Everything on the test is on this sheet, but not everything on this sheet is on the test!
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Station A:

Know how to contrast East and West using the Ideal-Defect-Remedy scheme. Know the key image in the West and the key image in the East. What – in terms of imagery -- is ideal, defect and remedy for each? When the West uses the language of IS vs. OUGHT, which – in terms of this language -- is the ideal, which is the defect? How does the remedy appear? How is this related to time -- present and future? When the East uses the language of "what IS on the surface" and "what IS at the depth," which is the ideal, which the defect? How does the remedy appear? How is this related to time -- present and future? Show how East and West, on this view, form a yin-yang relationship.

Be able to compare and contrast Lao Tzu and K"ung Tzu (Confucius) in terms of (i) their key insight, (ii) how they see the nature of the path and (iii) the reality grounding - as in the chart in your book. Know the prime teaching of Lao Tzu, especially with regard to the Tao, simplification and wei wu wei. Know the prime teaching of K"ung Tzu, especially as he reanimates the five key social relationships. Explain how he focuses on "bringing to life more fully" the five relationships. Explain how he seeks a common culture, reinvigorating the courtesies and conventions that hold people together. Show how Lao Tzu and K"ung Tzu, on this view, form a yin-yang relationship.

Regarding the Tao Te Ching, be able to explain the teachings of Lao Tzu as you encounter them in the Tao Te Ching. How is the Tao like and unlike the Western notion of God. How does the teaching of the Tao Te Ching lead to a simplification of life? Does acting by not acting (wei wu wei) mean not doing anything? Would not people walk all over a practitioner of the wu wei? How is wu wei related to the martial arts?

Regarding the I Ching, know the difference between a wisdom question and a fortune-telling question. Be able to explain the fundamental distinction between WHAT and WURT. Be able to show how in explaining a wisdom question, you need to use this fundamental distinction. Explain the distinction dear to Confucius -- between ch"un tzu (the large-minded person-in-us) and hsiao jen (the small-minded person-in-us). Be able to give the I Ching or Wisdom Chant [ There are at least TWO ways to relate to anything: a small-minded way and a large-minded way. Choose large mind! ] Be able to give the Ego Chant [Me. Me want, Me want it, Me want it now, Me want it now regardless!!!!!] Give and explain two weaknesses in using the I Ching in a fortune-telling manner. If the I Ching does not predict the future or tell you what to do, what good is it? Couldn't you just open the book at will? Why use the involved method of the coins?
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Station B:

Explain the notions of yin and yang. Remember that not every pair of opposites is a yin-yang pair but only those pairs that can mutually enhance and empower each other. This is why it is best to think of yin and yang in such mutually empowering aspects as "receiving and giving", "listening and speaking", "being and doing." I do not believe that good and evil are a yin-yang pair. Good can be developed; evil needs to be overcome. Even though we may come to understand good and evil by contrast, this does not make them a yin-yang pair. Even though we may come to realize something good even in the midst of doing something destructive, this does not make good and evil a yin-yang pair. Note also that nothing can be completely yin or completely yang. This is why it is a misleading to say that men are yang and women are yin. Opposites that do not dance together should be called pseudo-yin and pseudo-yang.

Know how the Tai Ch'i symbol be expanded to the five elements or phases or seasons? Be able to give a gift or function for each season as well as a color and an emotion. How are the energies of each element or season used in healing? How can an element or emotion be excessive ? How deficient? When the five seasons are expanded to the officials or ministers, we have an image of the five energies in a political analogy as if the five ministries surrounded a relationship or organization. In this image, (a) the Summer Sovereign calls to large-mind and reminds of mission, (b) the Late Summer, Earth Minister
comes from abundance and provides nourishment, (c) the Autumn Diplomat offers acknowledgement and skill at letting go of what is no longer needed, (d) the Winter Minister of Deep Waters offers the ability to listen deeply in the unknown and inquiry in the unknown, and (e) the Spring Minister of Defense offers skillful strategy and effective action.

Know the seven domains. Realize that, for the ancients, the Body Personal and the Body Politic and the Body Planetary are meant to be all in proper order and alignment. "As above, so below." Notice that the first domain (personal) and the seventh domain (the Tao, the Great Mystery) are in their deep natures both mysterious. In fact, when we seek to speak of the deep nature of the person, it is as if we encounter similar difficulties to those we encounter in seeking to speak of the Tao -- the Great Mystery, God, the All. Notice that for Confucius the domain of friendship is an especially free and beautiful domain. Notice, in the realm of family, Confucius' notion of triadic relationships and how this intergenerational approach functions ethically. Know what institutions are and know some of the problems associated with institutions in our time. How might a more Eastern approach help us to see the value in people and to move from a "power over" model to a "partnership with" model? Be able to explain the difference between the institutional domain and the cultural domain. How does the cultural domain undergo changes over time -- e.g. from the classical epoch through the modern epoch to the emerging ecological epoch. What does it mean to shift from anthropocentrism to ecocentrism, taking the Earth as our teacher in all the domains. How will this change completely the way we look at education and business? Know how the inexpressible Tao is first expressed in nature, how the oneness of nature reflects the oneness of the Tao.

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Station C:

Be able to explain the Lake analogy with its Mode Y (or WURT-Y), its Mode Z (or WURT-Z), and its Mode Omega (or WURT-Omega). Be able to compare Mode Y and Mode Z in relation to (i) self awareness, (ii) motivation, (iii) psycho-logic, and (iv) action. In what way does the distinction between WURT-Y and WURT-Z appear in the I Ching?

In the Oxherding Pictures, picture one is seeking the ox and picture two is glimpsing the ox. If the ox is our true nature, how can we ever "lose" our true nature? What does it mean to find the tracks? The next two pictures portray glimpsing the ox and capturing the ox. To gain a glimpse of the ox is to experience our deep nature. How does this relate to the exercise of the bow? How is meditation needed to glimpse our true nature? The next two pictures speak of taming the ox and riding home on the ox. What would it mean to get our surface nature and our deeper nature together? How would that help us to live a deeper and more satisfying life? The next two pictures speak of forgetting the ox and then forgetting the ox and the self so that the person is in a Unity Consciousness, like WURT Omega in the Lake Analogy. Finally, the last two pictures speak of returning to nature and returning to the marketplace. Why do you think it is necessary -- even after a powerful enlightenment experience -- to come back to nature and human society?

Know the Four Noble Truths and the Eightfold Path. Know the distinction between necessary and unnecessary suffering and be able to give examples. Know what, according to the Four Noble Truths, are the generic causes of suffering (the three poisons). Be able to give examples. Know the general features of the Eightfold Path, with its insight/resolve phase, its conduct phase and its meditative phase. Be able to show how living out the eightfold path aids us to diminish the three causes of suffering. Know how the phases of the Eightfold Path again exhibit a yin and yang rhythm.

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The breeze at dawn has secrets to tell you.
Don't go back to sleep.
You must ask for what you really want.
Don't go back to sleep.
People are going back and forth across the doorsill
where the two worlds touch.
The door is round and open.
Don't go back to sleep. the Sufi poet, Rumi