

THE CHINESE NATURAL RELIGION: CONFUCIANISM AND TAOISM

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This paper investigates those Chinese ideas which were strikingly conveyed by Confucianism and Taoism in the early Han dynasty and Neo-Confucianism in the Sui (A.D. 581-619), T'ang (A.D. 618-907) and Sung (A.D. 960-1778) dynasties. It is evident that a number of the elements of Confucianism were viewed as an elaboration of the ancient Chinese tradition and owned their authority to the exemplary character of the sage kings Yao and Shun. Confucius himself showed due respect to the Duke Chou, son of King Wen, as his inspiration. The Duke Chou was also considered by the Chinese to be the founder of Confucianism, which developed in Wu Ching (five Classics). The theory 'never too much' in *I Ching* (Book of Changes) furnished the principal argument for the Doctrine of the Golden Mean which was cherished by Confucians and Taoists. On the other hand, Confucius drew his moral value from the *Shih Ching* (Book of Poetry or Odes), which, he said, contains three hundred poems, the essence of which can be summed up succinctly in one sentence: 'have no depraved thoughts'. The Ch'un Ch'iu (Spring and Autumn Annals) was a year by year record of events in the State of Lu. Confucius took a leaf out of the *Li Chi* (Book of Rites) in that harmony or moral order is the universal law of the world. As for *Shu Ching* (Book of History), one of the inserted chapters of the *Shu Ching* says: '...And goodness itself has no constant resting place, but accords with perfect sincerity'. This notion is similar to what Confucius treated at length on the concept of Jen (sincerity or love) in *Lun Yü* (the Analects of Confucius).

Taoism existed at the beginning of the fifth century B.C.; but it was not espoused until the first century B.C. Among Taoists, Lieh Tzu laid an emphasis on pessimism, fatalism and self-interest, whereas Yang Chu (c. 440-366 B.C.) held that Taoist spirit was simplicity and harmony. We can readily point out in *Lü Shih Ch'un Ch'iu* (A Compendium of various Schools of Philosophy written by Lu Pu-wei in the third century B.C.) the root and source of the two main trends of Chinese thought, Taoism and Confucianism. Both in the realm of nature (Taoism) and in that of man (Confucianism), when anything moved to its extreme, a reversal to the other extreme inevitably came about.

In speaking of Neo-Confucianism, there are three lines of thought in its main sources. The first is Confucianism; the second is Taoism along with Buddhism through the medium of Ch'anism; the third is the Taoist religion, of which the cosmological views of Yin and Yang school are of paramount significance and interest.

To understand the Chinese natural religion, there should be a study of what the Chinese consider to be 'Nature' and man's relationship with it. The word 'Nature' can hardly be understood unless we probe most especially Confucianism, Taoism and Neo-Confucianism. I, for one, am quite aware that the Chinese philosophy of life and Western philosophy are poles apart. It is certain that the former is unlike the Christian religion to say the least. To bring this into better relief, it is necessary to expound the concept of 'Nature' in the context of the Chinese philosophy.

Indian thought is characterized by profound metaphysical speculation and asceticism; Hebrew-Christian thought by a theocentric approach; early Greek thought by semi-materialistic speculation in regard to the essence and origin of the universe. Chinese thought is described by an ethical realism that conveys deep-rooted beliefs: (1) both the universe and man's life are real, and running through the universe and life is a pervading ethical principle, i.e., man's duty is to follow the natural order of the universe; (2) the world must be transformed into an ideal pattern and axiomatic unity of supreme perfection, which consists of developing one's nature and in the end culminating in a well-ordered state; (3) the human propensities, such as selfishness, attachment and worldliness are out of accord with the perfect philosophy of life; (4) the universe is a macro-micro cosmos while man a micro-macro—a world in miniature, so that 'Sheng-Jen' (the sage or living saint) who is of help in transforming and nourishing the power of heaven and earth forms with them a triad; (5) in Taoism all forms of change arise from the interaction of two opposite forces—Yin and Yang. The vicissitudes of Yin and Yang account for the regular succession of day and night and the alternate waxing and waning of the four seasons, so that man has his days and nights, and the prime of life and its decline.

Confucian Monism and Human or Social Harmony

The metaphysical aspect of Confucianism and its ethical implication can be thought of as monism. To Confucians, a thing's activity is to be guided by its essential nature, and its activity as a whole lies in the form of a harmonious relationship. "All things live together without injuring one another," says *Chung Yung* (the Doctrine of the Mean), 'and all courses are passed without collision with one another.' A natural order or social order are two faces of a single

order: well-being for the individual and for society at large depends on the continuance of this harmonious order. The theologians who have treated religious concept often refer to what cannot be experienced by the senses. This is inadmissible in Chinese religious thought and practices which are a projection of their social life.

The perfect state of life in Confucianism is understood in terms of universal principle, namely, natural relationship between man and cosmos, not a supernatural being of any kind. As the Confucians do not believe in God, immortality conceived in the Confucian tradition and the eternal life Christianity has preached are two separate things. Most Chinese people crave for something, which is immortality in this natural world, but not beyond this present life, for in no Chinese philosophy, be it Confucianism, Taoism or Neo-Confucianism, is there the Western conception of personal immortality. True, there is the realm of immortals in the Taoist cult, but this belief which I suppose we should call 'secular' or 'mundane' is a conception of man's place in the universe, that is, salvation or long life and lasting vision in this world. Likewise, in the Confucian doctrine, the sage or saint and the moral order which are bound up with the cosmic order do not transcend this world. Lao Tzu, the founder of Taoism was one of the prophets of life according to nature. He sought to bring the human Tao into harmony with the Tao of the cosmos.

Taoism on Universe and Harmony

The universe of Yü Chou (the world) is conceived of as embracing within itself a physical world as well as a spiritual one. The physical world stands for matter, while the spiritual world for *Tao* or Reason. The universe is also conceived of as a comprehensive realm wherein matter and spirit have become entirely unified so as to form a coalescence of life, which continues with creation unlimited by space and time. The word 'Yü' is a constellation of a three dimensional series of changes in succession: the past continuing itself into the present into the future. The universe is a spiritual whole in which there is only one world—the objective, or actual world that we ourselves actually experience.

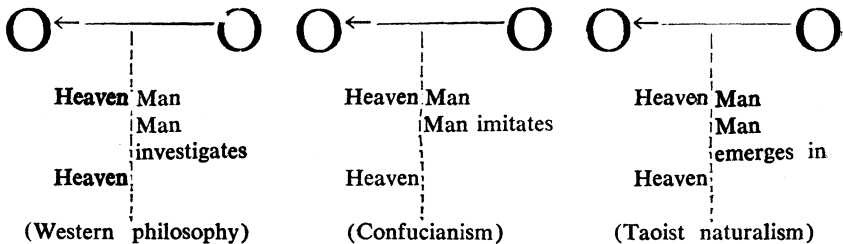
Romantic Taoism conceives the universe as a harmonious whole. There exists a harmonious relation between the universe and man, an identity of attributes under the form of reciprocity, and the principle of creativity, that is, the universe and man are equipotent in creation.¹ Man and universe stand in a relation of harmony, though they are not identical.

¹ Tung-mei Fang, *The Chinese Way of Life*, (Hongkong: The Union Press, 1957), p. 135.

This theory of harmony between man and the universe can be better understood if we compare it further with Western thought. The ancient Greeks also established a theory of harmony: man formed an insignificant part of the universe which was bifurcated into ideal and actual realm, the latter being weighed down by the evil effects of matter. Men living in the actual universe can barely overcome natural forces and social allurements so as to ward off evil. Thus when the Greeks contemplated supreme good they had to disentangle themselves from the shackles of the material world.

Here again, modern Europeans have set man against the universe and have done their level best to gain ascendancy over nature, and, in subduing nature, to harness all natural forces to human purpose and needs. Such a state of hostility between man and nature looms large quite clearly in the whole of modern European thought. As a result, many moral ideas have caused torment and war; good Europeans have often seemed to mistake assertiveness for justice and the exercise of power for beneficence.² This point of view is at best arbitrary, and at worst fallacious and self-defeating.

To understand better the above ideas we can compare Western philosophy,³ Confucianism and Taoism as follows:



Now, what is this kind of morality? Nietzsche gave a clear answer:

“The condition of existence of the good is falsehood; morality is the idiosyncrasy of decadents, motivated by a desire to avenge themselves successfully upon life. Morality is just immoral... morality is in itself a form of immorality.”⁴

Chinese philosophers by contrast have conceived the universe as a plane of the confluence of universal life, in conjunction with

² R. Tagore, *Creative Unity*, (New York: W. E. Norton and Co., 1928), p. 96; B. Russell, *Sceptical Essays*, (London: Allen and Unwin, 1956), p. 105.

³ Man's knowledge of nature and power over it — see I. A. Richards, (ed. & trans.), *Plato's Republic* (U.S.A.: Cambridge University Press, 1964), Book II, pp. 51-57. Man, relinquishing the kingdom of Heaven, established a kingdom of man on earth. — see F. Bacon, *The Advancement of Learning and New Atlantis*, (Oxford: Oxford University Press, 1960), pp. 271-72.

⁴ F. W. Nietzsche, “Der Wille sur Macht,” *Werke* (Munchen: C. Hauser, 1966), p. 215, 308.

heaven, make up the cosmos within which all men come to be in harmony with heaven and earth, in sympathetic unity with one another and in perfect equilibrium with all things. In the Han dynasty (221 B.C.-206 A.D.), it was the people's belief that there was a unity between heaven and earth and man. Disturbances in the heavens or earth were inseparable from human actions and acted as a warning of impending catastrophes. The 'hui-hsing' or comet which was seen for 70 days from the second month of 5 B.C. was linked, perhaps retrospectively, with an important and potentially treasonable suggestion put forward in the sixth month.⁵ The Chinese people ascribed the disturbances of the natural order to the social disarray. Hence, to make every form of life congruent with the comprehensive harmony is the prospect of the universe. The Chinese, by following 'nature' strive to the best of their ability for the attainment of the supreme good in imitation of cosmic order, radiance and splendour. All that need be said here is that they, while being men, have their philosophy to abide by the fundamental principle *Tao*, to identify themselves with the sentiments of compassion, righteousness, benevolence and love, and to eradicate what is regarded as ignominy in selfishness, prejudice and violence. The sages are respected as ideal personalities with attributes from heaven and earth, leading to the eminence of universal love.

Taoism and Monism

Chinese monism corresponds to, and supplements that of the West. Monism in Chinese philosophy and Western philosophy brings out the same points: the rejection of the view that attaches ultimate value to the individual, and the introduction of a higher principle. *Tao*, the only reality, is one and it produces many, although they are but appearances. In the view of Plato, the "many" which are only appearances gain what is called reality by virtue of their participation in the "one".

The subject of the "one" and "many" was broached in a Buddhist essay *The Golden Lion* by Fa Tsung (A.D. 643-712). In the *Golden Lion*, the gold and lion are of one substance, the lion being in-laid with gold; every part of the lion penetrates the gold and vice versa. Since *Tao* is the moral law and the principle of life, it is the universal principle of all things. This is similar to Plato's idea of God that the world would be most real if all things conformed to the idea of God.

A question arises whether promoting longevity is contrary to nature. The answer is negative in that nature's time-scales are variable. As the slow growth of minerals could be achieved by the alchemists,

⁵Han Shu, *History of the Former Han Dynasty*, 205 B.C. Chapter IV; p. 144.

so man's short life could be slowed down and often be unending. A man might defer death without going outside nature if only he could find out certain natural processes.⁶ We cannot control nature but must obey her. Hence, *Tao* abhors competition or any effort to expand oneself beyond the natural bounds of one's nature. To the Western thinkers, naturalism implies competition and control, but the Taoist mode of thought views nature as a harmony.

The *Tao* or law corresponds to ethical perfection and is termed by Chu Tzu "good" in heaven and earth, man and all things. There is only one *Tao* which is received by every individual in its entirety, like the moon shining in the heavens. When it is reflected on rivers and lakes, and is thus visible everywhere, we would not say that it is divided.⁷ Here the *Tao* bears resemblance to what Plato called the idea of "good" or what Aristotle called "God". Chan dealt on the comparison between Chu Hsi and Aristotle. "While Chu Hsi", Chan, said, "is an Aristotelian in the field of nature, he is a Platonist in the field of moral values, recognizing that there exists an eternal unchanging truth."⁸

Two Modes: Yin and Yang and Moral Order

The principles Yin and Yang coexist and function together. When activity Yang reaches its limit, it becomes tranquil, producing the passive principle Yin. The two principles Yin and Yang are in fact two aspects of the one reality. As a result, the "Many" is ultimately "One", and "One" is differentiated in the "Many". The principle of the "One" and of the "Many" is akin to what Hua Yen said that the ocean consists of many waves, and the many waves are from the ocean, each involving the other. This metaphysical principle may be illustrated in the ancestral individual-group rites in which all male descendants (the "many") of an ancestor took part, each having the proper position in accordance with seniority and performing the rites under the direction of the head of the family (the "one"). In ancestral cults where there is a lineage system, the cult group consists of lineal descendants from the same ancestor. The clan acted as unity and each member collectively; the male had his unique place and function, and his sentiment and sincerity towards his ancestor were personal and direct.

Furthermore, the Neo-Confucian philosophy of One-in-All and All-in-One was based on *Li* (reason or law). Reason, as Swift put

⁶ Joseph Needham, *Science and Civilization in China*, (London: Cambridge University Press, 1974), p. 82.

⁷ Yu Lei, Chu Tzu. *Classified Conversation of Master of Chu Hsi, Sung C. A.D. 1270*, Chapter I, 106.

⁸ Wing-tsit, Chan, "Neo-Confucianism and Chinese Scientific Thought," *Philosophy East and West*, ed. by C. A. Moore (New Jersey: Princeton University Press, 1957), pp. 255-56.

it, enables men to see truth impartially, unclouded by passion; only through his own reason man grasped what he needed to know. Like the ancient Stoics, deists found Man's reason confirmed and supported by the rational structure of the universe.⁹ Reason cannot operate without the substantiating principle *Ch'i* (vital force), which works in the form of Yin and Yang principles. It is due to the coordinating function of reason and the vital force that the universe is made a cosmos. Much the same could be said of the universe which in all its manifestations is a harmonious system. The order of the universe is central, and harmony is its immutable law, and so reason stands for cosmos, a moral order.

The Change in the Universe and the Self-transformation in Human Life

The philosophy of change in the universe lays the foundation of Neo-Confucianism. In terms of change in the universe, Buddhists compare the universe with a sea wave, and made considerable efforts to cross the sea of waves to arrive at the other shore where the perpetual becoming will cease.¹⁰ Taoists who compared the universe with a galloping horse consider this drama with detachment. Confucians think of the universe as a great current which plays a leading role in the drama with pleasure. One of Confucius' disciples, Tseng Hsi, enjoyed going swimming, adult and children together enjoying the breezes and returning home singing. Confucius delighted and said: "You are one after my heart."¹¹

Needham holds that Neo-Confucians arrive at essentially an organic view of the universe which, though neither created nor governed by any personal deity, was completely real.¹² He saw a striking similarity between Chinese organism and that of Whitehead. Nevertheless, there is an absence of Whitehead's God in Neo-Confucianism. As for the change in the universe, Taoists maintain that time travels in a circle, and since a thing comes from non-being, it will return to non-being. Ancestors exist in the changeless dream time of the past, and wherever our ancestors are now, it is there that we are going, too. The eternal changeless past and future time tend to coalesce.¹³

⁹ J. Swift, *Gulliver's Travels*. The World's Classics. (London: Oxford University Press, 1961), XI.

¹⁰ C. Chang, *The Development of Neo-Confucian Thought*, (New York: Bookman Associates, 1967), p. 135.

¹¹ Lun Yu, *The Analects of Confucius*, Chai (Lu) c. 465-450 B.C. compiled by disciples of Confucius, in *Ssu pu pei yao* edition.

¹² Joseph Needham, *Science and Civilization in China*, (London: Cambridge University Press, 1956), p. 412.

¹³ E. Leach, "Time Concept of Primitive People," a Lecture delivered at the University of Cambridge, 1964.

In the process of production and reproduction, Confucians contend that time never comes to an end or repeat itself. Yet Neo-Confucians relish a metaphysical flavour and undoubtedly agree that the universe is good because it involves the greater acts of love. The universe embraces all things, and what moral act can be better than identification with everything? In the Doctrine of the Mean the principle *Ch'eng* (sincerity) means the beginning and the end of things, leading to activity, change and transformation.¹⁴ Lao Tzu spoke of *Ti* (Lord), yet, if the idea of God is insinuated in Taoism, it is overshadowed by the cardinal doctrine of self-transformation. In Confucianism, heaven is of anthropomorphic character and is identified with Shang-Ti, who, not being the personal God as held by Christians, implies the greatest mystery in the process of production and reproduction. Christians preach that all beings but God are imperfect, whereas Taoists say that men can become perfect through self-transformation.

Hence man can strive to be perfect whether he is called "sage" or a perfect man. It means that perfection is accessible to man without being what is thought to be transcendental or other worldly. Here we speak of the pragmatism of self-cultivation or edification which is in an anthropomorphic way, a substitute for the worship of, and dependence upon God. Humanism, in the sense of attaching importance to human interests and affairs and classical scholarship, is founded upon the dignity of the individual. It is compatible with, and a partner of Christianity, but Christianity is not a philosophy or metaphysical system. In Confucianism, man depends upon other men for self-cultivation and perfection; the relation of fatherhood is not external to the son, but enters into his very self and becomes part of his very nature.

The Mind and Jen (Love) of the Universe

The character *Jen* (仁) consists of two parts, of which one (亻) refers to men, and the other (二) means two; two persons can establish human relationship. *Jen* (love) or moral perfection, as Ch'eng Tzu puts it, as the principle of affection and the virtue of the mind. *Jen* is also the vital impulse which is translated *Shing-Yi*. The two words *shing* (life) and *yi* (purpose) combined together convey the principle of life, such as exists in the grain of wheat, in peach and apricot kernels, although they seem to be dead.¹⁵ For to live without *Jen*, man is dead. We can in no way move or melt the hard-hearted man, just as we can neither sow seed in a block of stone or reap fruit from it. The vital

¹⁴ Chung Yung, *The Doctrine of the Mean*, Chou, 4th Century B.C. Traditionally attributed to K'ung Chi (K'ung Tzu-ssu), XXII, 17a.

¹⁵ Chuan shu Chu Tzu, *Collected Works of Master Chu Hsi*, Sung dynasty (ed. Ming), edition princeps. A.D. 1713 by Chu Hsi, p. 47, 3a.

impulse carries more weight than the principle of life as it is latent in the seed or kernel which will under favourable conditions burst full-blown.

This is certainly the case we see in the budding life of spring when all nature is shooting. In the four seasons, spring is the birth of the vital impulse, summer is its development, autumn is consummation, and winter is the storing-up of the vital impulse. This impulse, whether in man or in the universe, is *Jen*, which imports the delight of creator in creating things. It is to the same *Jen* that whatever is in the world owes its origin. The *Jen* is the gentle mind which loves mankind and other creatures alike. It also extends human feeling and experience to animals because when a man hears the cry of an animal that is to be slaughtered, he cannot help having instinctive compassion. Chu Tzu was even reluctant to allow anyone to cut the grass in front of his window.¹⁶ These feelings and experience bespeak the innateness of the heavenly nature within man.

On universal love, both Spinoza and Wang Yang-ming are, I suppose, of the same opinion. Wang approved what was preached by Mo Tzu about universal love. The love between father and son is the starting point of the love spirit; hence it extends to love people and all things. Spinoza spoke of universal love as the intellectual love of God: this love is eternal. He said: "He who lives under the guidance of reason makes every possible effort to render back love or kindness for another's hatred, anger and contempt towards him."¹⁷ When man sees his parents, he naturally knows what filial piety is and acts upon it. If man is remiss in filial piety, it is due to his selfish motives which besmirch the original nature of the mind and put him outside the pole of society. In short, to be a true man is to love all men and to possess the attributes: "propriety", "modesty", and "honesty". Propriety is the basis of man's conduct; modesty, his starting point, and honesty, his goal.¹⁸

Now we ask what becomes of existence beyond this world or what would be the future of man after death? It is clear that Western idea of personal immortality hereafter does not exist in Confucianism, Taoism and Neo-Confucianism. None of them has anything to say on this matter. It was only Mo Tzu who believed in spiritual beings and founded a religion in ancient China.¹⁹ In the belief of Chinese philosophers, at death man's soul returns to the heavenly paradise from which it comes, and his spirit returns to the earthly or passive

¹⁶ Ibid., p. 48, 8b.

¹⁷ B. Spinoza, "Definition," *Ethics*, (New York: E. P. Dutton and Co., 1910), p. 168.

¹⁸ Lun Yu, *The Analects*. . . , VIII, 15, "Wei Ling-Kung," 14a.

¹⁹ Shih Hu, *The Development of the Logical Method in Ancient China*, (Shanghai: Shanghai Oriental Book, Co., 1928), p. 57.

universal principle from which it takes birth. Man's soul and spirit dwell apart. It is taken for granted that people have some sort of existence after death—social immortality—though the Chinese do not pretend to know where and what kind of life it is that they have.

Now what is social immortality? Influenced by Buddhism in a land which promised eternal life in paradise, the Chinese masses had no doubt that the individual continues to live after death. Yet the Chinese intellectuals speak, as I understand it, of their belief in a personality that survives after death, namely, social immortality or immortality of inspiration. Both Lao and Confucius have been thought to live on still not so much as physical persons but as spiritual beings, because at death certain attributes continue, such as influence, work, doctrine and example. The idea of life among the Chinese is not just restricted to one's body—we live not simply as ourselves alone, but we depend on those of the past and have the duties to those living in the present and to those of the future who will depend on us. In other words, our blood will persist in our children. Dubs does not believe in earthly immortals as put forward by Lao Tzu, but he insists that Lao Tzu understood the word "immortality" to mean an "immortality of influence."²⁰

The continuation of a life for individual families and for the society at large depends on a male heir. A male heirdom has symbolic meaning and is a ceaseless family link; it is projection of oneself, the self being identified with the large self. Although Chinese people are devoid of a formal religion, they do entertain the idea of religion in a rather anthropomorphic way. Their ancestors are spoken of as spirits and stand for the collective strength to which the person belongs. The ancestral rites are performed unbroken in Chinese society because they are part of the mechanisms by which an orderly and harmonious society is sustained, serving as they do to produce certain fundamental social values. To render service to the living is embellishing their beginning, to send off the dead is beautifying their end. When the beginning and the end meet, the service of the dutiful son is well recompensed and the way of the Sage is achieved.

Confucius, however, neither denied the existence of spiritual beings nor ignored ancestors. He urged his pupils to serve parents, when alive, according to propriety; bury them, when dead, according to propriety; and sacrifice to them after death, according to propriety.²¹ As a result of Confucius' emphasis on rules of propriety, spiritual beings had been relegated to obscurity. Hence, to all intents and

²⁰ H. H. Dubs, "Ssu erh. Pu wan," *Asia Minor*, 1954, pp. 149-161.

²¹ Lun Yu, *The Analects*. . . . , no. 2, "Wei Cheng," 8a.

purposes, Confucius apparently weakened, if he did not destroy, the belief in personal and spiritual survival after death.

One may raise another question: if human nature is good as both Confucius and Mencius insisted upon, whence comes the evil in the world? Taoism imputed the appearance of evil to man's ignorance which engenders inevitably false knowledge and pernicious desires. Confucianism and Monism as well account for evil in terms of selfishness, delusion and deviation from the Golden Mean. No one would dispute, I think, that when men are liable to be tossed hither and thither by pursuit of selfish and sordid interests, evil will certainly ensue. Chinese philosophers have on the whole agreed that since evil is produced by man, it is within his power to eliminate it. This being so, it may be clearly seen that the idea of original sin and its atonement is out of place in Chinese philosophy. Man perpetuates wicked actions which entail his own downfall but he can also ascend to perfection in life.

Conclusion

The Confucian concept of *Jen* (humanity or love) has been central in Chinese philosophy. The man of *Jen* is the perfect man, a man of the golden rule, for, wishing to mould his own character, he also fashions the character of others, and wishing to be eminent himself, he also helps others to excel. The harmony of self and society in *Jen* is expressed by *Chung* (conscientiousness) and *Shu* (altruism), which is essentially the Golden Mean or the Golden Rule. The extended idea of *Jen* inspired the Neo-Confucian doctrine of man forming one body with Heaven, the universe or the unity of man and nature. This idea entails balance and tranquility of mind. The Chinese have held that the world embodied in ultimate goal of the present life should be transformed into an ideal pattern pranked with the axiomatic unity of supreme perfection. They have aspired to the transfigured world of edifying morality and of contemplative truth—any other world will be a sphere of anxiety and dismal disquietude for us.

On this basis, the Confucians have aspired to the continually creative power of the heavenly *Tao*—the way of reality on a par with Plato's idea of God—to mould the whole cosmic order. This, however, can by no means be achieved unless man lives in accord with the general pattern of the universe and fosters moral life, namely, benevolence, righteousness, wisdom and propriety. Obviously these four virtues are the manifestation and moral fulfillment of the ideology of human life. This is simply what Mencius said: "To dwell in the

spacious habitation of the universe (to practice benevolence), to stand in the right place of the universe (conform to propriety or moral rules of correct conduct), and to walk on the grand path of the universe (to observe righteousness), these are the marks of a great or perfect man!"²²

²² Meng Tzu, *The Book of Mencius*, Chou C. 290 B. C. by Meng Ko. 4' Li Lon," Pt. i, 7a-7b.

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