



Candidate session number			
Candidate name			
School number			
School Name			
Examination session (May or November)		Year	

EXTENDED ESSAY COVER

Candidates must complete this page and then give this cover and their final version of the extended essay to their supervisor.

Diploma Programme subject in which this extended essay is registered: WORLD RELIGIONS (For an extended essay in the area of languages, state the language and whether it is group 1 or group 2.)
Title of the extended essay: <u>Did the Introduction of Buddhism in China impact the Northern Chinese People's politics?</u>

CANDIDATE'S DECLARATION

If this declaration is not signed by the candidate the extended essay will not be assessed.

The extended essay I am submitting is my own work (apart from guidance allowed by the International Baccalaureate Organization).

I have acknowledged each use of the words, graphics or ideas of another person, whether written, or oral.

I am aware that the word limit for all extended essays is 4000 words and that examiners are not required to read beyond this limit.

Candidate's signature: _____

Date: _____

SUPERVISOR'S REPORT

The supervisor should complete the report below and then give this cover, enclosing the final version of the extended essay, to the Diploma Programme coordinator. The supervisor must sign this report; otherwise the extended essay will not be assessed and may be returned to the school.

Name of supervisor (CAPITAL letters) _

Comments

If appropriate, please comment on the candidate's performance, the context in which the candidate undertook the research for the extended essay, any difficulties encountered and how these were overcome. These comments can help the examiner award a level for criterion H. Do not comment on any adverse personal circumstances that may have affected the candidate.

experienced severe difficulties with both research and the writing process. He underestimated the scope of sources necessary for a good treatment of his topic as well as the amount of time required to gather and analyze sources. The writing stage was delayed by his problems with organization and structuring ideas and forming arguments. I have seen only this final version of his essay which shows a considerable effort to overcome his difficulties.

I have read the final version of the extended essay that will be submitted to the examiner.

To the best of my knowledge, the extended essay is the authentic work of the candidate.

I spent hours with the candidate discussing the progress of the extended essay.

Supervisor's signature:

Date:

ASSESSMENT FORM (for examiner use only)

Candidate session number	
--------------------------	--

General assessment criteria

Refer to the general guidelines.

- A Research question
- B Approach
- C Analysis/interpretation
- D Argument/evaluation
- E Conclusion
- F Abstract
- G Formal presentation
- H Holistic judgement

Subject assessment criteria

*Refer to the subject guidelines.
Not all of the following criteria will apply to all subjects; use only the criteria which apply to the subject of the extended essay.*

- J
- K
- L
- M

ACHIEVEMENT LEVEL

First examiner maximum Second examiner

	2	
	3	
	4	
	4	
	2	
	2	
	3	
	4	

TOTAL OUT OF 36

Name of first examiner (CAPITAL letters):

Examiner number:

Name of second examiner (CAPITAL letters): _____

Examiner number:

EXTENDED ESSAY

**Did the Introduction of Buddhism in China impact
the Northern Chinese People's politics?**

By:

Abstract: (Word Count: 215)

This essay explores whether or not the introduction of Buddhism impacted the Northern Chinese people's politics. Confucianism and Taoism are examined to see what role these two philosophical beliefs had on politics. Next, Buddhism is examined as a religion and finally the impact of its entrance into Chinese culture is analyzed. The first part of the essay gives a small amount of background information on how Buddhism came into Chinese culture and the origins of Confucianism and Taoism. This is followed by the examination of Confucianism and Taoism and their basic beliefs are drawn out. In the following section of the essay, Buddhism is examined and its beliefs are presented as well. Afterwards, some differences between the beliefs are exhibited. Then the essay investigates the role of the two philosophical beliefs within the political system. First Confucianism is shown as a political system and the views of how it is related to its own philosophical ideas. Next, Taoism is presented as a previous form of politics and it is revealed why it was rejected in a distinct manner. Finally, the impact of Buddhism on the current political system at the time is analyzed and the conclusion reached is that the introduction of Buddhism did not impact the politics because of the powerful, popular, and dominating Confucianism.

Contents Page

Abstract.....	1
Contents.....	2
Introduction.....	3-5
Concepts of Confucianism.....	5-7
Concepts of Taoism.....	7-10
Beliefs of Buddhism.....	10-14
Differences between the three examined beliefs.....	14
Confucian politics.....	14-15
Notions of Taoist-based politics and its end result.....	15-16
Impact of Buddhism on Confucian Politics and Analysis.....	16-18
Bibliography.....	19

Buddhism started in China as early as the third century BCE; however, it was not completely recognized as a religion by the Chinese population until the middle of the first century of the Common Era. Emperor Ming Ti, of the Han Dynasty, was the ruler of China during that time and he brought Buddhism into the empire. He had dreamt about a golden figure flying from heaven and hovering over his palace. Motivated by his dream and by what his minister Fu-Yih had told him which was that the golden figure represented the Buddha, the great sage of India, the Emperor sent a mission to India, looking for any books or scriptures about this figure. The envoys returned in 67 CE with two Indian monks as well as many Buddhist classics. Since then, Buddhism has been an established religion in Chinese life.

Confucianism and Taoism¹ on the other hand, had been present in China for six centuries before the religion of Buddhism arrived, and they both began at around the sixth century BCE. Confucianism, a philosophy without a god, is based on the teachings of a man named Confucius². His theories are focused on social ethics, a political ideology, a scholarly tradition, and a way of life. The origin of Taoism, however, is less precise. It is believed that Lao Tzu is the founder. Taoism focuses more on the solidarity of nature and man. Since Buddhism arrived at a time when there were already two highly respected philosophies that influenced their

¹ Also written as Daoism

² Latinized name of K'ung Fu Tzu

societies, did the introduction of Buddhism in China impact the Northern Chinese people's politics? One would believe, yes, it did have an impact due to its highly respected reputation or even the fact that the emperor was the one who ordered the envoys to bring Buddhism to his land.

The reason this essay is focused on the Northern Chinese people is that it is in that region that Taoism and Confucianism were developed and where Buddhism entered Chinese culture. By examining the precepts and practices of Taoism and Confucianism and their relation to politics and the beliefs and rituals of Buddhism, we will be able to see whether or not the introduction of Buddhism did in fact impact the political system of Northern China. Although Taoism and Confucianism were just philosophical beliefs, they actually influenced the political system greatly around that time.

Firstly, we need to define politics to be able to analyze it. Politics is defined as the activities associated with the governance of a country or area or a particular set of political beliefs or principles³.

As well, since we are examining two different beliefs, we must define what they are. Taoism and Confucianism were both philosophical beliefs during the time Buddhism was introduced. A belief is an acceptance of an idea without any proof⁴. Therefore a philosophical belief is when one believes with certainty in the theories of a philosopher. Although Taoism is a religion

³ "Politics." *The Concise Oxford Dictionary*. Tenth ed. 1999.1107

⁴ "Belief." *The Concise Oxford Dictionary*. Tenth ed. 1999.124

today, during the time when Buddhism was brought over to China, it could only be considered as a philosophy. As for Confucianism, it is still a philosophical belief. On a side note, Confucius was deified in the twentieth century⁵.

Confucianism is a humanistic philosophy with ethical traditions rather than a religion. Initially, Confucius was worried about the times that he lived in. As a result, he went from place to place spreading his political ideas and influenced many kings. Although his teachings were highly respected, Confucius did not actually create the ideas, but instead, he "handed down the traditions"⁶ or in other words, he was a transmitter.

The way of Confucianism is based upon the understanding that the world is sustained by and structured around the three powers of the universe: Heaven, Earth and Humans. These powers cooperate together so that they are the origin of all things. The way in which they work together is that Heaven generates, Earth nourishes, and humans perfect. These three powers of the universe share the same nature, and their relationship is characterized by harmony as opposed to altercation. The Way of Heaven is called the yin and yang, the Way of Earth is called the yielding and the firm, and the Way of Humans is called humaneness (as in compassion) and righteousness. 'Heaven and Earth are sometimes combined to refer

⁵ Morse, Hosea Ballou. The International Relations of the Chinese Empire. vol. 2. London: Camberley, 1917.

⁶ Wilhelm, Richard. Confucius and Confucianism. Trans. George H. Danton and Annina Periam Danton. London: Kegan Paul, Trench, Trubner & Company Ltd, 1931.96

to the metaphysical and material world, in which humans live and act, and by which humans organize their lives and guide their behaviour'⁷.

Dao or the Way is fundamental to Confucianism⁸. The Way, in the theory of Confucius, is the only means of achieving a harmonious universe, a peaceful society and a good life. Without it, human society would enter chaos, and everything would weaken and collapse. All in all, the main idea in Confucianism is to achieve harmony with others and with nature.

Although one must achieve harmony, the focal point in Confucianism is morality. All principles in Confucianism revolve around this term. Morality is also the Way of Heaven. Since morality is the central thought, the Way of Heaven gives Confucians an assurance of attaining the ultimate or harmony. Next is the Way of Humans. This is the moral way to live⁹. Heaven is the source of a significant life and has provided human beings with humaneness, righteousness, propriety and wisdom. Although humans are provided with these values, not all humans were meant to follow them. The Way of Heaven cannot be attained unless one has understood the human way and has consciously carried it out in everyday life. 'For Heaven there is the Way of Heaven, for Earth there is the Way of Earth,

⁷ Yao, Xinzhong, An Introduction to Confucianism Cambridge, England: Cambridge University Press, 2000.139

⁸ Yao, Xinzhong, An Introduction to Confucianism Cambridge, England: Cambridge University Press, 2000.139

⁹ Simpkins, Annellen M., Simpkins, C. Alexander. Simple Taoism: A Guide to Living in the Balance. Dublin: Gill and Macmillan Ltd, 2000.52

and for man there is the way of man. Unless man fully practices the Way of man, one will not be qualified to coexist with Heaven and Earth¹⁰.

Although Confucianism is a moral tradition and is seen as “a set of behavioural patterns”¹¹, which results in harmony if followed, its morality actually revolves around a family, especially relationships between household members. The reason is because Confucian ethics considers the family to be a “basic unit of the human community”¹². Having a good foundation in a community will lead to a good, harmonious society. Related to the family is filial piety. This term means that “the son may return the love and care which his parents rendered to him”¹³. In other words, children shall respect and love parents and ancestors. Additionally, the son’s love towards his parents shall not cease after his parents pass away. This filial piety lasts forever.

The next philosophical belief is Taoism. Taoism was first a philosophy, then it evolved into a religion, but the notions that will be examined in this essay will be philosophical because during the time period where Buddhism was introduced, it was still a philosophy. The concepts being examined are

¹⁰ Yao, Xinzong, An Introduction to Confucianism Cambridge, England: Cambridge University Press, 2000.154

¹¹ Yao, Xinzong, An Introduction to Confucianism Cambridge, England: Cambridge University Press, 2000.32

¹² Yao, Xinzong, An Introduction to Confucianism Cambridge, England: Cambridge University Press, 2000.33

¹³ Hsu, Leonard Shihlien, The Political Philosophy of Confucianism. London: George Routledge & Sons Ltd, 1932.72

from the Tao Te Ching, the most important scripture in Taoism because it is believed it was written by Lao Tzu himself.

The Tao¹⁴ is what gave Taoism its name. The Tao itself is ineffable and beyond human comprehension. It is spoken as nameless, shapeless, and obscure¹⁵. The reason for which it cannot be put into language is that language is a product of the world, but Tao itself is "beyond it"¹⁶. If we try to grasp it, it can be described as "the organic order underlying and structuring and pervading all existence"¹⁷. "It is organic because it is not willful, but it is also order because it changes in predictable rhythms and orderly patterns"¹⁸. If one is to attempt to attain it, reason and intellect have to be left behind. The only way to intuit it is when one has become as nameless and as free of conscious choices and evaluations as the Tao itself. In Taoism, Tao creates the world and remains in it as the seed of primordial harmony, original purity, and selfless tranquility. Tao caused the creation of the universe and is the energy that flows through life. This is a general idea of what Taoism aims for. However, there are some basic concepts that all Taoists should follow.

¹⁴ Also known as *Dao*

¹⁵ Kohn, Livia. The Taoist Experience: An Anthology. Albany, NY: State University of New York Press, 1993. 11

¹⁶ Kohn, Livia. The Taoist Experience: An Anthology. Albany, NY: State University of New York Press, 1993. 11

¹⁷ Kohn, Livia. The Taoist Experience: An Anthology. Albany, NY: State University of New York Press, 1993. 11

¹⁸ Kohn, Livia. The Taoist Experience: An Anthology. Albany, NY: State University of New York Press, 1993. 11

One of the central aspects of success in Taoism is diminishing will or *wu wei*. *Wu wei* literally means "having no activity"¹⁹ or "non-action"²⁰. The philosophy in Taoism believes that the world is already in a state of harmony. This harmony is disturbed through actions of man. Although the harmony is disrupted, it does not mean men should not act, but it is how one acts that creates this disruption. A disruptive action is one that is not necessary. 'Necessary' means to "achieve a purpose and never over-doing"²¹. When one continues to withdraw from performing these unnecessary actions, one will begin to develop a relationship with Tao. This relationship with Tao or harmony with Tao is when the believer reaches a state of clarity or in Chinese, *Ming*. *Ming*, in this context, signifies "the power of natural mind"²². This also means that the believer is experiencing clear vision as in seeing the truth. The next notion is simplicity or *P'u*. *P'u* is normally portrayed as an uncarved block²³. The reason for which it is said to be like an uncarved block is because it is the simplest state. If one were to carve the block, he would change it and make it impure. Therefore the uncarved block is an analogy of what Tao resembles. If all Taoists can return to the "uncarved block" state, then they will find Tao²⁴. The next

¹⁹ Creal, Herrlee G. What is Taoism?. Chicago: U of Chicago P, 1970. 52

²⁰ Creal, Herrlee G. What is Taoism?. Chicago: U of Chicago P, 1970. 52

²¹ Creal, Herrlee G. What is Taoism?. Chicago: U of Chicago P, 1970. 52

²² Laozi, Dao de Jing: The Book of the Way. Trans. Moss Roberts .Berkeley, CA: University of California Press, 2001. 14

²³ Simpkins, Annellen M., Simpkins, C. Alexander. Simple Taoism: A Guide to Living in the Balance. Dublin: Gill and Macmillan Ltd, 2000. 75

²⁴ Simpkins, Annellen M., Simpkins, C. Alexander. Simple Taoism: A Guide to Living in the Balance. Dublin: Gill and Macmillan Ltd, 2000. 75

concept is *Te* which means virtue or power²⁵. *Te* is an inner quality²⁶ and it follows Tao "submissively"²⁷. Chen Guying's explanation of *Te* and Tao is as follows "the relationship of *Dao* and *de* is as follows: *Dao*, being formless, must function through phenomena, must pass through the medium of phenomena in order to manifest its capacity. *De* has the capacity to manifest visibly the function of the Way." In other words, we could say *Te* is the expression of Tao. These are the important and basic concepts in Taoism.

Finally, we must examine the beliefs of Buddhism so that we can understand why did or didn't Buddhism impact the politics. The type of Buddhism that entered China was called Mahayana Buddhism, Mahayana meaning "Greater Vehicle", but the characteristics that will be examined apply to all of Buddhism and not just this form. Firstly, Buddhism sees life as suffering. Birth is suffering, death is suffering, and disease is suffering and so on. Buddhism's purpose is be completely emancipated from suffering. Before one can completely be separated from suffering, one must know the cause of the suffering. Buddhism shows humans the cause of suffering through the Four Noble Truths. The first Noble Truth is the

²⁵ Laozi, Dao de Jing: The Book of the Way. Trans. Moss Roberts .Berkeley, CA: University of California Press, 2001.74

²⁶ Laozi, Dao de Jing: The Book of the Way. Trans. Moss Roberts .Berkeley, CA: University of California Press, 2001.107

²⁷ Laozi, Dao de Jing: The Book of the Way. Trans. Moss Roberts .Berkeley, CA: University of California Press, 2001.75

Nature of suffering²⁸. This Truth states that suffering exists and what the suffering in life is. Things such as birth, aging, disease, death, and separation from the pleasant are all forms of suffering. The second Noble Truth gives the reason or cause of sufferings and the reason is a result of one's desires or attachment to something. The cause of suffering is also ignorance. The third Noble Truth is the end of suffering. The end of suffering can be achieved by stopping all desires. Finally, the last Noble Truth enlightens the Buddhist on how to get rid of craving and this truth leads into another important belief in Buddhism and it is the Noble Eightfold Path. This path will lead a believer to the cessation of suffering. There are three main categories in the path that separate the eight steps. First there is Higher Wisdom, then Ethical Discipline and finally Mental Discipline. Higher Wisdom contains the first two steps which are the right understanding and the right mindedness. The next three belong to Ethical Discipline; a Buddhist must have the right speech, right action and right livelihood. Lastly, for Mental Discipline, one must have the right efforts, the right mindfulness and the right concentration.

Higher Wisdom encompasses right understanding, which means having a "clear comprehension of the principles of Buddhism"²⁹. These basic principles of Buddhism are as follows: firstly, having an understanding of

²⁸ Also known as Dukkha

²⁹ Morgan, Kenneth W. The Path of the Buddha: Buddhism Interpreted by Buddhists New York: Ronald Press, 1956. 28

the impermanence and suffering of existence; next, having an understanding of the Four Noble Truths; and finally, having an understanding of kamma³⁰ and the chain of dependent origination. Right Mindedness, the second step in Higher Wisdom, indicates that one must give up the household life and "renounce all the things that stand as obstacles"³¹ to be able to accomplish a pure, Buddhist life. In brief, renunciation is the means of Right Mindedness. The next category is Ethical Discipline which indicates that to live the holy life, one must not be extreme. These extremes include eating, drinking, being happy, and self-torture. The first step in Ethical Discipline is the Right Speech which is "refraining from falsehood, from back-biting, from harsh speech, and from idle gossip" or in simple terms, do not lie, do not speak ill of someone, do not curse, and do not indulge in useless talk. Next, is the right action which means do not kill or take life, do not steal, and do not commit adultery. Finally, in Ethical Discipline there is Right Livelihood. This step states that one shall not employ in shameful occupations such as selling arms, living beings, flesh, intoxicants, and poisons. The last category is Mental Discipline which comprises of the last three steps in the Noble Eightfold Path. First is Right Efforts which has four aspects. These aspects are "the effort to prevent the arising of evil thoughts that have not arisen, the effort

³⁰ Kamma means the causality of moral relations (from The Path of the Buddha: Buddhism Interpreted by Buddhists)

³¹ Morgan, Kenneth W. The Path of the Buddha: Buddhism Interpreted by Buddhists New York: Ronald Press, 1956. 28

to eliminate evil thoughts that have already arisen, the effort to cultivate good thoughts that have not arisen as yet, and the effort to conserve the good thoughts that have already arisen"³². The second last step in this path is Right Mindfulness. This step requires one to develop constant awareness. To reach this status, one must reflect "on the states of the body, on the states of feeling, on the states of mind, and on the states of things"³³. Reflecting on the states of the body means paying attention to ones body movements, all of them and even the slightest ones, for example, breathing. By doing this, one will possess a calm mind. It is prescribed for those who are of distracted mind and weak memory. One must also be aware of his feelings, again all of them, "whether pleasant, painful or neutral, as they arise and pass away"³⁴. As for the states of mind, a Buddhist must not be distracted by them. Any such distraction is a hindrance to this seventh step. Last but definitely not least is the reflection of the states of things. This aspect compels one to be constantly aware of the nature of the Four Noble Truths. It is exceptionally necessary to follow this part to keep one from being "misted by wrong views"³⁵. The sum up the Buddhist beliefs, the goal is to follow the Noble Eightfold Path and

³² Morgan, Kenneth W. The Path of the Buddha: Buddhism Interpreted by Buddhists New York: Ronald Press, 1956. 30

³³ Morgan, Kenneth W. The Path of the Buddha: Buddhism Interpreted by Buddhists New York: Ronald Press, 1956. 30

³⁴ Morgan, Kenneth W. The Path of the Buddha: Buddhism Interpreted by Buddhists New York: Ronald Press, 1956. 31

³⁵ Morgan, Kenneth W. The Path of the Buddha: Buddhism Interpreted by Buddhists New York: Ronald Press, 1956. 31

once one has done so, he will reach Nirvana and end his cycle of birth and rebirth.

Confucianism, Taoism and Buddhism may seem related, but they are in fact quite different from each other. Confucianism and Taoism are both philosophical beliefs, but Buddhism is an actual religion. There are also other differences which distinguishes each of them.

Firstly, Confucianism is all about ethical behaviour or a "system of ethics"³⁶. The goal is to achieve harmony within a group such as a family or the state. Taoism is related in the fact that one should achieve harmony, except it is not with others, but instead with Tao itself. Buddhism however, does not have a goal to reach harmony. The purpose in Buddhism is to stop the cycle of birth and death and attain Nirvana. As well, Confucians and Taoists believe that harmony can be reached on earth, while Buddhism states that Earth is suffering. These differences will determine whether or not Buddhism did impact the political system during first century CE.

One must know the system of politics before being able to analyze it. During the first century CE, Confucianism was used to "satisfy the needs of a strong and growing empire"³⁷. Confucius thought the state resembled

³⁶ Yao, Xinzong, An Introduction to Confucianism. Cambridge, England: Cambridge University Press, 2000.32

³⁷ Yao, Xinzong, An Introduction to Confucianism. Cambridge, England: Cambridge University Press, 2000.82

"a great family and the individual family as a miniature state"³⁸. Confucius believed that the necessities for the government of a country were: sufficient food for the people, and efficient militia and confidence of the people in their rulers. In the Confucian political system, official administrative positions were selected on the basis of talent and virtue. As well, the principal feature behind the Confucian system was proper conduct or in other words, moral behaviour, which is exactly what Confucianism is based upon. If everyone in the society "performed correctly the various functions that he as a member of that society was supposed to perform"³⁹, then the idea of harmony (like in philosophical Confucianism) will be attained in the great empire.

However, Taoism was also experimented as a political system. As mentioned before, *wu wei* is one of the central concepts of Taoism. This is what the government used to govern the land. The model of *wu wei* or non-action in politics meant that the ruling state is in abstention from all government interference. Unfortunately, Taoism eventually crumbled as a political system. The reason why Taoism was not used as a political system is because it had a "naturalistic and liberal ideology"⁴⁰ which was

³⁸ Hsu, Leonard Shihlien. The Political Philosophy of Confucianism. London: George Routledge & Sons Ltd, 1932.35

³⁹ Ch'en, Kenneth K.S. The Chinese Transformation of Buddhism. Princeton, New Jersey: Princeton UP, 1973.67-68

⁴⁰ Yao, Xinzhong. An Introduction to Confucianism Cambridge, England: Cambridge University Press, 2000.82

something along the lines of "*laissez-faire*"⁴¹ and had no governmental interference. Although the state became richer with the Taoist doctrines, it opposed Legalism by implementing individualism and had not provided any administrative policies. Additionally, if one uses common sense, "no government has been able to follow a policy of doing nothing for very long and stay in power"⁴². As a result, Confucianism replaced it and that was the political system at the time Buddhism was introduced.

Now one must see whether or not Buddhism did impact the politics after its introduction. According to the scholar, Xinzhong Yao, "Confucianism regarded itself as the only truth in the world and the only correct way to peace and harmony"⁴³ and those within the Confucian structure wanted to preserve the governing and dominating position that Confucianism possessed. This connotes that Buddhism did not have an influence on the political system and therefore the system stayed Confucian. However this did not mean that Buddhism was not allowed at all. According to another scholar, Lewis Hodous, he mentions that the spread of Buddhism, in fact, was "hastened by the decline of Confucianism"⁴⁴ in following years. He also states that this (Confucian) system increased the wealth and power of the dynasty but unfortunately led to a gradual worsening in the

⁴¹ Yao, Xinzhong, An Introduction to Confucianism Cambridge, England: Cambridge University Press, 2000.82

⁴² Creal, Herrlee G. What is Taoism? Chicago: U of Chicago P, 1970. 55

⁴³ Yao, Xinzhong, An Introduction to Confucianism Cambridge, England: Cambridge University Press, 2000.224

⁴⁴ Hodous, Lewis. Buddhism and Buddhists in China. New York: Macmillan, 1924. 5

character of the rulers and officials and "Confucian regulations became burdensome to the people who ceased to respect their leaders"⁴⁵. As a result, Confucianism lost its reliability as the solution to the problems of life. As we can see from these two scholars, the introduction of Buddhism did not impact the political system when it was introduced, but it did flourish later within the civilization.

In addition, another possible reason why Buddhism did not have an effect on the politics is because at the time it was a different political system in India⁴⁶. In India, the ruler paid homage to the monks. On the other hand, when Buddhism entered Chinese culture, the political system in effect at the time was based on a strong central authority, the emperor. It was the duty of Chinese to pay homage to the emperor, not the other way around. Lastly, if we look at the beliefs of Confucianism and Buddhism, they do not cooperate. What this means is that, Confucianism is achieving harmony through the Way and this is performed on Earth, meaning Earth can be a peaceful, "harmonious" place. Buddhism opposes this theory by explicitly stating life is suffering, since birth and death are sufferings.

Originally, one would speculate that Buddhism did have an impact on the politics because of being a highly respected religion. However, in reality it did not have an impact on the political system as one would have

⁴⁵ Hodous, Lewis. Buddhism and Buddhists in China. New York: Macmillan, 1924. 5

⁴⁶ Ch'en, Kenneth K.S. The Chinese Transformation of Buddhism. Princeton, New Jersey: Princeton UP, 1973. 67

anticipated due to the dominating position of Confucianism, the opposing beliefs between the two, and the statement that Buddhism came from a country where the government paid homage to Buddhist monks and it arrived in one where the ruled must pay homage to the ruler. Even though Buddhism did not impact the politics at the time of its introduction in China, could Buddhism itself have been a decent political system and if Buddhism was a decent political system, could it have prospered?

Word Count: 3466

Bibliography

- "Belief." *The Concise Oxford Dictionary*. Tenth ed. 1999.124
- "Buddhism." *Encyclopædia Britannica*. 2007. Encyclopædia Britannica Online. 5 Oct. 2007 <<http://www.britannica.com/eb/article-68671>>.
- Ch'en, Kenneth K.S. The Chinese Transformation of Buddhism. Princeton, New Jersey: Princeton UP, 1973.
- "Confucianism." *Encyclopædia Britannica*. 2007. Encyclopædia Britannica Online. 5 Oct. 2007 <<http://www.britannica.com/eb/article-9109629>>.
- Creal, Herrlee G. What is Taoism?. Chicago: U of Chicago P, 1970.
- Hodous, Lewis. Buddhism and Buddhists in China. New York: Macmillan, 1924.
- Hsu, Leonard Shihlien. The Political Philosophy of Confucianism. London: George Routledge & Sons Ltd, 1932.
- Kohn, Livia. The Taoist Experience: An Anthology. Albany, NY: State University of New York Press, 1993.
- Laozi, Dao de Jing: The Book of the Way. Trans. Moss Roberts .Berkeley, CA: University of California Press, 2001.
- Morgan, Kenneth W. The Path of the Buddha: Buddhism Interpreted by Buddhists New York: Ronald Press, 1956.
- Morse, Hosea Ballou. The International Relations of the Chinese Empire. vol. 2. London: Camberley, 1917.
- "Politics." *The Concise Oxford Dictionary*. Tenth ed. 1999.1107
- Simpkins, Annellen M., Simpkins, C. Alexander. Simple Taoism: A Guide to Living in the Balance. Dublin: Gill and Macmillan Ltd, 2000.
- "Taoism." *Encyclopædia Britannica*. 2007. Encyclopædia Britannica Online. 5 Oct. 2007 <<http://www.britannica.com/eb/article-42166>>.
- Wilhelm, Richard. Confucius and Confucianism. Trans. George H. Danton and Annina Periam Danton. London: Kegan Paul, Trench, Trubner & Company Ltd, 1931.
- Yao, Xinzhong, An Introduction to Confucianism Cambridge, England: Cambridge University Press, 2000.