

Fabianism: Fabius in the 2d Punic War, Progressive Propaganda, & Shari'ah Law; The Doctrine of Mahdism; Buddhism: 4 Noble Truths; Confucianism: Cosmic Attempts at Virtue Love; Taoism: The Forces of Yin-Yang; Efforts to Acquire "Non-Being"

The First Amendment of the U.S. Constitution provides for the free exercise of religion. This allows the Muslim population of the country to function with the same privileges as do Christian churches, Jewish synagogues, and Catholic cathedrals. As these latter three are free to teach from their sacred texts so also are the Muslims. The problem that arises is Islam considers the Qur'an not only its immutable religious text but also its legal code.

In due time, a case will reach the U.S. Supreme Court concerning the legality of Shari'ah law's application in the United States. No matter how the court decides that case there will be some very upset people on one side or the other.

A. Savyon and Y. Mansharof, "The Doctrine of Mahdism," *Israel My Glory*, September/October 2009, 14-16.

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- f. Buddhism. Originated in India in the 5th century B.C. by Siddhartha Gautama \sid-där'-ta gau'-ta-ma\ who later assumed the title of Buddha, the "enlightened one."

Buddha based his religion on what he called the Four Noble Truths: (1) All existence involves suffering, (2) suffering is caused by desire, (3) suffering can be ended if desire can be conquered, and (4) there is an eight-fold path to the conquering of desire: (1) Right viewpoint, (2) right thinking, (3) right speech, (4) right action, (5) right mode of living, (6) right effort, (7) right mindfulness, and (8) right meditation.

Salvation is the attainment of Nirvana which can only be attained over the course of several lifetimes but which cannot be defined because it is said to escape all explanation.

For two centuries, Buddhism was no more than an unorthodox Hindu school. It since has spread into Tibet, China, Japan, Ceylon, Korea, Mongolia, and Southeast Asia.

Buddhism and Christianity rest on entirely different conceptual foundations. Buddhism acknowledges the reality of neither God nor the soul; all is constant flux, and personality is an illusion. As in Hinduism, the doctrine of rebirth is axiomatic.¹

¹ E. J. Sharpe, "Buddhism," in *The New International Dictionary of the Christian Church*, rev. ed., ed. J. D. Douglas (Grand Rapids: Zondervan Publishing House, 1978), 164.

- g. Confucianism. Developed from the teaching of 5th-century B.C. philosopher K'ung Ch'iu \kuŋ'-chē-ü\ which is Latinized as Confucius \kan-fyü'-shas\. Confucianism is the national culture and way of life in China.

The key concept in Confucianism is *jen*. Interestingly, the word is translated “virtue,” “love,” and “humbleheartedness.”

Confucius said that *jen* means to “love men; to love men joyously and from the innermost of one’s heart.”

Jen is believed to be present in all men and the objective in one’s life is to nurture and cultivate this seed-essence of humanity into full virtue.

The basic virtues that are to be developed are affection for one’s parents, loyalty, courage, wisdom, and trustworthiness. *Jen*, however, is considered the supreme virtue.

Confucius was not a theologian but a philosopher and therefore Confucianism is not actually a religion. Confucius might be best described as a moralist who stressed three principles: (1) *Jen*, or love for one’s fellowman, (2) virtue, and (3) ability:

“The truly virtuous man,” Confucius said, “desiring to be established himself, seeks to establish others; desiring success for himself, he strives to help others succeed. To find in the wishes of one’s own heart the principle for his conduct toward others is the method of true virtue.”

In accord with these ideas, he believed that the state should be a wholly cooperative enterprise. This belief was completely at variance with the theory then in vogue. Aristocrats were believed to be descended from divine ancestors and to rule by virtue of the authority and the powerful assistance of these ancestors. Confucius completely ignored these ideas; eventually, it disappeared in China, and Confucius was certainly in part responsible for its going. The right to govern, Confucius held, depended upon the ability to make the governed happy. And this, in turn, depended upon the possession of virtue and ability. Thus, anyone possessed of virtue and ability might properly govern, and no one without these qualities had the right to power.²

Confucianism started out as a philosophy but has developed into a religion. It promotes very high ideals with regard to the laws of divine establishment, however, it has no system of salvation beyond good works. As a result it is nothing more than an attempt to achieve the hereafter through the execution of cosmic 1 morality arrogance and cosmic 2’s anthropocentric academic speculation.

² “Confucius,” in *The New Encyclopaedia Britannica: Macropaedia*, 15th ed. (Chicago: Encyclopaedia Britannica, 1979), 4:1109.

Like all other religions, the effort is to achieve happiness through human works, human energy, and human intelligence with no input from the Source of true happiness, our Lord Jesus Christ.

- h. Taoism \dau'-i-zam\. The Tao is “the way” to be followed. It refers to a code of behavior and doctrine that unites nature and man. The Tao is the universal force in the cosmos and is expressed in the power of the exemplary ruler.

Along with Confucianism, Taoism is one of the two major indigenous traditions that have shaped Chinese life for more than 2,000 years.

The key to understanding Taoism is to understand yin and yang:

Yin-yang, in Chinese thought, the two complementary forces that make up all aspects and phenomena of life. Yin is conceived of as Earth, female, dark, passive, and absorbing; it is present in even numbers, in valleys and streams, and is represented by the tiger, the color orange, and a broken line. Yang is conceived of as Heaven, male, light, active, and penetrating; it is present in odd numbers, in mountains, and is represented by the dragon, the color azure, and an unbroken line. The two are both said to proceed from the Supreme Ultimate (*T'ai Chi*), their interplay on one another being a description of the actual process of the universe and all that is in it. In harmony, the two are depicted as the light and dark half of a circle: ☯.

The significance of *yin-yang* through the centuries has permeated every aspect of Chinese thought influencing astrology, divination, medicine, art, and government.

Eastern thought is grounded in the principles of Confucianism which places emphasis on the moral and political system that fashions society, and Taoism which emphasizes the individual.

Taoism is difficult to explain but a cursory understanding is helpful as the United States and China become more and more entangled politically and economically.

- 1) The universe is viewed as an organized mechanism in which every part reproduces the whole. Man is seen as a minute universe, therefore, man and the universe participate and correspond within the overall system.
- 2) They believe what comes from this is that the person who understands man, understands the universe.
- 3) Everything has its start in Tao, the Universal Force. Tao is invisible and is called “non-being.”
- 4) Worldly things are considered to be inferior to the natural order. The objective is to return to original purity – the total *yang* state which existed at physical birth.

- 5) Tao is continuously shaping the universe by the transformations of *Yin* and *Yang*. Any willful human intervention is believed to be able to ruin the harmony of the natural transformation process.
- 6) In the ideal society there are no books. Man is to renounce all things artificial, i.e., all things outside nature and what naturally occurs.
- 7) The best society would have no human government, no law, and no virtue. The acquisition of knowledge is condemned because it points the way to competition and profit.
- 8) As a result, all worldly ambitions, riches, and knowledge drain a person's energies. The person should desire to embrace the unity of Tao.
- 9) The enlightened in Taoism must go through a catharsis whereby they empty themselves of all knowledge. They become inhabited by the Tao which is accomplished in a trance-like state.
- 10) The emptiness of the Taoist's mind allows Tao concepts to act through him without any resistance. His decisions are spontaneous since he does not think before he acts.
- 11) However, in his view it is not he that acts but the Tao within him. Whatever he does he considers it to be a superior virtue.
- 12) Lao-tzu \laud'-zü\' is a mystical figure in Chinese history. He is considered the founder of Taoism and is purportedly the author of *Tao-te Ching: Classic of the Way of Power*, which was written as a handbook for rulers.