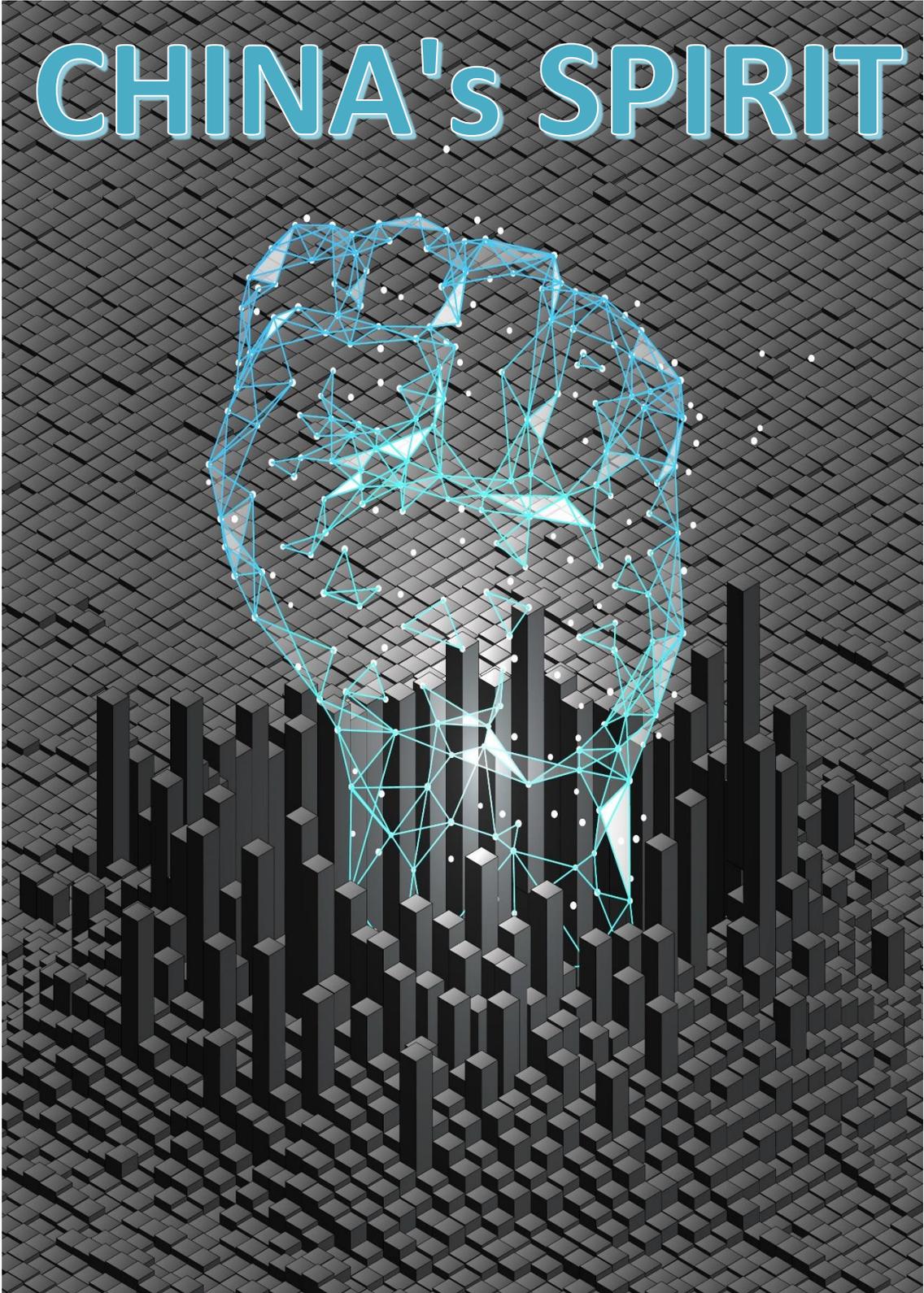


# CHINA'S SPIRIT



## Chinese Philosophy and Spirituality

Confucianism, Daoism, Buddhism, Communism

# Inhalt

- 1. Prolog ..... 3
- 2. Chinese Antiques..... 3
- 3. Age of Philosophers..... 4
- 4. Confucianism of the Han dynasty..... 5
- 5. Beginnings of Daoism ..... 6
- 6. Buddhism of the Tang Dynasty..... 7
- 7. Neo-Confucianism of the Song Dynasty ..... 8
- 8. First Globalization of the Ming Dynasty ..... 9
- 9. Confucianism of the Qing Dynasty ..... 9
- 10. Communism as a result of colonization ..... 10
- 11. Capitalist Post-Communism ..... 11
- 12. In the Chengdu Metro: Reality and Imaginary ..... 13
- 13. Plato meets Buddha at Mount Emei ..... 15
- 14. 70 years of the People's Republic of China ..... 19
- 15. China's Spirit Summary..... 23

# 1. Prolog

In Contrast with Europe, China has a very homogeneous historical development. Historically, 5000 years have been well documented. This is mainly due to an early development of the script and a uniform language. The starting point of this article is Chinese antiquity. Similar to Asia Minor, the Indus Valley, the Orient or Northern Europe, a mystical, archaic culture with an animated environment developed in China. Over the course of the pre-Christian centuries, china's spiritual development took a different path. While deities developed in ancient Babylon, Egypt and Greece, in China man and social life remained at the center. A good life in here and now was more important than the afterlife.

It was only with the immigration of Buddhism that there was a focus on the hereafter. This current lasted 800 years and was then replaced by Confucian and Daoist dynasties. Today, in a post-communist period, one speaks of the "Three Religions". Whether all three are a religion is a question of definition. If this means a culture that guarantees a promise of salvation in the hereafter, Confucianism and Daoism are not among the religions.

The spiritual development of China is like a pendulum movement. Between society (Confucianism) and the individual (Daoism). With the change of dynasties, the mindset changed mostly.

# 2. Chinese Antiques



In antiquity, around 1500 BC, China was a farming country. Geographically located in the southern east. People depended on the cycle of the seasons. Due to weather conditions, crop failures repeatedly led to emergency situations. Permanent moderation, patience and waiting shaped people. It was important to be able to predict natural phenomena and to remedy them. The shamans with their unreliability were confronted with a technique at an early stage. Irrigation systems and sewer systems were built to ensure continuous agriculture. One was no longer dependent on gods or oracle priests. This also explains an early secularization in China. People had time and resources to deal with social issues. The family was built on seniority and patriarchy and was already given the highest status at that time. The land, a large disk was isolated from the rest of the world by four seas, the Himalayas, and the Taklamakan desert. Thus, an independent culture could develop over the centuries. The most striking example is Chinese writing. Whether there was trade along the Silk Road in antiquity is currently part of historical investigations.

### 3. Age of Philosophers

**Zeit der Philosophen (Zeit der streitenden Länder)**

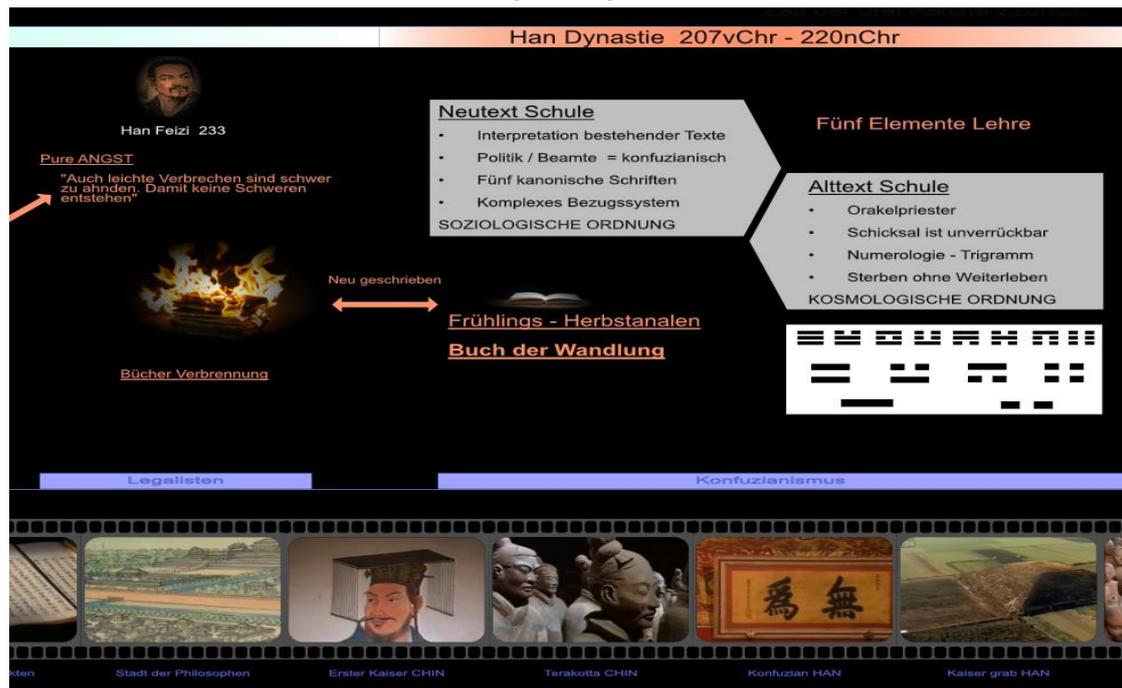
Philosoph	Lebensdaten	Lehre / Werk	Thema
Konfuzius	571-479	<b>VERMEIDUNG von EXTREMEN</b> <ul style="list-style-type: none"> <li>Lernen und Denken</li> <li>Theorie in die Tat umsetzen</li> <li>Ablösung der Geisterwelt</li> <li>Humanisierung</li> <li>Aufklärung</li> <li>Moral in der Führung</li> <li>Elternliebe vor Wahrheit</li> <li>Rituelles Zerimoniell</li> <li>Rollen &amp; Ethik</li> </ul>	Mensch und Gesellschaft
Mo Di	479 -381	<b>Allumfassende LIEBE</b> <ul style="list-style-type: none"> <li>Prototyp Sozialismus</li> <li>Weltfrieden - Pazifismus</li> <li>Sparsamkeit</li> <li>"Das was man gewinnt ist nicht soviel Wert als das was man verliert"</li> <li>Der Himmel straft &amp; belohnt</li> <li>Der Begriff ist nicht die Realität</li> <li>Substanzen &amp; Akzidentien</li> <li>Aussage - Logik</li> <li>Mohisten</li> </ul>	Utilitarismus
Zuhangzi	365 - 290	<b>DAO - Der Weg</b> <ul style="list-style-type: none"> <li>Lebenskraft in allen Dingen</li> <li>Sterben verändert die Form nicht das Sein - Langlebigkeit</li> <li>"Zwecklosigkeit garantiert Langlebigkeit"</li> <li>Nicht bewusstes Handeln und doch alles bewirkt</li> <li>DE - Die Tugend</li> <li>QI - Die Lebenskraft</li> <li>"Menschliche Eigenschaften vernichten den Menschen"</li> <li>Kampfkunst des Zurückweichens</li> <li>Yin - Yang</li> </ul>	Mensch & Natur
Lao Tzu	365 - 290	<ul style="list-style-type: none"> <li>Lebenskraft in allen Dingen</li> <li>Sterben verändert die Form nicht das Sein - Langlebigkeit</li> <li>"Zwecklosigkeit garantiert Langlebigkeit"</li> <li>Nicht bewusstes Handeln und doch alles bewirkt</li> <li>DE - Die Tugend</li> <li>QI - Die Lebenskraft</li> <li>"Menschliche Eigenschaften vernichten den Menschen"</li> <li>Kampfkunst des Zurückweichens</li> <li>Yin - Yang</li> </ul>	Mensch & Natur
Menzius	289	<b>Mensch von Natur aus GUT - Menzius</b> <ul style="list-style-type: none"> <li>Schamgefühl - Rechtllichkeit</li> <li>Bescheidenheit - Höflichkeit</li> <li>Unterscheidung - Weisheit</li> </ul>	Selbstkultivierung
Xunzi	310 -235	<b>Mensch von Natur aus SCHLECHT - Xunzi</b> <ul style="list-style-type: none"> <li>Angeboren: Gier, Neid, Haß, Lust</li> <li>Gesellschaft ist dazu verpflichtet</li> <li>Rituale erforderlich</li> <li>Begriffe prägen</li> <li>Ordnung schaffen</li> </ul>	Selbstkultivierung

Das Buch des Lebens (Konfuzius) | Dao de jing (200, 5000 Zeichen) (Lao Tzu)

Artefakte: Bronze Guß, Eisen & Stahl, Gold, Salz, Bewässerung, Erste Mauer, Papier - Anale

The period from 500 to 200 BC. is referred to as the age of philosophers or, according to Karl Jaspers, is the "Axis Time". There was a replacement of the spirit world, a humanization and an initial enlightenment. Confucius also worked at this time. Above all, the Master saw inadequacies in the governance. Regional conflicts have increasingly been fought in war. So, he began a decades-long journey through the provinces. He taught at the courts the "Morality of the leadership" and the responsibility of the princes for the welfare of his subordinates. He mainly wanted to ensure adherence to ethics and morality through adequate rituals. Unfortunately, Confucius could not take the reward of his work himself. There are also no scriptures from the Master's hand. It was mainly students who documented statements of the master on bamboo sticks. This is how the "Book of Life" came into being. The central message of Confucius was the individual in the social: "parental love, responsibility of the elite and strict observance of rituals". A completely different design came from Lao Zu. This places the individual in nature. The vitality, the Qi, is in all things. Methods for health and life prolongation are being developed. For example, longevity can be achieved through "uselessness". Achieve as much as possible, but without energy. This led to the well-known martial arts such as taekwondo and aikido. The interplay of all things was taken into account with Yin Yang. This was also the result of traditional Chinese medicine TCM. The central message of Lao is: "Not purposeful action but achieve everything" and is written in the book of "Dao de Jing". Whether a person is inherently good or evil was dealt with in philosophical schools. Menzius represented the good man with his sense of shame and modesty. Xunzi, on the other hand, sees man as bad from birth. Innate greed, envy, hatred and lust must be corrected by society. In addition, Han Feizi takes an extreme position with "Even light crimes are difficult to punish - so that no serious ones arise" takes an extreme position. But it was precisely this school that led to the first emperor of China. Technologically, China was comparatively advanced at the time. Finest bronze casting, tools made of steel, salt extraction, irrigation and finally the writing were the outstanding inventions. Taoist ideas can also be found in the West with the 68s. In a meritocracy, it is convenient to have the best physical and mental abilities. Many products and services of the esoteric industry are Daoistic. Energetic life advisors, TCM, Yin Yang, etc. are sounding terms for this. In times of global environmental damage, the Dao de Jing is becoming increasingly important. Social models that ensure "living in and with nature" must be developed. Even if Trump is against it.

## 4. Confucianism of the Han dynasty



The Chin dynasty has absorbed the teachings of Han Feizi and built a despotic rule on it. As has often been the case in history, the past has been brutally broken. There were book burnings and even minor offences were severely punished. Measuring cups were measured with the emperor. It was easy to see a few grains missing, which led to draconian penalties. The Chin provided the first emperor but their dynasty lasted only two generations. The ensuing Han dynasty focused on the ideas of Confucius. Unfortunately, most of the writings were burned and had to be rewritten. Hence the name of the "New Text School". They depended on oral traditions and interpreted still existing texts. Ultimately, the canonical writings "The Spring and Autumn Annals" and "The Book of Change" result. The Han emperors developed the teachings of Confucius into a "state religion". What we understand today by Confucian ethics springs from this time. In particular, Confucius' recommendation for ritualization was taken very seriously. All social and political actions took place under a strict ceremony. Politicians and civil servants had to study the Confucian texts and observe the rituals in the most accurate way. Only in this way could people gain a position and develop their careers. Over time, it became an enormously complex social system. People served only their rituals. The climax of a synthetic-sociological order was reached. In response, the "Old Text School" emerged. It was no longer the relationship between people, but their position in the cosmos that became more important. Oracles flourished and the "I Ching" was expanded to a trigram.

Although a life after death was not represented by the new text or the old text philosophy, the emperors were buried with armies of terracotta soldiers. Officials were often philosophers, influencing decisions and thus achieving prosperity – living in the best neighborhoods.

## 5. Beginnings of Daoism

**Jin Zeit 280 - 420**

**DUNKEL SCHULE**

- Nichtsein = Brauchbarkeit
- Sein = Nutzen
- Geld: Metapher für Nichtsein  
Keinen Gebrauchswert  
Möglichkeit aller Waren  
Wang Bi 226 -249

Alles gestaltet sich aus sich selber.  
Nichtsein oder Schöpfer braucht es nicht  
Von-selber-so-sein  
Jedes Ding gebirt sich selber

Schicksal:  
Was so ist wie es ist, ohne  
dass man es weiß das es so ist.  
Liezi 450

**PHILOSOPHISCHE BRÜCKE**

Was soll ich tun?

Chinesisch:  
Eine unvollständige Welt  
braucht Entwicklung  
= WEISHEIT

gegen

Mönchstum unbekannt  
Rituale, Staatsführung  
Andersartiges System  
Völlig neue Fragestellungen  
Abstraktes Denken  
Sanskrit  
Differenzierte Sprache

Was kann ich wissen?

Buddhistisch:  
Eine unvollständige Welt  
braucht Erlösung  
RELIGION =

für

"Das höchste Dunkel"  
Erkenntnis Lücke  
Daoistische Begriffe  
Quietismus  
Zuanghzi  
Sein / Nichtsein  
Reisen Handel

Reise des Faxian nach Indien 400 nChr

**Legalisten**



Terrakotta HAN

**Yin Yang**



Yin Yang

**Philosophische Brücke**



Xuankong-Kloster



Qing Cheng Shan

For more than 400 years, Confucian was something of a state religion. Little thought has been given to being and meaning of life. Until that time, the Chinese philosophers were mainly preoccupied with the question: *"What should I do?"* and answered it with: *"An incomplete world needs development"*; to gain **wisdom**. With the advent of "dark schools" other topics came up. There was a discussion about being and not being. Wherein being derived from the benefit and non-being from the usefulness of things. The symbol money, which had been around for a long time, became a metaphor for non-being. Has no use value but offers many possibilities. In Greek philosophy it says: "Money is the only thing that increases its quality by *quantity*". Unlike Western schools, there was no creation myth in China. Everything is made out of nowhere, does not need a creator. Everything gives birth to itself and is exposed to its fate. The philosopher Liezi defines fate as follows: *"What is as it is without knowing that it is so"*. The Daoist's of that time began to introduce abstract thinking. That is precisely what has been and still is a difficulty for China today. This is based on the symbolism of the characters. In order to abstract something, one had to list many examples. In later Buddhism this was solved by "Koans". Simple metaphors that could explain a complicated connection. Buddhism has already reached a peak in India. But it has been slow to develop in China. Obstacles were the already mentioned language and the unknown monasticism. It was only slowly from the 300th century that Buddhism spread along the Silk Road. First Buddhist caverns - monasteries were built. The Dark Schools with their questions on the "Supreme Dark" was semi-compatible with the nirvana of Buddhism. Nevertheless, it was tedious to translate all the texts from Sanskrit. There were losses but also cultural adjustments. The northern "Mahayana" Buddhism developed accordingly differently. The new question is: *"What can I know?"* and is answered with: *"An incomplete world need **redemption**"*. Thus, an atheist China became a Buddhist religious society, which is to remain dominant until the turn of the first millennium.

## 6. Buddhism of the Tang Dynasty

**Tang Dynastie 618nCr.**

### BUDDHISMUS

1. Die vier edlen Wahrheiten
2. Das achtfache Pfad
3. Das ICH als Illusionen
4. Die Welt eine Erscheinung
5. Reinkarnation & Karma
6. Absolute Beruhigung
7. Nirvana
8. Dharmas (Güter) von Eigenschaftstun
9. Mahayana Buddhismus: Bodhisattvas Jeder kann ins Nirvana

**Realismus Nihilismus**

- Dharma nur Bewusstsein
- 72 Dharmas bis 1000 und jetzt
- Reduktionsprozess - Bewusstseins
- Führt zu totaler Leere
- Nichtsamt der Dinge

**Die Welt als Vorstellung**

- Rolle Empirist und Skeptik
- Irrationale vorgeschaltete Bewusstheit
- Schöpferkraft der Vorstellung
- Acht Bewusstseinsstufen
- Kreislauf der ewigen Umkehr

**Die Mitte der Gegensätze**

- Augenblick des ewigen Bewusstseins
- Jedes Ding ist verbunden mit der Zeit verbunden
- Mögliche Antworten: ja, nein, je nachdem, weder noch

**Tiantai**

- "Lotus Sutra" - Erlösung aller möglich
- Buddha Reich für jeden Menschen
- Plötzliche vollständige Erleuchtung
- Ein alles umfassendes GAUZES
- Das Ganze steht in dem Teilchen

**Chan**

- Schule vom "Reinen Land" Paradies
- Erlösung durch Anhalten
- Meister - Schüler werden
- Allmähliche Erleuchtung durch Meditation
- Vermittlung eines Bewusstseins

**Praktisch Wirklich**

Das Land ist zerstückelt

Nach der Krise

Kaiser Li Shimins Prozess

Realitätsverlust

Komplexe Sprache

**Zerstörung 845nChr**

4600 Klöster  
40.000 Schreine  
260.000Mönche

**Alt Stil Bewegung**

Rechtlichkeit  
Menschlichkeit  
Lebenskraft  
Dharma  
Weg  
Dao

**Das Dialogische**

Abstärkungsvermögen

Theorie - Realität

Identität Atman - Brahman

Meditation - Beruhigung

Buddhismus

Rückbesinnung

Sidenstraße - Ost / West
Grand Canal - Nord / Süd
Changan 1 Mio Einwohner
Xuanzang's Reise
Kunst
Longmen Grotte
Internationaler Handel

The first Buddhist activities took place in the first century. This culture reached its peak during the Tang Dynasty. In essence, this tradition is based on the four noble truths that the Buddha experienced through his enlightenment. All life is suffering that arises from envy, hatred and greed. By following the eightfold path, believers can obtain salvation. However, this can take a long time and depends on karma. In contrast to previous traditions, there is now a life after death in China. For the time being not in the hereafter, but depending on the incarnation as living beings on this earth. Bad karma leads to low suffering nature. This faith has a huge impact on socialization. It was clear to everyone that misconduct would lead to punishment in the next life. Heinrich Harrer was to build a cinema in the movie "Seven Years of Tibet". For this it was necessary to relocate the earthworms. Because - "*It could be your mother underneath*".

The actual redemption is found by man in nirvana. That is when there is absolute calm in nowhere. This was incomprehensible to ordinary farmers. From the many schools, the Tian Tai and the Chan (Zen) gained general importance. According to the Lotus Sutra, it should be possible for every human being to come to full enlightenment, and spontaneously. In "The School of the Pure Land" the Buddhist canon was once again more popular. Instead of a diffuse nirvana, there was now a paradise called "Clean Land". Redemption was already possible through invocation. This required enlightened ones who did not disappear into nirvana. Such saints were Bodhisattvas who were about to enter into nothingness and could still be invoked by the faithful. The process of salvation was standardized in the context of meditations, which could lead to gradual enlightenment. Nevertheless, Buddhism maintained its pessimistic worldview, tended to lose reality, and concentrated great power in the monasteries. The latter was also the trigger for a backlash. Once again with fire violence. 846 AD 4600 monasteries were burned down and 260.00 monks were expelled.

## 7. Neo-Confucianism of the Song Dynasty

**Song Dynastie 960 - 1280**

**1280nChr**  
Niederlage gegen Mongolen

**Vier Kanonische Werke**  
1. Die große Lehre  
2. Der Mencius  
3. Das Innthalten der Mitte  
4. Die Gespräche

**Lu JiuYuan 1139 -1193**      **Zhu Xi 1130 -12**

**Realistisch**      **Idealistisch**

**Welt Zeitalter**  
Schöpfung: -70.000  
Heute: Kaiser Yao  
Untergang: +65.000

**Wasser ist rein bei Geburt, kann im Flussbett verunreinigen**

**Gute Idealform**      **ACHTSAMKEIT** (Prinzip der Ordnung)      **Negative Materialisierung**

**Verdichtung**      **Kosmologie**      **NEO-Konfuzianismus**

**Schießpulver**      **Astronomie**      **Kompass**      **Buchdruck**      **Porzellan**      **Tee**

The spiritual heritage of Buddhism consisted in the ability to abstract thinking, the realization that body and soul are one (Atman is equal to Brahman) and meditation. The philosophers turned more to cosmology. Man has now become the centre of attention. Known Daoist practices were revived. One came to the conviction that life did not simply come from nothing, but that an energy was responsible for its origin. Comparable to the "Äther" of Western thought. An all-encompassing order was presented in a cosmic calendar. The beginning of time was set at 70,000 years ago, which was about half the world time. The commandment of mindfulness determined the principle of order. Everything originally has a good and pure ideal form. This can be contaminated by materialization. Similar to the pure water of a spring which can be contaminated by the mud in the riverbed. The Confucian was also revived by the old-style movement. Thus the four canonical works became popular again: "The Mencius, The Great Doctrine, The Talks and the Pause of the Middle". Ultimately, the realists compete with the idealists. The realistic schools were very much inspired by the original Confucianism with its strict social structure. However, it is no longer the family that is the highest authority, but the state. In the idealistic worldview, therefore, the heart was the focus of harmony.

The Song Dynasty came to an end through a war with the northern Mongolian province. The gunpowder invented in China was used for the first time. It was also the time of other great inventions such as the compass, letterpress, astronomy and the perfection of the porcelain manufactory. In the West, this transition has become known through the travels of Marco Polo. The same Netflix series doesn't tell this story historically, but it's an idea about life at the time. China was a leader in technology at the time, centuries ahead of the West. Gutenberg lived in the 15th century and Alfred Nobel in the 19th century.

## 8. First Globalization of the Ming Dynasty

After centuries of isolation, China is now opening up. The Ming Dynasty became known for its naval technique. Zheng He set off on a trade voyage with 62 ships and 28,000 men. The ships (120 x 50m) were loaded with the highest quality porcelain and silk. In addition, 10,000 books. The aim was to build up international trade and lead it to the East African coast. However, no one was interested in the books there. If he had sailed east, the Chinese would have discovered America. Comparatively, the Santa Maria of Christopher Columbus was a nutshell at 24 x 8 m. The despotic rule of the Ming led to a spiritual retreat and a philosophical flattening. Wang Shouren advocated the idea of innate knowledge. At the court the power of the eunuchs grew and there was bloody intrigue. In addition there are many TV series.

## 9. Confucianism of the Qing Dynasty

In Beijing, the Imperial Palace was built with the "Hall of Highest Harmony" and at the same time the ordinary people were forbidden to enter. Although Confucianism was reissued, it was critically questioned. Logic has replaced the hermeneutic mindset. Even Confucian core texts could not withstand this. A western science was created. The intensive trade along the Silk Road has brought new thinking and, above all, an enormous trade surplus. For China, there were hardly any desirable products from the West. The supply of the population has been improved sustainably through the cultivation of rice. Culturally, the advent of the "Beijing Opera" falls into this period. Not as well as the name suggests this has developed in the capital, but in the provinces. According to today's terminology, this was a multimedia performance. Masks, dance, acrobatics and martial arts were its element. Such performances could last several days.

## 10. Communism as a result of colonization

**Volksrepublik China 1949**

**Gründung der Volksrepublik 1949**

- Wirtschafts Revolution**
  - Agrarreform**
    - Hungersnot
    - 2mio Tote
  - Erster Fünffjahresplan**
    - Einführung Danweis
  - Kollektivierung**
    - Enteignungen
  - Zweiter Fünffjahresplan**
    - Volkskommunen
    - Hinterhof Stahlsfen
    - 48h Arbeit - 6h Schlaf
  - Hungersnot**
    - 30mio Tote
  - Sozialreformen**
    - PinYin Schrift
    - Frauenrechte
    - Gleichberechtigung
    - Atheismus
    - Auflösung der Familie
    - Verbot der Fußbindung
- Kultur Revolution**
  - Gefahr des "alten"**
    - alte Bräuche
    - alte Gewohnheiten
    - alte Kultur
    - alte Technik
  - Mao und die "Rote Garde"**
  - Mao Bibel**
  - Aufs Land Bewegung**
    - "Chinas gestohlene Generation"
  - Vierer Bande**
- Technologische Revolution**
  - Studentenrevolten 1986**
    - Ein Kind Politik
    - Verfolgung der Falun Gong
    - Hongkong an China
    - Privater Besitz
    - Anreiz System
    - Auslands Investment
    - Sonder Wirtschaftszonen
  - Weltherschaft**
    - "One Belt - one Road"
    - Social Credits - KI
    - Wohstand für alle
    - Individueller Reichtum
    - Digitale Inklusion
    - Zweitstärkste Weltwirtschaft
    - Studenten in Hongkong

**Der Lange Marsch**  
1 Jahr, 25000km nach YAN'AN

**Gerechter Staat Nation**

**Opium Krieg**   **Der Lange Marsch**   **Hinterhof Hochöfen**   **Hungersnot**   **Technologische Revolution**

Now colonization was in full swing. Goods could be transported more easily by sea than by the Silk Road. The trade surplus continued to rise and led to fierce disputes, especially with the English. Which ultimately ended in the Opium War and the Boxer Uprising. Both disputes were negative for the Chinese. China became a colonial country. In addition, there were ongoing confrontations with the militarily far superior Japanese. Finally, the Qing Emperor Puyi had to abdicate and the republic was proclaimed. Fierce clashes between republicans and communists led to the Chinese civil war.

The initial success of Chiang Kai-shek forced the Marxist Mao Zedong to withdraw. This went down in history as the "Long March". It lasted a year, led over 1000km and in the end only 10% of the 150,000 men arrived in Yan'an. Mao intensifies his relationship with the Soviet Communists there, was supported by them militarily and has had successes in the Japanese-Chinese War. Mao proclaimed the People's Republic of China in 1949 according to Soviet model. Immediately, he began painful reforms that have already claimed millions of lives. The real tragedy was caused by agricultural reform, combined with collectivisation. The result was a famine with 30 million people killed. But positive measures such as equality, women's rights, the Pinyin writing and the ban on foot binding were also taken by law. The degradation of the family was enormously painful. No matter which of the three religions prevailed, the family always had the highest priority. From now on it was the party and the state.

## 11. Capitalist Post-Communism

The image of Mao Zedong still hangs above the entrance of the "Hall of Highest Harmony". Although the Communist Party acknowledges mistakes in its revolution. Mao was the one who united the country after the monarchy, but also led it into isolation. The year 1989 was significant, when Soviet communism collapsed and Taiwan reached its first technological peak. At that time, made in Taiwan was to be found worldwide.

Deng Xiaoping was concerned, on the one hand, that the CCP would be like that of the CPSU and, on the other hand, that it would be abandoned by the Asian tiger states. Japan's technological dominance was hard to break anyway, it was thought. Deng then began to develop a communist market economy. Cities along the east coast were granted special economic zones. Foreign companies settled. For the time being mainly because of the cheap labour to electronics production. Many workers were needed and there was an internal Chinese migration from the hinterland towards the east coast. The most striking example is the fishing village of Shenzhen with 30,000 inhabitants. Today it is the second Silicon Valley with 12 million inhabitants. After the "*Extended Workbench*" phase for the west industry, China made an infamous name as a copier. Many branded products found their fake in China. This phase has now been replaced by the "Know How" transfer. Whether purchased or stolen. The state-oriented parade company Huawei has shown this impressively with its 5G and smartphone technology. Now the Western world is afraid of China.

America's President Trump has already recognized China's dangerousness but has taken the completely wrong countermeasures. It is too late to be isolated by trade restrictions. This is where Huawei comes in with the operating system for its phone. So far, there have been only two operating systems, Android and iOS, for the 3 billion phones worldwide. The embargo forces Huawei to develop in-house, which is fully up and running with the OS Harmony. In a further response, the government has ordered all computers and software for authorities to be converted to Chinese products within 2 years. The action could be successful and may find followers in the rest of the world. Then the Americans have a real problem. Nevertheless, militarily, the US is and remains the first world power. With an armaments budget of 620 billion dollars, it has a multiple than the 250 billion dollars of China. This sets the starting positions from an economic and military point of view. The question of China's socio-political development is completely open. Which social design will prevail is open?

China's future development also depends on global events in general. The following assumptions:

1. There are no nuclear, biological or other apocalypses. Cosmologically disturbing events (aliens) are also omitted.
2. Consumption remains the driving force of the economy in the 21st century.
3. The necessary production factors will be energy, information and matter.
4. Technology will bring forth new living beings, digital and biological creatures with which we will have to live together.
5. Networking will lead to a global consciousness. Humanity is emerging itself.

The personal desires and needs of Chinese were raised with money, consumption, travel, recognition and self-realization. In my experience, friendship and relationship are added, especially among younger people. These attributes are not so different from Western personas. In any case, the CCP itself wants to secure its long-term hold of power and expand it globally. It

wants to achieve prosperity and security for a billion people, thus proving that a one-party system enables better sociology. Soon there is not much left of the former Marxist ideology. Although, the regime still has the option on it. It is possible at any time to nationalize capital or transfer companies back into state ownership. The same applies to private property. The state has outsourced, and possibly only temporarily. If there were to be a massive need for financing, for example for war, this option would be drawn.

The dictatorship of the CCP is and remains undisputed. The GDR, which with its Stasi tried to introduce absolute state control, is known from contemporary history. Thanks to digitalization, the Chinese system is now able to achieve this better and will reach a peak with "Social Scoring". The aim is to establish the "Perfect State". In this, the well-being of society will always take precedence over the feeling of the individual. Social control is nothing new for the Chinese, as Confucianism taught it for two millennia. From this point of view, a monopolised education system is easy to maintain and the desired thinking to be anchored as early as childhood. Specialized performance centers promote sporty tuning. President Xi Jinping: "*We want to take part in a soccer world cup, have it once in Beijing and win it once*". Specialization is more important than general thinking, because the world is becoming too complex for it anyway. Questions must be able to be answered. Universities can build experimental arrangements that would be unthinkable in the West. Experiments with genes, brains, AI, self-driving cars, etc. can take much higher risks. Failures are largely tolerated or concealed. Technological development is thus accelerating, which is frightening the West. Most likely, the first person on the moon will be a Chinese. Robots similar to the clones will be marching with warriors at the 2029 military parade.

The Central Committee is also making use of Taoist ideas. Self-optimization for individual performance enhancement is highly desirable. Healthy people cost less and bring more. Europe and the United States are also struggling with this problem. On the road to global power, the "Dao de Jing" is very helpful. You have time and the principle of "*futility with which everything is achieved*" applies. Long-term action is already included in the scheme of the "Five-Year Plan". But China has much more time. A striking milestone was set at 2049. Then the People's Republic will be a hundred years old. Until then, Taiwan is to be reintegrated and the former colonial states economically conquered. Africa, South America and India are in the focus. It is likely that these countries can be influenced by the China model of success and are building a similar system. Africa is on the way. There, right in Djibouti, China also has its first military station.

Currently, China has the second strongest army in the world behind the US. However, with the difference that it has no combat experience. The Russians and the Americans have practiced time and again in the Arab world in recent decades. This will catch up with China's army in the foreseeable future and interfere in local conflicts. Africa and the South China Sea are likely to be suitable for this purpose.

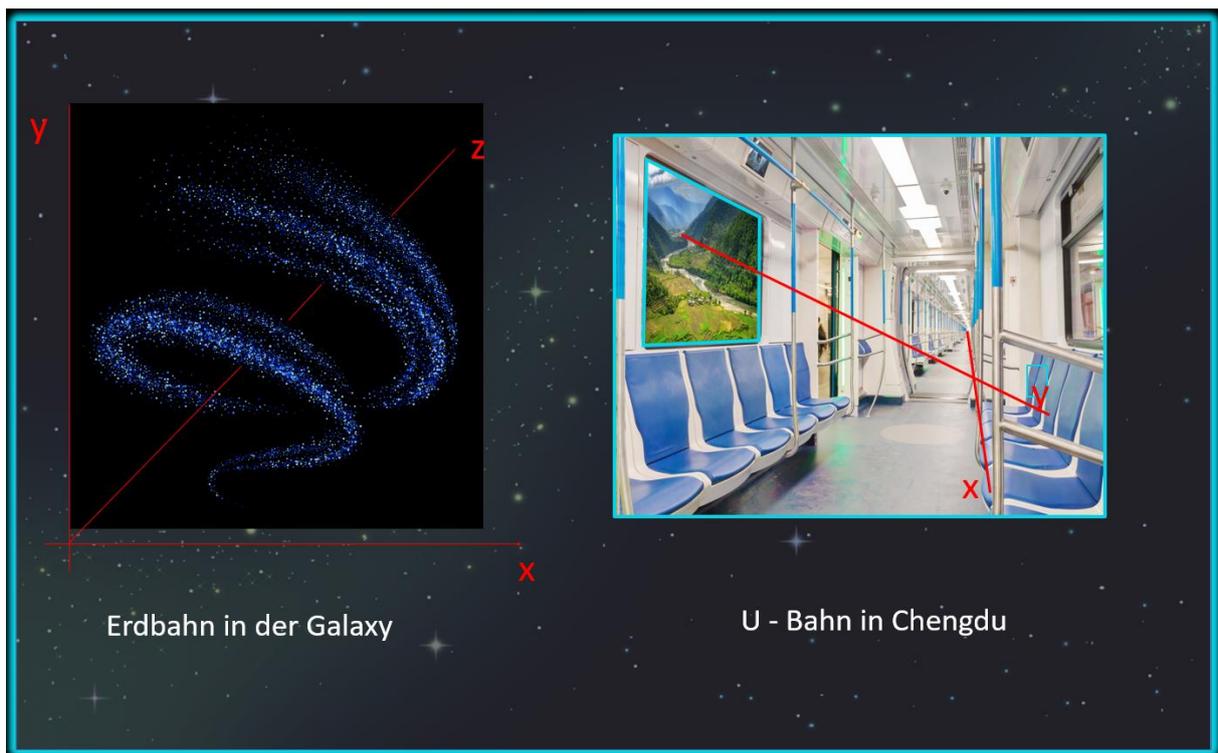
## 12. In the Chengdu Metro: Reality and Imaginary

### A Two-Way Movement

After a strong and successful working day in the car on the way home. Relaxation occurs and a slightly meditative state occurs. I drive along the road like on a line through landscape. Suddenly I have the feeling not only to drive in one direction, but at the same time to drive in the width, i.e. sideways. Which is at least physically unthinkable.

Each movement in the room follows a line. The point, be it a "transporter", at one time has only the three degrees of freedom: in front, back, side, high or low. Currently, no means of transport is known with which one could drive in several directions at the same time. Even if the space is curved according to Einstein, it remains a line of this degree of freedom of movement. A ray of light or a spaceship then makes an arc.

Formula 1 racers take laps on the track and thus include an area. Nevertheless, they always stay on one line in one direction. The earth moves around the sun, this in turn in the Milky Way. Due to the ecliptic of the solar system, i.e. the oblique position to the galaxy, the movement of the earth follows a helix. So it describes the space of a tube. Nevertheless, it always remains only in line.



There are no real possibilities to move in two directions at the same time. In deep meditation, when a feeling of connectedness occurs, one could already have such an experience. People with such or similar experiences cannot describe them because they are outside our sensory horizons.

Mathematicians were already faced with the problem of finding solutions that were not within the definition of the real numbers as early as the 16th century. Ultimately, the system of imaginary numbers was developed. A numerical line that stands perpendicular to the real numbers and is a consequence of negative roots. It is difficult to imagine, but it is a good thing to expect. At the end of the day, this gives you more degrees of freedom. The problem is solved from a mathematical point of view. Whether one can move simultaneously in real and imaginary space remains open.

An impression of simultaneous movement in reality and imaginary is given on a subway ride on line 1 in Chengdu. The Metro itself is nothing special. It corresponds to the "state often he art" of Asian underground railways. Some of them drive without a guide, are extremely precise and have an efficient information and person control system. The special thing is experienced during the ride with a glance from the side of the fenster. It gives the impression as if one is looking through the windshield of a forward-moving car. The landscape suits you.

Technically, this is realized with hundreds of screens mounted on the tunnel tube. The monitors are about the size of a side window of a subway wagon. The respective screen content is switched on synchronously to the car speed. This creates a still image about which commercials are usually recorded. On a case-by-case basis, however, a video runs like a ride through a Chinese mountain valley. So, I move in two directions at the same time. Once to the next station and at the same time through a beautiful landscape or what is just being shown.

Moving in the real world corresponds to the nature of man and we have learned this for millennia. The technological development of the last hundred years has changed somewhat. We move much less in nature, so we are no longer trace seekers. Artifacts are the ones that make up our habitat. Cities, cars, planes, shopping malls, etc. are now the rooms. We usually move around this, too. New additions are cyberspace. A possibility of movement perpendicular to the real world; in the imaginary. We are now moving in width and depth at the same time. Immerse yourself in cyberspace.

China is now a country that is developing radically, both in real and imaginary terms. The big cities continue to grow. Chengdu already has 14 million inhabitants. High-speed trains, highways and electric cars move a billion people. Finally, the "one belt - one road" is an expression of this growth. For many, especially the West, it's too fast. At the same time, this country is also growing in depth. High-resolution screens in all sizes and locations. The electronics industry sets the global pace. Six months new smartphones come onto the market and smartwatches are available for €5. In line with the current economic plan, China wants to become a world market leader in AI. The pace is frightening and therefore the desire for deceleration understandable.

Especially due to the advent of AI, a deceleration in the digital field is hardly conceivable. Rather, conversely technical intelligence will be a powerful lever to its development. It is quite conceivable that 3D printers can print themselves. This would result in exponential growth in production machines and everything will be even faster.

Redrawing to the real world and cutting out the digital would be one possibility. In Europe, that would still work quite well today. Basic human needs can still be met without a smartphone. But it's more expensive than the online retailer. In China, the taxi service DIDI has largely prevailed. Is cheaper than the traditional taxi. However, you can only pay with WePay. The Western world will not be able to resist this trend. Possibly with the exception for an upper class that can afford the luxury of digital-free.

Turning back time would also be such a possibility. At least it is possible to look in the rear-view mirror on the real timeline and enjoy the good old days. Is this also possible in imaginary space? Yes, the technology has already ensured this. While you're traveling in cyberspace, you have a window into reality that makes augmented reality possible. At least that way, you know what's going on out there. As is known, navigating with only Google Maps can bring unpleasant experiences. Then you are in the middle of the footy zone by car. It seems very helpful to have an anchor in the real, so to be well grounded.

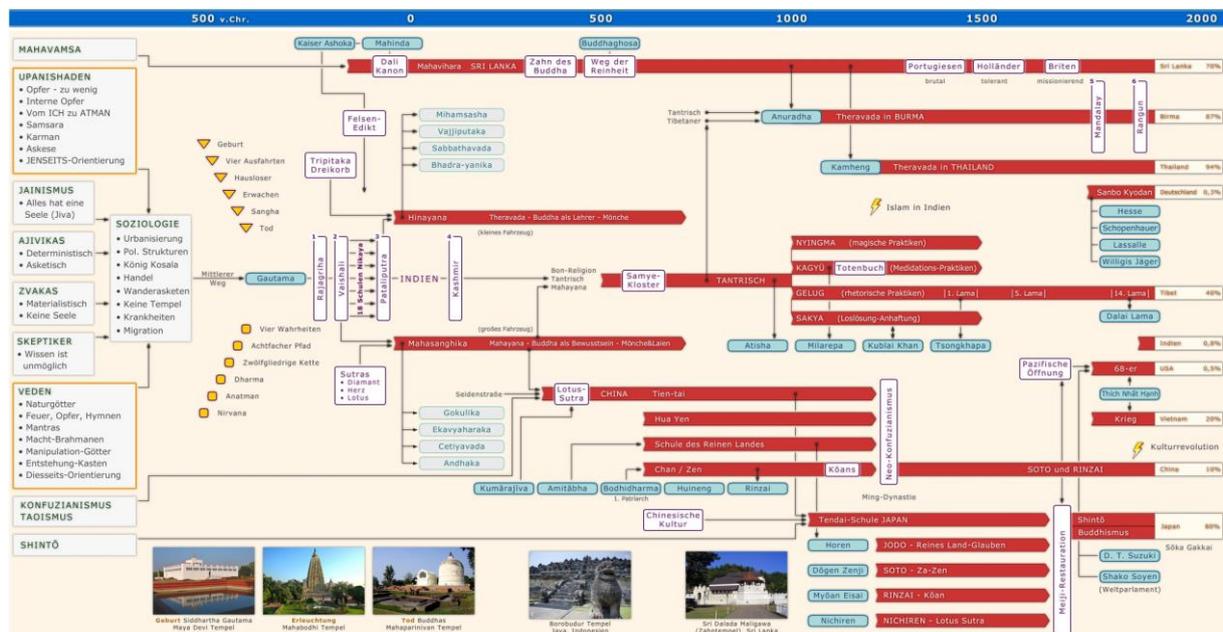
Now there are still few, but there are more and more people who have largely cut their leashes to reality. The gamer is synonymous with this. If you are male, youthful and poorly educated, you will find your success here. The imaginary therefore has such a strong attraction. Among other things, it is the "Undo Button" that makes life in cyberspace much easier. Errors are corrected with the touch of a button. A "step back" and the virtual people live again. A real elected politician cannot simply be deposed by the DEL button or the dead of a terrorist attack can be revived. The loss of reality does not have to be so dramatic. With social media, partner exchanges or Porn hub's you can also drive fast on the imaginary line.

In order to understand today's world halfway, it is necessary to move in two directions at the same time. Immerse yourself without losing reality and coming out without losing touch. This, too, is an extension of consciousness. Although, life is not a subway. A ride in Chengdu on the line 1 has still something.

### 13. Plato meets Buddha at Mount Emei

#### Tourism, Spirituality and High-tech in Central China

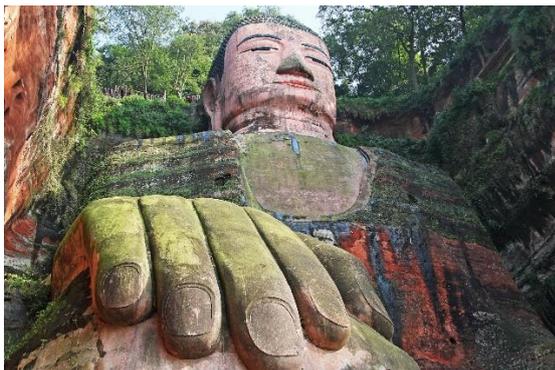
The roots of Buddhism lie in today's India. Its emergence can be seen as a reaction to the secularization of Hinduism. The Hindu priestly caste led a feudal rule and exploited the population. Groups of skeptics were convinced that one can never experience the reality as it was described in the Vedas anyway. Gautama Siddhartha, the later Buddha, succeeded in initiating a counter-movement to it at 480BC through his enlightenment. Shortly after his death, a split broke out. The southern current, the Theravada Buddhism has its main focus in monasticism. In the northern spread, The Mahayana Buddhism, the people were more involved in spiritual life. It should be possible for every human being to achieve a Buddha nature.



With this state of mind Buddhism has now arrived in the 1<sup>st</sup> century AD at Mount Emei. According to legend, a farmer has built a first temple at the Jinding, the mountains top. Even before that, this mountain with 3079m was sanctified. Taoist monasteries have been replaced by Buddhist temples over time. At the height of the Buddha movement there were 150 temples on the mountain. Today there are still about thirty, most of which have recently been restored or rebuilt.

The People's Republic of China is atheist according to its basic orientation. In recent years, people have been increasingly thinking about their own traditions. Folklore is shown at the parade at Tian'anmen place, temples are renovated, and devotionals are sold. The mindset of the "Three Religions" (Buddhism, Taoism and Confucianism) is supported by 20% of the population. Religiously active are likely to be less than 1% of the population. This relation can also be seen in the tourism center in EmeiShan. There are a few monks responsible for the temple operation. They are quite economically oriented. Every bell, the incense sticks and Buddha statues are sold. Few tourists take the opportunity to pray or ask briefly in front of a Buddha statue. Most visitors are classic tourists who look at historic buildings. Just as Chinese people do in Salzburg, Neuschwanstein Castle or Hallstatt. A special highlight is the golden statue of Bodhisattva Samantha Bhadra, which at 48m is the landmark of EmeiShan. This appears at sunset in bright gold / yellow. In connection with the clouds, this place leaves a very mystical impression. The name of the "Golden Summit" derives from this.

In the immediate vicinity is the town of LeShan, known for the "Le Shan da fo" the giant Buddha. The Buddhist monk Haitong carved them into the rock in 713. Combined with the request to the Buddha to appease the hitherto life-threatening current at the confluence of the three rivers. Starting from the head, a steep staircase leads along the 71m high statue to its feet. In high season, visitors wait up to three hours before they can walk down this path. For this as well as for the "Golden Summit" there are excellent 4K videos on YouTube. In particular, it is the natural and artificial light that gives these two places something magical, mystical.



LeShan – Riesen Buddha



EmeiShan – Golden Summit

The tourist marketing is perfectly organized. All places are within easy reach of EmeiShan Bus Station. However, the long stairways to the temples you must go already by yourself. These open up the entire mountain Emei with a length of 50km. The short route takes a day with 15km length and 2000 steps. Along the way you pass eight temples. If one meditates with the praying monks about 20min, one also makes a lasting spiritual experience. Similar to Zen meditation, which is also composed of

contemplation and walking. All these impressions are artistically processed in the newly built "State of the Art Theater" in Emei Shan.

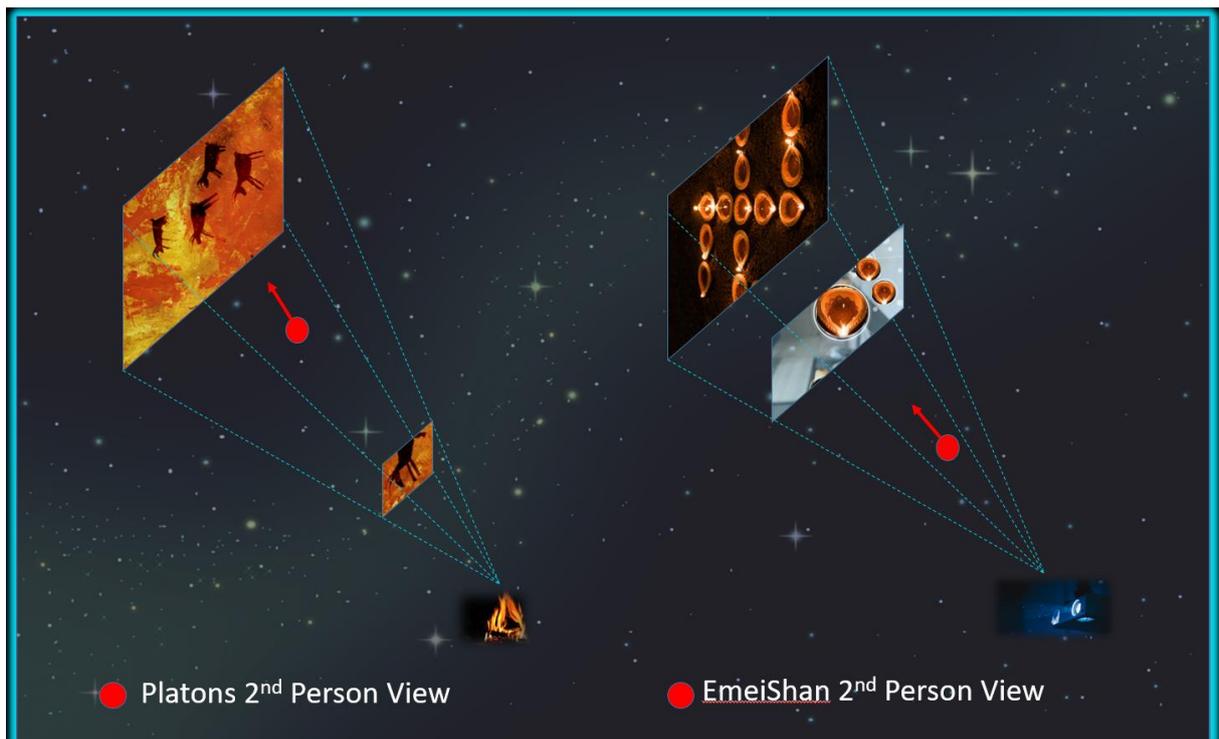
The theater is a high-tech playhouse, reminiscent of the "Deep Space" of the Ars Electronica Center in Linz. Only in other dimensions with five main stages for 2000 spectators each. The Chinese artist Wang Change has arranged a first performance under the topic "Fantasy City of Dreams" in six acts.

The first act starts outdoors. Here the audience is received by the actors. Around the main house are the roofs of an old Chinese village, which create a mystical atmosphere with artificial fog and gentle lighting. Actors emerge from the fog and disappear into it again. All this is done in peace and you are gently led to the seats in the first block.



EmeiShan – State of the Art Theater

In the second act you sit in front of a huge stage with a closed curtain. The religious tradition of China is now presented with beamers. Nothing special. Disappointment almost arises. The curtain is actually a semi-permeable canvas. If light comes only from the front, you have a flat picture. Like Plato's cave parable, viewers (2<sup>nd</sup> Person View) see only the shadow and not the actual reality. According to Plato, it is not possible for man to look at reality through the rock wall. Man is always just a spectator. But more is possible at the EmeiShan Theater. If on the stage behind it the spots are switched on to the actors, one sees through the screen and has a picture like in a 3D cinema. Reality becomes permeable.



The stage itself is constructed as a lifting platform. Many tiles, sub-stages can be individually lifted and lowered, which further enhances the 3D effect. Embedded in the front image, the story is now told. At the climax of the story, all the tiles can be seen, and the western viewer is shocked. A chopping crosses. Exactly the NAZI symbol, but arranged in a mirror image. In Hindu tradition, this is then the Sawastika. A thousand of year-old symbol of well-being and the "Good Way of the Buddha".

Somewhat amazingly, after twenty minutes the performance is over, and the spectators get up. However, they are not led out, but onto the stage. This is where the third act begins. Spectators and actors are already very close. Embedded in this framework, the human life cycle is dealt with. From birth, family, youth, work to aging. According to Asian philosophy, a cycle that begins a new with the rebirth. Many such cycles make up Chinese history. This is shown in the fourth act, in another room, also with semi-transparent canvases. The arc ranges from ancient Taoism, the various dynasties, Buddhism and the founding of the People's Republic. It was a path of suffering. According to Buddha: "All life is suffering". But there is redemption. This is then shown in act 5, the Future. It is the lightness of life, demonstrated by actresses who float through space like butterflies. On four screens, the hopeful future of China is shown: "You can make your dreams come true". And, the spectator is in the middle of it. It goes even deeper in the last act. Actors and spectators merge. Small gifts are exchanged with Chinese courtesy. The "1<sup>st</sup> Person State" has been reached - I'm an actor now.

All in all, the "Fantasy Drama" is an invitation to actively participate in life, to fulfill its dreams, to realize itself and thus to help shape the future of China. EmeiShan is a journey of great value. For technicians, spiritual seekers or without intention!

Manfred Litzlbauer in the "3<sup>rd</sup> Person View"-process observer.

#### Findings:

- Plato - You can't look into reality through actuality.
- Buddha - Everyone can attain enlightenment, so see through it.
- Plato and Buddha also had only their own reality.
- People in the 21st century still have their subjective realities.
- No longer just see the surface but go into the depths.
- Technology makes the surface permeable.
- At the same time be in reality and in cyberspace.
- The Transparent Mirror - a way of life

## 14. 70 years of the People's Republic of China

### Spiritual derivations from the parade at Tian'anmen Square

One is obvious, the parade at Tian'anmen Square on October 1, 2019 was a demonstration of power. The television stations worldwide have reported on it in their news, each at the best airtime. It was mainly about the military part of the parade. Armament experts are able to gain insights into the state of the Chinese armaments. As laymen we see drones, rocket carriers, moped helicopters, etc. We can only guess about their danger. But it triggers feelings of fear. But what touches us too deeply is the march of the troops. The step of the soldiers is nothing to be beat by anything. Not even a wink and certainly no side view can be seen. This requires a self-discipline such as that of competitive athletes and a corresponding training. The Western observer sees uniformed people of the same size, with equal faces, the same facial expressions and absolutely synchronous movement. The last time something like this was seen in Star Wars with the Clone Warriors. Now Chinese soldiers are still human beings. However, if technological developments continue in this way, we may well use marching "Clones" at the next 10th anniversary. Synchronicity is urgently needed to exercise power, and that is what is demonstrated by the troop marches. Being in many places at the same time and being able to carry out actions at the same time increases efficiency, i.e. the impact.

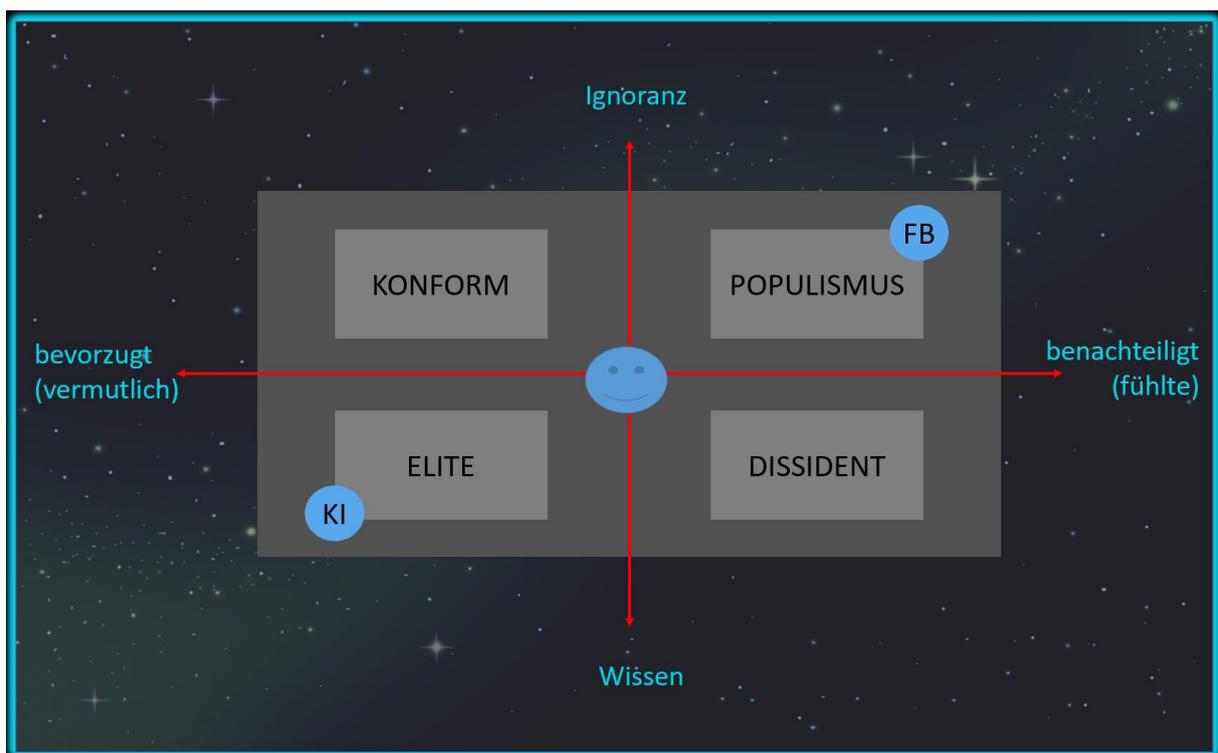


Figure 1 Power

But for real power (*fig. 1*) it takes a lot more. In any case, a face is required. With Xi Jinping, we have here a resting, benevolent, paternal figure. This is at least what it looks like when the troop parade is taking place. He also appears at the nightly event in a friendly nod, appreciative and benevolent. Real power is resting in itself, the bigger the quieter. This is how the world religions have taught us for many millennia. On the contrary, our Western leaders Donald and Boris with their noise, mostly for

nothing. That's show, not really power. Comparisons with the candidates of the recent Elections to the Austrian National Council must be made themselves.

Power means: "to enforce one's own will to the others without their consent". These others are now divided into four groups. Into the conformists, dissidents, populists and the elite. The latter are then the leaders who can afford a leadership person. The parade in Beijing also shows this.

It was not President Xi, nor the party officials, who devised such a spectacle, but the elite of information technicians. The more complex the world becomes, the smarter the elite must be to remain one. Hence the fight for artificial intelligence. The script for the Parade was created by people this time. Although some parts of the evening event have already reached the limits of human intellect. Only the mass of employees has helped. At least at the 2022 Winter Olympics in Beijing, AI will be omnipresent.

Most of the population agrees with the ruling system, i.e. in accordance with it. This is not a Chinese phenomenon, but also applies to Western liberal social systems. The individual and his feelings have the highest priority here. According to Friederich Hegel, the spirit shapes the matter which led to capitalism. Karl Marx, on the other hand, believed that it was the other way around. Chinese communism has led to prosperity and thus voluntary conformity. The parade is also a demonstration of prosperity and luxury. Not only that, but also a clear reference to personal freedom. The entire evening at Tian'anmen Platz was dedicated to colorfulness, tradition and individualism. So much different folklore is rarely found in one place. Not a uniform, but clothing according to the global fashion style. The warm laughter of the children and the exuberance of the youth may be rehearsed by the organizer, but it will have an impact on the Chinese spirit according to the Marxian social model. Uniformity is no longer needed for future systems. synchronicity, however, even more so. Now to the essential realization from the parade.

It's emergence!

At the center of the performance were the "Plate-Actors". A group of an estimated 2,000 people in glittering, silver full-body suits. Each of them was equipped with a "plate". They look like the rectangular shield of a Roman legionnaire. With the addition that it is a remote controllable, colored LCD. Not only the display was controlled by a central panel, but also the actors themselves. They then received control instructions for their movement as before, back, side, fast, slow, hop, turn, etc. So, a repertoire of natural and human movements. In addition, they were given instructions regarding the display such as lifting, lowering, oblique or dropping. All instructions that do not require any special intelligence from the actor. What he must ensure, however, is the absolutely precise and immediate execution of the received instructions. He doesn't need any feedback from his surroundings, not even swarm information such as proximity and distance to his neighbor is required. The actor is always aware of his actions. The spectators, especially those in the official gallery and TV viewers worldwide experience something quite different.

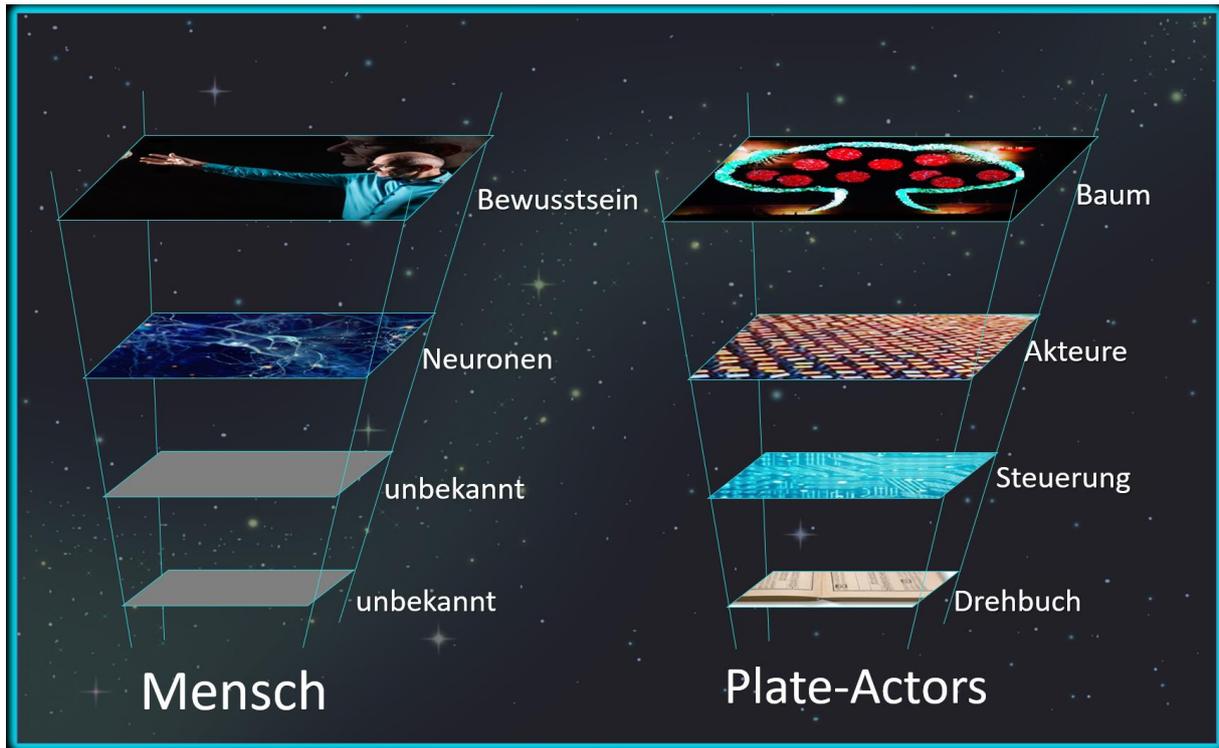


Figure 2 Emergence

We see running Chinese characters, video clips about the founding of the People's Republic, the Chinese flag flying, etc. All this appears on a screen with 150x150 meters. The absolute highlight was dedicated to environmental protection. A small plant, still defenseless in the middle of a large meadow, the sun shines and raindrops fall down. With each drop, the plant absorbs nutrients from the soil. A tree develops, a very powerful one. In the end, it also bears plenty of fruit.

The viewers see all this, and the actors know nothing about it. This is the phenomenon of emergence. Some describe it as: "The whole thing is more than the parts". Emergence system consists of many parts that are in communication with each other (Fig. 2). With the study of the individual parts one will never recognize the phenomenon of the whole. Neuroscientists already know a lot about brain cells. But it is inconceivable to explain consciousness. Astrophysicists penetrate deeper and deeper into the cosmos. They will never experience its emergence in this way.

Now there are billions of brain cells, the Milky Way has just as many stars, and the Earth will soon have 10 billion inhabitants. Probably man is not the end of evolution, but only a passage post. As a hypothesis, let's assume that we humans emerge. Then we are just as concerned as the actors in Tian'anmen Platz. We know very well about ourselves. The bigger picture remains hidden from us.

Emergence is difficult to understand. This performance on the anniversary was all the more important. Politicians and C-levels are recommended the corresponding videos. We see the development of a plant into a richly bearing peach tree. This refers to the People's Republic of China

from being founded to the world's strongest power with prosperity for all Chinese. A long way from the idea, to the script, to the program, to the actors, through the screens, into the eyes of the audience and as a knowledge into consciousness.

Those who believe in the Gaya hypothesis should keep an eye on China's development. What works with 1.4 billion is likely to become global. The Earth is a living, thinking and conscious being.

#### **Insights from the celebration at Tian'anmen Platz:**

- Synchronicity becomes more important than uniformity.
- China gives room for color and form = individuality of the actors.
- China has a diverse tradition and prides itself on it.
- China unites the philosophies of Marx and Hegel.
- The importance of the individual will increase slightly in China, in the West will decline painfully.
- The Gaya hypothesis describes the Earth as a living, thinking and conscious being.
- Emergence appears only from the billion-dollar threshold of parts.
- The "Plate Show" was a lesson of emergence.
- This requires enormous intelligence – the battle for AI has begun
- China is on the verge of developing - networking level enormous (WeChat)
- If you are a part of yourself, you will never understand it.
- Old traditions have already known this – but could change with AI

## 15. China's Spirit Summary

- China is a capitalist **one-party - dictatorship** with options - **communism**.
- Social needs take precedence over individual feelings – Post Confucianism
- Individuals forgo personal things in favor of a larger whole. China as a model of global emergence.
- High-level networking and monistic "social media" generate synchronicity and are carriers of China's consciousness.
- Characteristics of real power are serenity and calm, represented by one figure - Xi Jinping.
- Acting without purpose and time pressure and thus achieving goals. With Daoist thinking to the world power.
- China is confident about the future, while the West is afraid of it.
- Synchronicity becomes more important than uniformity.
- China unites the philosophies of Marx and Hegel.



This article is the result of my China trip. In doing so, I managed to immerse myself deeply in Chinese society. I would like to thank all those who have supported me in this. The philosophical aspects come from the book "History of Chinese *Philosophy*" by Wolfgang Bauer. I also used a variety of relevant YouTube videos. In particular, the 19-part Chinese series [New Frontier] "Chinese Civilization" helped me a lot to get closer to the history of this country. I publish my blogs about China on [www.spiritua.life](http://www.spiritua.life).

