

(conflict) will turn to reconciliation, and any enemy can be embraced and become a friend.

- ii) God's love is a tranquilizing power to appease resentment and hostile feelings, and also a consoling hand to all of one's sorrow, pain and loneliness.
- iii) God's love is also the source of life. It resurrects the spirit from a dried up life, and gives the injured soul hope for rebirth.
- iv) God's love is also the power of equilibration to level out all differences. When God's love is manifested, differences between the rich and the poor, racial discrimination and gaps in knowledge will all disappear.

Thus, God's love is stronger than any other force in this world, than any political power or any weapon. Only through such love (God's love) will true peace get firmly fixed, the unity of the world and the unity of cultures be accomplished, and the Kingdom of Heaven on earth be realized.

I have spoken concerning the problems arising in the course of creating (establishing) a new Asian culture, the unity of religions, and love, from the standpoint of Unification Thought.

The Asian Community and the Unity
of Religions: A Confucian Perspective

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Introduction

As far as its original intention is concerned, religion is supposed to be a communal organization aimed at enhancing the spiritual sublimation of humanity. But, it has occasionally been misinterpreted that its sole purpose is to show the way to acquire one's blessings in the life to come. This may be considered as promoting the idea that one should abandon one's possession of this life in favor of the next. We may call such an interpretation as "the religion of leaving the mundane world," which is engendered through people's experience of despair, annoyance and pains in this life.

On the other hand, there is another trend of interpretation that can be labeled "the religion of active involvement in world affairs," which is upheld by the wise and the sage after much reflection. It affirms not only the survival of one's life after death, but also the positive value of one's present life in this world. Indeed, the search for happiness and its fulfillment is a process that includes both this life and the next; it covers both time and eternity.⁽¹⁾ Man has an incessant strong will to pursue happiness.⁽²⁾ His thirst will never be quenched until he attains that goal.

Among the religions of active involvement in world affairs, Christianity, as founded in the Western world,

is the most significant example. It engages in missionary work under the spirit of active involvement in world affairs.⁽³⁾ In the coastal areas around the Mediterranean Sea, Christianity took only three centuries to graft its root into the social, political and cultural milieu of the area. On the other hand, the introduction of the Christian religion eastward into Asia took place four centuries ago,⁽⁴⁾ but it has still been shut off from the main cultural streams. Upon further reflection, we cannot help but admit that the Christian missionaries employed the wrong method. This is the main cause for the misunderstanding that people have concerning this religion of active involvement in world affairs. The cause for misunderstanding lies mainly in the negligence of the missionaries to promote the main function of Christianity, to announce the good news of salvation to mankind; instead, different churches preach exclusively the dogmas of their own denominations. In other words, the ultimate notion of Christianity is redemption. Instead of emphasizing this salvific notion, each church rather attempts to distinguish itself by teaching its own specific dogma. In this manner they have fallen into a deadlock of mutual conflict at the expense of infringing upon the main commandment of Christ.⁽⁵⁾

Since the promotion of Unification Thought by the Rev. Sun Myung Moon, the theory of superdenominationalism has developed day by day. Intellectuals from the fields of philosophy, theology and every cultural circle have jointly recognized the value of this movement. The scope of this movement is much broader than that of the Ecumenical Movement for Church Unity being promoted by the Roman Catholic Church. Asian religions are diverse, therefore their manner of co-existence may serve as a model for unification. Confucianism, Taoism and Buddhism co-operate in such a way that they form a unified culture that has influenced the whole of Asia. Here, the idea of "leaving the mundane world" co-exists with that of "involvement in world affairs." Universality finds harmony with particularity.

Among the various Asian schools of philosophy, Confucianism is most capable of accepting the aspirations of active involvement in world affairs and

of religious unification. It can utilize the moral approach to draw the far-reaching heavens down to the mundane world. It also uses the mystical approach to guide people from this life to the other shore. At the same time, it can adopt different theories and principles, merging them into unified thought as collectively shared wisdom so as to eliminate the exclusiveness of the individually attained wisdoms of different cultures. In this way its universalism can take root in political and social circles. I would like to present the characteristics of Confucianism, in the following manner. First, I will trace through the historical development of Confucianism in order to show its origin and stages of development. Secondly, I will concentrate on the essential meaning of its thought. Finally, I will attempt to induce its contemporary significance from its essential meaning.

I. Historical Development of Confucianism

Confucianism has been looked upon as the main trend of Chinese thought. In the Pre-Chin Period, Confucius and Mencius, known by historians as the pioneers of original orthodox Confucianism, started the moral approach. Then came the third generation, Hsun-tzu (荀子), whose ideas later degenerated into legalism, enhancing the birth of tyrannical rule in the Chin Dynasty. Later, the Han Confucianists introduced the basic Confucian ideals to society, combining theory with practice.

On the other hand, Pre-Chin Taoism, which competed with Confucianism, had taken root in the minds of the Han emperors, prime ministers, and generals, encouraging such superstitions as casting spells, alchemy, fortune telling and physiognomy. People began to aspire to become religious hermits as well as for immortality, neglecting the traditional ethics of morality, meritorious deeds and words. This brought about a decline in Chinese culture, giving Indian Buddhism a chance to be introduced into China. It also gave religion a chance to complement politics. The Buddhists' spirit of "leaving the mundane world" was superseded by Confucian "involvement in world affairs." The encounter between Buddhism and Confucianism

engendered a Chinese type of religion having the ideal of active involvement in world affairs; we may call this the Confucian style of Buddhism. This may be considered the third period of development for Confucianism in China. However, historians have not considered this type of Buddhism as belonging to the Confucian system. Instead, they classified Sung-Ming Confucianism as Neo-Confucianism. Before Neo-Confucianism had a chance to develop itself fully, China came under the influence of Western culture, especially that of communism. Whether a newer system of Confucianism will develop after communism is a worthwhile subject of reflection for contemporary Confucianists. Concerning the process of development of Confucianism, we may study its thought chronologically, but, it is not easy to condense the trend of thought within the perspectives of unification and ecumenism. First of all, the works of Pre-Chin Confucianism were not written down systematically. Second, the system arranged by the Han Confucianists did not necessarily include or develop the original spirit of Pre-Chin Confucianism. Furthermore, with regard to the thinking of Sung-Ming Confucianism, how many of its ideas are derived from Buddhism is still a matter of dispute. Certainly, the application of available data is important for theoretical study, but the understanding of meanings is even more essential. The object of this paper is to describe the traditional spirit of Confucianism and its similarity with Unification Thought. Moreover, we would like to promote the spirit of unification within the Asian community and among contemporary religions in Asia, without at the same time jeopardizing the authentic development of the Confucian spirit.

1. The Original Thought of Confucianism in the Pre-Chin Era

It is a common tendency to look upon the Confucian Analects as the main texts revealing the central thought of Confucius. There is also the conviction that the thought of Confucius concerned itself exclusively with morality, without explicitly touching upon the realm of metaphysics. That is to say, the metaphysics of Confucianism is only a metaphysics of morality, with no

explicit reference to the main subject matter of metaphysics itself. Of course, viewing the contents of the Confucian Analects, Confucius did not totally neglect metaphysical speculations, but dealt only with moral metaphysics, and not ontology as such. The main point is that the contents of the Confucian Analects put emphasize on the practice of morality, and solely on the practice of morality itself. Surely, from the Confucian Analects we can discern through philosophical methodology the three objects people pursue in life, namely, happiness (福), wealth (禄) and longevity (寿). Meanwhile, we can understand that in order to pursue happiness, wealth and longevity, people will encounter opportunity (時), fate (命) and morality (德).

Among opportunity, fate and morality, Confucius thought that we cannot control either opportunity or fate. The only thing people can and must do is to be moral. That is why all the dialogues recorded in the Analects emphasize the following: opportunity and fate are beyond our control; we can only resign ourselves to fate; but the stress on morality is absolute; anyone who lives in the world must be moral and must do one's best; then he can leave the rest to Heaven. This reciprocation between heavenly mandate and human affairs is the basic theory of Confucius' moral approach. Confucius' ideal of doing one's best manifests the value of the human world. His conclusion coincides with that of Lao-Tzu's spirit of conformity with nature. They reach the same conclusion through different approaches.

Under the emphasis of the moral approach, the Confucian Analects present all kinds of moral topics. We can classify them under the categories of horizontal and vertical perspectives. In regard to the horizontal perspective, a person existing between heaven and earth ought to conduct themselves virtuously, so as to become a true gentleman (君子). As to the vertical perspective, a person living intersubjectively with others ought to benefit all people in the world in order to achieve the status of a saint (聖人). The combination of gentlemanhood and sainthood is the way to union between heaven and man.

In the Confucian Analects, the emphasis in the moral

approach is on the problem of "how" to behave oneself in order to be moral. Among the moral topics, Confucius focused especially on benevolence (仁) in human relationships. Benevolence means loving others.⁽⁶⁾ This is the virtue of the saint who endeavours to benefit all people. Here, the practice of morality explains "how" to become a gentleman and a saint, but does not answer the question "why" we should be moral. That is, Confucius did not explain the metaphysical basis of morality.

Philosophical study on the "why" of morality was first made by Mencius. He tried to discover the basic tendency of moral consciousness through arguments on justice and profit and on right and wrong. He concluded that man by nature is good (性善), which is the basis of the moral virtues of benevolence (仁), justice (義), courtesy (禮) and wisdom (智). He introduced the following dialectic:

"Every man is born with a heart of sympathy. When he sees a small child who is going to fall into a well, he will certainly feel anxious and sympathetic. It is not because he wants to make friends with the child's parents, nor because he wants to be praised by his fellow townsmen and friends, nor because he hates the child's cries of agony. From this we can deduce that anyone without the heart of sympathy is not human. Anyone without the heart of shame is not human. Anyone without the heart of modesty is not human. Anyone without the heart of discernment is not human. The heart of sympathy is the emergence of benevolence. The heart of shame is the emergence of justice. The heart of modesty is the emergence of courtesy. The heart of discernment is the emergence of wisdom."⁽⁷⁾

The moral virtues of benevolence, justice, courtesy and wisdom are the basic details of morality in human relationships. They serve to interpret in a wider perspective Confucius' statement that, "Benevolence means loving others." They still belong to the level of moral practice. By understanding the basic goodness in human nature, one can explain why men are born with the capability to allow the emergence of these moral virtues. In comparison with the more neutral view of Confucius, "nature being alike; customs being

different,"⁽⁸⁾ Mencius' view on moral consciousness was a more advanced thesis. Mencius' thesis touched upon a higher level of moral understanding. He said, "He who follows the promptings of his moral conscience to the utmost will know his human nature. He who knows his own nature knows also heaven's nature. To keep one's moral consciousness and to cultivate one's nature is to serve heaven."⁽⁹⁾

On the one hand we have the epistemological approach of knowing one's nature, as well as that of heaven. On the other hand we have the moral approach of maintaining one's moral conscience, cultivating one's nature, and serving heaven. Mencius seems to have put all topics of interpersonal moral virtue within the perspective of the vertical relationship of heaven and man. He appears to have based his thesis that "men are born good" upon the horizon of "heaven."

However, the third figure in Confucianism, Hsun Tzu, appeared soon after Mencius. His dialectic pointed to the evil tendency in man. He said, "Men are born evil. Good deeds are due to a posteriori cultivation. Nowadays men are born with a tendency to seek profit. Following this tendency, struggle arises and modesty disappears. Men are born with the tendency to hate. Following this tendency, there arises cruelty and robbery to the extent of overcoming faithfulness and honesty. Men are born with sensuous desires for pleasure. Following these desires, debauchery arises, whereas courtesy, justice and rationality are suppressed."⁽¹⁰⁾

Following Confucius' theory, Mencius tried to use the dialectical method to look for the metaphysical-moral basis of all moral virtues, and explained the reason "why" we should behave morally. Hsun Tzu however, tried to find out the origin of all evil after experiencing the sins of the world. Mencius' "men are born good" teaches the basic reasons for doing good. Hsun Tzu's "men are born evil" warns people to avoid evil. Although there is a difference between these positive and negative approaches, their goals are the same; both seek to follow the path of doing good and avoiding evil.

When these two moral approaches are carried out in politics, Mencius inherited Confucius' ideal of governing with moral norms, enlightened monarchy, and

benevolent ruling, whereas Hsun Tzu started administration with courteousness. Hsun Tzu's "men are born evil" and "courteous administration" are still within the boundaries of Confucianism. But his disciples Han Fei (韓非) and Lee See (本斯) made a transformation by introducing the spirit of rule by law.

The first disciple distinguished himself by providing the general theory; the second is famous for putting the theory into practice. They make a contribution in ending the division of the Warring States, and in fostering the unification of the whole country. However, they also helped to bring about the side effect of the disastrous Chin tyranny.

Before the original Confucian ideal of humanitarian rule had a chance to be put into practice, the Legalist School, derived from Confucianism but of a lower humanitarian standard, managed to unite the country and take the leading position in Chinese politics.

2. The Efforts of the Han Confucianists:

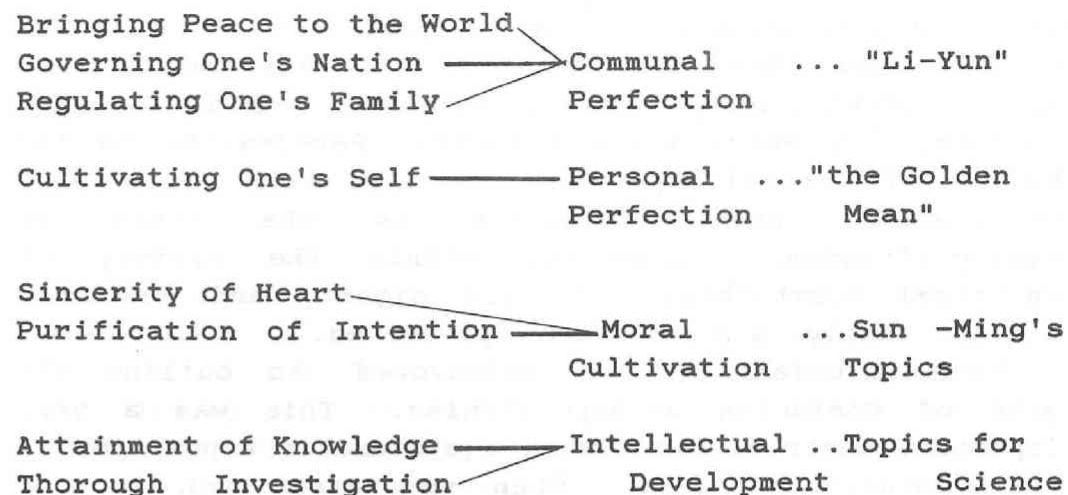
The tyranny of Chin was not welcomed by the people, and the political power was soon overthrown. The Han Dynasty that followed inherited its various accomplishments of "a large country and a large people."

Apparently, the Taoist policy of "a small country and a few people"⁽¹¹⁾ could no longer be used as a means of administering public affairs. Therefore, the movement to "refuse all other schools in favor of Confucianism" led by Tung Chung-Su (董仲舒) became the starting point in Chinese history for the establishment of the system of Han Confucianism.

The Book of Rites was the most successful and systematic work in this period. Among the sections of this book, the Great Learning outlines the basic principles of human behavior, and points out the meaning and aim of life. Another section, Li-Yun (禮運), offers the ultimate purpose of political society. Basically, it is a plan for a "paradise on earth." A third section, the Golden Mean, teaches us how to become a gentleman and reach the state of union between heaven and man.

Let us sketch out the basic structure of the Great

Learning in order to analyze the general ideas, and understand how the Han Confucianists attempted to systematize the Pre-Chin Confucian corpus of ideas:



The Book of Rites compiled by the Han Confucianists can be taken as a synthetic and comprehensive work of Confucianism. It uses the principle of making gradual progress to reach perfection of the individual as well as of society. No doubt, the ultimate aim of all Confucian thought is to "bring peace to the world," i.e., "the world is for all; all peoples are to be united into one universal brotherhood." If we want to describe Confucian thought with a Western philosophical term, it can be called "cosmopolitanism." However, this cosmopolitanism is formed gradually. It has to be reached by first "cultivating one's self," then "regulating one's family" and then "governing one's nation." Cultivation of one's (moral) self has an academic basis, namely, "thorough investigation" and "attainment of knowledge," followed immediately by "purification of intention" and "sincerity of heart." Therefore, every stage of the course is constructive. Cultivation of one's self can be called "personalism." The formation of personalism requires thorough investigation and attainment of knowledge. Thus, it promotes intellectualism as well. In addition, it requires purification of intention and sincerity of heart, two basic virtues necessary for leading a high

moral life. With regard to advocating the principle of filial piety through tribal decorum, it has a tendency toward tribalism. In the stage of "governing one's nation," there is an attitude of nationalism. Hence, the cosmopolitanism of "bringing peace to the world" is to be established step by step. In other words, the higher ideal never negates the lower ones. On the contrary, it needs their support. Personalism is the basis of tribalism; tribalism is the basis of nationalism; and nationalism is the basis of cosmopolitanism. Therefore, within the society of universal brotherhood, all the dignity and value of nation, family, and person are preserved.

Han Confucianists thus endeavored to outline the plan of Confucian cosmopolitanism. This was a very important contribution toward a systematic exposition of the Confucian program. When we refer back to the Confucian Analects, Mencius, or Hsun-Tzu, we find that all these original Confucian texts were very enthusiastic in establishing a cosmopolitanism that is to be realized step by step. Above all, the ideal of cosmopolitanism is to be attained through the moral approach.

People may think that the Han Confucianists would have been inclined toward the Legalist School because of their excessive activity and excessively formal decorum. Therefore, the Taoist spirit of "governing by doing nothing" and of "going back to nature" also won the appreciation of emperors, generals and prime ministers. In times of peace and prosperity, thinkers begin to put forward such ideals as quietude and inactivity.

In contrast to the cosmopolitanism of Confucianism, the Taoist is fascinated by the supernatural state of life. The Taoist religion as it existed in the Later Han Dynasty could be counted as a religion arising within the native land. It continued to develop itself even during the Period of the Three Kingdoms, Wei Dynasty, Tsin Dynasty, and the Southern and Northern Dynasties. As far as politics and social welfare were concerned, the Chinese followed the way of Confucianism, but at heart they followed the way of Taoism. In the end they neglected genuine spiritual life in favor of pursuing the endless extension of their corporeal life.

On the other hand, there has been the orthodox

Confucian approach of pursuing happiness, wealth and longevity through moral means. Such an approach upholds the compatibility between happiness and morality. However, this way of thinking is now met with suspicion. Even the belief in the final reward of the good and the ultimate punishment of the bad was questioned by Ssu Ma Chien (司馬遷) in his "Historical Records," where he exclaimed, "Is the way of Heaven right or wrong?"⁽¹²⁾ Questioning the belief in the reward of the good and the retribution of evil-doers hinders people's confidence in the moral approach. This was the reason why Buddhism was accepted at that point by both Confucianists and Taoists. Because of the decline of the local spiritual heritage, owing to the questioning of the possibility of a final reward by doing good and avoiding evil, they needed the help of a religious culture imported from outside.

3. The Prosperity of Buddhism in the Sui and Tang Dynasties

Superficially speaking, to leave one's home in order to become a monk appears to contradict the basic Confucian principle of regulating one's family. The concept of becoming a monk is contrary to the doctrine of Confucius when he said, "While his parents are alive, the son may not go abroad."⁽¹³⁾ Mencius added that, "Having no male heir is the gravest of the three cardinal offenses against filial piety."⁽¹⁴⁾ However, the purpose of Buddhism is to strengthen one's moral culture rather than to regulate one's family. The urgent problem of Confucianism at that time was that it could not explain the discrepancy between happiness and morality. The urgent problem of Taoism was that it degenerated to solely pursuing the longevity of one's corporeal life rather than looking for advancement in one's spiritual life. The advent of Buddhism could make up for these two short-comings by dividing time into three periods: the previous life, the present life, and the future life. This division explained the doctrine of transmigration and retribution, and established the idea that the spirit is more important than the body.

The coming of Buddhism made up for the deficit in morality, whereas Confucianists turned Buddhism into a

religion of active involvement in the world. Various facets of Buddhism, from the doctrine of Mahayana to the practice of folk religion, all showed signs of amalgamation from Confucianism into Buddhism.⁽¹⁵⁾

The cosmopolitanism of Buddhism fully expressed itself in the principle, "Everyone has the buddhata," and in its great vow "to save all beings." The great difference between Buddhism and Confucianism is as follows: Confucianism follows such steps as cultivating one's self, regulating one's family, governing one's nation, and then bringing peace to the whole world. However, Buddhism starts by cultivating one's self, and then reaching for cosmopolitanism without recourse to regulating one's family or governing one's nation. In other words, Confucianism stresses the function of human relations in political society, whereas Buddhism admits the significance of human relations without talking about them.

There is a great difference between the religious approach of Buddhism and the moral approach of Confucianism. In the process of amalgamation between Confucianism and Buddhism, though, the difference disappeared gradually through the practice of "following the Buddhist rules at home." Following the Buddhist rules at home implies that "everyone has Buddhata," or in Confucian terms, "everyone can be a saint." This was an accomplishment of the unification of Confucianism and Buddhism.

4. Sung-Ming Confucianism

Following the cultural impact of Buddhism, the development of Confucianism in the Sung and Ming Dynasties can be regarded as a Confucian renaissance as a result of self-examination and reflection. In Chu Hsi's appraisal of the Four Books: the Great Learning, the Golden Mean, the Confucian analects and Mencius, he places emphasis on the Great Learning and the Golden Mean, rather than the Great Learning and Li-Yun (禮運). His choice shows that the Cheng-Chu school was concerned about man's temperament and efforts to cultivate one's physical and mental capabilities. They did not consider fulfilling the ideal of "the world is for all" and "universal brotherhood" found in the Li-Yun.

The temperament and cultivation problems are always central subjects in Buddhism. The Sung and Ming Confucianists tried to research Mencius without mentioning Sui and Tang Buddhism. They didn't deal with the plan of cosmopolitanism from Li-Yun. They focused on the unity of man and heaven, and personal cultivation from the Golden Mean to achieve the standard of conducting themselves virtuously. Actually, they did not bring human relations into play. In Confucian development, they did not break through the Buddhist impact on Chinese culture. The entire meaning of the Great Learning explained by Confucianists in the Sung and Ming Dynasties was limited to the three levels of sincerity, righteous heart, and cultivation of oneself. They weren't much concerned about the development of knowing temperament through "pursuing learning to the very source and studying thoroughly" nor about the development of human relations in "regulating the family, governing a nation, and bringing peace to the world."

Perhaps this was a Westernization of the "knowing temperament" in natural science research in the Asian area influenced by Chinese culture, especially the area influenced by Confucian thought after the influx of Western culture. Even the social problem of human relations, especially the competitive problems of industrial and commercial society, have suffered the disaster of Communism. "There is nothing science cannot accomplish," the conclusion of Western Scientism, was the fatal attack on the moral approach promoted by Confucianism. Western communism is the biggest enemy of the gradual progress principle of Confucian cosmopolitanism.

5. The Scientism and Communism Faced by Confucianism are Far Removed from the Moral Approach in Methodology.

At present, some are trying to take Kant's moral philosophy as a plan for a Confucian renaissance. However, others think the Western Christian religion is the real power to return Confucianism to prosperity. We'll have to wait for the historical trial to see which is right and which is wrong. However, the Confucianism

of Chinese culture has already absorbed and passed the trial of Buddhism and put its route in order. We believe Confucianism can stand firm under the impact of Communism and Scientism, and will prosper after re-examination and self-reflection.

II. The Essential Contents of Confucianism

Based on the historical development of Confucianism, we understand that its political or social intentism closely coincides with personality cultivation. The Great Learning of The Book of Rites represents the consolidation of all doctrines and relays the gist of Confucian humanism in the following patterns through remarks from the Golden Mean and the Social Activities in one book. First, it stresses the completion of personal autonomy or individuality and explains how a man can be an individual and indomitable in life. Such personality completion should at least create a self-virtuous "gentleman," and received the most emphasis in the Confucian Analects.

Second, it stresses completion of the sense of community and explains how a man can get along well with people. Such an idea encourages people to care about social affairs so as to become a saint, which is the objective of life for all Confucianists.

1. The Blueprint of Cosmopolitanism

In order to complete personal autonomy, the Great Learning has provided a moral approach for self-cultivation that especially stresses mental honesty and regularity. However, one must study hard for extensive knowledge to achieve such a goal.

As comprehended by the Confucianists in the Han Dynasty, the relations between man and man as well as between man and physical things were deemed the threshold for morality and knowledge, fulfilling the basic conditions for personal autonomy.

As for completion of the sense of community, it should manifest itself in family-regulating, political management and universal peace. Most areas of social relations are covered in the Confucian Analects. Mencius explained social relations and the difference

between man and brutes for his students:

"There should be affection between father and son, righteousness between sovereign and minister, separate functions between husband and wife, order between old and young, and fidelity between friends." (16)

Should we analyze the autonomy and individuality of the Great Learning in this way, then there must have been some misunderstanding by the Sung and Ming Confucianists, especially Chu Hsi in his explanation of the Great Learning. He said: "The teachings in the Great Learning explore and reach perfection." He used the three approaches for complete autonomy through the basic idea from the Golden Mean. Actually, common moral exploration should be for self-cultivation but people management must be developed from the spirit of love. Mencius encouraged people to know and respect nature first as the basic part of mental development, with the purpose of exploring common morality. Only Love can take good care of the people. Based on the two principal factors of respecting nature and love, one would be able to build oneself up and help others at the same time, and even march toward perfection. Perfection is the final objective for the moral approach of Confucianists, covering the completion both of autonomy and community. The pinnacle of community should be world peace and to reach the goal of "the world is for all" is cosmopolitanism.

World peace and justice can only be achieved through the moral approach explained in the following statements:

"Within the four seas, all men are brothers." (17)

"While justice prevails, the world is for all." (18)

The moral approach is based on the following ideas:

Everybody can be a saint - a Chinese saying.

Everybody has the nature of Buddha - a religious verse.

Both the Good-nature theory of Mencius and the Evil-nature theory of Hsun-tzu are dialectic systems for morality. Retribution in Buddhism provides the same motive for moral practice, although it comes from a religious heritage.

Let's read a paragraph of the Book of Rites which describes the political situation once perfection is

accomplished:

"When the Great Tao prevails, all that is under Heaven will be in Common for all. Every good and talented man shall be elected as an official. Faithfulness and harmony will public favorites. One will treat well not only his own folks, but grown-ups will be employed, youngsters educated, and all poor people cared for. Males and females will all be well matched. There will be no waste, no private holding of materials. Everyone will be happy to work for the public. There will be no wars, no fighting, no conflicts nor burglaries. Doors will not be necessary for homes. Such a world can be called a Ta-tung World."⁽¹⁹⁾

The above-mentioned world can only be established when social relationships are perfectly developed in mutual care and unselfish love by a community of gentlemen and saints. This is the way proposed by Confucianists as the moral approach through autonomy/individuality and a sense of community.

2. Exploration of Methodology

Since "the world is for all" and "eternal world peace" are the objectives of life, with the moral approach as the main method, it is clear and distinct about methodology. As we know, Confucius brought up a number of virtue items in the Analects. Mencius and Hsun-tzu further explored the practical functions of human nature. In Mencius's opinion, the perfection of personal autonomy and sense of community can be well developed just through proper cultivation of the original human nature. But Hsun-tzu thought that the evil-natured man must be restricted and corrected by appropriate rites and regulations so as to obtain the result in moral approach: a sense of community.

However, none of the ancient Confucianists, including those in the Sung and Ming dynasties considered the two different factors, i.e. the spiritual and the corporeal causes. Wang Yang Ming of the Ming dynasty only attributed personal merits to nature and personal evils to desires by a theory of divine-principle-keeping and human-desire-minimizing. (存天理, 去人慾)

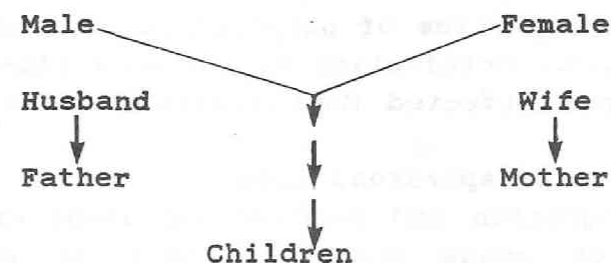
No one had ever discussed such nature questions using

spiritual and corporeal factors before. That's why personal cultivation needed religious elements from Buddhism during the process of amalgamation.

On the other hand, Christians have made a clear distinction between spiritual and corporeal factors since the time of the Old Testament. They take the spirit to be from the Image of God and desires from terrestrial evildoings. The philosopher Plato of ancient Greece pointed out such characteristics also.

In the development of the sense of community, Confucianists have really reached a pinnacle among the world theories. They emphasize that the way of the gentleman starts from the matrimonial couple of husband and wife, which develops everything in the world and means that all human activities commence from the matrimonial relationship.⁽²⁰⁾

In the Confucian opinion, a single person can never be perfect until there is a matrimonial union. Such union mirrors the nature of reproduction. The family concept of Confucianists is mainly based on the personal relationship.



The male and female relationship is the beginning of natural activities.⁽²¹⁾ They complement each other resulting in a harmonious and benevolent atmosphere to serve as the basis for reasonable administration in political affairs.

Starting from the family institution, the moral approach gradually combines with religious thought to form the basic spirit of filial piety. Children are supposed to treat their elders according to regulations,⁽²²⁾ even after death.⁽²³⁾ The memorial ceremonies have been mixed with some religious air symbolizing the afterlife and eternity.

Confucianists don't use religion for politics, but they emphasize the family system so much as to make all

memorial ceremonies religionized. According to Mencius, three of the five basic human relationships are generated from family life. (father and son, husband and wife, old and young)

The basic principle of Confucianism requires the performance of autonomous perfection in the sense of community, which should explain why we take the Confucian theory as our major blueprint when we talk about community or unification.

3. Confucianism Not Only Supports the Community and Unification, but Also Sets Up an Open-hearted Spirit.

In the process of historical development, we clearly find that Confucianists were quite tolerant of foreign cultures like Buddhism from India, even though the latter might have objections to the family system. However, they are helpful to self-cultivation.

Such an open-hearted spirit accommodates foreign cultures and blends them harmoniously into itself for moral religionization like we mentioned before. On the other hand, the problem of personal reward can be solved through religious retribution at the same time.

Buddhism has affected Confucianists in at least two ways:

(1) Extension of spiritual life.

(2) Transmigration and retribution among one's family members, which means that the acts of parents and husbands may be attributed to their children and wives or vice versa. In Chinese historical tales, there often appeared an old mother or a virtuous wife praying or fasting in a backroom for their misbehaving son or husband.

The open-minded attitude of Confucianism has resulted in an everlasting life of its own. It never refuses any foreign culture or religion although it has a moral basis.

We have sufficient reason to believe that based on the gradual approach specified in the Great Learning (learn for knowledge, national management, world peace, etc.), Chinese Confucianists can accept Western civilization without problem and fit in well with the Christian spirit of fraternity, in addition to the above-

mentioned ideas of community and unification.

III. The Contemporary Significance of Confucianism

In addition to Confucian self-cultivation, there should be a general review and consideration of how Confucianism is applied to the mutual intellectual development of mankind.

1. Moving Toward Cosmopolitanism

Under the present political and social systems, all human beings are divided along national or racial lines, as well as economically or culturally. While the universal brotherhood of Confucianism and the earthly paradise of Jesus Christ are still to be realized, few of the modern social or political systems ever make an effort to pursue these goals. Even current Confucian cultural workers neglect the open-minded spirit of their predecessors to guide the world when they develop theoretical systems that have caused a dead end for the moral approach. Although some religions have made attempts at unification, there still exist many contradictions in their missions.

This is an alarming crisis for modern civilization. The expansion of anti-moral and anti-religious communism is not of major concern; the true crisis comes from the Confucianists missing their traditional objective of the moral approach and the Christians neglecting their religious goals.

While Dr. Sun Yat-Sen was in Japan, he announced his concept of Pan-Asianism⁽²⁴⁾ with the purpose of arousing the cultural superiority of Asia. This should be most effective for developing the cultural system toward the moral approach on the one hand, and building up a strong defense against invasions from the West on the other. This is a significant link between national administration and universal brotherhood, as well as between nationalism and cosmopolitanism. Through such Pan-Asianism, Dr. Sun advocated a big step toward eternal world peace by breaking up the regional boundaries between Asian countries. Since there are so many similarities among Asian countries, they should be able to act as a bridge for common realization and cooperative actions to be taken by the nations of the world to transform nationalism into Cosmopolitanism.

This is the responsibility of both Confucianists and Christians.

2. Scientific Research Prevails in the Modern World.

Most of the Confucian sphere of people in Asia have a basic theory of knowledge searching. They also understand very well how to create wealth through hard work. This originated from the Yellow River Spirit. For instance, the five dragons in East Asia, Japan, Korea, R.O.C., Hongkong and Singapore, all have made great progress using the Confucian tradition in their national economies through the stability of the family.

"Wealth through diligence and frugality" is the basic idea of Confucianism that can cure poverty and conquer the robbery of the Communists. This is a practical approach from science to morality.

Frankly, the Confucian moral approach has not broken through national or racial boundaries for worldwide development like Christianity has. For the time being, religious concern and care only go into rescue work for disasters and suffering, because the Confucianists do not have a solid organization and are not rooted deeply in common society. For this reason, Confucianism cannot provide effective support through problem-solving measures for modern industry and commerce like religion can. Since Confucianism has adopted certain religious ways in memorial ceremonies, especially for the performance of filial piety, and made great efforts in self-cultivation similar to those of the Buddhists, it has produced remarkable effects. We can also learn from Christians in affairs of charity to break through the family boundaries first, and march toward public concerns and care for strangers. The universal brotherhood of Confucianism can be the origin of public concern and civic charity endeavors. Although it has been neglected in the past, modern Confucianists should be responsible for blending with the Christian spirit for developing eternal world peace and paradise on earth.

3. The Possible Development of Modern Confucianism.

In addition to building up family ties, cultivating

the sense of community, accepting strangers and even loving one's enemies, a "spatio-temporal center" should be practiced. Conventional festivals are no longer appropriate for business people. Although the Hebrew Sabbath system and the community synagogue are religious, they do have a positive effect on modern society, especially for those who live in the same community area. Such arrangements should have nothing to do with kinship. Consequently, Confucianists and Christians will get along with each other harmoniously to serve as a basis for universal brotherhood.

Conclusion

Asia is the place of origin of many religions. The bias of Western scientific civilization has been more than once corrected by Eastern religions. The Pythagorean doctrines on the body-mind problem and on transmigration are probably imported from India. The Greco-Roman slavery system and the spirit of colonialism helped to bring about the decline of their civilization. Not even the moral approach, as suggested by Plato's Republic or Aristotle's Ethics, could save it from downfall. Instead, it had to depend on Christianity, a religion from the East, to act as its savior.

Today, Western materialism is at the peak of its development, and its colonial ambitions have not yet been suppressed. The ideal of paradise on earth and of cosmopolitanism have gradually been forgotten. In such circumstances, can the East still extend her hand to help?

With regard to Asia itself being exposed to the challenge of Western civilization, its moral and religious spirits have been on trial. Perhaps it is time for modern Confucianists to reconsider their original program, as well as their ideal of universal brotherhood. As to the various religions, especially Christianity, they must give up their prejudices and unite firmly together to fight against materialism and atheism, to attain the goal of universal brotherhood via the union of hearts within Asia, or so-called Asianism.

Our Confucian predecessors did provide a good program

for cosmopolitanism. Today, all of us should cooperate closely to bring about the realization of cosmopolitanism through Confucianism, which promotes a blending of the scientific, moral and religious spheres. It does this through the process of thorough investigation, self-cultivation, family regulation and national administration, so that a universal brotherhood may be accomplished in Asia, and then throughout the whole world.

Notes:

- (1) Matthew. XIX, 29
- (2) St. Augustinus, Confessiones, Bk. I, Ch. 1
- (3) Matthew. XXVIII, 19
- (4) Four centuries, starting from the preaching of Matteo Ricci (1552-1610) in 1582 till now.
- (5) John. XIII, 34
- (6) Confucian Analects, Bk. XII, Ch. XXII, Vers. 1
- (7) The Works of Mencius, Bk. II, Ch. VI, Vers. 3, 4, 5
- (8) Confucian Analects, Bk. XVII, Ch. II :
"性相近也, 習相遠也"
- (9) The Works of Mencius, Bk. VII, Pt. I, Ch. I, Vers. 1, 2
- (10) Hsun-tzu, Evil minding: "荀子, 性惡篇"
- (11) Tao-te-Ching, Ch. 80 " 小國寡民, "
- (12) Ssu-ma Chien, Historical Records, Biography of Po-I: " 天道是耶非耶? "
- (13) Confucian Analects, Bk. IV, Ch. XIX: " 父母在, 不遠遊"
- (14) The Works of Mencius, Bk. IV, Pt. I, Ch. XXVI, Vers. I: " 不孝有三, 無後為大. "
- (15) The best part was written by Tao-shen 道生 (372-434 A.D.)
- (16) The Works of Mencius, Bk. III, Pt. I, Ch. IV, Vers. 8
- (17) Confucian Analects, Bk. XII, Ch. V, Vers. 4 :
" 四海之內, 皆兄弟也. "
- (18) Li-Yun of the Book of Rites : " 大道之行也, 天下為公"
- (19) ibid.
- (20) The Doctrine of the Mean, Ch. XII, Vers. 4
- (21) I-Ching, Compendium I: " 乾道成男, 坤道成女 "
- (22) Confucian Analects, Bk. II, Ch. V, Vers. 3
- (23) The Doctrine of the Mean, Ch. XIX, Vers. 5
- (24) Works of Dr. Sun Yat-sen, Vol. II, PP. 763-771, Nov. 28, 1924 " 大亞洲主義. "

Islam and the Unity of Religions:

With Special Reference to Unification Thought

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Introduction

Though as a religion of peace, Islam teaches universal love, preaches sympathy for others, encourages the utmost self-restraint and urges man to abstain from violence, the Muslim world today is torn by conflicts, enmity and hatred. Again, though it is well known and accepted even by many critics of Islam that it is a religion of unity and universal brotherhood, and though its broad principles aim at the perfection of humanity and the formation of one nationality, it is a matter of great regret that the teachings of Islam and the dealings of Muslims mostly do not coincide. As a result, Islam has been misunderstood and misinterpreted both by its opponents and adherents.

In the present paper there has been an endeavor to remove some of these misunderstandings, and to compare Islam with other major religions of the world, with special reference to Unification Thought, the youngest religious movement. Before going into details I think it would be proper to remember the concluding remarks of George Perrigo Conger's famous Stephano Nirmalendu Ghosh lecture at Calcutta University in 1954-55:

"Each of the great religions has its under-privileged, untutored masses to whom superstitions, legends, and magical rites are the bread of life and the repository of their hopes and fears. In every religion, too, there are multitudes of