that he is one able to possess knowledge of the seasons of Heaven above, to have a complete grasp of the principles of Earth below and, between these, to have a complete grasp of the qualities of things, and to comprehend clearly the affairs of men. In addition, it means that he is one able to supplement and carry onward Heaven and Earth, to come and go with creative and transforming influence, to pass to and fro between past and present, and to reach the inner and outer aspects of current affairs.[164]

This passage appears to suggest that the sage has almost uninhibited influence in the cosmos. This is not,

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[164]Shao Yung, Kuan-wu P'ien, Fung Yu-Lan, A History of Chinese Philosophy, Vol. II, pp. 465, 466.

however, the complete truth of the matter, Society, in exhibiting correctness or depravity to varying degrees at different times, reflects the modifications of yin and yang seen in Nature, or the natural process by which a state of affairs is transformed into its opposite. The ruler is very responsible for the behavior of the people, in that a good ruler makes evil behavior on the part of his subjects quite difficult, while an evil ruler makes correct behavior difficult. The advantage enjoyed by the man who is in harmony with Nature, in this changing situation, is that he is able to interpret the times, thus knowing the extent of his effectiveness. This facet of Shao Yung's teaching is to be found in 11b:1, 2 of the Kuan-wu P'ien:

> Heaven and man are to each other as the inner and outer side [of a garment]. In Heaven there are yin and yang, and among men there are the correct and the depraved. As to whether such correctness and depravity are to come into being, this depends on the likes of the ruler. When the ruler likes virtue, the people conduct themselves correctly, but when the ruler likes speciousness, the people conduct themselves depravedly. This is the source of correctness and depravity. Even when there is a sage-ruler above, however, there cannot but be a few mean men. Nevertheless, it is then more difficult for them to act as mean men. Also, even when there is a mediocre ruler above, there cannot but be a few superior men. Nevertheless, it is then more difficult for them to act as superior men.[165]

The sage always has something to do. This is more obvious during a depraved rule, when society, for the most

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[165] Ibid., p. 468.

part, is depraved. His task is less obvious during a correct rule, although, even then, there are depraved persons. Although the influence of the sage is most needed during a depraved rule, it is necessarily limited by the general condition of society:

> Since antiquity there has never been an age like that of Chou of the Shang for mediocre rule. How many, indeed, were the mean men then! It was not an age in which superior men were completely lacking, but one in which they found it difficult to act as superior men. Hence its mean men were numerous. Although, therefore, there were then also the 'three men of perfect virtue,' they found it impossible to make their goodness effective.[166]

Shao Yung, then, advocated harmony with the cycle of Nature, believing such harmony empowered the sage to exert the greatest influence possible, in his particular situation, upon society.

The Tao Teh Ching contains many passages which advocate harmony with Nature. One of these is a reference to the behavior of water, in Chapter VIII:

> The best way to conduct oneself may be observed in the behavior of water.
>
> Water is useful to every living thing, yet it does not demand pay in return for its services; it does not even require that it be recognized, esteemed, or appreciated for its benefits.
>
> This illustrates how intelligent behavior so closely approximates the behavior of Nature itself.[167]

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[166] Ibid.

[167] Tao Teh King by Lao Tsu, viii, Archie J. Bahm, p. 16.

Although the intelligent man, in this passage, would not expect the esteem that, perhaps, Shao Yung's sage might anticipate, both are wise because they are in harmony with Nature.

In Appendix III, I:7, of the I Ching, the advantages of one who is in harmony with Nature are proclaimed. This passage is reflected by Shao Yung, in that he too, dwelled on such advantages at some length in his writings. The passage in the Appendix declares:

> [He who attains to this] ease [of Nature] will be easily understood, and [he who attains to this] freedom from laborious effort will be easily followed. He who is easily understood will have adherents, and he who is easily followed will achieve success. He who has adherents can continue long, and he who achieves success can become great. To be able to continue long shows the virtue of the wise and able man; to be able to become great is the heritage he will acquire.[168]

In Chapter VI of the the Lun Yü (Analects), Confucius is described as commenting on the importance of correct rule. This was stressed by Shao Yung, in respect to the limitation of the sage being determined by the influence of the ruler upon the people. Confucius likewise speaks of the ruler as one to whom the people turn for guidance: "One who governs by virtue is comparable to the polar star, which remains in its place while all the stars turn toward it."[169]

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[168]Legge, op. cit., p. 349.

[169]Confucius, Lun Yü, vi, in Ch'u Chai, Winberg Chai, op. cit., p. 52.

The trace of an opposite tendency, remaining even when a given tendency is most dominant, has been expressed by Shao, in respect to the remnant of depraved men during a proper rule, and the remnant of virtous men during a depraved rule. This social situation has been compared by him to the opposite tendencies of Nature: yin and yang. The Tao Teh Ching maintains that a remnant of an opposite must remain during a given state of affairs, in order for an opposite situation to eventually arise in domination, as it does in Nature:

> The principle of initiation persists; and the principle of completion continues also.
>
> Why do such opposing principles persist? Because they inhere in Nature, rather than stand by themselves.
>
> That is why opposites endure.[170]

Shao Yung reflects important views of the Chinese philosophical tradition in his reaction to the yuan, in that he advocates harmony with the cycle of Nature, for the purpose of acting appropriately in various situations, thus attaining the greatest success possible in various circumstances.

Orthodox Stoic Reaction

The orthodox Stoics accepted all phases of the cosmic cycle. Diogenes Laertius, in his The Lives and Opinions

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[170] Tao Teh King, Archie J. Bahm, p. 15

of the Eminent Philosophers, cites Zeno, Cleanthes, Posidonius, Hecato, and Chrysippus, as declaring, in effect , that the virtuous life is a life in harmony with nature. Chrysippus is singled out as saying that "nature" here signifies one's own nature as well as that of the world--the two natures being harmonious:

> Zeno was the first (in his treatise On the Nature of Man) to designate as the end, 'life in agreement with nature" (or being agreeably to nature), which is the same as a virtuous life, virtue being the goal towards which nature guides us. So too Cleanthes, in his treatise On Pleasure, as also Posidonius, and Hecato in his work On Ends. Again, living virtuously is equivalent to living in accordance with experience of the actual course of nature, as Chrysippus says in the first book of his De finibus; for our individual natures are parts of the nature of the whole universe. And this is why the end may be defined as life in accordance with nature, or, in other words, in accordance with our own human nature as well as that of the universe, a life in which we refrain from every action forbidden by the law common to all things; that is to say, the right reason which pervades all things, and is identical with this Zeus, lord and ruler of all that is.[171]

The happy life, according to Diogenes Laertius' description of the Stoic view, is the life of reason. Reason is instrumental in the selection of that which is natural:

> And this very thing [right reason] constitutes the virtue of the happy man, and the smooth current of life, when all actions promote the harmony of the spirit dwelling in the individual man with the will of him who orders the universe. Diogenes then

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[171]Diogenes Laertius, The Lives and Opinions of the Eminent Philosophers, in Philosophers Speak for Themselves: From Aristotle to Plontinus, ed., T. V. Smith (2nd ed. Chicago: Phoenix Books: The University of Chicago Press, 1956), pp. 156, 157

> expressly declares the end to be to act with good reason in the selection of what is natural.[172]

According to the orthodox Stoics not only should men agree with nature, but nature is most agreeable to its creatures. Diogenes Laertius writes of the Stoic notion, that the instinct for survival is a gift from nature, in that it tends to repel injury from creatures, and it causes them to provide for themselves:

> We are forced then to conclude that nature, in constituting the animal, made it near and dear to itself; for so it comes to repel all that is injurious and give free access to all that is serviceable or akin to it.[173]

The Stoics seem even to see general good in specific events usually considered quite tragic. Plutarch, in his De Stoicorum Repugnatis, quotes Chrysippus thus:

> In the third book of his Treatise on the Gods, Chrysippus writes as follows: 'Just as states which have a surplus population send great numbers out to colonies, and stir up wars against their neighbors, so God provides occasions for our destruction.' And he cites Euripedes and other writers who maintained that the Trojan War was brought about by the gods because of the super-abundancy of men.[174]

In the same work, Plutarch quotes Chrysippus concerning providence bestowed upon the general natures:

> The common nature is spread throughout all things, and hence everything whatsoever which happens in the universe, and every part thereof, happens in accordance with it and its reason, and follows therefrom without any hindrance; for there

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[172] Ibid., p. 157.

[173] Ibid., p. 156.

[174] Plutarch, De Stoicorum Repugnatis, in Source Book in Ancient Philosophy, ed., Charles M. Bakewell (rev. ed., New York: Charles Scribner's Sons, 1907), pp. 278. 279.

> is nothing outside the universe to oppose its workings, nor can any one of its parts be moved or conditioned otherwise than agreeably to the common nature.[175]

The orthodox Stoics also believed that one can either refuse or accept the will of Providence. Of course, the dictates of Providence will prevail in every case, so refusal really only consists in objection to that which is being done. The person who accepts the dictates of Providence enjoys a feeling of freedom, in seeing that which he wills to be done accomplished. The person who refuses to assent to the dictates of Providence feels thwarted, and imprisoned. Marcus Aurelius in To Himself, VI, 42, cites Chrysippus concerning this view:

> One and all we work toward one consummation; some knowingly and intelligently, others unconsciously; even as Heraclitus, was it not, said of those who sleep that they too are at work, fellow-workers in the conduct of the universe. One works in one way, another in another; and not least he who finds fault, and tries to resist, and undo what is done. Even of such the world has need. It remains then to make sure in which ranks you range yourself; he who disposes all things will in any case make good use of you, and will receive you into the number of his fellow-workers, and auxiliaries. Only do not you play the foil to the rest, like the coarse jest in the comedy, to use the figure of Chrysippus.[176]

Nemesius, in Chapter thirty-five of his De Natura Hominis, attributes this doctrine of "both free will and fate," to several eminent Stoics:

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[175] Ibid., pp. 283, 284.

[176] Marcus Aurelius, To Himself, quoted in R. D. Hicks, Stoic and Epicurean (New York: Charles Scribner's Sons, 1910), pp. 46, 47.

> There are people who say that both free will and fate can be preserved. For to everything that happens, something is ordained by fate; for example, being cold to water, bearing fruit to a plant, falling to stones, and rising to fire, and to living beings, to assent and to act by impulse; and whenever none of the external things given by fate resists this impulse, walking will be completely by our free will, and we surely will walk. Those who maintain this (among the Stoics, Chrysippus and Philopator, and many eminent men) do not prove anything else but that everything happens by fate.[177]

The orthodox Stoics, then, reacted to the cosmic cycle by seeking freedom within it. This was to be done by living according to reason, which is effective in attuning one's volitions to the dictates of Providence. Thus, they could enjoy freedom, in the sense of doing that which they will to do (since the dictates of Providence will be fulfilled in any case).

Heraclitus has already been quoted, in the passage from Marcus Aurelius' To Himself, as maintaining that even "those who sleep" are doing the work of Providence. The Stoic notion that the dictates of Providence must be fulfilled, whether or not one assents, at least as far as Marcus Aurelius was concerned, reflects the meaning of this earlier statement by Heraclitus.

Heraclitus also voiced the view that the world, generally, is a more perfect place than specific experiences

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[177] Nemesius, De Natura Hominis, xxxv, Sambursky, p. 132.

might indicate: "It is not good for men to have whatever they want. Disease makes health sweet and good; hunger, satiety; toil, rest."[178]

The position later advocated by Chrysippus, that the laws of human reason are harmonious with laws of nature, or Divine Reason, was also suggested by Heraclitus:

> Understanding is common to all. It is necessary for those who speak with intelligence to hold fast to the common element of all, as a city holds fast to law, and much more strongly. For all human laws are nourished by one which is divine, and it has power so much as it will; and it suffices for all things and more than suffices.[179]

According to a passage in Plato's Phaedo (62), the Pythagoreans believed the world to be orderly and well-balanced--a single righteous community of heaven, earth, men and gods:

> And the wise men say one community embraces heaven and earth and gods and men and friendship and order and temperance and righteousness, and for that reason they call this whole a universe, my friend, for it is not without order nor yet is there excess.[180]

The Stoic view concerning the order, providence, and righteousness of the world as a whole reflects this position attributed to the Pythagoreans.

The Stoic idea that the life of reason is the happy life, giving harmony with the world, was voiced earlier by

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[178]Heraclitus, Fragment 104, From Thales to Plato, ed., T. V. Smith, p. 12.

[179]Ibid., Fragment 91.

[180]Plato, Phaedo, 62, From Thales to Plato, ed., T. V. Smith, p. 50.

Plato, through the mouth of Socrates, in a passage in the Phaedrus (246-257). Socrates employs the figure of the charioteer. The human soul is the driver, and the chariot is drawn by two horses. One is "noble and of noble breed," while the other is unruly.[181] In the course of his interpretation of this figure, Socrates says:

> If now, the better elements of the mind, which lead to a well ordered life and to philosophy, prevail, they [the charioteers] live a life of happiness and harmony here on earth, self controlled and orderly, holding in subjection that which causes evil in the soul, and giving freedom to that which makes for virtue. . . .[182]

The Stoics also have in common with Aristotle the advocation of reason for a happy life. Aristotle maintains that reason guides man to the happy state between the extremes of "excess and defect." In his Nicomachean Ethics, Book two, Chapter six, Aristotle writes:

> Virtue, then, is a state of character concerned with choice, lying in a mean, i.e. the mean relative to us, this being determined by a rational principle, and by that principle by which the man of practical wisdom would determine it. Now it is a mean between two vices: that which depends on excess and that which depends on defect. . . .[183]

In light of these notable examples, the orthodox Stoics may be said to reflect tendencies prevalent in Greek philosophy, in reacting to their cosmic view by attempting, through reason, to conform their volitions

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[181] Plato, Phaedrus, 246-257, Smith, p. 387.

[182] Ibid., p. 397.

[183] Aristotle, Nicomachean Ethics, ii, 6, McKeon, p. 959.

to the dictates of Providence, hoping to gain freedom in uninhibited fulfillment of volitions.

Comparative Conclusion

The early Buddhists rejected the cosmic cycle as a goal of life, and attempted to escape it, exhibiting characteristics of the thought of prominent Indian philosophers and schools, while Shao Yung reflects significant tendencies in Chinese thought, in advocating harmony with the cycle for the purpose of appropriate and influential action in various social situations; the orthodox Stoics attempted, through reason, to conform their will to Cosmic Reason, liberating themselves from frustration in situations over which they had no control, thus reflecting tendencies prevalent in Greek philosophy. An Indian tendency to seek liberation from the cycle of birth and death, Chinese tendencies to seek harmony with Nature, and anticipate future situations to facilitate proper action, and a Greek tendency to seek harmony, through reason, with Cosmic Reason, have been shown in contrast.

CHAPTER V

CONCLUSION

This comparative study of the cyclical cosmologies of the early Buddhists, Shao Yung, and the orthodox Stoics, reveals in variations observed in the common cyclical theme, characteristics historically prevalent in the respective philosophical traditions of India, China, and Greece; the early Buddhists exhibit the tendencies toward psycho-ethical explanation of change, use of yoga, and endeavor to be liberated from the cycle, prevalent in Indian philosophy, while Shao Yung reflects the interest in the common rhythm of change, objective observation and harmony with Nature for the purpose of anticipating correct, effective action, characteristic of much Chinese philosophy; and the orthodox Stoics advocate the Corporealism, dependence upon discretion in assenting to conceptions (so they will be clear and distinct), an appreciation of dialogue, a correspondence theory of truth, extension of knowledge by demonstration, and harmony, through reason, with Cosmic Reason, represented in Greek philosophy.

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