

A Daoist-Christian Integration of Physical, Mental and Spiritual Exercises:

*Tàì jí exercises of the Sword
and the Ignatian Consciousness Examen*

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GENERAL INTRODUCTION: A DAOIST-CHRISTIAN DIALOGUE

1. Theme (Delimitation of the material): Daoist *Tàì jí* exercises and Christian Ignatian Spiritual Exercises

From among a rich plethora of Asian martial arts collectively known as *Wǔ shù* 武術,¹ this study will focus only on particular *Tàì jí* 太極² (therefore, only Daoist³) exercises of the sword as a form of moving meditation on the *Dào* 道.⁴ Prior to this, *Tàì jí quán* 太極拳 in 24 moves (an exercise using the fist or bare hands) will be discussed, as a foundation for other *Tàì jí* exercises using various weapons. Thus, *Tàì jí* exercises of the sword will comprise the main focus for scrutiny and their integration

¹ *Wǔ* meaning ‘martial, military’ and *shù* meaning ‘art, technique, skill’ therefore literally meaning ‘martial arts,’ which would also include the popular Buddhist *Shào lín* 少林 style and not just Daoist exercises.

² 太極 For the practical purpose of this study, every Chinese term will be introduced with the proper classical character (still being used in Taiwan, R.O.C., which contains more components, signifying the original meaning) while the simplified version (used in Mainland China, which sometimes loses the original meaning) will be provided as a footnote when a simplified version exists.

³ Also spelled as “Taoist” in the Wade–Giles system. Several Romanization systems for Chinese words exist today. For the practical purpose of this study, the *Hàn yǔ pīn yīn* system 漢語拼音 has been selected, as it is the official system currently used in Mainland China (P.R.C.) and in most parts of the academic world. A list of all Chinese terms is provided in Appendix 1A, while a Mandarin Pronunciation Key is provided in Appendix 1B

⁴ Also spelled as “Tao” in various phonetic systems.

with the Spiritual Exercises (Sp Ex) of St. Ignatius of Loyola, particularly with the five steps of the Ignatian Consciousness Examen (ICE) based on [Sp Ex 43].

This study focuses only on the Daoist school of martial arts because Daoism is something purely Chinese in origin, unlike Buddhism, which involves influences originally foreign to Chinese culture.⁵ Through the Daoist scriptures, one learns that the more one speaks about the *Dào*, the less likely that one is really referring to the *Dào*,⁶ implying that the later writings about the *Dào* may tend to be superfluous, such as how the eight trigrams⁷ may be used in divination. Therefore, this study will not touch on these latter scriptures but will be limited only to the primary passages of the Daoist canon.

2. *Status quaestionis*: How can Daoist *Tài jí* sword exercises help in the spiritual exercise of the ICE?

Before answering this question, one other primary question must be addressed, that is, “can Christians practice eastern spiritual exercises such as *Yoga* योग 瑜伽, *Qì gōng* 氣功, or *Tài jí* exercises?”⁸ Many questions have been raised as to whether or not such practices are compatible with the Christian faith. The Catholic Church has presented some helpful guidelines through an official document by the Congregation for the Doctrine of the Faith regarding “Aspects of Christian meditation” formally known by its incipit *Orationis formas*⁹ authorized by then prefect, Cardinal Joseph Ratzinger in 1989. Later in 2003, a six year study based on this document was published as *A Christian reflection on the New Age* by the Pontifical Council for Culture and the Pontifical Council for Interreligious Dialogue.¹⁰ Highly critical of the New Age movement, this document warned Catholics against mixing Christian meditation with Eastern methods and gave the concrete reasons why. It also explained how the

⁵ Furthermore, as the Daoist scriptures were originally written in Chinese, this author as a missionary to the Chinese for nine years would have sufficient knowledge of the Mandarin language to provide at least a literal translation of the scriptures. Buddhist Chinese scriptures on the other hand are mere transliterations from the original Sanskrit, resembling the Sanskrit pronunciation and thus having no specific meaning to the Chinese ear.

⁶ Cf. Herrymon MAURER, *Tao: The Way of the Ways, The Tao Te Ching Translated and with a commentary*, Wildwood House, Cambridge, 1986, p.45.

⁷ Cf. François LOUIS, *The Genesis of an Icon: The "Taiji" Diagram's Early History* : Harvard Journal of Asiatic Studies, Vol. 63, No. 1, 2003, p. 153.

⁸ Cf. Larry WALL, *May A Christian Practice Tai Chi?* Kindle Book, 2011, retrieved on 1 June 2012 <<http://www.amazon.com/May-Christian-Practice-Tai-ebook/dp/B005JES05E>>

⁹ Cf. *Congregatio pro Doctrina Fidei*, “*Orationis formas*,” *Acta Apostolicae Sedis* 82, Roma, 1990, pp. 362-379.

¹⁰ Cf. Bernard ARDURA, “A Christian reflection on the New Age” in *L'Osservatore Romano*, Weekly Edition in English, 5 March 2003, p. 7.

New Age is based on ‘weak thought’¹¹ and explains the differences between Catholic values and that of the New Age.¹² According to the review of the document in *The Tablet*, “there is never any doubt in the document that New Age is incompatible with and hostile to the core beliefs of Christianity.”¹³ In what way is New Age incompatible with Christianity? The reasons will be elaborated upon later through ten questions for reflection derived from the said document.

The crux of the problem would be that, since many New Age followers¹⁴ are also *Tài jí quán* practitioners, a common misconception arises asserting that *Tài jí* exercises are incompatible with the Catholic faith. This is not necessarily true, depending especially on the motivation behind and use of such practices.¹⁵ Thus, this study shall attempt to address the points raised in the two aforementioned Church documents regarding Christian meditation, summed up in this paragraph from *Orationis formas* (No. 16):

The majority of the *great religions* which have sought union with God in prayer have also pointed out ways to achieve it. Just as “*the Catholic Church rejects nothing of what is true and holy in these religions,*”¹⁶ *neither should these ways be rejected out of hand simply because they are not Christian. On the contrary, one can take from them what is useful so long as the Christian conception of prayer, its logic and requirements are never obscured.* It is within the context of all of this that these bits and pieces should be taken up and expressed anew. Among these one might mention first of all that of *the humble acceptance of a master who is an expert in the life of prayer, and of the counsels he gives.* Christian experience has known of this practice from earliest times, from the epoch of the desert Fathers. Such a master, being *an expert in sentire cum Ecclesia, must not only direct and warn of certain dangers; as a ‘spiritual father,’ he has to also lead his pupil in a dynamic way, heart to heart, into the life of prayer, which is the gift of the Holy Spirit.*¹⁷

¹¹ Cf. *Los Angeles Times*, “New Age Beliefs Aren’t Christian, Vatican Finds”, February 8, 2003, retrieved 5 July 2012 <<http://articles.latimes.com/2003/feb/08/local/me-relignewage8>>

¹² Cf. *Zenit*, “Why New Age Is a Challenge for Christianity”, June 30, 2004, retrieved on 5 July 2012 <<http://www.zenit.org/article-10501?l=english>>

¹³ *The Tablet*, “Vatican grapples with New Age beliefs”, February 8, 2003, retrieved on 2 July 2012 <<http://www.thetablet.co.uk/article/3695>>

¹⁴ Particularly in China, such as the members of the *Fǎ lún gōng* 法輪功.

¹⁵ In fact, the author will defend this position, while drawing insight from his 20 years of experience in practicing *Tài jí* exercises as a form of body prayer, (he began learning *Tài jí quán* in 1992 in order to balance off the intensity of his vigorous training in *épée* fencing which was disturbing his sleep patterns.) 16 years as a Jesuit in formation, (he entered the Jesuit novitiate in the Philippines in 1996) and nine years as a missionary to the Chinese (in 2000, he was sent to the Chinese missions in response to Fr. Kolvenbach’s invitation to the Jesuit *formandi* in the Philippines to volunteer for the Chinese missions). Now, after two years of doing a Licentiate on Ignatian Spirituality at the Pontificia Università Gregoriana, this author hopes to present these ideas through more scientific and systematic methods in this study.

¹⁶ Decl. *Nostra aetate*, n. 2.

¹⁷ Italics by this author.

Following these guidelines, this study will suggest in the following Chapters how Daoist *Tài jí* sword exercises could help in the daily spiritual exercise of the ICE, and how these might be taught to others.

3. Relevance of this study and useful applications:

Aim of the research

3.1 Spiritual Integration: Between the East and West

This study presents a spiritual integration of the following elements of eastern and western origins: (1) Daoist *Tài jí* sword exercises, (2) the five steps of the ICE, and to a certain extent (3) meditative Christian chants (such as those of Taizé).¹⁸ Daoist *Tài jí* sword exercises would be representative of the Far East while the ICE would representative of the West. The Christian chants in the style of Taizé are mostly of western origin (France, Spain, etc.) however these have all been translated into Chinese and have already been incorporated in various Chinese Christian liturgies for several years.¹⁹ The lyrics and notes of these chants are provided in Appendix 5A.

3.2 Missionary Inculturation in the Chinese context: The Ricci Approach

The missionary approach of Fr. Matteo Ricci characteristic of his *Treatise on Friendship* 交友論²⁰ was neither to condemn nor to reject something just because it was foreign to the Christian culture, but rather to respect the culture of the other and to seek God's presence and Christian values even in non-Christian cultures. For example, during the Chinese rites controversy, his position was that the Chinese ancestor rites did not comprise any form of idolatry or superstition, as many other Catholic missionaries claimed.²¹ Rather, he saw in them a valid way of showing respect for the dead, completely compatible with the Christian faith. His was a missionary approach of dialogue, respect, inculturation, and authentic friendship. At the same time, being firm in the faith with a discerning spirit, he rejected that which was incompatible with the Christian faith. For instance, when he entered a house of a local Chinese and no-

¹⁸ These three represent significant components in this author's nine year spiritual experience in the Chinese mission. This author shall then attempt to articulate in more scientific terms this form of body prayer exercise that he has been practicing and developing, in order that this may be taught more systematically to others who identify with Ignatian spirituality and are open to the spiritual practices of the Far East such as *Tài jí* exercises.

¹⁹ Cf. Jacques BERTHIER, 泰澤。共融祈禱歌詠。Taizé, Kuangchi Press, Taipei, 1989.

²⁰ Cf. Francesco OCCHETTA, Matteo RICCI, *Il gesuita amato dalla Cina*, Velar, Roma, 2009, p. 20.

²¹ Cf. Otello GENTILI, *L'Apostolo della Cina, P. Matteo RICCI S.J.*, Tipografia Poliglotta Vaticana, 1982, p. 248.

ticed images of demons and talisman writings, he declared that "...these things are demonic, and are to be burned."²²

The missionary approach of Matteo Ricci was Ignatian in the sense that it was characterized by a desire to discern God's presence even in a non-Christian culture. On the other hand, his approach was also Pauline in the sense that it was open to dialogue, seeking and testing all that is good in the new culture, and not simply imposing on others what is culturally foreign to them, such as Jewish circumcision upon the Greeks (Acts 15). Therefore, in the evangelizing spirit of St. Paul, to "test everything and retain what is good," (1 Thessalonians 5: 21) in the discerning spirit of St. Ignatius "to purge away what is sinful and to progress from good to better in the service of God, Our Lord," [Sp Ex 315]²³ and in the missionary spirit of Fr. Matteo Ricci "to treat the friend as my other half,"²⁴ this study shall now proceed to examine Chinese Daoist *Tài jí* exercises with "Riccian respect" as the culture of one's 'other half.'²⁵ At the same time, this study shall also proceed to test everything and to retain what is good, as taught by the Magisterium, according to the objective criteria of the Catholic Church, so that practitioners of *Tài jí* exercises integrated with the Ignatian Spiritual Exercises would be able to make much spiritual progress from good to better in the service of God, Our Lord. Using these Ignatian, Pauline and Riccian approaches, perhaps a new way to reconcile and integrate Daoist *Tài jí* exercises with Christian Ignatian Spiritual Exercises may be discovered.

3.3 Inter-Religious Dialogue: With Daoism and with the New Age movement

While respecting other religious cultures, the Catholic Church guides all of her flock to be solidly rooted in Catholic teachings, to help avoid the confusion which may lead to religious syncretism, eclecticism or neo-gnosticism.²⁶ Through the official document "A Christian reflection on the New Age,"²⁷ the Church suggests the following guide questions below. These questions may help both Catholic and non-Christian practitioners of *Tài jí* to reflect on their own practice, and to notice if these practices are leading them towards God or toward one's own self, or to some other entity. Being honest with oneself in answering these questions, one could engage

²² "Queste sono tutte cose demoniache e sono da bruciare". Gianni CRIVELLER, *La vita di Matteo Ricci scritta da Giulio Aleni*, Macerata, 2010, p. 33, translated by this author from Italian.

²³ Rephrased by this author from [Sp Ex 315]

²⁴ "L'amico non è altro che la metà di me, è un'altro io. Onde è necessario trattare l'amico come se stesso.", Christopher SHELKE, SJ, ed., *Matteo Ricci in China, Inculturation Through Friendship and Faith*, GBP Press, Rome, 2010, p. 52, translated by this author from Italian.

²⁵ In Ricci's *Treatise of Friendship*, he elaborates on the Chinese word for friend *péng yǒu* 朋友, the first character, *péng* 朋 having two components signifying body or flesh 月. Therefore, a friend in the Chinese language is considered as the other component, the other half of oneself.

²⁶ Cf. Susan GREENWOOD, "Gender and Power in Magical Practices, in Beyond New Age" in *Exploring Alternative Spirituality*, Edinburgh University Press, Edinburgh, 2000, p. 139.

²⁷ Cf. Bernard ARDURA, "A Christian reflection on the New Age", cit. p. 7.

in a more authentic dialogue, as both parties (Catholic and non-Christian) could help each other sincerely search for the truth together. The guiding questions are these:

- (1) Is God a being with whom we have a loving relationship, or merely something to be used, a force to be harnessed?
- (2) Is there just one Christ, Jesus, or are there several christs?
- (3) The human being: is there one universal being or are there many individuals?
- (4) Do we save ourselves or is salvation a free gift from God?
- (5) Do we invent truth or do we embrace it?
- (6) Prayer and meditation: are we talking to ourselves or to God?
- (7) Are we tempted to deny sin or do we accept the reality of it?
- (8) Are we encouraged to reject or accept suffering and death?
- (9) Is social commitment something shirked or positively sought after?
- (10) Is our future in the stars or do we help to construct it?²⁸

For Catholics who would practice *Tàì jí* exercises, the responses to these questions should be clear from the beginning before learning any *Tàì jí*, as the answers are articulated in the Creed and the Catechism of the Catholic Church.²⁹ In other words, for Catholic Christians,

- (1) God is the Supreme Being with whom we have a personal loving relationship, and not a force to be manipulated for personal motives. On the contrary, Christian prayer asks that we be used for God's will as we say "Your will be done on earth as it is in heaven." (Matthew 6: 10).
- (2) There is only one Christ, Jesus of Nazareth, the Son of God, born of the Virgin Mary.³⁰
- (3) Human beings do not comprise one universal being, rather each one is created uniquely and unrepeatable, yet each one in the image and likeness of God.³¹
- (4) We cannot save ourselves as salvation is a free gift from God not earned by our own merits.³²
- (5) We do not invent truth, rather it is revealed to us through Holy Scriptures and Church Traditions, and we are invited to embrace the revealed truth.³³
- (6) In Christian prayer and meditation we should not be communing with just ourselves, but with God.³⁴

²⁸ *Ibid.*

²⁹ Retrieved on 2 June 2012 < <http://www.vatican.va/archive/ccc/index.htm> >

³⁰ Cf. *Catechism of the Catholic Church*, 452

³¹ Cf. *Catechism of the Catholic Church*, prologue, 1

³² Cf. *Catechism of the Catholic Church*, prologue, 1

³³ Cf. *Catechism of the Catholic Church*, 74; Dei Verbum 1, 2

³⁴ Cf. *Catechism of the Catholic Church*, 150

⁽⁷⁾ Sin is part of the human condition that cannot be denied. Hence, we need Christ the Redeemer to save us from our sins.³⁵

⁽⁸⁾ We are encouraged to accept suffering and death as Christ did.³⁶

⁽⁹⁾ Social commitment is part of Christian community life.³⁷

⁽¹⁰⁾ Our future is in God's hands, and we are invited to cooperate with Him and help construct it.³⁸

If one engages in dialogue with someone from another denomination or faith, therefore, with one who may not agree with these points, the Church teaches us through the voice of St. Peter to “always have your answer ready for people who ask you the reason for the hope that you all have. But give it with courtesy and respect and a clear conscience” (1 Peter 3: 15 f.).

Regarding the use of any element from other religions, such as Daoism or what may be identified with the New Age movement, using the Rules for the Discernment of Spirits [Sp Ex 313–336] in prayer is recommended, as one discerns and chooses only what is good, helpful and leads one to God, and on the other hand, rejects what is evil, harmful and leads one away from God (that is, simply leads to one's own self or to some entity other than God).

With these foundations laid clearly and motivations clarified, the Catholic would more readily enter into dialogue with other *Tàì jí* practitioners, and practice *Tàì jí* as a help and preparation for deeper Christian prayer.

3.4 Post-modern preoccupation for health in body, mind and spirit: Purifying “the cult of the body”

Daoist *Tàì jí* exercises and Christian Ignatian Spiritual Exercises could respond to the post-modern preoccupation for health in body, mind and spirit, which actually agrees with an ancient Latin ideal of *mens sana in corpore sano*,³⁹ that is, the desire for a healthy mind and spirit in a healthy body. However, this should not lead to an obsessive fixation on health or to ‘the cult of the body.’⁴⁰ In order to avoid this and to purify one's motivations, the attitude of Ignatian Indifference drawn from the Principle and Foundation [Sp Ex 23] guides accordingly: As one realizes the purpose for which each one is created, that is, “to praise, reverence, and serve God our Lord,” that all other created things are meant to help us in this purpose, and that, “Consequently, on our own part we ought not to seek health rather than sickness...” This is

³⁵ Cf. *Catechism of the Catholic Church*, 976

³⁶ Cf. *Catechism of the Catholic Church*, 571-573

³⁷ Cf. *Catechism of the Catholic Church*, 1886

³⁸ Cf. *Catechism of the Catholic Church*, 1878

³⁹ This ancient Latin phrase is attributed to *Decimo Giunio Giovenale*, expressing the value of having a healthy mind in a healthy body, retrieved on 16 July 2012 < http://it.wikipedia.org/wiki/Decimo_Giunio_Giovenale>

⁴⁰ *Orationis formas*, 27

not to say that we should neglect our health, but that we should not be overly preoccupied by it. Therefore, we must strike a balance according to what Ignatian Indifference teaches us, to choose only that which helps us to fulfill the purpose for which we are created [Sp Ex 23].

3.5 As a part of an Ignatian Spiritual Formation:

A full year course, as part of a Novitiate or Tertianship program

In most stages of this author's Jesuit formation (since novitiate until this time of writing) he has been invited to teach *Tài jí* exercises to his fellow Jesuits. Perhaps this indicates that there would be enough interest and motivation among some Jesuits that this method could be perhaps integrated into the novitiate (first two years) or *Tertianship* (third year novitiate)⁴¹ program as an alternative option for the regular afternoon *ludi* (community sports) or *laborandum* (community outdoor labor) sessions, or even for the morning meditations. Regarding the pedagogy,⁴² *Tài jí* is meant to be learned through rigorous training in three stages:⁴³ First of all, training in the external physical forms or *liàn xíng* 練形,⁴⁴ secondly, training in the 'inner life force' or *liàn qì* 練氣,⁴⁵ then finally, training in the spirit or *liàn shén* 練神.⁴⁶ Therefore, there would be enough material to complete at least two full semesters for learning *Tài jí* exercises and integrating them with the ICE.

⁴¹ Tertianship, the final year of formation refers to the 'third probation' which comes at least three years after priestly ordination, or ten years after first vows for non-ordained Jesuits.

⁴² 劉嗣傳《武當三豐太極拳》，武術特輯 60，陝西，19-24 頁。

⁴³ 「太極拳的練習過程分三個階段：首先練形、然後練氣、最後練神。」

⁴⁴ 练形

⁴⁵ 练气

⁴⁶ 练神. While this author's Chinese *Tài jí* teachers trained him in the external physical forms *xíng* 形 and the 'inner life force' *qì* 氣 (referring to breathing techniques), they did not train him in the spirit *shén* 神, as this was to be avoided in the ambit of Communist China, where most of his *Tài jí* exercises were learned. When he trained under two doctoral students in *Tài jí* at the Beijing Sports University, he discovered from them that, during the communist cultural revolution,⁴⁶ *Tài jí* exercises considered as religious or superstitious practices were discouraged. However more recently, *Tài jí* exercises have been allowed to be taught again in Mainland China, but merely as a sport or fitness exercise, void of the internal or spiritual aspects. Perhaps this exclusion was a blessing in disguise for this author, for this vacuum was eventually filled by training the spirit according to the principles of Ignatian spirituality through his Jesuit formation. Therefore, the 'training in the spirit' that will be mentioned here is not from mainstream Daoism, but from the author's own experience and integration of *Tài jí* exercises with the Ignatian exercises.

4. Methodology: Organization of this work / Structure and summary, limitations, deductive reasoning and how to actually practice *Tài jí* exercises with the ICE

Employing the deductive method in drawing from this author's experience in the practice of *Tài jí* exercises in the context of Ignatian Spirituality and in confronting these experiences with the objective principles of Christian spirituality, this work is organized in the following three chapters:

Chapter One, containing the theoretical framework will answer the question, "What is *Tài jí*?" Some pertinent Daoist principles, particularly that of the *Yīn* and *Yáng* 陰陽,⁴⁷ will inevitably be discussed, then examples of *Tài jí* exercises will be presented, particularly the five routines of *Tài jí* exercises with the sword.

As these exercises reveal a Daoist spirituality of the sword, Chapter Two will discuss a Christian Theological Approach to *Tài jí*, exploring more in depth a Christian Spirituality of the Sword from the Judeo-Christian context in Western culture. St. Ignatius will be introduced here as an epitome and master of Christian sword spirituality. His development of the ICE as a powerful Christian prayer will be presented as an exercise in sharpening the spiritual sword of discernment, while alternative ways of praying the ICE will also be proposed.

In discussing a Christian theological approach to *Tài jí*, this second chapter will explore in what sense the *Dào* of the Ancient Chinese could be understood as the Logos (λόγος) of the Ancient Greeks. This understanding will be further developed based on the Greek original and Chinese versions of pertinent Johannine Gospel passages. Consequently, *Tài jí* as being closely linked with the *Dào* would also be understood in Christian terms. *Tài jí* exercises as moving meditation on the *Dào* would also be discussed as a form of body prayer in view of the *Dào* as the Incarnate Logos.

Chapter Three will propose an Integration of *Tài jí* sword exercises with the ICE by presenting five routines corresponding to the five steps of the ICE. These steps will be discussed in detail as a possible example of integrating Daoist *Tài jí* exercises with Christian prayer.

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CHAPTER ONE: WHAT IS TÀI JÍ? THE THEORETICAL FRAMEWORK

From the Chinese etymology of the word, *Tài jí* 太極 is a compound term comprised of *tài* 太 and *jí* 極. Understanding each character individually, *tài* could mean “great; grand; supreme; very; too; extreme”⁴⁸ and *jí* could mean “the highest or utmost point; ultimate, pole or polarity, as in the earth's (north or south) pole; to reach the end; to attain; or to exhaust.”⁴⁹ Various English translations of *Tài jí* are the Supreme Ultimate,⁵⁰ Great Ultimate,⁵¹ Supreme Pole,⁵² Great Absolute or Supreme Polarity.⁵³ However, this study, proposes the term *Extreme Polarity*. ‘Extreme’ is chosen instead of ‘Supreme’ or ‘Great’ in order to indicate that the opposite of supreme or great is also sometimes referred to. ‘Polarity’ is preferred over Ultimate, Absolute or Pole to indicate that there is always the other side to what is being referred to. Therefore, Extreme Polarity is discerned to be the more appropriate translation in order to emphasize the importance of understanding polarities always in terms of pairs, that is, as paradoxes in this Daoist-Christian discourse.

1. *Tài jí* – in terms of *Yīn* and *Yáng* in Daoism

Tài jí is the Daoist theory of the world.⁵⁴ In fact, it is one of the more important cosmological concepts in the history of Chinese thoughts. From the Daoist scripture, *Yì jīng* 易經⁵⁵ known as *The Book of Changes*, one important passage reads as thus:

⁴⁸ Richard J. SMITH, *Fathoming the Cosmos and Ordering the World: The Yì jīng (I-Ching, or Classic of Changes) and Its Evolution in China*. Charlottesville: University of Virginia Press. 2008, p. 8.

⁴⁹ *Ibid.*

⁵⁰ Charles Le BLANC, *Huai-nan Tzu: Philosophical Synthesis in Early Han Thought: The Idea of Resonance (Kan-Ying) With a Translation and Analysis of Chapter Six*. Hong Kong University Press, 1985; ZHANG Dainian and Edmund RYDEN, *Key Concepts in Chinese Philosophy*. Yale University Press, 2002.

⁵¹ Ellen M. CHEN, *The Tao Te Ching: A New Translation and Commentary*. Paragon House, New York, 1989; Isabelle ROBINET, “Wuji and Taiji 無極 • 太極 Ultimateless and Great Ultimate,” in *The Encyclopedia of Taoism*, Fabrizio PREGADIO, ed., Routledge, Chicago, 2008, pp. 1057–9.

⁵² Joseph NEEDHAM and Colin A. RONAN, *The Shorter Science and Civilisation in China*. Cambridge University Press, 1978.

⁵³ Joseph A. ADLER, “ZHOU Dunyi: The Metaphysics and Practice of Sagehood,” in *Sources of Chinese Tradition*, William Theodore DE BARY and Irene BLOOM, eds., 2 vols. Columbia University Press, 21999, pp. 673-4.

⁵⁴ Cf. R. HARBAUGH, *Chinese Characters, A Genealogy and Dictionary*, Far Eastern Publications, Yale University, New Haven. 1998, p. 123

⁵⁵ 易经 Also spelled as *I Ching* in the Wade-Giles phonetic system.

「易有太極，是生兩儀。兩儀生四象，四象生八卦。」⁵⁶

One author interpreted this passage as follows:

“...the *Tài jí* or Supreme Ultimate generates the two *yí* 儀, or modes [i.e., *Yīn* and *Yáng*]. The two modes generate the four *xiàng* 象 or images. The four images then generate the eight trigrams (*bā guà* 八卦).”⁵⁷

In other words, ‘change’ (*yì* 易) involves Extreme Polarity (*tài jí*), which results in two polarities (*yí*). Two polarities result in the four phenomena (*xiàng*). The Four phenomena result in the eight divine diagrams.⁵⁸ Similarly, another important passage from the other Daoist scripture, the *Dào dé jīng* 道德經, known as “The Book of Virtue” should be taken into consideration:

「道生一，一生二，二生三，萬物負陰，而抱陽。」

One author translated this as follows: “The *Dào* produces the One, the One produces the Two, the Two produces the Three, the Three produces the Ten Thousand beings...”⁵⁹ However, for the purpose of this study, the verb *shēng* 生 will be translated as ‘generate’ rather than ‘produce’ as suggested by the aforementioned French translation *produit*.⁶⁰ In other words, the *Dào* generates the One, the One generates the Two, The Two generate the Three, the Three generates the Ten Thousand beings which bear the *Yīn*, yet all embrace the *Yáng*.⁶¹ Deducing from these two aforementioned scriptures, one can conclude that the *Dào* is *The Way* of the *Yīn* and *Yáng* from which all phenomenon is generated. Drawing a metaphor in today’s digital language, just as all digital information can be stored in terms of 0 and 1 in the binary numeral system,⁶² every phenomenon according to the Daoist cosmos can be understood in terms of the *Yīn* and *Yáng*. This understanding in terms of *Yīn* and *Yáng* would reflect the paradoxes experienced in every day phenomena, and could lead to a deeper insight on the *Dào*.

⁵⁶ NÁN huái jǐn 南怀瑾 《易经繫传别讲》，中国世界语出版社，1996年。

⁵⁷ F. LOUIS, *The Genesis of an Icon*, cit. p. 153.

⁵⁸ 太極是中國思想史上的重要概念，主要繼承自《易傳》：「易有太極，是生兩儀。兩儀生四象，四象生八卦。」，translated by this author from the original Chinese.

⁵⁹ «Le *Dào* produit le Un 道生一, le Un produit le Deux 一生二, le Deux produit le Trois 二生三, Trois produit le Dix Mille êtres s’adossent au Yin 萬物負陰, mais tout en serrant sur leur poitrine le Yang 而抱陽», Pierre-Henry DE BRUYN, *Le Taoïsme. Chemins de découvertes. «La vie, le *Dào* et sa vertu»*. CNRS Éditions, Paris, 2009, pp. 22-23, translated by this author from French.

⁶⁰ This will relate to the discussion in Chapter Two, 3.1 on the Trinitarian *Perichoresis* and on how this is similar to the Holy Trinity, in that the Father generates the Son, while the Father and the Son generate the Holy Spirit.

⁶¹ 「道生一，一生二，二生三，萬物負陰，而抱陽。」，translated by this author from the original Chinese.

⁶² Cf. Julio SANCHEZ and Maria P. CANTON, *Microcontroller programming: the microchip PIC*, CRC Press, Florida, 2007, p. 37.

In the West however, *Tài jí* is more popularly known for *Tài jí quán* 太極拳⁶³ or ‘Supreme Ultimate Fist (*quán* 拳),’ simply as a form of Chinese Shadow Boxing or martial art. Therefore, it is important to mention ‘*Tài jí exercises*’ the Daoist martial arts which include the fist, sword, and other weapons, in order to differentiate this concept from *Tài jí* as the Daoist cosmological principle. The question that arises now would be, “what does this martial art have to do with the *Dào* as The Way of the *Yīn* and *Yáng*?”

2. *Tài jí quán* 太極拳 as moving meditation of the *Dào* in action

Tài jí exercises of ‘the fist’ or *quán* 拳, which make no use of any weapons except for the bare hands are practiced for defense training and for health benefits, as well.⁶⁴ Aside from being a physical endeavor, it is actually also a form of moving meditation on the *Dào* by experiencing the alternating roles of *Yīn* and *Yáng* in the body, mind and spirit. Most modern styles of *Tài jí quán* trace their development to at least one of the five traditional schools:⁶⁵ *CHÉN* 陳,⁶⁶ *YÁNG* 楊,⁶⁷ *WŪ / HÁO* 武/郝,⁶⁸ *WÚ* 吳,⁶⁹ and *SŪN* 孫.⁷⁰ There are several new styles such as hybrid forms, and other offshoots of the mainstream styles, but these five family schools are the ones officially recognized by the international community as being the orthodox styles, having developed from the *Wǔ dāng* 武當 tradition.⁷¹ Regardless of which style or tradition, all *Tài jí* exercises make use of the principles of the Extreme Polarity, that is, the interaction of the *Yīn* and *Yáng* as a way of meditating the *Dào* in action.

Concretely speaking, the principle of the *Yīn* and *Yáng* is most obviously experienced in terms of emptiness and fullness respectively, with every moment of inhaling and exhaling as a form of deep breathing controlled from the *dān tián* 丹田 ‘pubic region’ or diaphragm (as opposed to breathing from the upper lungs), and with every gradual movement of the *Tài jí* walk from one leg to another, for example. As one leg is emptied of the body-weight, the other is filled, like alternating lungs in a rhythm of controlled but relaxed breathing. This gradual alternation of fullness and emptiness

⁶³ 太極拳 Also spelled as “t'ai' chi' ch'üan” in the Wade-Giles phonetic system.

⁶⁴ Cf. CHENG Man-ch'ing, *Cheng-Tzu's Thirteen Treatises on T'ai Chi Ch'uan*. North Atlantic Books, 1993, p. 21.

⁶⁵ The full names in Chinese of the founders for each style is given below, indicating the years when they lived.

⁶⁶ 陳王庭; 1580 – 1660 ◦

⁶⁷ 楊露禪; 1799 – 1872 ◦

⁶⁸ 武禹襄; 1813 – 1880 ◦

⁶⁹ 吳全佑; 1834 – 1902 ◦

⁷⁰ 孫祿堂; 1860 – 1933 ◦

⁷¹ 俗話說: 「天下太極出武當」 ◦

heightens one's awareness of the paradoxes that operate in the body, mind, and spirit. For example, one's emptiness leads to fullness, while one's fullness leads to emptiness. One cannot be filled unless one is first emptied. Likewise, one cannot be emptied unless one is first filled. This is an initial example of meditating the *Dào* active within oneself.

Tài jí exercises are organized into 'routines' or *tào lù* 套路, referring to a fixed set of exercises according to a particular style. For example, *Tài jí quán* in 24 moves (which will be presented below) is an official routine promoted since 1956 by the National Sports Commission of the People's Republic of China. This routine is predominantly based on the *Yáng* 楊 but combines other different styles, containing most of the basic movements, thus, becoming one of the most popular forms of Chinese shadow boxing. This routine is regarded as the official form for competition in Mainland China and as the foundation for learning more complicated routines.⁷² The 'formula' or *kǒu jué* 口訣 for the version of *Tài jí quán* in 24 moves is presented in Appendix 2A. Aside from *Tài jí quán*, other forms of *Tài jí* exercises exist, making use of other weapons such as the sword, pole, fan, spear, etc. For the purpose of this study, the focus will only be on *Tài jí quán* in 24 moves and five routines of *Tài jí* sword, which from hereon will be referred to as *Tài jí jiàn* 太極劍, that is, the *Tài jí* exercise of the sword *jiàn* 劍. The formulas for these routines can be found in Appendix 3A. These routines will be presented again in Chapter 3 in a different order, in the context of how these can be used in the ICE.

3. *Tài jí jiàn* in five routines 五個套路 (according to increasing level of difficulty and elaboration):

- 3.1 in 16 movements, *Tài jí jiàn* Official Routine⁷³
- 3.2 in 32 movements, *Tài jí jiàn* Official Routine⁷⁴
- 3.3 in 42 movements, *Tài jí jiàn* Official Routine⁷⁵
- 3.4 in 49 movements, *Tài jí jiàn* *Wǔ dāng* style Official Routine⁷⁶
- 3.5 in 43 movements, *Tài jí jiàn* *Wǔ dāng* style Traditional Routine⁷⁷

⁷² Cf. 李德印「二十四式太極拳〈楊式〉」，大展：2004。

⁷³ Cf. 徐偉軍「十六式太極劍」，華夏出版社：2003。

⁷⁴ Cf. 秦子來「三十二式太極劍」，大展：2007。

⁷⁵ Cf. 李德印「四十二式太極劍」，北京體育大學出版社：2004。

⁷⁶ Cf. 李德印:方彌壽「武當太極劍四十九式」，大展：2003。

⁷⁷ Cf. 武當山道教太和武館，湖北省，2003。

What has been enumerated so far are only five of the countless routines available for *Tài jí jiàn*. Most of their respective ‘formulas’ have already been secularized or simplified by the state monitored Martial Arts Department of the National Sports Commission in China⁷⁸ into mere descriptions of the movements. Among these five routines, only the *Tài jí jiàn Wǔ dāng style Traditional Routine in 43 movements*, has preserved its traditional formula, since this routine was learned by this author not in the central capital of Beijing, but in the mountains of *Wǔ dāng* under a Daoist priest residing there. Just by reading the first four lines (out of the 43) of this formula, one could already sense another mystical world, hinting at a Daoist spirituality of the sword:

- 甲、起勢提按氣宜沉 “The initial movement, rising and pressing, as the *qì* should sink.”
- 乙、左右運化仙人指 “Directing the movement at the finger of the immortal,”
- 丙、三環套月打眼臉 “three moonlike cycles toward the eyelids,”
- 丁、閉劍斜劈輕點水 “as a closed sword cuts obliquely, slightly dashes at the water.”⁷⁹

In fact, one author asserted that in Ancient China some Daoist priests as well as emperors, bureaucrats, and shamans, being referred to as “Warriors fighting against countless demons,”⁸⁰ traditionally made use of sword rituals as part of their exorcist practices:

“The use of a sword, supposed to be magical, would highlight this aspect of their power in as much as they would push and strike their swords upon a divine seal on an altar with loud cries. This invisible exorcist combat against demons would be represented by dances during which they would brandish their swords very conspicuously...”⁸¹

The use of the sword apparently had deep spiritual implications for the Ancient Daoist involving some form of spiritual warfare. Furthermore, the Daoist ritual is “not a sacred promenade: it is always first a war and a fight against the demons. Only after this battle could come a victorious communication with the superior protective

⁷⁸ 國家體委武術處。

⁷⁹ 武當山道教太和武館，湖北省，2003，translated by this author from the original Chinese formula.

⁸⁰ P-H DE BRUYN, *Le Taoïsme*, cit. p. 58.

⁸¹ “L’usage d’un glaive, censé être magique, autant que les cris qu’ils pousseront en frappant sur l’autel leur sceau divin mettront en scène cet aspect de leur pouvoir. Le combat exorciste invisible contre les démons sera figuré par des danses durant lesquelles ils agiteront, de façon très ostensible, leur épée ou cracheront violemment de leur bouche de l’eau bénite préalablement avalée.” P-H DE BRUYN, *Le Taoïsme*, cit. p. 58, translated by this author from French.

deities.”⁸² Therefore, the sword exercises were not merely for exhibition but rather an expression of the war waged within the spirit world and of a desire to be freed from the torments of demons. Such rituals not for external show but for fighting against evil and for seeking protection from someone greater are common elements also found in the Christian spirituality of the sword.

4. Conclusion One: What *Tài jí* is

So far this study has discussed what *Tài jí* is, and asserted that *Tài jí* exercises comprise a moving meditation on the Extreme Polarity or the *Dào* in action. *Tài jí jiàn*, hinting at a spirituality of the sword in the Daoist context serves as an example of this moving meditation by using a weapon in hand. This study has also suggested how the Extreme Polarity represents the paradoxes of daily life experienced as the alternating principles of *Yīn* and *Yáng* in the body, mind and spirit. But how do these ideas relate to the Christian faith? Before answering this question in depth in part 3 of Chapter Two, this study will first discuss in detail a Christian version of the spirituality of the sword, to see how this connects with *Tài jí jiàn*.

⁸² “Un rituel taoïste n'est pas une promenade sacrée: c'est toujours d'abord une guerre et un combat contre les démons avant d'être seulement ensuite une communication victorieuse avec les divinités protectrices supérieures.”, P-H DE BRUYN, *Le Taoïsme*, cit. p. 58, translated by this author from French.

CHAPTER TWO: A CHRISTIAN THEOLOGICAL APPROACH TO TÀI JÍ

1. The Spirituality of the Sword in the OT and NT

The word for ‘sword’⁸³ in Sacred Scriptures (SS) appears in at least 406 verses. Within each verse, and depending on the translation used, this word may even be mentioned more than twice (Songs 3:8, Isaiah 2:4, Ezekiel 21:14). Out of this total number, 373 verses are derived from the Old Testament (OT), the scriptures revered in Jewish, Christian and, to a certain extent, Islamic traditions. Considering that the sword is mentioned this frequently in the OT, it becomes more worthwhile to study the significance of this word in SS, reflecting on how this may have a tremendous impact on these three religious cultures, which consequently affect at least a third (cf. The Song of the Sword in Zechariah 13: 7-9) of the world’s population today.⁸⁴ Since the sword has been used as a symbol of war and abused even in various religious contexts, perhaps it is worth looking once more into the sword’s significance in the OT, the SS revered by these three great religious cultures in order to offer new insight on what the Word of God really means each time the sword is mentioned. Hopefully, this would reduce the misreading of this sword in SS and derive a more holistic understanding in the larger context of the OT in the light of the NT. Since it may neither be possible nor practical to study all the pertinent texts containing the sword, for the purpose of this study, only a few selected verses which represent repetitive themes will be closely examined to provide a general idea of how the sword is wielded in SS.

1.1 In the OT:

1.1.1 An Insatiable Sword in SS:

“...their swords are weapons of violence.”

Genesis 49: 5

In Genesis 3:24, the sword appears for the first time in SS. The hand of God places “*a flaming sword whirling around, to guard the way of the tree of life.*” In this case, the main function of the sword is to guard something precious, the tree of life,

⁸³ ‘Sword’ is הֶרֶב (*hereb*) in Hebrew (related to the word to ‘destroy, ruin, dry up’), μάχαιρα in Greek, *Gladius* in Latin, 刀劍 and 刀劍 in classical and simplified Chinese respectively.

⁸⁴ Out of the total world population, 2.1 Billion (33%) are Christian, 1.5 billion (21%) Muslim, 14 million (0.22%) are Jewish. Retrieved on 16 July 2012 <http://www.adherents.com/Religions_By_Adherents.html>

against the misuse of man. In Genesis 27:40, the sword begins to take a violent turn, when Esau's blessing is stolen by Jacob. Isaac blesses Esau saying, "You will live by the sword and you will serve your brother. But when you grow restless, you will throw his yoke from off your neck." Here, the sword becomes a mode of life for Esau. In the following verse 41, he hated his brother Jacob and began to plan his vengeance. In the OT the one who draws a sword is a man of military age. To strike "with the mouth [edge] of the sword" (1 Samuel 22: 19)⁸⁵ is to kill using the sword. The sword was part of the normal equipment of OT warriors. A war cry of Israel on one occasion was "the sword of Yahweh and of Gideon" (Kings 7:20). In some passages, the sword is represented as a monster which devours (Deuteronomy 32:42; 2 Samuel 2:26; Isaiah 1:20; Jeremiah 2:30; 12:12; 46:10+) and it also metaphorically means war, often sent or drawn by Yahweh (Leviticus 26:6, 25; 2 Samuel 11:25; Jeremiah 5:12; 46:16; Ezekiel 7:15). The sword also means violence (2 Samuel 12:10), and is an instrument by which Yahweh punishes (Psalm 7:12; Isaiah 34:5 f; 66:16). This is the theme of Ezekiel's "Song of the Sword" (Ezekiel 21: 13-22). "Sword, famine and pestilence" comprise a triple threat against Judah, often found in Jeremiah.⁸⁶ However, in this verse there is more than just a song, for symbolic actions accompany this song of the sword. This text actually refers to sword dancing, a more elaborate version of the dance of doom in Ezekiel (6:11-12).⁸⁷ This dance of doom, with themes of vengeance and violence through the sword, is indeed carried throughout the OT, as can be seen in the following verses from each book:

- Gen 49: 5 "Simeon and Levi are brothers— their swords are weapons of violence."
- Exod 22: 24 "My anger will be aroused, and I will kill you with the sword; your wives will become widows and your children fatherless"
- Levi 26: 25 "And I will bring the sword upon you to avenge the breaking of the covenant."
- Numb 20: 18 But Edom answered: "You may not pass through here; if you try, we will march out and attack you with the sword."
- Deut 32: 41 "when I sharpen my flashing sword and my hand grasps it in judgment, I will take vengeance on my adversaries and repay those who hate me."

⁸⁵ K. ELLIGER et W. RUDOLPH, ed., *Biblica Hebraica Stuttgartensia*, Stuttgart, 1967, p. 487, translated by this author from Hebrew.

⁸⁶ Cf. John L. MCKENZIE, *Dictionary of the Bible*, The Bruce Publishing Company, London, 1968, p. 854.

⁸⁷ Cf. Charles M. LAYMON, ed., *The Interpreter's One-Volume Commentary on the Bible*, Abingdon Press – Nashville and New York. 1971. p. 424.

- Josh 6: 21 “They devoted the city to the LORD and destroyed with the sword every living thing in it—men and women, young and old, cattle, sheep and donkeys.”
- Judg 1: 8 “The men of Judah attacked Jerusalem also and took it. They put the city to the sword and set it on fire.”
- 1 Sam 15: 8 “He took Agag king of the Amalekites alive, and all his people he totally destroyed with the sword.”
- 2 Sam 11: 25 Say this to Joab: “Don't let this upset you; the sword devours one as well as another. Press the attack against the city and destroy it.”
- 1 King 19: 1 “Now Ahab told Jezebel everything Elijah had done and how he had killed all the prophets with the sword.”
- 2 King 11: 20 “and all the people of the land rejoiced. And the city was quiet, because Athaliah had been slain with the sword at the palace.”
- 1 Chro 10: 5 “When the armor-bearer saw that Saul was dead, he too fell on his sword and died.”
- 2 Chro 21: 4 “When Jehoram established himself firmly over his father's kingdom, he put all his brothers to the sword along with some of the princes of Israel.”
- Ezra 9: 7 “Because of our sins, we and our kings and our priests have been subjected to the sword and captivity, to pillage and humiliation at the hand of foreign kings, as it is today.”
- Nehe 4: 13 “Therefore I stationed some of the people behind the lowest points of the wall at the exposed places, posting them by families, with their swords, spears and bows.”
- Esth 9: 5 “The Jews struck down all their enemies with the sword, killing and destroying them, and they did what they pleased to those who hated them.”
- Job 15: 22 “He despairs of escaping the darkness; he is marked for the sword.”
- Psal 7: 12 “If he does not relent, he will sharpen his sword; he will bend and string his bow.”
- Prov 5: 4 “but in the end she is bitter as gall, sharp as a double-edged sword.”
- Song 3: 8 “all of them wearing the sword, all experienced in battle, each with his sword at his side, prepared for the terrors of the night.”
- Isa 1: 20 “but if you resist and rebel, you will be devoured by the sword.” For the mouth of the LORD has spoken.”

- Jere 2: 30 “Your sword has devoured your prophets like a ravening lion.”
- Lam 2: 21 “Young and old lie together in the dust of the streets; my young men and maidens have fallen by the sword.”
- Ezek 5: 12 “A third of your people will die of the plague or perish by famine inside you; a third will fall by the sword outside your walls; and a third I will scatter to the winds and pursue with drawn sword.”
- Dan 11: 33 “Those who are wise will instruct many, though for a time they will fall by the sword or be burned or captured or plundered.”
- Hos 7: 16 “Their leaders will fall by the sword because of their insolent words.”
- Joel 4: 10 Beat your plowshares into swords and your pruning hooks into spears. Let the weakling say, “I am strong!”
- Amos 4: 10 “I killed your young men with the sword, along with your captured horses.”
- Mica 5: 6 “They will rule the land of Assyria with the sword, the land of Nimrod with drawn sword.”
- Nahm 3: 15 “There the fire will devour you; the sword will cut you down and, like grasshoppers, consume you.”
- Zeph 2: 12 “You too, O Cushites, will be slain by my sword.”
- Hagg 2: 22 “I will overthrow chariots and their drivers; horses and their riders will fall, each by the sword of his brother.”
- Zech 11: 17 “Woe to the worthless shepherd, who deserts the flock! May the sword strike his arm and his right eye!”

In these 33 books of the OT, the sword is seen as a weapon of war, a symbol of power and punishment, a device of doom and destruction. Indeed, the sword is portrayed as having an insatiable appetite for blood and vengeance, except for a consoling reprise in Isaiah 2:4, where the ‘prophet of doom’ paradoxically prophesies about the coming of a Messianic Kingdom (Isaiah 2:1-5), which is then reiterated in Micah 4:3⁸⁸ in the context of a New Israel (Micah 4: 1-14). In the Messianic peace, swords will be beaten into plowshares (Isaiah 2:4; Micah 4:3). However, this phrase is inverted for the apocalyptic judgment in Joel, when plowshares will be beaten into swords (Joel 4:10).⁸⁹

⁸⁸ ELLIGER, p. 1038

⁸⁹ Cf. J. L. MCKENZIE, *Dictionary of the Bible*, cit. p. 854.

1.1.2 The Sword of the Lord of Love:

“...they will beat their swords into ploughshares.”

Isaiah 2: 4 and Micah 4: 3

Isaiah 2:1-5 speaks of Jerusalem as a Blessing for the World. Since this chapter begins with a new heading (like Chapter 1), it is usually thought that the following verses form the introduction to a new section. These verses are found also in a slightly different textual form in Micah 4: 1-5, where they give a contrasting climax to the judgment of Jerusalem depicted in the final verses of Micah 3. It seems likely that in Isaiah, the oracle is designed to provide a concluding comment to the opening chapter with themes of Jerusalem’s fidelity and faithlessness. Some scripture scholars propose that, since this oracle appears in two prophetic books, these words (in 2: 1) were originally marginal notes suggesting that the saying really belongs to Isaiah.⁹⁰ The place of Jerusalem in the OT tradition is richly illustrated in these verses. As the capital of the Davidic kingdom, it had its political significance. Many passages reveal that Jerusalem gathered devotion as the city in which Solomon built the royal shrine for Yahweh and where the ancient religious symbol, the ark, was found. Furthermore, as the place chosen by God, over which His name was called (cf. e.g. Deuteronomy 12: 5; Jeremiah 7: 10), it must become the very center of the world’s life, supernaturally the *highest of the mountains*, to which the nations will come, the source of the divine law and the divine blessing of peace for the whole world. Here, the reality of God’s presence and his judgment of the world (cf. Psalm 82) and the hope of new life which is his promise (cf. Ezekiel 47) are expressed in vivid symbols. Echoing its beginning (1: 2-3), the section closes (verse 5) with an appeal to Israel to respond and find her true way of life. The whole passage, linking together oracles of the prophet and other sayings, some of which may be of later origin, presents a unified picture. It carries a powerful message of warning and promise.⁹¹

In an English translation of Isaiah, ‘The Book of Judgment’⁹² is given as a title for this first part (Chapters 1 to 39). The second part, beginning with Chapter 40, which some scripture scholars refer to as Deutero-Isaiah, is entitled ‘The Book of Consolation.’ However, as early as in Chapter 2, the unexpected theme of consolation is already expressed, as the *sword is beaten into plowshares*. Apparently Chapter 2 serves as an overture containing both themes of judgment and consolation, whose latter theme to “*Comfort my people*” is further developed much later in Chapter 40. A closer look at Chapter 2 reveals in depth this theme of consolation:

Isaiah, Chapter 2: Zion, the Messianic Capital

1 This is what Isaiah, son of Amoz, saw concerning Judah and Jerusalem.

⁹⁰ Cf. C. M. LAYMON, *The Interpreter’s One-Volume Commentary on the Bible*, cit. p.333.

⁹¹ *Ibid.*

⁹² Cf. *The New American Bible*, St. Pauls, Manila, 1995, p. 824.

2 In days to come, the mountain of the Lord's house shall be established as the highest mountain and raised above the hills. All nations shall stream toward it;

3 many peoples shall come and say: "Come, let us climb the LORD'S mountain, to the house of the God of Jacob, that he may instruct us in his ways, and we may walk in his paths." For from Zion shall go forth instruction, and the word of the LORD from Jerusalem.

4 (a) He shall judge between the nations, and impose terms on many peoples.

(b) They shall beat their swords into plowshares and their spears into pruning hooks;

(c) One nation shall not raise the sword against another nor shall they train for war again.

5 O house of Jacob, come, let us walk in the light of the LORD!

As can be seen in verse 4, the sword appears twice, and in a rather conciliatory manner. The sword will be *beaten into plowshares* implies that it will now be used for agricultural instead of military purposes. Instead of a weapon of war, the sword of the Lord of love becomes a life-giving tool of nurturance.

"One nation shall not raise the sword against another, nor shall they train for war again" surely strikes a consoling note in the midst of all the previous bloodshed. But when will all this consolation take place? Verse 2 gives the answer, "*In days to come, The mountain of the Lord's house shall be established as the highest mountain and raised above the hills.*" This verse is understood by some scripture scholars as the Messianic destiny which ensures Judah's later restoration. In the Messianic kingdom, the prophets generally see the Lord's house as the seat of authority and the source of clear and certain doctrine, with its rule willingly accepted by all peoples, maintained by spiritual sanctions, and tending to universal peace.⁹³

The mention of Zion as Yahweh's abode, the place of his special protection and the goal of the pilgrimage of the nations, with the hope for peace and the destruction of weapons, are among the themes found in the 'Zion Psalms' (Psalms 46; 48; 76; 87; 34: 62).⁹⁴ Although some scholars deny that this oracle is authentically from Isaiah's hand, it coheres with his concept of Yahweh as universal king and with other aspects of his teaching. Although the oracle is also found in Micah 4: 1-4, the prophet who foretold the Temple's destruction (Micah 3: 12) did not speak these words.⁹⁵ Other scripture scholars assert that since this passage is found substantially unchanged in Micah, it most probably has Isaiah as its author.⁹⁶ A closer look at Micah 4 reveals that indeed, much of the original 'Isaianic' text (*italicized*) remains intact:

⁹³ *Ibid.*, p. 826.

⁹⁴ Cf. *The New Jerome Biblical Commentary*, Raymond Brown et al. Prentice Hall, Englewood Cliffs, New Jersey. 1990, p. 232.

⁹⁵ *Ibid.*

⁹⁶ Commentary taken from: *The New American Bible*, p. 1073.

Micah, Chapter 4: The People To Be Restored

1 *In days to come the mount of the LORD'S house Shall be established higher than the mountains; it shall rise high above the hills, And peoples shall stream to it:*

2 *Many nations shall come, and say, "Come, let us climb the mount of the LORD, to the house of the God of Jacob, That he may instruct us in his ways, that we may walk in his paths." For from Zion shall go forth instruction, and the word of the LORD from Jerusalem.*

3 *He shall judge between many peoples and impose terms on strong and distant nations; They shall beat their swords into plowshares, and their spears into pruning hooks; One nation shall not raise the sword against another, nor shall they train for war again.*

4 Every man shall sit under his own vine or under his own fig tree, undisturbed; for the mouth of the LORD of hosts has spoken.

5 For all the peoples walk each in the name of its god, but we will walk in the name of the LORD, our God, forever and ever.

6 On that day, says the LORD, I will gather the lame, and I will assemble the outcasts, and those whom I have afflicted.

7 I will make of the lame a remnant, and of those driven far off a strong nation; and the LORD shall be king over them on Mount Zion, from now on forever.

The main question which comes to mind is this: why were these three verses repeated in Micah? More significantly, the last of these three verses is the only 'sword' scripture in the bible repeated word per word. Why the repetition? Perhaps, the word of God wishes to reveal an important message regarding the sword, quite different from all the previous verses of violence and vengeance, a message that bears repeating, for all believers to take heed. Taking a closer look once more at that one verse, considering the original language and various translations, may help reveal something more.

Regarding the Translations,⁹⁷ the Hebrew text (BHS)⁹⁸ is presented first, as this Masoretic Text is generally regarded as the original version and is the source of all OT translations. The Greek version is then presented, as the Septuagint (LXX)⁹⁹ was the

⁹⁷ Legend of Abbreviations:

passage	Isaiah Chapter two, verse four
BHS	Hebrew Masoretic Text, <i>Biblica Hebraica Stuttgartensia</i>
LXX	Greek, Septuaginta
VG	Latin, Vulgata
NAB	English, The New American Bible
<i>Sī gāo</i> 思高	Chinese, Duns Scotus Franciscans' Catholic Translation 思高聖經
<i>Hé hé</i> 和合	Chinese, Gideon's (Non-Catholic) Holy Bible Chinese Union Version 简体中文和合本聖經
ArB	Arabic Bible

⁹⁸ K. ELLIGER et W. RUDOLPH, *Biblica Hebraica Stuttgartensia*, cit.⁹⁹ Alfred RAHLFS, *Septuaginta*, Deutsche Bibelgesellschaft Stuttgart, Stuttgart, 1982.

earliest translation used by the early Christians and remains in use by Orthodox and Eastern Rite Christians today. The Latin version follows, as the Vulgate (VG)¹⁰⁰ has long been the authoritative text for the Latin Rite of the Catholic Church. The New American Bible (NAB)¹⁰¹ is chosen for the English version as this is translated from the Original languages with critical use of all the ancient sources.¹⁰² Furthermore, this version is widely distributed both in the Philippines and the U.S.A., both nations having the largest English speaking Catholic population in the world. The Duns Scotus 「思高」¹⁰³ Mandarin version is an official version widely used by Chinese Catholics, while the Chinese Union Version 「和合」¹⁰⁴ (in simplified characters) is most widely used by Protestants or non-Catholic Chinese Christians in China. Finally, the Arabic Bible (ArB)¹⁰⁵ is provided in the hope that friends from the Arab world may be able to engage in dialogue regarding the message of peace in these verses, and find the necessary connection to the Holy Qur'an.

In order to shed more light on what the oracle indicates will happen during the Messianic peace, the verbs in this passage shall be further examined.

Passage	Isaiah 2: 4 (a)
BHS	וְשַׁפֵּט בֵּין הַגּוֹיִם וְהוֹכִיחַ לְעַמִּים רַבִּים ¹⁰⁶
LXX	καὶ κρινεῖ ἀνὰ μέσον τῶν ἔθνων καὶ ἐλέγξει λαὸν πολὺν ¹⁰⁷
VG	<i>Et iudicabit gentes et arguet populos multos;</i> ¹⁰⁸
NAB	He shall judge between the nations, and impose terms on many peoples. ¹⁰⁹
Sī gāo 思高	他將統治萬邦， 治理眾民； ¹¹⁰
Hé hé 和合	他必在列國中施行審判， 為許多國民斷定是非。 ¹¹¹
ArB	فَيَقْضِي بَيْنَ الْأُمَمِ وَيُنْصِفُ لِشُعُوبٍ كَثِيرِينَ،

¹⁰⁰ Aloisius GRAMATICA, ed., *Vulgata*, Vaticanis, MCMXXIX.

¹⁰¹ *The New American Bible*, St. Pauls, Manila, 1995.

¹⁰² NAB, p. [3].

¹⁰³ *Sī gāo běn Shèng jīng*, Catholic Chinese Bible 「思高本聖經」，台北，一九六九年。

¹⁰⁴ *Hé hé běn Shèng jīng*, Protestant Chinese Bible 「和合本聖經」，上海，一九零六年。

¹⁰⁵ مصر - هيمانوت تكللا الانبا كنيسة - بالإسكندرية الأرثوذكس الأقباط بطريركية /

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¹⁰⁶ BHS, p. 678.

¹⁰⁷ LXX, p. 568.

¹⁰⁸ VG, p. 676.

¹⁰⁹ NAB, p. 826.

¹¹⁰ 思高 p. 1152.

¹¹¹ 和合.

The verb to ‘judge’ in Hebrew [שָׁפֵט] translated into the Greek [κρινει] could also mean to separate, decide, or govern. The Latin [*iudicabit*], could also mean to sentence, conclude, decide, declare, appraise. The Chinese Catholic and Protestant versions respectively translate this word as [tǒng zhì] 「統治」 and [shī xíng shěn pàn] 「施行 审判」.

As for the verb ‘to impose’ (terms), the Hebrew [הוֹכִיחַ] could also mean to ‘rebuke.’ The Greek [ελεξει] could also mean to expose, bring to light, convict, refute, accuse, while the Latin [*arguet*] could mean to argue, prove, allege, disclose, accuse, complain of, charge, blame, convict. The Chinese Catholic and Protestant versions respectively translated this word as [zhì lǐ] 「治理」 and [duàn dìng shì fēi] 「断定是非」.

Passage	Isaiah 2: 4 (b)
BHS	וְכָתְתוּ הַרְבֹּתֵם לְאֵתִים וְהִנִּיתוּתֵיהֶם לְמִזְמֵרוֹת
LXX	καὶ συγκόψουσιν τὰς μαχαίρας αὐτῶν εἰς ἄροτρα καὶ τὰς ζιβύνας αὐτῶν εἰς δρέπανα
VG	<i>et conflabunt gladios suos in vomeres et lanceas suas in falces;</i>
NAB	They shall beat their swords into plowshares and their spears into pruning hooks;
Sī gāo 思高	致使眾人都把自己的刀劍鑄成鋤頭， 將自己的槍矛製成鐮刀；
Hé hé 和合	他们要将刀打成犁头， 把枪打成镰刀。
ArB	فَيَطْبَعُونَ سِيفَهُمْ سِكِّكًا وَرِمَاحَهُمْ مَنَاجِلَ.

As for the fate of the sword in this verse, the verb to ‘beat’ in Hebrew [כָּתַת] could also mean to crush, or trudge. The Greek [κοπτω] means to cut off, beat one’s chest in grief, mourn, lament. The Latin [*conflabunt*] could mean to forge, refine, purify. The Chinese Catholic and Protestant versions respectively translate this word as [zhù chéng] 「鑄成」 and [dǎ chéng] 「打成」.

Verse	Isaiah 2: 4 (c)
BHS	לֹא-יִשָּׂא גוֹי אֶל-גּוֹי חֶרֶב וְלֹא-יִלְמְדוּ עוֹד מִלְחָמָה.
LXX	καὶ οὐ λήμψεται ἔτι ἔθνος ἐπ’ ἔθνος μάχαιραν καὶ οὐ μὴ μάθωσιν ἔτι πολεμεῖν
VG	<i>non levabit gens contra gentem gladium, nec exercebuntur ultra ad proelium.</i>
NAB	One nation shall not raise the sword against another, nor shall they train for war again.
Sī gāo 思高	民族與民族不再持刀相向， 人也不再學習戰鬥。
Hé hé 和合	这国不举刀攻击那国， 他们也不再学习战事。
Arb	لَا تَرْفَعُ أُمَّةٌ عَلَى أُمَّةٍ سِيفًا، وَلَا يَتَعَلَّمُونَ الْحَرْبَ فِي مَا بَعْدَ.

Nations will no longer ‘raise’ the sword against another. This verb in Hebrew [רָם] could also mean to carry, lift, bear, endure, suffer. The Greek [λαμβάνω] simply means to take, receive while the Latin [*levabit*] could also mean to lift, raise, hold up, support, erect, set up. The Chinese Catholic and Protestant versions respectively translate this as [chí dāo xiāng xiàng] 「持刀相向」 and [jǔ dāo gōng jī] 「举刀攻击」.

After examining the translations of these verses, perhaps one could derive a new insight regarding the content of this Messianic oracle and understand more how the sword shall be used during the Messianic peace. As the sword was generally a symbol of power, punishment, violence and vengeance in the OT, the Lord God evidently used this kind of language (of power, punishment, violence and vengeance) which was more easily understood by His people Israel. However, in the Messianic era, the language changes, and the sword becomes a life giving instrument of peace. The yearning for this kind of Messianic peace is perhaps shared by the majority of the world’s population. The Jewish SS have revealed that they were still waiting for the Messiah, while the Muslims also await the Mahdi (divinely guided one, Muslim Messiah) as an eschatological figure who will come to bring about a time of justice and peace.

An honest question would be, in what ways are Jewish and Muslim believers still waiting for the Messiah? As for all Christians, the Messiah has already come. He¹¹² is Jesus the Christ. But Christians could challenge themselves and ask, is this belief expressed in non-violent action? If so, then there should no longer be any need for the sword as a weapon of war. If they still believe that violence is the only way to resolve conflicts, then this would mean that the Messiah has yet to come.

Perhaps one objection would be, “I truly believe that the Messiah has come, but my neighbors don’t, and they continue to use the sword of violence against me and my family!” Indeed, this would be a great challenge for most believers: to be true witnesses, martyrs in the truer sense of the word, to place greater faith, hope, and love in the peace which the Messiah brings, to exercise one’s freedom to respond with acts of non-violence, and to allow the Messianic peace to become a reality for all people. For those who believe that the Messiah has come, the oracle of Isaiah could be thus understood:

The Messiah will come again to judge, decide, and govern among all nations.

He will bring to light and disclose the truth among all peoples.

Swords will be beaten, crushed, cut off,

then forged, refined and purified to become life giving tools .

Nations will no longer raise, support or suffer the sword.

They will no longer learn the art of war.

¹¹² This author has opted to capitalize the ‘H’ for He, Him, Himself when referring to any of the Divine Persons (except when direct citations do otherwise), to facilitate future translations into Chinese, as this is consistent with the Catholic Chinese practice of providing the special pronoun 祂 *Tā* to refer only to God.

The sword which was a weapon of destruction is eventually destroyed and becomes a life-giving instrument. In reality, this oracle is already taking place at this very moment, in the hearts of those who truly believe.

1.2 In the NT:

So far, what has been studied is the sword in the OT, and how the majority of the verses speak of the sword as a tool of doom. As had been mentioned earlier, out of the 406 verses of the SS where the sword appears, 373 are from the OT. Now, what do the remaining 33 verses of the sword in SS from the NT reveal about the spirituality of the sword? Perhaps by no coincidence, according to Church traditions 33 was also the age of Jesus Christ when he was crucified.¹¹³ Jesus as the Word Incarnate and the fulfillment of the SS, comes after at least 1000 years of Jewish history involving the violence of the sword in the OT.¹¹⁴ Now he brings another message about the sword through these symbolic 33 years of life on earth revealed through these 33 verses in the NT:

- Matthew 10: 34 I have not come to bring peace, but a sword.
- Matthew 26: 47 Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people.
- Matthew 26: 51 Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear.
- Matthew 26: 52 Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword."
- Matthew 26: 55 At that hour Jesus said to the crowds, "Have you come out with swords and clubs to arrest me as though I were a bandit?"
- Mark 14: 43 Judas, one of the twelve, arrived; and with him there was a crowd with swords and clubs, from the chief priests, the scribes, and the elders.
- Mark 14: 47 But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear.
- Mark 14: 48 Then Jesus said to them, "Have you come out with swords and clubs to arrest me as though I were a bandit?"

¹¹³ Cf. Colin J. HUMPHREYS and W. G. WADDINGTON, "Dating the Crucifixion," in *Nature* 306, December 22/29, 1983, pp. 743-46.

¹¹⁴ Cf. Robert D. WILSON, *A Scientific Investigation of the Old Testament*, Sunday School Times, Inc, Philadelphia, PA, 1926, p. 11.

- Luke 2: 35 so that the inner thoughts of many will be revealed—and a sword will pierce your own soul too.’
- Luke 21: 24 they will fall by the edge of the sword and be taken away as captives among all nations; and Jerusalem will be trampled on by the Gentiles, until the times of the Gentiles are fulfilled.
- Luke 22: 36 And the one who has no sword must sell his cloak and buy one.
- Luke 22: 38 They said, ‘Lord, look, here are two swords.’
- Luke 22: 49 ‘Lord, should we strike with the sword?’
- Luke 22: 52 ‘Have you come out with swords and clubs as if I were a bandit?’
- John 18: 10 Then Simon Peter, who had a sword, drew it, struck the high priest’s slave, and cut off his right ear.
- John 18: 11 Jesus said to Peter, ‘Put your sword back into its sheath. Am I not to drink the cup that the Father has given me?’
- Acts 12: 2 He had James, the brother of John, killed with the sword.
- Acts 16: 27 When the jailer woke up and saw the prison doors wide open, he drew his sword and was about to kill himself,
- Romans 8: 35 Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?
- Romans 13: 4 But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain!
- Ephesians 6: 17 Take the helmet of salvation, and the sword of the Spirit, which is the word of God.
- Hebrews 4: 12 Indeed, the word of God is living and active, sharper than any two-edged sword, piercing until it divides soul from spirit, joints from marrow; it is able to judge the thoughts and intentions of the heart.
- Hebrews 11: 34 quenched the flames of fire, and escaped death by the edge of the sword. Their weakness was turned to strength.
- Hebrews 11: 37 They were stoned to death, they were sawn in two, they were killed by the sword; they went about in skins of sheep and goats, destitute, persecuted,
- Revelation 1: 16 In his right hand he held seven stars, and from his mouth came a sharp, two-edged sword, and his face was like the sun shining with full force.

- Revelation 2: 12 ‘And to the angel of the church in Pergamum write: These are the words of him who has the sharp two-edged sword:
- Revelation 2: 16 Repent then. If not, I will come to you soon and make war against them with the sword of my mouth.
- Revelation 6: 4 And out came another horse, bright red; its rider was permitted to take peace from the earth, so that people would slaughter one another; and he was given a great sword.
- Revelation 6: 8 they were given authority over a fourth of the earth, to kill with sword, famine, and pestilence, and by the wild animals of the earth.
- Revelation 13: 10 If you are to be taken captive, into captivity you go; if you kill with the sword, with the sword you must be killed.
- Revelation 13: 14 it deceives the inhabitants of earth, telling them to make an image for the beast that had been wounded by the sword and yet lived;
- Revelation 19: 15 From his mouth comes a sharp sword with which to strike down the nations, and he will rule (will shepherd) them with a rod of iron;
- Revelation 19: 21 And the rest were killed by the sword of the rider on the horse, the sword that came from his mouth; and all the birds were gorged with their flesh.

Reading through these NT verses, one notices that only two Greek words were used to refer to the sword, namely, *μαχαρια* and *ρομφαια*.¹¹⁵ The former could literally refer to a large knife or dagger, short sword (typical roman sword), or dirk. Figuratively, it could mean war or judicial punishment.¹¹⁶ The latter, could refer to a broadsword, saber, or a long and broad cutlass (any weapon of the kind, literally or figuratively), probably of foreign origin.¹¹⁷ Out of the 33 verses that mention the sword from the NT, the following two verses would merit closer scrutiny:

¹¹⁵ *Ρομφαια* has seven occurrences in the NT while other Greek words for sword such as *ξίφος*, *κοπίς*, and the more common *σπάθη* were not included in the LXX. Even the word *Σπάθη* which was loaned into Latin as *spatha*, then later into Italian as *spada* and Spanish *espada* can not be found in the LXX.

¹¹⁶ Cf. D.H. GORDON, “Scimitars, Sabres and Falchions,” in *Man*, Vol 58, Royal Anthropological Institute of Great Britain and Ireland, 1958, p. 24.

¹¹⁷ Cf. Christopher WEBBER, Angus MCBRIDE, *The Thracians, 700 BC – AD 46*, Osprey Publishing, Boston, 2001.

1.2.1 The sword that Jesus brings:

“I have come to bring the sword”

Matthew 10: 34

Jesus shocks his disciples with this declaration. What could this mean? The sword is really a symbol of division. In the synoptic passage of Luke (12: 51), Jesus says “Do you think that I have come to establish peace on the earth? No, I tell you, but rather division.” Does this mean that Jesus does not want peace after all? It seems so, but only if these verses are taken out of context. Therefore, one must understand them as the fulfillment of the OT, which has already been discussed earlier. Jesus is taking a symbol of war and violence, but it has already been made known that, when the Messiah comes, these swords of violence will be converted into instruments of peace, according to the Messianic oracles of Isaiah and Micah. In this case, it is Jesus the Messiah Himself incarnate, who brings the sword. In the end, Jesus really comes to bring peace, but a “peace that the world cannot give” (John 14: 27), therefore, a peace that first involves some kind of struggle, which may even mean painful disagreements among family members (Matthew 10: 35-36).¹¹⁸ Ultimately, the sword that Jesus brings involves a war within, requiring the discernment of spirits in seeking the Truth buried in the depths of even the most controversial issues.

How then shall one explain the other verses when Jesus says, “He who has no sword, let him buy one” (Luke 22: 36). Was he advocating a time for war? Referring to the passage of Qoheleth (3: 8), Jesus could be asserting that there is a time for everything, a time for war, and a time for peace. But what kind of war? Here, He surely declares that the time for using the sword is now, but in what sense? When His disciples say “Lord, behold, here *are* two swords.” Jesus responds “it is enough,” indicating that they did not understand what He meant. This becomes even clearer when one of them strikes off the ear of a servant with the sword, Jesus immediately heals the victim to reverse the damage done by the sword. If the sword of violence is not what Jesus is asking us to acquire, what kind of sword is it then?

¹¹⁸ For example, when this author attended a street demonstration as a Jesuit novice to protest the controversial execution of the first death-row convict in the post-Marcos era, [cf. Enbanc Decision (1996-06-25) People of the Philippines vs. Leo Echegaray (GR 117472) Supreme Court of the Philippines.] this author’s closest family members reprimanded him saying, “why are you defending him (the convict)? That man raped his daughter!” Unfortunately, at that emotionally charged moment, this author did not have the right words to say, and actually agreed with his loved ones, thinking for a moment, “it is true, what that man did was dreadful, therefore...” but deep within these issues were these piercing words “you shall not kill, (Ex 20: 13 and Dt 5: 17.)...judge not, and you will not be judged (Mt 7: 1),...neither do I condemn you, ...go and sin no more. (John 8: 11)” These were the swords from the mouth of God which were dividing his own family members among themselves.

1.2.2 The spiritual sword of discernment:

“Take the helmet of salvation, and the sword of the Spirit,
 which is the word of God.”

Ephesians 6:17

This verse merits even closer scrutiny. St. Paul in his letter to the Ephesians does not mince words. He states categorically “the sword of the Spirit, which is the word of God.” In this verse, he exhorts the Christian to courage and prayer based on the Word of God, using the imagery of the dress and equipment of Roman soldiers. Here he asserts that the Christian’s readiness for combat is not against human adversaries, rather against the spiritual powers of evil (Ephesians 6: 10-17).¹¹⁹ In connection to this imagery of spiritual warfare, the letter to the Hebrews (4: 12) sheds more light on this sword of the Spirit, “for the word of God is living and active, sharper than any double-edged sword, piercing until it divides soul and spirit, joints and marrow, as it judges the thoughts and purposes of the heart.” The Word of God is compared to a sharp double-edged sword as it has the capacity to divide and discern between fine differences, implying that it is in fact a spiritual sword of discernment, the kind of sword Jesus has come to bring (Matthew 10: 34), which is the same sword that he is inviting His followers to acquire (Luke 22: 36).

This image of a two-edged sword is then reiterated in the book of Revelations, “from his mouth came a sharp, two-edged sword” (Revelation 1: 16), “These are the words of him who has the sharp two-edged sword” (Revelation 2: 12), implying that the sword needs to be well understood as it can strike both ways. It can either help or hurt someone, depending on the state of the soul. Those who are in an unrepentant state of sin will be destroyed by the Word of God.¹²⁰ Those who have confessed their sins and believe in God’s mercy on the other hand will be saved by the same Word. “Repent then. If not, I will come to you soon and make war against them with the sword of my mouth.” (Revelation 2: 16). Repetition of the phrase that the sword “came from his mouth” (Revelation 19: 15) further confirms that the sword is in fact the Word of God spoken through the mouth of angels, the apocalyptic rider (Revelation 19: 21) and the Son of Man (Revelation 1: 16), Jesus Christ, the Incarnate ‘Logos of God’ (λογος του θεου, Revelation 19: 13). This is actually the same efficacious sword that comes from the mouth of the reader at every Christian liturgy of the Word. The apocalypse reveals that this sword has the power to wound the spiritual adversary which “deceives the inhabitants of earth, telling them to make an image for the beast that had been wounded by the sword and yet lived” (Revelation 13: 14). This passage indicates that the spiritual warfare is still ongoing, for the enemy still lives and continues to deceive people. Therefore, there is an urgent need to discern the spirits, to know the deceits of the enemy. Following the method of comparing translations used for the OT earlier, the following nuances can be deduced:

¹¹⁹ Commentary taken from: NAB, p. 299.

¹²⁰ Commentary taken from: NAB, p. 387.

Passage	Ephesians 6: 17
BHS	¹²¹ וקחו את כובע הישועה וחרב הרוח שהיא דבר האלהים:
LXX	καὶ τὴν περικεφαλαίαν τοῦ σωτηρίου δέξασθε καὶ τὴν μάχαιραν τοῦ πνεύματος, ὃ ἐστὶν ῥῆμα θεοῦ ¹²²
VG	<i>et galeam salutis adsumite et gladium Spiritus quod est verbum Dei</i> ¹²³
NAB	Take the helmet of salvation, and the sword of the Spirit, which is the word of God ¹²⁴
Sī gāo 思高	並載上救恩當盔，拿著聖神作利劍，即天主的話 ¹²⁵
Hé bé 和合	你们要以救恩作头盔，以上帝的話作聖靈所賜的寶劍
ArB	واضعين الخالص حُودَةً، ومُشهرين كَلِمَةَ اللَّهِ سَيْفًا لِلرُّوحِ،

The original Greek verb [ὃ ἐστίν] is rendered in English as ‘is the,’ in Latin as [*quod est*], and in Hebrew as [שהיא]. Therefore, it becomes clear that St. Paul is equating ‘the sword of the Spirit’ which in the original Greek is [μάχαιραν τοῦ πνεύματος], [*gladium Spiritus*] in Latin and [וחרב הרוח] in Hebrew to be the equivalent of the Word of God [ῥῆμα θεοῦ], [*verbum Dei*], [דבר האלוהים] in Greek, Latin, and Hebrew respectively. The problem now arises in the Chinese translations of “The sword of the Spirit.” The Catholic *Sī gāo* 思高 version translates this as: 拿著聖神作利劍，literally meaning, ‘taking the Holy Spirit as a sharp sword.’ The protestant *Hé bé* 和合 version on the other hand renders this phrase as 作聖靈所賜的寶劍，literally meaning ‘as the precious sword given by the Holy Spirit,’ equating this clause with ‘the Word of God.’¹²⁶

Ultimately, this “Sword-Word of God” is the Second Person of the Trinity, Christ Jesus Himself. Therefore, it is only through Jesus the Incarnate Word of God that any human being can make any valid spiritual discernment. But how should the ordinary man make use of such a sword? Or rather, how should he place himself at the disposal of this Spiritual Sword, which is the Word of God? Let us see what history of man reveals.

¹²¹ Casiodoro DE REYNA, ed., *The New Testament in Hebrew and Spanish*, The Trinitarian Bible Society, London, p. 389.

¹²² Alfred MARSHALL, *The Interlinear Greek-English New Testament*, Samuel Bagster and Sons, London, 1973, p. 775.

¹²³ VG, p. 1096.

¹²⁴ NAB, p. 299.

¹²⁵ 思高 p. 1825.

¹²⁶ Translated by this author from the Chinese bibles cited.

2. Sword conversion: From violent death-dealing weapons to peaceful life-giving instruments

2.1 *The sword in the crusades: From an OT to a NT understanding*

The term 'crusade' was derived from the French term *croisade* for taking up the cross.¹²⁷ However, historians will not deny that crusaders not only took up the cross, but also the sword, using and abusing it as a weapon of violence, in the name of the Cross of Christ and the Catholic Church, during the crusades which bore the emblem of the cross.

The First of the Crusades (1096–1099), launched on the 27th November 1095 by Pope Urban II, was undoubtedly a military expedition carried out mostly by Western European Christians. There were at least two motivations behind this crusade, namely, to respond to an appeal from Byzantine Emperor Alexios I Komnenos, who requested from the west volunteers to aid his army against the invading Muslim Turks from Anatolia, and secondly, to regain the Holy Land which had been invaded by the Muslims during their conquest of the Levant (632–661).¹²⁸ During the crusade, several hundred thousand soldiers, knights and peasants from all over Western Europe responded to the Pope's call, gathered at Constantinople and received from him a plenary indulgence. They became Crusaders by taking vows,¹²⁹ by taking to the sword and training for battle. When they finally arrived at Jerusalem, they launched an assault on the city and captured it in July 1099, massacring many of the city's Muslim and Jewish inhabitants.¹³⁰

This first crusade attained the intended goal of recapturing Jerusalem, however not without much bloodshed. The sword of bloodshed continued through a series of Crusades, primarily against Muslims in the Levant, until the last (8th or 9th depending on varying historical criteria) in 1291. Not all crusades were victorious. The later ones failed, the crusaders having been defeated and the survivors forced to return home. Whether or not the crusades really attained the goals for which they were intended is much debated. In the end, what cannot be denied is that the sword had carried out thoroughly its mission of death upon several Muslim, Jewish and Christian victims as well.

In the Jubilee year of 2000, Pope John Paul II in the name of the Catholic Church, apologized and asked for forgiveness from all the victims of violence who had suffered

¹²⁷ *American Heritage Dictionary of the English Language*, Fourth Edition, Houghton Mifflin Company, 2009, retrieved on 1 June 2012 < <http://en.wikipedia.org/wiki/Crusades> >

¹²⁸ Cf. Jonathan RILEY-SMITH, *The Oxford History of the Crusades*, Oxford University Press, New York, 1999, pp. 1-2.

¹²⁹ Cf. Thomas ASBRIDGE, *The Crusades: The Authoritative History of the War for the Holy Land*, Oxford, 2011, pp. 1-6.

¹³⁰ Cf. Christopher TYERMAN, *God's War: A New History of the Crusades*, Belknap Press of Harvard University Press, Cambridge, 2006, pp. 51–54.

at the hands of Christians, especially during the crusades.¹³¹ Long before this public apology, many of these sword wielding military orders of knights had already either been disbanded (e.g. Knights Templar)¹³² or converted into servants of charity, working in the hospitals (Knights of Malta, also known as Knights Hospitaller)¹³³ or serving as guardians of sacred shrines (Knights of the Holy Sepulcher).¹³⁴ This conversion of the Knights' ecclesiastical function reflects the fruit of a discernment based on gospel values, and the Messianic oracle. In this sense, the knights have forged their weapons of violence into life giving instruments, indicating the dawn of the Messianic peace.

2.2 In today's situation of warring nations

Unfortunately, in many parts of the world, the contemporary man is still refining the effectiveness of his sword as a weapon of violence, sharpening the blade beyond human perception, extending the edge and expanding its range for mass destruction beyond human comprehension. Observing world news of this last decade, one would discover the tremendous terror ironically wreaked by some of the world's most devoutly religious cultures. In July 2006, the sole Jewish nation and the predominantly Islamic Lebanon engaged in a tragic war which claimed over a thousand (mostly Lebanese) lives in less than two months.¹³⁵

In Islamic Iraq, it was reported that there were countless victims of military clashes and of Muslim suicide bombers¹³⁶ since the March of American 'Crusaders' in 2003.¹³⁷ From that time until May 2007, at least 3,400 members of the U.S. military have lost their lives due to this 'Crusade.' What was meant to be a "war on terrorism"¹³⁸ was the American government's response to the Muslim extremists who hailed their sui-

¹³¹ Cf. Edward STOURTON, *John Paul II: Man of History*, London, 2006, p. 1.

¹³² Cf. Michael JONES, ed., *The New Cambridge Medieval History*, vol. 6: c. 1300 - c. 1415, Cambridge, 1998, p. 209.

¹³³ Knights of Malta, also known as Knights Hospitaller, *Ibid.*

¹³⁴ Knights of the Holy Sepulcher, *Ibid.*

¹³⁵ Cf. Uzi RUBIN, *The Rocket Campaign against Israel during the 2006 Lebanon War*, The Begin-Sadat Center for Strategic Studies, Bar-Ilan University, Tel Aviv, 2006, p. 12.

¹³⁶ Cf. Walter PINCUS, "Violence in Iraq Called Increasingly Complex" in *Washington Post*, November 17, 2006, retrieved on 4 July 2012 <<http://www.washingtonpost.com/wp-dyn/content/article/2006/11/16/AR2006111601509.html>>

¹³⁷ Cf. Victor THORN, "Secret Memos Reveal Bush Saw Iraq War as 'Christian' Crusade," in *American Free Press*, Issue # 22, June 1, 2009, retrieved on 4 July 2012 <http://www.americanfree-press.net/html/bush_crusade_179.html>

¹³⁸ President Bush speaking spontaneously, without the aid of advisers or speechwriters, put a word on the new American purpose that both shaped it and gave it meaning. "This crusade," he said, "this war on terrorism," retrieved on 20 May 2007 <<http://www.thenation.com/doc/20040920/carroll>>, also Cf. Presidential Address to the Nation, <http://georgewbush-whitehouse.archives.gov/news/releases/2001/10/20011007-8.es.html> The Treaty Room, Office of the Press Secretary, October 7, 2001.

cide pilots¹³⁹ as martyrs and saints after their terrorist attack on New York's World Trade Center on September 11, 2001, which also claimed over 3,000 lives.¹⁴⁰ This list of religion-related bloodshed is dreadfully endless. The perpetrators are, sad to say, mostly Christian, Jewish, and Muslim believers. When will all of this senseless killing in the name of God come to an end? "*Must the sword devour forever?*" (2 Sam 2: 26) laments a prophet.

3. A Theological approach to *Tài jí*

What does *Tài jí* have to offer in response to the violent misuse of the sword in the world today? Coupled together with ICE, a powerful instrument of Christian peace and discernment may actually be rediscovered.

To recapitulate some of the previous points, this study has asserted that *Tài jí* exercises comprise a moving meditation on the Extreme Polarity or the *Dào* in action. *Tài jí jiàn*, hinting at a spirituality of the sword in the Daoist context serves as an example of this moving meditation by using a weapon in hand. The Extreme Polarity represents the paradoxes of daily life experienced as the alternating principles of *Yīn* and *Yáng* in the body, mind and spirit. Reiterating a question raised earlier, "how do these ideas relate to the Christian faith?" Then to add another question, "how can they be applied to the practice of ICE, as a possible response to the violent use of the sword in the world today?" The answers could possibly be found by meditating on a visual representation of the *Yīn* and *Yáng* known as the *Tài jí tú* 太極圖¹⁴¹ or 'the Diagram of the Extreme Polarity' (presented below and in Appendix 4A). What would be the initial problem regarding this image?



¹³⁹ Cf. John ESPOSITO, *Unholy War: Terror in the Name of Islam*, New York, 2003, pp. 4-11.

¹⁴⁰ Cf. Lawrence WRIGHT, *The Looming Tower: Al-Qaeda and the Road to 9/11*, Vintage Books, 2007, pp. 309-315.

¹⁴¹ Cf. CHING Yao-shan (景耀山), *Unity of Opposites: A Chinese Interpretation of Newman*, Cardinal Bea Institute, Manila, 1987, pp. 4-13.

The *Tài jí tú* has been sometimes viewed in the Christian west as a symbol expressing a dualist concept similar to Manichaeism which asserted the existence of two equal opposing forces representing the reign of light and the reign of darkness.¹⁴² Such a concept is incompatible with the Christian faith, since God and the devil are not two equal opposing forces. Rather, the devil as the prince of darkness, is merely a fallen creature of the God of light. Therefore, the *Tài jí tú* can not be a representation of God and the devil in this dualistic sense. This becomes clearer as one notices the white dot in the black fish-shaped region (*Yīn*), and inversely, the black dot in the white region (*Yáng*), for the Christian scriptures assert that “in God, there is no darkness.” (1 John 1: 5). Likewise, in the devil, there is no place for God, as evil is understood as the absence of God.¹⁴³ Rather, the *Tài jí tú* represents the Extreme Polarity experienced in the physical world as viewed in terms of Daoist metaphysical principles, that is, the existence of contradictory principles in constant interaction, each of which paradoxically contain the other; the negative (*Yīn*) and the positive (*Yáng*), shadows and light, emptiness and fullness, receiving and giving, the mysterious and the obvious,¹⁴⁴ to cite a few examples. Some have also suggested the Extreme Polarity as representing the feminine and the masculine principle, which sometimes applies, but one should be cautious not to stereotype the feminine and the masculine principle in all cases. For example, in the case of a married couple, the wife (female) sometimes performs the role *Yáng* (‘male’ principle) by actively preparing a meal for the family while the husband (male) acts as the *Yīn* (‘female’ principle), as the passive receiver of this service. Rather than understanding the Extreme Polarity in terms of the feminine and the masculine principle in this case, *Yīn* and *Yáng* could be understood in terms of receiver and giver, as will be illustrated later in discussing the relationship between the Divine Persons in the Trinity. Having these principles in mind, one would be more ready to meditate on the Christian paradoxes more vividly.

How can a Daoist symbol help in meditating on Christian paradoxes? The spirit of Vatican II regarding other religions has thus been expressed in *Nostra Aetate* (NA): “when day by day mankind is being drawn closer together, and the ties between different peoples are becoming stronger, the Church examines more closely her relationship to non-Christian religions.”¹⁴⁵ Through this discussion of Christian paradoxes seen through the *Tài jí tú*, one may discover a Daoist – Christian relationship deeper than previously perceived. NA further states that “Men expect from the various religions answers to the unsolved riddles of the human condition, which today, even as in former times, deeply stir the hearts of men.”¹⁴⁶ Although both Christianity and Daoism have developed independently in diverse cultural contexts, both have

¹⁴² Cf. Paul POUPARD, *Grande Dizionario delle Religioni, Manicheismo*, Cittadella Editrice, Assisi, 1990, p. 1248.

¹⁴³ *Summa Theologiae*, Sent. d.6 q.2 a.2.

¹⁴⁴ Cf. Paul POUPARD, *Grande Dizionario delle Religioni, Manicheismo*, Cittadella Editrice, Assisi, p. 2269.

¹⁴⁵ Decl. *Nostra aetate*, n. 1.

¹⁴⁶ *Ibid.*

addressed the same “riddles of the human condition,” one of them being: “Which is the road to true happiness?”¹⁴⁷ Both Christianity and Daoism have in one way or another proposed paradox as one road that may lead to new discoveries and eventually to the true happiness of seeing God more clearly. The Church’s attitude towards non-Christian religions honestly seeking the right way is expressed more explicitly: “Likewise, other religions found everywhere try to counter the restlessness of the human heart, each in its own manner, by proposing ‘ways,’ comprising teachings, rules of life, and sacred rites. The Catholic Church rejects nothing that is true and holy in these religions.”¹⁴⁸ Consequently, it becomes more necessary to discern what Christians hold in common with these religions as true and holy, and to proceed with the dialogue from there. Through the techniques of discerning the spirits in the [Sp Ex 313–327] one would see more clearly which are the true and holy and which are counterfeit or distractions coming from a counter spirit. This is why “The Church, therefore, exhorts her sons, that through dialogue and collaboration with the followers of other religions, carried out with *prudence and love*¹⁴⁹ and in witness to the Christian faith and life, they recognize, preserve and promote the good things, spiritual and moral, as well as the socio-cultural values found among these men.”¹⁵⁰

Since it is true that some Daoist beliefs related to this symbol of the *Tài jí tú* would be incompatible to the Christian faith,¹⁵¹ it is important to be guided by this exhortation from the Church, to proceed with “prudence and love” or *discreta caritas* (a discerning love) in using this symbol. Following St. Ignatius’ Principle and Foundation, one must discern and choose that which helps in fulfilling every human being’s purpose to praise, revere, and serve God, while discarding those which become obstacles to this purpose [Sp Ex 23]. With this kind of Ignatian prudence, a Christian may use the *Tài jí tú* to see how this may or may not apply to Christian paradoxes.

3.1 The *Tài jí tú* as an illustration of the Trinitarian Perichoresis

The Triune God presents a paradox unacceptable to most non-Christians. While all Christians can accept the paradox of One God as three persons, other monotheistic believers such as the Jews, Muslims, and even Mormons (who consider themselves Christians) for example, are unable to accept this apparent contradiction of terms.¹⁵² For them, there can be only one God, which would refer to the Father. Thus, Jesus would be no more than a prophet, and the Holy Spirit would be of God, but would

¹⁴⁷ *Ibid.*

¹⁴⁸ *Ibid.*

¹⁴⁹ Italics by this author.

¹⁵⁰ Decl. *Nostra aetate*, n. 1.

¹⁵¹ Cf. Holmes WELCH, *TAOISM: The Parting of the Way*, The Development of the Taoist Pantheon, Beacon Press, Boston, 1966, p 135.

¹⁵² 參觀: 谷寒松, 《神學中的人學》, 第三篇〈人, 你是誰〉, 第二章〈人是「一位」(位格)〉, 光啓, 台北, 1990 再版, 175 頁。

not be God to non-Christian monotheists. How can one understand God as unity (one) and yet as trinity (three persons)? Perhaps the *Tài jí tú* would be a helpful tool in visualizing this paradox.¹⁵³

How can the *Tài jí tú* serve as a visual aid or ‘symbolic map’ in viewing the Trinity? In the west, physical objects with three obvious visual aspects have been used to symbolize the Trinity, such as the shamrock (three leaf clover), *fleur de lis*, etc. The famous depiction of the Three Angelic Guests of Abraham (Genesis 18) by the Iconographer Andrej Rublëv has become a popular representation of the Trinity in both Latin and Oriental rite Churches. St. Ignatius by the river Cardoner described his experience of the Trinity like the three keys of a musical instrument.¹⁵⁴

While these images help in emphasizing the distinctiveness of the Three Divine Persons, focusing on three separate images (three petals, three guests, three keys) may easily undermine the unity of the Trinity and the role of the Third Person. The *Tài jí tú* on the other hand presents an alternative paradigm for viewing the Trinity, as the Third Person (the Holy Spirit) can only be seen by recognizing the relationship between the First (Father) and the Second (Son) persons, represented in constant dynamic interaction.¹⁵⁵ This constant circular motion of the *Tài jí tú* (cf. Appendix 4A) would be consistent with the notion of *Perichoresis* περιχώρησις or the mutual indwelling of the Three Divine Persons revealing themselves as equals.¹⁵⁶ Gazing at the *Tài jí tú* with this notion, one would be able to meditate on how the Father generates the Son, and how the Father and the Son generate the Holy Spirit.

In the white fish-shaped region (*Yáng*) one finds a black dot and inversely in the black region (*Yīn*) one finds a white dot, signifying that both polarities contain each other. In the Gospel of John, similarly, the Father (*Yáng*) is in the Son (*Yīn*), and the Son (*Yīn*) in the Father (*Yáng*) (John 17:21). The Father and the Son are one, (John 17:22) that is, they are united represented by a circular form (*Tài jí tú*) in the Holy Spirit.

St. Thomas Aquinas wrote about this union in these terms:

“The *Holy Ghost* is said to be the bond (*nexus*) of the Father and Son, inasmuch as He is Love; because, since the Father loves Himself and the Son with one Love, and conversely, there is *expressed in the Holy Ghost, as Love, the relation of the Father to the Son*, and conversely, as that of the lover to the beloved. But from the fact that the Father and the Son mutually love one another, it necessarily follows that this mutual Love, *the Holy Ghost, proceeds from both*. As regards origin, therefore, the Holy Ghost is not the medium,

¹⁵³ Cf. 王敬弘，〈天主按照自己的肖像創造了男和女：為中國人尋找一個天主聖三的肖像〉《神學論集》79期(1989春)，37-52頁。

¹⁵⁴ Cf. Joseph O’CALLAGHAN, *The Autobiography of St. Ignatius Loyola, with related documents*, Fordham University Press, 1992, p. 38.

¹⁵⁵ 谷寒松。天主論。上帝觀，輔大神學叢書56(原28)，光啓文化事業，2002，344頁。

¹⁵⁶ Cf. Luis F. LADARIA, *La Trinità mistero di comunione*, Paoline Editore Libri, Milano, 2004, p. 146.

but the third person in the Trinity; whereas as regards the aforesaid relation *He is the bond between the two persons, as proceeding from both.*¹⁵⁷

According to this Thomistic model, God the Father is the lover, the Son is the beloved, and the Holy Spirit is the image of this mutual exchange of love. Relating this to the *Tài jí tú* as illustrated below and in Appendix 4B, God the Father is the giver (of love, blessings, etc.), the Son is the receiver, and the Holy Spirit is the image of this giving and receiving.¹⁵⁸



By visualizing this loving relationship between the Son (*Yīn*) and the Father (*Yáng*) and the Spirit (*Tài jí tú*) as the image of this unity in a loving relationship, one can relate more to the Christian view of God as Love in communion rather than of God as a lone monolith. Furthermore, through the *Tài jí tú*, one can see a love that is not static, but dynamic, in constant reciprocity of giving and receiving. This means, the role of the Son is *Yīn* as the receiver of the Father's love, but becomes *Yáng* as the giver of praise and thanks to the Father (Luke 10: 21). Consequently, the role of the Father also becomes *Yīn* as the receiver of the Son's praise and thanks while His role is *Yáng* as the giver of all good things and the fountain of all Holiness.

Using this paradigm of the *Tài jí tú*, one might begin to see more clearly how the paradoxes in Christianity lead to a fuller understanding of the reality being represented by each mystery of the Christian faith (The Trinity, Christ's two natures, the Incarnate Logos, etc). Through this paradigm, one might be able to find the Triune God in all things, according to the vision of St. Ignatius, which was more of an enlightenment, about which he later said that he learned more on that one occasion than he did in the rest of his life.¹⁵⁹ What did he really see? Whatever the vision was, it seems to have been a deep religious encounter which changed his worldview, enabling him to find God in all things.¹⁶⁰ Although, he never revealed the vision in detail, he did write in his Spiritual Diary many years later, as General of the Society of Jesus:

¹⁵⁷ Italics by this author, *ST I*, q. 37, a.1, ad 3. Cf. *I Sent.* d. 10, q. 1, a. 3; a. 5, ad 1.

¹⁵⁸ Cf. F. X. DURWELL, *Le Père-Dieu en son Mystère*, Les Editions su Cerf, Paris, 1987.

¹⁵⁹ Cf. Karl RAHNER, *Spirituality of St. Ignatius Loyola*, Edizioni Paoline, Roma, 1979, p. 50.

¹⁶⁰ Cf. John W. O'MALLEY, S.J. *The First Jesuits*, Harvard University Press, Cambridge, 1993.

“At the *Te igitur*, hearing or seeing, not obscurely, but very clearly and lucidly, *the same being or divine essence in a spherical form*, a little bigger than the sun....This to me appeared to be *the being of the Holy Trinity*, without distinction or without vision of the other persons, great and intense devotion for what was represented, with many motions and shedding of tears.”¹⁶¹

In celebrating the mystery of the Eucharist in silence, St. Ignatius received an intimate and mystical encounter with the Triune God. His experience serves as an invitation for others to celebrate the mystery of the Holy Trinity in the silence of deeper intimacy.

Through this Daoist – Christian discourse, this study has proposed the *Tài jí tú* not as a new icon of the Trinity to be venerated, but rather as *a proposed visual aid or symbolic map for rediscovering Christian paradoxes*. This map is designed to direct the mind to see the relationship between apparent contradictions in the hope of viewing a more holistic picture of each mystery and of becoming more able to reflect on what each mystery means to each person, in the here and now.

Hopefully, this study would stimulate further Daoist – Christian dialogue in order that both Christians and non-Christians may celebrate more intimately the Mystery who is both natural and supernatural, who is the Creator and yet begotten of a woman, who is Father and Son, who is both lover and beloved, both giver and receiver, who is distant and yet intimate; transcendent and yet immanent, both elusive and yet reachable, whose fullness is experienced in emptiness, whose divine strength is made manifest in human weakness, who is most present in His apparent absence, who is historical and yet timeless; ever ancient and yet ever new, who is omnipotent and yet suffering, who is the Eschatological that is already but not yet. Practicing *Tài jí* exercises with even just one of such paradoxes in mind may help in meditating upon the Trinity that dances gracefully within every human soul.

3.2 *Dào as Logos*

According to an orthodox author, the Logos of the ancient Greeks could be understood as the *Dào* of the ancient Chinese:¹⁶²

“The Logos of Heraclitus, is the first principle of knowledge: understanding of the world, a pattern concealed from the eyes of ordinary men. The Logos is also the first principle of existence, that unity of the world process which sustains it as a process. This unity lies beneath the surface, for it is a unity of diverse and conflicting opposites, in whose strife

¹⁶¹ “Al ‘*Te igitur*’ sintiendo y viendo, no en oscuro, mas en lúcido y mucho lúcido, el mismo ser o esencia divina en figura esférica un poco mayor de lo que el sol parece,...” Victoriano LARRAÑAGA, *Obras Completas de San Ignacio de Loyola, Diario Espiritual*, Biblioteca de Autores Cristianos, Madrid, 1947, p. 730-731, translated from the original Spanish and Italics by this author. *Te igitur* refers to the first two latin words of the Roman Canon, Eucharistic prayer I.

¹⁶² Cf. Hieromonk DAMASCENE, *Christ the Eternal Tao*, Amazon, Alaska, 2004, p. 31.

the Logos maintains a continual balance.... The Logos maintains the equilibrium of the universe at every moment.”¹⁶³

At about the same time as Heraclitus, in a distant land yet unknown to the west but now known as China lived a philosopher who wrote about the same universal Pattern or Ordering Principle that Heraclitus called the Logos.¹⁶⁴ “I do not know its name, but characterize it as the *Dào*.”¹⁶⁵ The authorship of this scripture and the rest of the *Dào dé jīng* has been attributed to a man whose name was also unknown, thus was given the paradoxical title *Lǎo zǐ* 「老子」¹⁶⁶ which could mean ‘old child.’ According to the *Dào dé jīng*:

「道可道非常道」¹⁶⁷

Dào kě dào fēi cháng Dào. “If *Dào* can be Daoed, it is not the absolute *Dào*.” This could mean that “If the Word can be worded, it is not the absolute Word,” since the *Dào* is always beyond all human language. In other words, the more one speaks about the *Dào*, the less likely that person is in touch with the *Dào*. The scripture further elaborates:

「名可名非常名」¹⁶⁸

Míng kě míng fēi cháng míng, translated as: “If the Name can be named, it is not the absolute Name.”¹⁶⁹ Indeed, while the tendency of the modern man was to give names to all things in order to have a sense of control over them, *Lǎo zǐ* in ancient China taught, that when law and order arose, names appeared. He then laments, “Aren’t there enough names already? Is it not time to stop?”¹⁷⁰ His practice and way of life was not to name things but to be intimate with them. For him, Truth itself is beyond names, and the name of *Dào* cannot be its name.¹⁷¹ Similarly, the God of the Judeo-Christian scriptures was the One who was rather nameless, unknown and undefined, instructing Moses to tell the Israelites that “I am has sent me to you.” (Exodus 3: 14). This is why an alternative to naming names would be to speak in terms of paradoxes, as this would provide insight into the profound mystery of the life in God.¹⁷² It is in this sense, that the unknowable *Dào*, as a symbol basic to Chinese thought, could be understood as the Logos to the Greek philosopher. This Logos of

¹⁶³ Reginald E. ALLEN, ed., *Greek Philosophy: Thales to Aristotle*, The Free Press, New York, 1985, pp. 9-10.

¹⁶⁴ Cf. H. DAMASCENE, *Christ the Eternal Tao*, cit. p. 31.

¹⁶⁵ Cf. H. DAMASCENE, cit. p. 31, *Dào dé jīng*, ch. 25 (Gi-ming SHIEN trans.).

¹⁶⁶ Also spelled as “Lao Tzu”

¹⁶⁷ 「道德經」，第一章。

¹⁶⁸ *Ibid.*

¹⁶⁹ 「道德經」 *Dào dé jīng* also spelled as “Tao Te Ching”.

¹⁷⁰ Herrymon MAURER, *Tao: The Way of the Ways*, cit. p. 10.

¹⁷¹ *Ibid.*

¹⁷² *Ibid.*

the Greeks then appears in Christian scriptures, especially in the Gospel of John (1: 1 and ff). The Good News that Christianity brings is that this ever elusive and once unknowable Logos has chosen to be made known through the Incarnation (John 1: 14). This once nameless *Dào* has chosen to be made known by name, just as an angel announced “you are to give him the name Jesus, because he will save his people from their sins.” (Matthew 1:21). In this light, one effective way to present the Incarnation to a Chinese scholar would be to read the prologue of John’s gospel. The original Greek text begins with this assertion:

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. (Jn 1: 1)

While the current Chinese Catholic Bible¹⁷³ translates Logos as *Shèng yán* 聖言 literally meaning ‘The Divine Word,’ Chinese protestant translations (particularly, the version more widely distributed among the Chinese, *Hé hé běn shèng jīng* 和合本聖經), translate Logos simply as *Dào*. Therefore, a Chinese scholar would read this first Johannine verse in Chinese as:

「太初有道、道与神同在、道就是神。」¹⁷⁴

“In the beginning was the *Dào*, the *Dào* is with God, the *Dào* is God.” This first assertion that “In the beginning was the *Dào*” would be consistent with Daoist traditional understanding of the *Dào*. However, understanding *Dào* as not only ‘being with God,’ but rather ‘being God’ would be a rather new revelation. Then, the later verse would be a rather startling revelation to assert that:

Καὶ ὁ λόγος σὰρξ ἐγένετο καὶ ἐσκήνωσεν ἐν ἡμῖν, (John 1: 14)

「道成了肉身、住在我们中间、」

“*Dào* became human flesh, and lived among us.” Although this assertion would be something new to the Daoist tradition, this would precisely be the Good News of the Christian message. Since the *Dào* for the Chinese was never known as a person, the Catholic translation would provide an important nuance by translating Logos into the ‘Divine Word,’ that is, the personal Word of a Personal God communicated to His people.

Would this translation of the *Dào* as Logos acceptable for the Catholic Chinese? Apparently so. In fact, other Chinese Catholic official terms make use of the *Dào* to express Christian ideas, for example, to preach: *jiǎng dào* 講道, the Incarnation: *Dào chéng rén shēn* 道成人身, and to be martyred: *xùn dào* 殉道, indicating that the Chinese Catholic Church does not reject the *Dào* as a translation for ‘the Word.’

It is this Word of God, this *Dào* as Logos made flesh, which is the focal point of all human history, and all other mediators, prophets and scriptures will converge in Him,

¹⁷³ 「思高聖經」，台北，一九六九年，一六三九頁。

¹⁷⁴ 「和合本聖經」，上海，一九零六年。

as Fr. Yves RAGUIN, a Jesuit missionary to China once asserted: “All religions are the way of salvation for those who practice them, but there is only one definitive Savior of mankind. In the religious history of the world, Christ and his religion are the great central point of evolution upon which all other faiths will converge.”¹⁷⁵ This he wrote at least two decades before the declaration by the Congregation for the Doctrine of the Faith in 2000, entitled *Dominus Iesus*, “On the Unicity and Salvific Universality of Jesus Christ and the Church.” Following this line of thought, how would a Christian understand the other Daoist scriptures? Returning to the *Yi jing* scriptures mentioned in Chapter One,

「易有太極，是生兩儀。兩儀生四象，四象生八卦。」¹⁷⁶

One author interpreted this passage as: “The *Tài jí* or Supreme Ultimate¹⁷⁷ generates the two *yí* 儀, or modes [i.e., *Yīn* and *Yáng*]. The two modes generate the four *xiàng* 象, or images. The four images then generate the eight trigrams.”¹⁷⁸ How does this apply to the *Dào-Logos* as Christ Jesus? This author suggests that a Christian interpretation would be, “The *Dào-Logos* is revealed in two natures, both human and divine. The two natures are revealed in writing through the four canonical Gospels. The core of the four gospels is expressed in the eight beatitudes.” A point for inter-religious discussion in this verse would be, instead of understanding the eight trigrams 八卦 *bā guà* as instruments for divination and seeing the future, how about understanding them as the mysterious paradoxical truths contained in the eight beatitudes (Matthew 5: 3 and ff) which liberate every human soul? Connecting this to yet another important passage from the *Dào dé jing*:

「道生一，一生二，二生三，萬物負陰，而抱陽。」¹⁷⁹

This verse is translated as: “The *Dào* generates the One, the One generates the Two, The Two generates the Three, the Three generates the Ten Thousand things which bear the *Yīn*, yet all embrace the *Yáng*,” perhaps one could apply these terms to the Holy Trinity in this sense:

“The *Dào-Logos* reveals One God, One God reveals the love between the two, the Father and the Son. The love between the two, the Father and the Son, reveals or generates the image of their love, the Holy Spirit. All creation reveals the Son (or the Father as giver), and embraces the Father (or the Son as receiver).”

¹⁷⁵ Yves RAGUIN, 甘易逢, *Paths to Contemplation, The Religious Experience Series*, Volume 6. Abbey Press, Indiana, 1974. p. 135.

¹⁷⁶ 「易經」，第一章。

¹⁷⁷ Extreme Polarity

¹⁷⁸ F. LOUIS, *The Genesis of an Icon*, cit. p. 153.

¹⁷⁹ 「道德經」，第一章。

In the end, these aforementioned possible translations are merely attempts to apply Christian theological terms to Daoist concepts. In tune with these Daoist tendencies for the ineffable, Fr. Henri DE LUBAC wrote:

“Our concepts have actually the power to signify God, and yet we cannot, properly speaking, grasp God in any of them or, rather, it is precisely in this non-grasping that they really signify God. God would not be what He is as God, if He were not so much the unknowable, but the elusive. He therefore always remains above all that we say or think about Him.”¹⁸⁰

Accepting this mystery of the paradoxical God, the Christian can let go of naming names at times by simply celebrating the intimacy of God’s presence in the liturgies of Christian life. Practicing *Tài jí* exercises in this context could be an example of celebrating this mystery in the eloquent gestures of liturgical silence.

3.3 Meditating the *Dào-Logos* in action

This study has discussed earlier how *Tài jí* exercises involve a moving meditation of the *Dào*. Now that *Dào* could be regarded as Logos, this study shall now consider *Tài jí* exercises as a way of meditating the *Dào-Logos* in action. “In the classical Chinese treatises, the would-be disciple is initiated by someone who himself has had a spiritual experience and who believes that the pupil can make progress only by repetition and silence.”¹⁸¹ *Tài jí* exercises present a classic example of this repetition and silence in action. The movements are normally accompanied with repetitive Daoist texts, chants, poetry, proverbs or simple descriptions of the movements contained in their respective ‘formulas’ or *kǒu jué* to aid in this meditation in the early stages of learning the movements. After a certain level of proficiency, *Tài jí* exercises are performed in silence, allowing the *Dào* to manifest itself through the movements. In this case, this study will be using Christian Scriptures or chants in place of the Daoist formulas to aid in this moving meditation. Eventually, as one has learned the movements by heart, the practitioner may practice in silence, allowing the *Dào-Logos* to reveal Himself through these exercises.

3.3.1 *Tài jí* exercises as body prayer: With Christian scriptures

What is Body Prayer? One Jesuit author provided this answer: “It is a method of prayer using different body postures and movements accompanied by appropriate biblical and religious texts as a way of entering into God’s presence. The gestures are symbolic – each pointing to the love of the creature for his/her Creator.”¹⁸² Without

¹⁸⁰ Henri DE LUBAC, *Sulle vie di Dio*, Jaca Book, Milano, 2008, p. 141.

¹⁸¹ Y. RAGUIN, *Paths to Contemplation*, cit. Preface v.

¹⁸² José Veracruz QUILONGQUILONG, *Glorify God in your Body. A Guide to Body Prayer*, Claretian Publications, Quezon City, 1990. p.1.

making any specific reference to Yoga or the Chinese martial arts, he continued by asserting that “Praying with the body is not a new form of prayer. In fact it has been used for centuries not only by Hindus or Buddhists, but also by Jews and Christians.” Using *Tài jí* exercises as body prayer is also an effective method for silencing and self-emptying. In fact, before beginning any *Tài jí* exercises, a seasoned instructor would ask the student to spend some time in doing breathing exercises while standing in *mǎ bù* 馬步 ‘horse riding stance’ position. The purpose of this exercise is also to empty one’s mind and spirit of all thoughts and distractions. However, emptying one’s self is not the main goal, but is merely a preparation for deeper prayer. In connection to this, *Orationis formas* (No. 19) reminds us:

Therefore, one has to *interpret correctly the teaching of those masters who recommend “emptying” the spirit of all sensible representations and of every concept, while remaining lovingly attentive to God.* In this way, the person praying creates an empty space which can then be filled by the richness of God. However, *the emptiness which God requires is that of the renunciation of personal selfishness, not necessarily that of the renunciation of those created things which he has given us and among which he has placed us.* There is no doubt that in prayer one should concentrate entirely on God and as far as possible exclude the things of this world which bind us to our selfishness.¹⁸³

After having emptied the mind and spirit of all distractions and focusing on God’s presence,¹⁸⁴ one proceeds to be filled by the Divine Word, the *Dào-Logos*, by practicing *Tài jí* exercises accompanied with the proper SS. When one has learned the movements with the respective SS, one eventually will perform them without even having to recite the SS aloud, by virtue of muscle memory or memory association. In this way, one begins to meditate the Word of God in deeper silence, through bodily movements.

3.3.2 *Tài jí quán* in 24 movements as body prayer: A foundation for other routines of body prayer.

The version of *Tài jí quán* in 24 moves presented here in Appendix 2B includes SS (in Italian) chosen by this author to replace the original official formula (in Chinese characters), for the purpose of adapting or converting it into a form of Christian body prayer. The first line is taken from the first verse of Genesis “In the beginning, God created heaven and earth...” (Genesis 1:1). accompanying the initial movements of raising the arms (heaven) and then pressing them down (earth). The next line is taken from the first verses of John’s Gospel, “In the beginning was the Word (λόγος)” (John 1: 1) relating these preliminary verses both to the *Dào* as the universal Pattern or Ordering Principle¹⁸⁵ and to the creation story of Genesis. The following verses are

¹⁸³ Italics by this Author.

¹⁸⁴ ‘God’s presence’ for the Daoists could be understood as the ineffable presence of the *Dào*.

¹⁸⁵ Cf. H. DAMASCENE, *Christ the Eternal Tao*, cit. p. 31.

all about the body as God's temple and the need for cleansing of this human temple, freeing it from all evil (John 2: 15). Concluding with the last verses from the book of Revelations "Amen, come Lord Jesus," (22: 20) this routine serves as a summary of both OT and NT SS signifying that the Divine Word, the *Dào-Logos*, is both beginning and end, Alpha and Omega (21:6, 22:13), *Yīn* and *Yáng*. He is all of creation's first and last Word.

4. Conclusion Two: The Last Word on the Sword

It has been asserted in the beginning of Chapter Two that the last word on the sword for the Christian is not violence but rather discernment and peace. Unfortunately, human history reveals that not all Christians are able to discern according to Gospel values, choosing the ways of violence instead of the ways of peace. Perhaps the spirituality of the sword has something to contribute in promoting peace through means of spiritual discernment. From the etymology of the Latin word *discernere*, or its components *dis* and *cernere* which means "to sever, to separate, to judge, to distinguish, to divide minutely, to know, to see,"¹⁸⁶ the sword would become an appropriate symbol of discernment. But how does one use the sword and convert it into a ploughshare; that is, how does one actually discern according to the Word of God? Perhaps an answer is provided in the spirituality of the sword, particularly in the context of *Tài jí jiàn* as a moving meditation on the *Dào-Logos*.

¹⁸⁶ D.P. SIMPSON, *Cassell's Latin Dictionary*, Cassell, London, 1959, p. 193.

CHAPTER THREE: INTEGRATING *TÀI JÍ JIÀN* AND THE ICE

1. The Sword as symbol for the discernment of spirits

A fine example of someone who has succeeded in converting his death-dealing weapon into a life-giving instrument would be St. Ignatius, through his sword oblation at Montserrat. After his conversion experience following the traumatic cannonball injury at Pamplona and the arduous convalescence at Loyola, he set off for a pilgrimage to Montserrat where he made an actual offering of his sword and dagger:

“He went on his way to Montserrat, thinking as he always did of the exploits he would perform for the love of God. And as his mind was all full of tales like Amadis de Gaul and such books, the ideas that came to him were along those lines. Thus he decided to keep a vigil of arms one whole night, without sitting or lying down, but standing a while and kneeling a while, before the altar of Our Lady of Montserrat, where he resolved to lay aside his garments and to don the armor of Christ. So leaving this place, he set off, thinking as usual of his resolutions.

On arrival at Montserrat, after praying and fixing an appointment with the confessor, he made a general confession in writing; it lasted three days. He arranged with the confessor to have his mule taken in charge, and his sword and dagger placed in the church at the altar of Our Lady. [Autobiography 17]

St. Ignatius’ sword oblation at Montserrat signified an offering of greater worth, expressing a desire to offer to God through the Virgin, all that he had been, was at that moment, and would be in the future [Sp Ex 53], indicating a spiritual renewal, just as the apostle St. Paul writes “I am crucified with Christ: nevertheless I live; yet not I, but Christ lives in me” (Galatians 2: 20).¹⁸⁷ This spiritual offering is later articulated in an ‘Offering of greater worth’ [Sp Ex 98] and in the *Suscipe* [Sp Ex 234]. Offering his material sword, he actually receives a spiritual one in exchange, though he never articulated this in these terms. What he wrote was that, during this process of conversion in pilgrimage, he was being granted the gift of discerning the spirits, a gift which St. Ignatius shares with us today through the [Sp Ex], especially in the Rules for the Discernment of Spirits [Sp Ex 313-366] and in the ICE.

2. The ICE as “the moment of sharpening the spiritual sword”

The ICE is articulated in [Sp Ex 43] in the context of preparing for the Sacrament of Reconciliation. However, St. Ignatius suggests the same exercise for 15 minutes after every hour of meditation or contemplation during retreats in order to review each

¹⁸⁷ Cf. Dawn EDEN, *My Peace I Give You*, Ave Maria Press, Notre Dame, Indiana, 2012, p. 2.

time of prayer, and to deepen one's awareness of, or to sharpen one's senses in every spiritual experience. Outside the formal exercises, every Jesuit is asked to practice the ICE twice a day, every noon and every evening, for the same purpose of deepening or sharpening one's sense of God's presence in everyday spiritual experiences. In this sense, the ICE can be regarded as a moment of sharpening the spiritual sword, that is, the violent sword that has now been converted into a peaceful ploughshare to till the soil of the heart.

3. Five steps of the ICE – five prayers

Although St. Ignatius did not really invent the ICE, he gathered the spiritual resources already present in the Church of his time and reorganized them in a more systematic way.¹⁸⁸ Thus, it can be argued that the five steps of the ICE are actually five independent prayers. He decided to arrange them in such a particular order for a specific purpose. An English translation of the original Spanish text¹⁸⁹ of the ICE in [Sp Ex 43] articulates these five steps in very simple terms:

A METHOD FOR MAKING THE GENERAL EXAMINATION OF CONSCIENCE.
 It contains five points.

The First Point is to *give thanks* to God our Lord for the benefits I have received.

The Second is to *ask grace* to know my sins and rid myself of them.

The Third is to ask an *account of my soul* from the hour of rising to the present examen, hour by hour or period by period; first as to thoughts, then words, then deeds, in the same order as was given for the particular examination.

The fourth is to *ask pardon* of God our Lord for my faults.

The fifth is to resolve, *with his grace, to amend* them.

Close with an Our Father.¹⁹⁰

Choosing the following key words, the five steps could be understood and practiced in these terms:

¹⁸⁸ Cf. Rogelio GARCÍA MATEO, *S. Ignazio di Loyola, Persona – Mistica – Spiritualità*, Roma, 2008, p. 45.

¹⁸⁹ IGNAZIO DI LOYOLA, *Ejercicios Espirituales y Autobiografía*, Ediciones Mensajero, Bilbao. p. 31.

¹⁹⁰ Italics by this author.

3.1 Gratitude

Gratitude is the first step (contrary to the view of other authors¹⁹¹), which opens the soul to the awareness of the Ultimate Other, to whom one is grateful, and liberates one from one's own self-centeredness. Here, instead of saying "give *me*...", the prayer would be "thank *You*". Thus, the prayer ceases to be self-centered as sometimes prayers for petition tend to be, rather the attention is centered on God as the source of all good things received today. This is actually the moment of the sword oblation. In a spirit of gratitude, one offers the sword as a symbol of the self to God, as St. Ignatius did at Montserrat.¹⁹²

3.2 Petition

Through this step, one recognizes one's reliance on and need for the Ultimate Other. One begs for light, to see through the eyes of God, free from human blind spots, to feel with the Sacred Heart of Jesus, free from human prejudices. Having left the sword-self in the hands of God, one allows the self to become a sword in God's hands.¹⁹³ Being filled with the grace of God's light to see as He sees and to feel as He feels, one is now more closely united with Him.

3.3 Review

Now united with God in this way, one allows this sword in God's hands to slice through the events of the day, to review them in complete honesty before Him as this sword of God "is able to judge the thoughts and intentions of the heart" (Hebrews 4: 12), discerning between the weeds and the wheat planted in the soul (cf. Matthew 13: 24-30). In the light of the Lord, one now sees through the eyes of God, and feels through the Sacred Heart of Jesus, reviewing every moment, including personal thoughts, feelings, words, actions, and operations. One asks: how have I responded (sufficiently or non-sufficiently) to God's loving presence in particular persons or events today?

¹⁹¹ Cf. George ASCHENBRENNER, "Examen del consciente," in *Manresa*, Vol. 83, N° 328, Madrid, 2011, pp. 259-272, in his article, "Consciousness Examen", asserts that the first step of 'Gratitude' can be inter changed with the second step of "Petition for the grace of light." This author does not agree with this view. The reason is that St. Ignatius probably wrote it in the original order for a good reason, as this will be expounded on later in this study.

¹⁹² "...y concertó con el confessor que mandase recoger la mula, y que la espada y puñal colgase en la iglesia en el altar de nuestra Señora." Autobiografía [17], cit. p. 176.

¹⁹³ Although the following two steps also involve 'asking,' only this step will be referred to as 'Petition' as this focuses on asking for the grace of light, "to know my sins and rid myself of them." The other two stages on the other hand, involve asking for an "account of my soul" which will be referred to as 'review,' and then asking for "pardon of God our Lord for my faults," which will be referred to as contrition.

3.4 Contrition / Magis

Expressing contrition for at least one concrete moment where one has done wrong today or a moment where one could live out the spirit of the *magis*: If I cannot find anything objectively wrong, at least I can always find something which I could do better, in the spirit of doing ‘more’ for God’s greater glory. Admitting one’s shortcomings and limitations, this becomes the moment of healing, of reconciliation with God, with others, with nature, and with oneself. This could be considered the moment of sharpening the sword-spirit and of taking greater responsibilities for one’s choices.

3.5 Action

Having seen that one concrete moment of contrition or *magis*, I now imagine more concretely, how I will put my resolution into practice with a deeper sense of commitment. Together with Jesus, and trusting in the empowering grace of God, we move forward in this spiritual journey. This is the moment of sword-practice, that is, of putting the spiritual sword into practice together with Jesus.

4. Alternative methods of praying the ICE: Five chants to aid the five steps

Sometimes, just knowing the five steps may not be enough. Experience tells us that they are sometimes difficult to follow, as some would end up getting distracted or falling asleep before reaching the 3rd step. In order to enhance concentration, other alternative ways of praying the five steps have been suggested by this author from his experience of providing spiritual direction to the Chinese youth. One way would be to practice it while walking with a rosary in hand, each decade corresponding to each step of the ICE. Each bead would represent an item or intention (e.g. ten items to be grateful for, begging for light ten times, etc.). *Tantum quantum*, “for as much as it helps, use it!” [Sp Ex 23] the sword master St. Ignatius teaches.

Another alternative way of praying the ICE is to use five chants, one representing each step. Regarding the use of songs as a method of carrying the Word of God in prayer, St. Paul writes: “Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord” (Colossians 3:16).

Another purpose of integrating Christian chants into this practice is to guide one’s attention towards the main theme of the corresponding step in the ICE. This idea comes from this author’s missionary experience in Taiwan. As a member of a group of Jesuit scholastics collaborating with some nuns and laity following the way of Ignatian spirituality, they would organize weekend Ignatian Prayer Camps for the youth two to three times a year. The Saturday nights would be an evening of Taizé prayer. Eventu-

ally, they wanted to guide the youth in the ICE during the Saturday evenings. However, they discerned that it would be too cumbersome to first have Taizé prayer and then the ICE. One nun then suggested combining the two by choosing five Taizé chants to represent the five steps of the ICE. This they did, and they found it very effective. Eventually, this has become the practice for consequent Prayer Camps. Since then, this author has also been using this method for his personal practice of the ICE. Although two of the chants (*En todo amar y servir*, and *Magis Canon*) are not from Taizé, they follow the Taizé style of repetition to serve as a mantra for meditating on an appropriate theme. The five chants with their secondary alternatives are as follows (The complete lyrics provided in Appendix 5A):

4.1 In the Lord / Laudate omnes gentes

The Chinese translations of both chants highlight the theme of praise and gratitude with the Chinese word *gǎn xiè* 感謝。¹⁹⁴

4.2 Veni Creator Spiritus / Veni Sancte Spiritus

Both these chants invoke the Holy Spirit as the spirit of light. The Chinese translations of both chants highlight the theme of petition with the Chinese word *qiú ēn* 求恩。¹⁹⁵

4.3 The Lord is my light

This chant affirms that “the Lord is my light.”¹⁹⁶ In this spirit of light in the Lord, one is ready to review the events of the day, free from the darkness of one’s own prejudices. The purpose of this chant highlights the theme of review, with the Chinese word *huí gù* 回顧。

4.4 Misericordias Domini / Magis Canon

*Misericordias Domini*¹⁹⁷ is the appropriate chant to invoke a spirit of contrition for faults of the past, while the *Magis Canon* is appropriate for improving on past deeds. The Chinese translations of both chants highlight the themes of contrition or the spirit of the *magis* (of doing more), with the Chinese words *chàn huǐ* 懺悔 and *gèng* 更 respectively.

¹⁹⁴ J. BERTHIER, 泰澤, cit. p. 2, 5.

¹⁹⁵ *Ibid.*, p. 40, 41.

¹⁹⁶ *Ibid.*, p. 8.

¹⁹⁷ *Ibid.*, p. 25.

4.5 *Nada te turbe / En todo amar y servir*

Nada te turbe expresses that together with the the Lord, “*solo Dios basta*,”¹⁹⁸ the soul is fulfilled and confident to move on with the day. *En todo amar y servir* expresses the intention of finding, loving and serving God in all things, then, putting this love into concrete action. The Chinese translations of both chants highlight the theme of action or practice with the Lord, with the Chinese word *shí jiàn* 實踐。

This alternative way of praying the ICE with chants would last for more than 15 minutes, but is helpful for those praying as a group, and for those who have difficulty concentrating on praying the ICE alone. Now that some alternative ways to help in praying the ICE have been presented, this study shall now suggest how *Tài jí jiàn* could also help in this [Sp Ex].

5. Integrating *Tài jí jiàn* and the ICE

“God sharpens His sword”

Psalm 7: 13

As *Tài jí jiàn* is a meditation of the *Dào*, one might experience the Extreme Polarity in terms of sword and swordsman. The sword, as being wielded in the hand, is *Yīn* while the swordsman, the wielder, is *Yáng*. After some practice, one experiences how at a certain point, the sword and swordsman become one, as if the sword becomes an extension of one’s being. Then at a deeper level, when one allows oneself to be actually possessed by the *Dào*, one begins to experience oneself as the sword and the *Dào* becomes the swordsman in a graceful sword dance, analogous to a *perichoresis*¹⁹⁹ or a trinitarian interpenetration of the sword (*Yīn*), the swordsman (*Yáng*), and the sword-dance (*Tài jí tú*).

Just as ICE has been described as the moment of sharpening the spiritual sword, one could experience through this exercise how one is a sword in God’s hand, allowing God as *Dào-logos* to sharpen the sword in His hand. Just as *Tài jí jiàn* was a martial art used for combat in overcoming a human adversary, it was also used to combat a spiritual adversary as mentioned earlier. In this sense, *Tài jí jiàn* and the spirituality of the sword can still be practiced today for combating personal ‘demons’ or spiritual adversaries within oneself.²⁰⁰

How would the aforementioned five *Tài jí jiàn* routines match the five steps of the ICE, with the corresponding five Christian chants? Recalling what St. Paul wrote about using chants to carry the Word of God in prayer, he also referred to the Logos

¹⁹⁸ *Ibid.*, p. 7.

¹⁹⁹ Cf. Emmanuel DURAND, *La périchorèse des personnes divines : immanence mutuelle – réciprocité et communion*, Cogitation Fidei 243, Cerf, Paris, 2005, p. 409.

²⁰⁰ Cf. P-H DE BRUYN, *Le Taoïsme*, cit. p. 58.

of Christ, ο λογος του Χριστου: “*Let the word of Christ*²⁰¹ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.” (Colossians 3:16).

The purpose of integrating Christian chants into this practice now becomes three fold: (1) First of all, to enhance concentration or to guide one’s attention towards the main theme of the corresponding step in the ICE, (2) secondly, to take the place of the ‘formula’ in the *Tài jí* routines, (3) and finally, to keep focused, meditating on the *Dào-Logos*.

Instead of referring to the five routines by their official titles which is a mere designation for the number of movements (e.g. *Tài jí jiàn* Official Routine in 16, 32, 42, etc... movements), this study proposes to assign new names for the routines in this context of ICE as body prayer. Using three Chinese characters for each new name based on the five Daoist cosmological elements *wǔ xíng* 五行²⁰² and how they relate to each other as *Yīn* and *Yáng*,²⁰³ these new names serve both as a pneumatic device for easy recall (instead of the long official names for each routine) and to indicate the sequence of the five routines, according to the five phases in Daoist cosmology. According to their ‘order of generation’ or *xiāng shēng* 相生, the five elements are wood, fire, earth, metal, water. Since water is considered the beginning and end of all elements, the five names for the five routines are as follows:

<i>Shuǐ shēng mù</i>	水生木	water generates wood
<i>Mù shēng huǒ</i>	木生火	wood generates fire
<i>Huǒ shēng tǔ</i>	火生土	fire generates earth
<i>Tǔ shēng jīn</i>	土生金	earth generates metal
<i>Jīn shēng shuǐ</i>	金生水	metal generates water

The association of these elements as the new names corresponding to the respective routines (See Appendix 3B), themes for prayer, and suggested hymns would proceed according to the five steps of the ICE. Using the indicated *Tài jí jiàn* routine one can focus more on the indicated theme or recall moments of the day that pertain to the said theme. The sequence of the routines are not ordered according to increasing level of difficulty and elaboration as presented in Chapter One, part 3, rather, the routines are selected according to the characteristics of each step in the ICE. For example, the step which would require the least time would be the second, ‘Petition for light,’ therefore, the simplest routine in 16 moves will correspond to this, while the longest routine in 49 moves corresponds to the third step, ‘Review,’ requiring the longest amount of time, and so on.

²⁰¹ Italics by this author.

²⁰² Cf. FENG Yǒu lán 馮友蘭 (Yu-lan Fung), *A History of Chinese Philosophy*, volume 2, p. 13.

²⁰³ Cf. G. MACIOCIA, *The Foundations of Chinese Medicine*, Elsevier Ltd., London, 2005.

The suggested chants may be used as a help to focus one's thoughts and emotions on the indicated themes. One or two chants will be suggested for every step. Each routine below includes a suggested guide for reflection, followed by the pertinent questions previously raised by the official Church document regarding the New Age movement, indicating how these are addressed by this kind of prayer:

5.1 *Shuǐ shēng mù* 水生木

Routine: *Tài jí jiàn* Official Routine, in 32 movements
 ICE Theme: Gratitude
 Suggested hymns: In the Lord / *Laudate omnes gentes*

Guide for reflection:

Water generates wood. Through the chaotic waters of a hectic day, I allow all distractions to flow away, focusing my attention on a tiny green sapling growing out of the troubled waters. The sapling grows into a tree and eventually becomes the wood of the cross on which my Lord Jesus, the Christ, the *Dào-Logos*, the Ultimate Truth revealed to me is crucified to give his life for me. Concentrating my attention and contemplating the presence of Christ Jesus before me on the wood of the cross, I am moved deeply within to thank Him for giving up his life for me, even in my daily experiences. I recall all the things he has done for me today, identifying each blessing concretely, even this moment of prayer is gift. By thanking Him for these, I am already acknowledging that he who is totally Other is present before me. I open my heart to Him, making Him rather than myself, become the center of my prayer.

Questions addressed:

(1) *Is God a being with whom we have a loving relationship, or merely something to be used, a force to be harnessed?*

By saying "thank you God!" I am already affirming this loving relationship with a person, and not with an energy force to be manipulated.

(2) *Is there just one Christ, Jesus, or are there several christs?*

Christ is the one and only Savior who died for me and for each one personally.

(3) *The human being: is there one universal being or are there many individuals?*

Through this ICE, I actually deepen my individuality before the presence of the Ultimate Other, the One Universal and Triune God, as my prayer is made to the Father, with the Son, and through the Holy Spirit..

(5) *Do we invent truth or do we embrace it?*

The Truth is a person, revealed to me in Jesus Christ, with whom I am free to relate, or to embrace.

⁽⁶⁾ *Prayer and meditation: are we talking to ourselves or to God?*

The prayer of gratitude already presupposes that there is a second person who is the provider of that for which I am grateful.

5.2 Mù shēng huǒ 木生火

Routine: *Tài jí jiàn* Official Routine, in 16 movements

ICE Theme: Petition

Suggested hymns: *Veni Creator Spiritus / Veni Sancte Spiritus*

Guide for reflection:

Wood generates fire. I see the wood of the cross set on fire by the love of the Holy Spirit. I ask the Lord to send me his blazing Spirit of light, recognizing that I have many blind spots, prejudices, limitations and moments of forgetfulness. Therefore, I need God's grace, God's light and salvation, God's fire to brighten my darkness, that I may see through his eyes and feel as his Sacred Heart feels. This way, I am now ready to review and re-live the events of this day through his eyes and through his grace.

Questions addressed:

⁽⁴⁾ *Do we save ourselves or is salvation a free gift from God?*

This prayer of petition is the humble acknowledgment that without God I can do nothing.

5.3 Huǒ shēng tǔ 火生土

Routine: *Tài jí jiàn Wǔ dāng* style Official Routine, in 49 movements

ICE Theme: Review

Suggested hymns: The Lord is my light

Guide for reflection:

Fire generates earth. After the fire has consumed all its material fuel, all that is left is dust and ashes upon the earth. Realizing that I too, am dust and to dust I shall return, I review the day to relive how I have trodden the earth. How have I responded (or not) to God's loving invitation at every moment. In the light of the Lord, I review all my thoughts, words, all what I have done and what I have failed to do in this earth today.

Questions addressed:

⁽⁵⁾ *Do we invent truth or do we embrace it?*

By reviewing the day in the Light of the Lord, I will face certain realities in life or about myself that I will not be able to deny.

⁽⁶⁾ *Prayer and meditation: are we talking to ourselves or to God?*

By reviewing in a mode of conversation with the Lord, rather than affirming or condemning myself for certain actions (which may lead either to narcissism or to excessive low self esteem), I can see how the said action was done or not done in connection to my relationship with Jesus.

5.4 Tǔ shēng jīn 土生金

Routine: *Tài jí jiàn Wǔ dāng* style Traditional Routine, in 43 movements
 ICE Theme: Contrition/Magis
 Suggested hymns: *Misericordias Domini / Magis Canon*

Guide for reflection:

Earth generates metal. Just as raw nuggets of gold are found buried deep in the earth, I will sift through the dust and deep dirt of today to identify certain salient elements, potential golden moments that could be further refined or purified. Asking for forgiveness for my lack of response in particular situations, or exercising the spirit of the Magis in moments when I could have done better, I ponder, what are these potential golden moments?

Questions addressed:

⁽⁷⁾ *Are we tempted to deny sin or do we accept that the reality of it?*

After having seen my faults or shortcomings in the Light of the Lord, I can only ask for forgiveness, and ask for the grace that I may do better next time.

5.5 Jīn shēng shuǐ 金生水

Routine: *Tài jí jiàn* Official Routine, in 42 movements
 ICE Theme: Action
 Suggested hymns: *En todo amar y servir / Nada te turbe*

Guide for reflection:

Metal generates water. What is gold will eventually corrode away and return to where all elements came from, returning to the mainstream of daily life, however having enriched not only my relationship with myself, but also with others, with the environment, with the society, and ultimately, with God. I return to my daily life with a concrete action in mind, and believing that Jesus is with me to carry out that action. Only then do I have the courage to act and pray together with Him saying “Our Father in heaven...” and to put this prayer into action.

Questions addressed:

⁽⁸⁾ *Are we encouraged to reject or accept suffering and death?*

By contemplating the *Dào-Logos* Incarnate and with the grace of God, seeing how He suffered, died and resurrected, one can begin to accept the most severe sufferings and even death more peacefully, and face the future with new hope.

⁽⁹⁾ *Is social commitment something shirked or positively sought after?*

This prayer precisely addresses the commitment to doing something to improve my way of life and the life of others around me, by acting with Jesus.

⁽¹⁰⁾ *Is our future in the stars or do we help to construct it?*

Our future is in God's hands, keeping in mind that the purpose of our existence is to praise, reverence, and serve God [Sp Ex 23]. Only His love and His grace are enough for us [Sp Ex 234].

6. Conclusion Three: The 'Ignatian Style' *Tài jí jiàn*

After all this practice, one must keep in mind that in the end, according to an ancient adage in China, the highest level of swordsmanship is to fence victoriously, even without the sword, that is, to become a 'sword-less swordsman.'²⁰⁴ Therefore, what is of the essence here is no longer so much how to handle the sword with skill, but the process itself of becoming a sword-less swordsman in the spiritual context of prayer.

While the *Tài jí* style used in this method of prayer is a combination of different traditions, ultimately all styles are derived from the *Wǔ dāng*.²⁰⁵ According to the pedagogy in traditional *Wǔ dāng* *Tài jí* exercises, it has been mentioned earlier that there are three stages: First of all, training in the external physical forms or *liàn xíng*, secondly, training in the 'inner life force' or *liàn qì*, then finally, training in the spirit or *liàn shén*. The exercises here follow the first two stages according to the *Wǔ dāng* tradition, while the third, the training in the spirit, is something new, as Ignatian spirituality is introduced. This kind of integration of *Tài jí jiàn* with the [Sp Ex] of ICE undeniably presents a new kind of practice, namely integrating Ignatian spirituality for the third stage of training in *Tài jí*. Perhaps, this new practice would merit a new name for this style of *Tài jí* exercises. Thus, to add to the roster of existing *Tài jí* styles, namely, *CHÉN* 陳, *YÁNG* 楊, *WÚ / HÁO* 武/郝, *WÚ* 吳, and *SŪN* 孫, this study proposes the name *Jué shì* 「爵式」²⁰⁶ meaning, the 'Ignatian style,' in commemoration of the founder of Ignatian spirituality, St. Ignatius of Loyola.

²⁰⁴ 俗話說：劍的最高境界是『無劍勝有劍』

²⁰⁵ 俗話說：「天下太極出武當」

²⁰⁶ This is also a homonym for 爵士 meaning 'knight.' The word 'Ignatian style' is already being used by the Jesuit Youth Commission of the Chinese province to refer to the Ignatian styles of prayer, especially designed for the Chinese youth.

GENERAL CONCLUSION: SEVERAL STEPS TO MAKE

1. Contribution of this work:

This study has attempted to offer various contributions in the following five areas:

1.1 Spiritual Integration between the spiritual traditions of the Far East and the West:

By presenting *Tài jí* exercises from East Asia and the Ignatian Spiritual Exercises from Western Europe, this study may have offered a new insight regarding the spirituality of the sword, the revelation of the *Dào*- CHÉN 陳, YÁNG 楊, WŪ / HǎO 武/郝, WÚ 吳, and SŪN 孫, Incarnate, the experience of the Trinitarian *perichoresis*, new methods for meditating on these mysteries and for praying the ICE.

1.2 Missionary Inculturation in the Chinese context:

Following the Ricci Approach by respecting both *Tài jí* exercises as part of the culture of Eastern Asia on the one hand and the *Magisterium* of the Latin (Western) Church on the other, new ways of integrating both *Tài jí* exercises from East Asia, and the Ignatian Spiritual Exercises from Western Europe, following the guidelines provided by the Church have been suggested. This method of prayer might serve as an effective missionary tool for attracting non-Catholic Chinese to learn more about the Christian faith, relating Christian mysteries to their understanding of the *Dào*. At the same time, this would perhaps also be an effective tool to enable Western Christians to rediscover and to appreciate more deeply the Christian faith in the context of East Asian culture.

1.3 Inter-Religious Dialogue with Daoism and with the New Age movement:

The five phases of Daoist Cosmology in the ‘order of generation,’ as names for the five routines, begin and end with ‘water’ (i.e. Water generates wood: *Shuǐ shēng mù* 水生木... Metal generates water: *Jīn shēng shuǐ* 金生水). Hopefully, such concepts would resonate well both with friends from the Daoist tradition and the New Age movement. While the five phases presented in this context may give Daoists a new insight on the further revelations of the *Dào*, relating water with the Age of Aquarius²⁰⁷ for the New Age movement may open new lines for dialogue, understanding, and co-operation in the mutual search for the Truth. Recognizing that water is considered the

²⁰⁷ Cf. Jean VERNETTE, “L'avventura spirituale dei figli dell'Acquario,” in *Religioni e Sette nel Mondo* 1996/2, p. 42.

beginning and end of all elements in Daoist cosmology, Jesus Christ as the *Dào-Logos* is revealed in the final book of Christian SS as the Alpha and Omega, the beginning and the end of everything (Revelation 22: 13). In this ambit of dialogue, perhaps every Christian could respond to the Church's suggestion, to extend to non-Christian friends an "invitation to meet Jesus Christ, the true bearer of the water of life (Aquarius),"²⁰⁸ with the reminder that such an invitation would be even more meaningful when it is made by someone who has clearly been profoundly affected by a personal encounter with Jesus,²⁰⁹ the *Dào-Logos* Incarnate, because it is made not by someone who has simply heard about him, but by someone who has experienced his presence in a personal way and is thus convinced "that he really is the savior of the world." (John 4: 42). Then it becomes just a matter of letting people react in their own way, at their own pace, and letting God do the rest.

1.4 Purifying the Post-modern preoccupation for health in body, mind and spirit:

By presenting *Tài jí* exercises as a form of body prayer in the context of the [Sp Ex], the practitioner would also learn other Ignatian values, such as Ignatian Indifference, inner spiritual freedom, the discernment of spirits, *sentire cum ecclesia*. The other [Sp Ex] which would help the person to purify all intentions and to rid oneself of inordinate attachments which could otherwise lead to the dangers of some extremes, such as "the cult of the body."²¹⁰

1.5 As a part of an Ignatian Spiritual Formation:

The material articulated in this work would be enough to fill a full year course, perhaps as part of a Novitiate or Tertianship program, or for two semesters at a faculty of theology, providing both a rather developed theoretical framework (on *Tài jí* and the *Dào-Logos*) and a concrete mode of praxis (*Tài jí* exercises as body prayer).

2. Reiterating the proposition:

This study has attempted to answer this question: How can Daoist *Tài jí jiàn* help in the spiritual exercise of the ICE? The process first involved a paradigm shift in the understanding of *Tài jí* and of the *Dào* as *Logos*, establishing the theoretical framework and theological foundation for practicing *Tài jí* exercises as Christian body prayer, while following the guidelines of the Magisterium of the Catholic Church.

²⁰⁸ Bernard ARDURA, "A Christian reflection on the New Age", cit. p. 7..

²⁰⁹ *Ibid.*

²¹⁰ *Orationis formas*, 27.

This also involved a thorough understanding of what the sword signifies in both OT and NT SS, revealing a spirituality of the sword based on the word of God. The sword is converted from a weapon of violence into a life-giving instrument, according to the messianic oracles in Isaiah (2: 4) and Micah (4: 3) of the OT. Then in the NT gospel of Matthew (10: 34), the Messiah Himself announces that he has come to bring the sword, indicating the fulfillment of the messianic oracles of old. Other gospel passages offer further support that the sword which Jesus brings is not a sword of violence, as was misconstrued by his own disciples.

It is upon this foundation of Christian sword spirituality and the *Dào-Logos* that *Tài jí jiàn* is integrated into the practice of ICE. By doing this, a new set of names for the *Tài jí jiàn* routines have been introduced, creating a new style called *Jué shì Tài jí jiàn* 爵式太極劍 meaning, the ‘Ignatian style *Tài jí* sword exercises.’

3. Recommendations for further study:

So far, this study has been limited to integrating *Tài jí jiàn* exercises with the ICE. Future studies could explore the possibility of using other *Tài jí* exercises or other oriental prayer methods with other spiritual exercises, such as the full hour of meditation or contemplation.

4. Limitations:

Although all the necessary groundwork for learning this form of body prayer has already been set, there are undeniably many pre-requisites before one could actually pray naturally in this method. Having to learn the basic skills for *Tài jí* exercises, learning how to pray the ICE, and learning the suggested Christian chants may take days or weeks before one becomes sufficiently familiar in order to proceed to the next stages. Admittedly, this kind of prayer cannot be easily practiced by all, but only by those who have the will, the patience, and the capacity to learn all these steps. But like any spiritual endeavor, this kind of prayer would require the basic deep desire, commitment and effort to learn step by step. After all, an ancient adage in China reminds all travelers that:

「千里之行，始於足下」

qiān lǐ zhī xíng, shǐ yú zú xià

“A journey of a thousand miles begins with one step.”²¹¹

Perhaps this study has already named too many names at this point, and must now stop to ask: why not just begin with the first step?

²¹¹ 俗話說: 「千里之行，始於足下」

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Appendix 1A: List of Chinese terms

<i>bā guà</i> 八卦	<i>quán</i> 拳
<i>Chén</i> 陳	<i>shēng</i> 生
<i>chí dāo xiāng xiàng</i> 持刀相向	<i>Shèng yán</i> 聖言
<i>dǎ chéng</i> 打成	<i>shī xíng shěn pàn</i> 施行 审判
<i>dān tián</i> 丹田	<i>shuǐ shēng mù</i> 水生木
<i>Dào</i> 道	<i>Sī gāo</i> 思高
<i>Dào chéng rén shēn</i> 道成人身	<i>Sūn</i> 孫
<i>Dào dé jīng</i> 道德經	<i>tào lù</i> 套路
<i>Dào kě dào fēi cháng</i> <i>Dào</i> 「道可道非常道」	<i>Tài jí</i> 太極
<i>duàn dìng shì fēi</i> 断 定 是 非	<i>Tài jí jiàn</i> 太極劍
<i>hǎo</i> 郝	<i>Tài jí quán</i> 太極拳
<i>Hé hé</i> 和合	<i>Tài jí tú</i> 太極圖
<i>Hé hé běn shèng jīng</i> 和合本聖經	<i>tǒng zhì</i> 統治
<i>huǒ shēng tǔ</i> 火生土	<i>tào lù</i> 套路
<i>jiàn</i> 劍	<i>tǔ shēng jīn</i> 土生金
<i>jiǎng dào</i> 講道	<i>Wú</i> 吳
<i>jīn shēng shuǐ</i> 金生水	<i>Wǔ</i> 武
<i>jǔ dāo gōng jī</i> 举 刀 攻 击	<i>Wǔ dāng</i> 武當
<i>Jué shì</i> 爵式	<i>Wǔ shù</i> 武術
<i>kǒu jué</i> 口訣	<i>wǔ xíng</i> 五行
<i>Lǎo zǐ</i> 「老子」	<i>xiàng</i> 象
<i>liàn qì</i> 練氣	<i>xùn dào</i> 殉道
<i>liàn shén</i> 練神	<i>Yáng</i> 楊
<i>liàn xíng</i> 練形	<i>yí</i> 儀
<i>mǎ bù</i> 馬步	<i>yì</i> 易
<i>míng kě míng fēi cháng míng</i> 「名可名非常名」	<i>Yì jīng</i> 易經
<i>mù shēng huǒ</i> 木生火	<i>Yīn Yáng</i> 陰陽
<i>qì</i> 氣	<i>zhì lǐ</i> 治理
<i>Qì gōng</i> 氣功	<i>zhù chéng</i> 鑄成

Appendix 1B: Mandarin Pronunciation Key

Hanyu Pinyin²¹² (simplified Chinese: 汉语拼音; traditional Chinese: 漢語拼音; **pinyin**: *Hànyǔ Pīnyīn*; [p^hín ín]) is the official system to transcribe Chinese characters into Latin script in the People's Republic of China, Republic of China (Taiwan),²¹³ Singapore, and Malaysia. It is often used to teach Standard Chinese and spell Chinese names in foreign publications and used as an input method to enter Chinese characters (汉字 / 漢字, *hànzì*) into computers.

*Pronunciation of initials*²¹⁴

Pinyin	IPA	English Approximation ^[23]	Explanation
<i>b</i>	[p]	bar, boy	unaspirated b , as in bar , boy , bull
<i>p</i>	[p ^h]	pull, put	strongly aspirated p , as in pull , put , pair
<i>m</i>	[m]	may, mom	as in English mummy
<i>f</i>	[f]	far, fair	as in English far , fair , fun
<i>d</i>	[t]	dog	unaspirated d , as in dog , doll , dot
<i>t</i>	[t ^h]	take	strongly aspirated t , as in top , tai
<i>n</i>	[n]	nay	as in English no , not , note
<i>l</i>	[l]	lay	as in English love
<i>g</i>	[k]	gold	unaspirated g , as in god , gold , girl , go
<i>k</i>	[k ^h]	kail, kent	strongly aspirated k , as in kail , kit
<i>h</i>	[x]	hot, hay	like the English h if followed by "a". It is pronounced roughly like the Scots ch and Russian х (Cyrillic "kha").
<i>j</i>	[tɕ]	Jesus, John	like the English j , as in Jesus , jill
<i>q</i>	[tɕ ^h]	cheese, cheek	No equivalent in English. But it is like cheese , cheek , and cheer , with the lips spread wide with <i>ee</i> . Curl the tip of the tongue downwards to stick it at the back of the teeth and strongly aspirate. The sequence "qi" word-initially is the same as the Japanese pronunciation of ち(チ) <i>chi</i> .
<i>x</i>	[ɕ]	she	No equivalent in English. But it is like she , with the lips spread and the tip of your tongue curled downwards and stuck to the back of teeth when you say <i>ee</i> . The sequence "xi" is the same as the Japanese pronunciation of し(シ) <i>shi</i> .

²¹² Retrieved on 23 July 2012 <http://en.wikipedia.org/wiki/Pinyin#Rules_given_in_terms_of_English_pronunciation>

²¹³ SNOWLING, Margaret J.; HULME, Charles, "The Science of reading: a handbook," in *Blackwell handbooks of developmental psychology* 17, Wiley-Blackwell, 2005, pp. 320–22.

²¹⁴ HASHIMOTO, "Notes on Mandarin Phonology," in Roman Jakobson, Shigeo Kawamoto, *Studies in General and Oriental Linguistics*, TEC, Tokyo, 1970, pp. 207–220.

<i>zh</i>	[tʂ]	?	No equivalent in English. Rather like ch (a sound between zoo , true , and drew , tongue tip curled more upwards). Voiced in a toneless syllable.
<i>ch</i>	[tʂ ^h]	?	No equivalent in English. Rather like chin , but with the tongue curled upwards; very similar to nurture in American English, but strongly aspirated.
<i>sh</i>	[ʂ]	?	No equivalent in English. Rather like show , but with the tongue curled upwards; very similar to marsh in American English
<i>r</i>	[ʐ], [ʐ]	ray, rent, role	Similar to the English r in azure when used not as the initial sound of a word and r in reduce , roar , and rule as the initial sound, but with the tongue curled upwards, like a cross between English “r” and French “j”. In Cyrillised Chinese the sound is rendered with the letter “ж”.
<i>z</i>	[ts]	reads	No equivalent in English. Rather like the unaspirated c , similar to something between suds and cats ; as in suds in a toneless syllable
<i>c</i>	[ts ^h]	hats	No equivalent in English. But similar to the English words ending with ts sound, such as in cats , thats , but strongly aspirated, very similar to the Polish c .
<i>s</i>	[s]	say, stop	as in sun , sorry
<i>y</i>	[j], [ɥ]	you, yea	as in yes or like i in is and like e in ear . Before a <i>u</i> , it is pronounced with rounded lips.*
<i>w</i>	[w]	way, woll	as in water , war , way .*
'	[.], [∅], [ɥ]		new syllable**

Pronunciation of finals²¹⁵

The following is a list of finals in Standard Chinese, excepting most of those ending with a **-r**. To find a given final:

1. Remove the initial consonant. *Zh*, *ch*, and *sh* count as initial consonants.
2. Change initial *w* to *u* and initial *y* to *i*. For *weng*, *wen*, *wei*, *you*, look under *ong*, *un*, *ui*, *iu*.
3. For *u* after *j*, *q*, *x*, or *y*, look under *ü*.

Pinyin	IPA	Form with zero initial	Explanation
<i>-i</i>	[i]	(<i>n/a</i>)	-i is a buzzed continuation of the consonant following <i>z-</i> , <i>c-</i> , <i>s-</i> , <i>zh-</i> , <i>ch-</i> , <i>sh-</i> or <i>r-</i> . (In all other cases, <i>-i</i> has the sound of bee ; this is listed below.)
<i>a</i>	[a]	a	as in “ father ”
<i>e</i>	[ʉ̯], [ə]	e	a diphthong consisting first of a back, unrounded semivowel (which can be formed by first pronouncing “ <i>w</i> ” and then spreading the lips without changing the position of the tongue) followed by a vowel similar to English “ duh ”. Many unstressed syllables in Chinese use the schwa [ə] (<i>idea</i>), and this is also written as <i>e</i> .
<i>ai</i>	[aɪ̯]	ai	like English “ eye ”, but a bit lighter
<i>ei</i>	[eɪ̯]	ei	as in “ hey ”
<i>ao</i>	[ɑ̯]	ao	approximately as in “ cow ”; the <i>a</i> is much more audible than the <i>o</i>
<i>ou</i>	[ɔ̯]	ou	as in “ so ”
<i>an</i>	[an]	an	as in “ ban ” in British English (a more open fronted <i>a</i>)
<i>en</i>	[ən]	en	as in “ taken ”
<i>ang</i>	[aŋ]	ang	as in German <i>Angst</i> (starts with the vowel sound in <i>father</i> and ends in the velar nasal; like song in some dialects of American English)
<i>eng</i>	[əŋ]	eng	like <i>e</i> in <i>en</i> above but with <i>ng</i> added to it at the back
<i>er</i>	[ɑ̯r]	er	similar to the sound in “ bar ” in American English
Finals beginning with i- (y-)			
<i>i</i>	[i]	yi	like English bee .
<i>ia</i>	[iɑ̯]	ya	as i + a ; like English “ yard ”
<i>ie</i>	[iɛ̯]	ye	as i + ê ; but is very short; <i>e</i> (pronounced like <i>ê</i>) is pronounced longer and carries the main stress (similar to the initial sound ye in yet)
<i>iao</i>	[iɑ̯]	yao	as i + ao
<i>iu</i>	[iɔ̯]	you	as i + ou
<i>ian</i>	[iɛ̯n]	yan	as i + ê + n ; like English yen
<i>in</i>	[in]	yin	as i + n
<i>iang</i>	[iɑ̯ŋ]	yang	as i + ang
<i>ing</i>	[iŋ]	ying	as i + ng

²¹⁵ HASHIMOTO, “Notes on Mandarin Phonology” cit. pp. 207–220.

Finals beginning with u- (w-)			
<i>u</i>	[u]	wu	like English “oo”
<i>ua</i>	[uɑ]	wa	as u + a
<i>uo, o</i>	[uɔ]	wo	as u + o where the <i>o</i> (compare with the <i>o</i> interjection) is pronounced shorter and lighter (spelled as o after b , p , m or f).
<i>uai</i>	[uɑi̯]	wai	as u + ai like as in why
<i>ui</i>	[uɛi̯]	wei	as u + ei ;
<i>uan</i>	[uɑn]	wan	as u + an ;
<i>un</i>	[uən]	wen	as u + en ; like the <i>on</i> in the English <i>won</i> ;
<i>uang</i>	[uɑŋ]	wang	as u + ang ;
<i>ong</i>	[ɔŋ], [uəŋ]	weng	starts with the vowel sound in book and ends with the velar nasal sound in sing ; as u + eng in zero initial.
Finals beginning with ü- (yu-)			
<i>u, ü</i>	[y]	yu	as in German “über” or French “lune” (To pronounce this sound, say “ee” with rounded lips)
<i>ue, üe</i>	[yœ]	yue	as ü + ê ; the <i>ü</i> is short and light
<i>uan</i>	[yɛn]	yuan	as ü + ê + n ;
<i>un</i>	[yn]	yun	as ü + n ;
<i>iong</i>	[jɔŋ]	yong	as i + ong
Interjections			
<i>ê</i>	[ɛ]	(<i>n/a</i>)	as in “bet”.
<i>o</i>	[ɔ]	(<i>n/a</i>)	Approximately as in “office” in British accent; the lips are much more rounded.
<i>io</i>	[jɔ]	yo	as i + plain continental “o”.

Appendix 2A: Formula for *Tài jí quán* 太極拳 in 24 moves

24 式太極拳分解動作

1、起勢 動作分解：

左腳開步、兩臂前舉、屈膝按掌

2、左右野馬分鬃 動作分解：

- (1) 左野馬分鬃：抱球收腳、轉體邁步、弓步分手
- (2) 右野馬分鬃：後坐翹腳、抱球跟腳、轉體邁步、弓步分手
- (3) 左野馬分鬃：後坐翹腳、抱球跟腳、轉體邁步、弓步分手

3、白鶴亮翅 動作分解：

跟步抱球、後坐轉體、虛步分手

4、左右搜膝拗步： 動作分解：

- (1) 左搜膝拗步：轉體落手、轉體收腳、邁步屈肘、弓步搜推
- (2) 右搜膝拗步：後坐翹腳、轉體跟腳、邁步屈肘、弓步搜推
- (3) 左搜膝拗步：後坐翹腳、轉體跟腳、邁步屈肘、弓步搜推

5、手揮琵琶 動作分解：

跟步鬆手、後坐挑掌、虛步合臂

6、左右倒卷肱 動作分解：

- (1) 右倒卷肱：轉體撤手、提膝屈肘、退步錯手、虛步推掌
- (2) 左倒卷肱：轉體撤手、提膝屈肘、退步錯手、虛步推掌
- (3) 右倒卷肱：轉體撤手、提膝屈肘、退步錯手、虛步推掌
- (4) 左倒卷肱：轉體撤手、提膝屈肘、退步錯手、虛步推掌

7、左攬雀尾 動作分解：

轉體撤手、抱球收腳、邁步分手、弓步棚臂、轉體伸臂、轉體後捋、轉體搭手、弓步前擠、後坐收掌、弓步按掌

8、右攬雀尾 動作分解：

轉體扣腳、抱球收腳、邁步分手、弓步棚臂、轉體伸臂、轉體後捋、轉體搭手、弓步前擠、後坐收掌、弓步按掌

9、單鞭 動作分解：

轉體扣腳雲手、勾手收腳、轉體邁步、弓步推掌

10、雲手 動作分解：

- (1) 雲手：轉體扣腳、轉體撐掌、轉體雲手、撐掌收步
- (2) 雲手：轉體雲手、撐掌出步、轉體雲手、撐掌收步
- (3) 雲手：轉體雲手、撐掌出步、轉體雲手、撐掌收步

11、單鞭 動作分解：

轉體勾手、轉體邁步、弓步推掌

12、高探馬 動作分解：

跟步鬆手、後坐翻掌、虛步推掌

- 13、右蹬腳 動作分解：
穿掌提腳、弓步分手、跟步合抱、提膝分手、蹬腳撐臂
- 14、雙峰貫耳 動作分解：
收腿落手、邁步分手、弓步貫拳
- 15、轉身左蹬腳 動作分解：
後坐翹腳鬆手、轉體扣腳分手、收腳合抱、提膝分手、蹬腳撐臂
- 16、左下勢獨立 動作分解：
收腳勾手、蹲身僕步、轉體穿掌、弓腿起身、提膝挑掌
- 17、右下勢獨立 動作分解：
落腳勾手、蹲身僕步、轉體穿掌、弓腿起身、提膝挑掌
- 18、右左穿梭 動作分解：
(1) 右穿梭：落腳坐盤、抱球跟腳、邁步滾球、弓步推架
(2) 左穿梭：後坐翹腳、抱球跟腳、邁步滾球、弓步推架
- 19、海底針 動作分解：
跟步鬆手、後坐提手、虛步插掌
- 20、閃通臂 動作分解：
提手收腳、邁步分手、弓步推掌
- 21、轉身搬攔捶 動作分解：
轉體扣腳、坐身握拳、踩腳搬拳、轉體旋臂、上步攔掌、弓步打拳
- 22、如封似閉 動作分解：
穿掌翻手、後坐收掌、弓步按掌
- 23、十字手 動作分解：
轉體扣腳、弓步分手、坐腿扣腳、收腳合抱
- 24、收勢 動作分解：
翻掌前撐、分手下落、收腳還原

Appendix 2B: Tài jí quán in 24 movements as body prayer

This is the version this author used to instruct his Jesuit students in Rome.

Tài jí quán in 24 mosse con la Sacra Scrittura 廿四式太極拳

1° gruppo

- 1、起勢： *dalla potenziale*
Gen 1,1 “In principio Dio creò il cielo e la terra.”
- 2、左右野馬分鬃： *la criniera del cavallo*
Gv 1,1 “In principio era il Verbo,
il Verbo era presso Dio
e il Verbo era Dio.”
Gv 1, 14 “E il Verbo si fece carne
e venne ad abitare in mezzo a noi”
Ap 22, 13 “Io sono l'Alfa e l'Omega, il Primo e l'Ultimo,
il principio e la fine.”
- 3、白鶴亮翅： *la gru bianca*
Ps 17, 8 “proteggimi Signore, all'ombra delle tue ali”

2° gruppo

- 4、摟膝拗步： *Spazzolare e spingere*
Ps 25,2 “Non trionfino su di me i miei nemici! ”
- 5、手揮琵琶： *suonare la cetra*
Ps 33,2 “Lodate il Signore con la cetra”
- 6、左右倒卷肱： *i passi in dietro*
Ps 23,4 “Se dovessi camminare in una valle oscura, non temerei alcun male,
perché tu sei con me.”

3° gruppo

- 7、左攬雀尾： *afferrare la sinistra della coda del pavone*
Ps 23,6 “Felicità e grazia mi saranno compagne tutti i giorni della mia vita”
- 8、右攬雀尾： *afferrare la destra della coda del pavone*
“...ed abiterò nella casa del Signore per lunghissimi anni. ”

4° gruppo

- 9、單鞭： *la frusta singola*
Gv 2, 15 “scacciò tutti fuori del tempio”
- 10、雲手： *le mani di nuvole*
Gv 2, 17 “Lo zelo per la tua casa mi divora”
1 Cor 6, 19 “O non sapete che il vostro corpo è tempio dello Spirito Santo
che è in voi e che avete da Dio, e che non appartenete a voi stessi?”
- 11、單鞭： *la frusta singola*
Gv 2, 19 “Distrugete questo tempio e in tre giorni lo farò risorgere”.

5° gruppo

- 12、高探馬： *guardare il cavallo in alto*
 Ps 74, 12 “Dio nostro re, ha operato la salvezza nella nostra terra.”
- 13、右蹬腳： *calciare dal tallone destra*
 Ps 74, 13 “Tu con potenza hai diviso il mare,..”
- 14、雙峰貫耳： *doppio colpo alle orecchie*
 “...hai schiacciato la testa dei draghi sulle acque.”
- 15、轉身左蹬腳： *girare il torso, calciare dal tallone sinistra*
 Ps 74, 14 “Al Leviatàn hai spezzato la testa”

6° gruppo

- 16、左下勢獨立： *in basso a sinistra*
 Ps 74, 15 “Fonti e torrenti tu hai fatto scaturire, ...”
- 17、右下勢獨立： *in basso a destra*
 “...hai inaridito fiumi perenni.”

7° gruppo

- 18、右左穿梭： *la spola*
 Isa 26, 21 “il Signore esce dalla sua dimora”
- 19、海底針： *l'ago nel mare*
 Isa 27, 1 “il Signore punirà con la spada dura, il Leviatàn ...”
- 20、閃通臂： *il braccio di fulmine*
 “...e ucciderà il drago che sta nel mare.”

8° gruppo

- 21、轉身搬攔捶： *girare per spostare il martello*
 Lk 1, 51 “Ha spiegato la potenza del suo braccio, ...”
- 22、如封似閉： *la chiusura*
 “...ha disperso i superbi nei pensieri del loro cuore;”
- 23、十字手： *le mani incrociate*
 Ap 22, 20 Colui che attesta queste cose dice: "Sì, verrò presto!".
- 24、收勢： *riprendere la potenziale*
 “...Amen. Vieni, Signore Gesù.”

Appendix 3A: Formula for *Tài jí jiàn* 太極劍分解動作口訣

A. in 16 movements, Tài jí jiàn Official Routine

十六式太極劍（16式）

起勢

- 1、并步點劍
- 2、撤步反擊
- 3、進步平刺
- 4、向右平帶
- 5、向左平帶
- 6、獨立上刺
- 7、轉身弓步劈劍
- 8、虛步回抽
- 9、併步平刺
- 10、右弓步攔劍
- 11、左弓步攔劍
- 12、進步反刺
- 13、上步掛劈
- 14、丁步回抽
- 15、旋轉平抹
- 16、弓步直刺

收勢

B. in 32 movements, Tài jí jiàn Official Routine

三十二式太極劍（32式）

準備動作

〈一〉預備式：

持劍立正、向左開步。

〈二〉起勢：

兩手平提、右轉盤肘、丁步反提、彎肘開步、弓步前指、提膝挽劍、蓋步穿把、右後划弧、彎肘上步、弓步接劍。

第一組（八式）

〈一〉并步點劍：

上前并步、曲膝點劍。

〈二〉獨立反刺：

退步拖劍、丁步挑劍、提膝反刺。

〈三〉仆步橫掃：

落步平劈、仆步橫掃。

〈四〉向右平帶：

丁步前引、弓步(向右)平帶。

〈五〉向左平帶：

丁步前引、弓步(向左)平帶。

〈六〉獨立掄劈：

丁步按腕、左轉掄劍、旋腕上步、提膝下劈。

〈七〉退步回抽：

退步提劍、虛步抱劍。

〈八〉獨立上刺：

向右旋腰、踏前半步、提膝上刺。

第二組 (八式)

〈九〉虛步下帶：

左後落步、左轉平抹、虛步下載。

〈十〉左弓步刺：

撤步提劍、右轉平抹、丁步抱劍、弓步平刺。

〈十一〉轉身斜帶：

後坐、扣腳右轉、左坐提腿、轉體落步、弓步斜帶。

〈十二〉縮身斜帶：

提膝反劍、落步左坐、丁步回帶。

〈十三〉提膝捧劍：

退步右坐、虛步分劍、踏前半步、提膝捧劍。

〈十四〉跳步平刺：

落步回收、弓腿前刺、躍步收劍、弓步平刺。

〈十五〉左虛步撩：

收腳後繞、擺步下繞、虛步左撩。

〈十六〉右弓步撩：

墊步後繞、右弓步撩。

第三組 (八式)

〈十七〉轉身回抽：

扣腳撇腳、左轉回望、弓步平劈、後坐拖劍、虛步前指。

〈十八〉并步平刺：

	左前并步、捧劍平刺·
〈十九〉	左弓步攔：
	撇腳旋腕、右轉曲膝、丁步回帶、左弓步攔·
〈二十〉	右弓步攔：
	後坐撇腳、丁步回帶、弓步右攔·
〈二一〉	左弓步攔：
	後坐撇腳、丁步回帶、弓步左攔·
〈二二〉	進步反刺：
	蓋步按腕、回身後刺、挑劍上步、弓步反刺·
〈二三〉	反身回劈：
	後坐扣腳、右轉提腿、弓步回劈·
〈二四〉	虛步點劍：
	收腳後繞、墊步反劍、虛步前點·
第四組（八式）	
〈二五〉	獨立平托：
	插步帶劍、向右轉體、提膝平托·
〈二六〉	弓步掛劈：
	蓋步掛劍、翻腕上步、弓步平劈·
〈二七〉	虛步掄劈：
	右轉撇腳、回身後撩、墊步反劍、虛步下劈·
〈二八〉	撤步反擊：
	撤步沉腕、扣腳右轉、弓步斜擊·
〈二九〉	進步平刺：
	翻劍提腿、墊步卷劍、進步平刺·
〈三十〉	丁步回抽：
	後坐提劍、丁步抱劍·
〈三一〉	旋轉平抹：
	擺步橫劍、（右轉）、扣步抹劍、插步後坐、虛步分劍·
〈三二〉	弓步直刺：
	進前半步、弓步立刺·

C. in 42 movements, Tai jí jiàn Official Routine

四十二式太極劍（42 式）

準備動作

〈一〉預備式：

持劍立正·

〈一〉起勢：

向左開步、左轉提手、右轉平擺、換重曲膝、收步左抱、出步伸臂、換重扣腳、左轉開步、弓步前指·

〈二〉并步點劍：

上步穿把、換重開臂、左前上步、弓步接劍、上前并步、曲膝點劍·

〈三〉弓步斜削：

旋腕出步、弓步斜削·

〈四〉提膝劈劍：

後坐撇腳、右轉橫掛、提膝平劈·

〈五〉左弓步攔：

繞劍開步、弓步左攔·

〈六〉左虛步撩：

後坐撇腳、左轉回劈、擺步右轉、左虛步撩·

〈七〉右弓步撩：

右轉回劈、擺步左轉、右弓步撩·

〈八〉提膝捧劍：

左轉平帶、撤步右轉、虛步分劍、提膝捧劍·

〈九〉蹬腳前刺：

蹬腳前刺·

〈十〉跳步平刺：

落步前刺、跳步分劍、弓步平刺·

〈十一〉轉身下刺：

後坐左帶、肘底藏劍、扣腳左轉、弓步下刺·

〈十二〉弓步平斬：

收步合臂、弓步平斬·

〈十三〉弓步崩劍：

左坐帶劍、插步斜帶、提膝捧劍、弓步崩劍·

〈十四〉歇步壓劍：

後坐旋腕、歇步壓劍·

〈十五〉進步絞劍：

虛步提劍、上步絞劍〈一〉、上步絞劍〈二〉、上步絞劍〈三〉。

〈十六〉提膝上刺：

左轉收劍、右轉換重、提膝上刺。

〈十七〉虛步下截：

落步帶劍、虛步下截。

〈十八〉右左平帶：

提膝提劍、落步右帶、上步反劍、弓步左帶。

〈十九〉弓步劈劍：

回身下截、掄臂上步、弓步平劈。

〈二十〉丁步托劍：

提膝下截、丁步托劍。

〈二一〉分腳後點：

左前上步、扣腳右轉、弓步穿劍、收步回劈、提膝提劍、分腳點劍。

〈二二〉仆步穿劍：

落步抱劍、右轉平斬、左轉帶劍、仆步穿劍、弓步立刺。

〈二三〉蹬腳架劍：

撇腳右轉、提膝平托、蹬腳架劍。

〈二四〉提膝點劍：

收腿點劍。

〈二五〉仆步橫掃：

仆步穿指、弓步橫掃。

〈二六〉弓步下截：

收步帶劍、〈右〉弓步下截、收步帶劍、〈左〉弓步下截。

〈二七〉弓步下刺：

震腳抱劍、弓步下刺。

〈二八〉右左雲抹：

弓步斜削、蓋步雲劍、弓步右帶、收腿落步、左轉平帶、蓋步雲劍、弓步左帶。

〈二九〉右弓步劈：

左轉收步、弓步掄劈。

〈三十〉後舉腿架劍：

蓋步掛劍、舉腿架劍。

〈三一〉丁步點劍：

右前上步、丁步點劍。

- 〈三二〉馬步推劍：
 右轉收劍、馬步推劍·
- 〈三三〉獨立上托：
 插步繞劍、扣腳右轉、提膝平托·
- 〈三四〉掛劍前點：
 落步左掛、擺步右掛、擺步左轉、虛步點劍·
- 〈三五〉歇步崩劍：
 碾腳右轉、撤步反撩、歇步崩劍·
- 〈三六〉弓步反刺：
 左轉上步、弓步反刺·
- 〈三七〉轉身下刺：
 扣腳右轉、馬步旋腕、提膝右轉、弓步下刺·
- 〈三八〉提膝提劍：
 左轉帶劍、右轉帶劍、提膝提劍·
- 〈三九〉行步穿劍：
 落步穿劍、右轉擺扣、擺扣右轉·
- 〈四十〉擺腿架劍：
 擺腿雲劍、落步右轉、架劍前指·
- 〈四一〉弓步直刺：
 收腿收劍、弓步直刺·
- 〈四二〉收勢：
 右轉接劍、左轉反提、并步按指、立正還原·

D. in 49 movements, Tai jí jiàn Wǔ dāng style Official Routine

四十九式武当太极剑（49式）

- | | | |
|---------|---------|---------|
| 01、起势 | 18、行步扣剑 | 35、独立托架 |
| 02、丁步点剑 | 19、弓步下刺 | 36、弓步挂劈 |
| 03、回身点剑 | 20、腾空跳刺 | 37、歇步后刺 |
| 04、仆步横扫 | 21、马步藏剑 | 38、叉步云斩 |
| 05、右左平带 | 22、回身反刺 | 39、虚步抱剑 |
| 06、叉步反撩 | 23、虚步崩剑 | 40、插步平带 |
| 07、马步云托 | 24、独立上刺 | 41、弓步平崩 |
| 08、弓步下刺 | 25、撤步云斩 | 42、提膝点剑 |
| 09、丁步下截 | 26、仰身架剑 | 43、叉步反撩 |
| 10、翻身崩剑 | 27、转身回抽 | 44、丁步刺剑 |
| 11、弓步下刺 | 28、并步平刺 | 45、丁步抱剑 |
| 12、独立上刺 | 29、行步撩剑 | 46、行步穿剑 |
| 13、仆步穿剑 | 30、仰身撩剑 | 47、扣剑平抹 |
| 14、蹬脚前刺 | 31、盖步按剑 | 48、并步平刺 |
| 15、跳步平刺 | 32、跳步下刺 | 49、收势还原 |
| 16、转身平刺 | 33、歇步压剑 | |
| 17、穿剑行步 | 34、虚步点剑 | |

E. in 43 movements, Tài jí jiàn Wǔ dāng style Traditional Routine

四十三式武当太极剑（43 式）

- | | |
|-------------------|-------------------|
| 1、起势提按气宜沉 | 23、雪花盖顶压剑刺 |
| 2、左右运化仙人指 | 24、屈臂带剑向前击巧女纫针虚中实 |
| 3、三环套月打眼脸 | 25、白蛇吐信疾刺腹 |
| 4、闭剑斜劈轻点水 | 26、行步撩剑风摆柳 |
| 5、燕子抄水攻下盘 | 27、悬崖勒马上挑腕 |
| 6、左右横扫向前推 | 28、遍地落花盖步压 |
| 7、朝香礼拜意开合 | 29、翻身穿刺龙搅尾 |
| 8、蹬架反撩一气攻 | 30、扭身上刺单飞燕 |
| 9、苏秦背剑防后剑 | 31、打马扬鞭前压点 |
| 10、上架云顶侧抱月 | 32、顺风扯旗上架剑 |
| 11、踏雪寻梅走转刺 | 33、点石成剑挂剑式 |
| 12、孤雁出群刺咽喉 | 34、秋风扫叶回身剑 |
| 13、海底捞月把腿扫 | 35、霸王开弓侧步崩 |
| 14、玉女献书提膝捧 | 36、云剑上挑成虚步 |
| 15、连环三剑不留情 | 37、拨云见日插步崩 |
| 16、转身回腕扫带剑叶底藏花施暗剑 | 38、左右下劈探海式 |
| 17、八宫寻宝十三步落地栽花四面望 | 39、灵猫捕鼠纵步点 |
| 18、掉转船头竖圈剑 | 40、青蛇入水云架压 |
| 19、前刺转身射雁式 | 41、苍龙缩身把剑藏 |
| 20、猛虎出山狼又稳 | 42、旋转乾坤顺逆转 |
| 21、怪蟒翻身向下刺 | 43、一气归真缓收式 |
| 22、张网等鱼静制动 | |

Appendix 3B:
 Jué shì *Tài jí jiàn* 爵式 太極劍 as body prayer in the ICE

Step	New name	Official name	Main theme	Suggested chant	Appendix
A.	water generates wood 水生木	<i>Tài jí jiàn</i> Official Routine in 32 movements 三十二式太極劍	Gratitude 感恩	In the Lord / <i>Laudate omnes gentes</i> 在主內	3B
B.	wood generates fire 木生火	<i>Tài jí jiàn</i> Official Routine in 16 movements 十六式太極劍	Petition 求恩	<i>Veni Creator Spiritus / Vieni Sancte Spiritus</i> 聖神請降臨	3A
C.	fire generates earth 火生土	<i>Tài jí jiàn</i> <i>Wǔ dāng</i> style Official Routine in 49 movements 四十九式吳當太極劍	Review 三十二式太極劍	The Lord is my light 基督我的光	3D
D.	earth generates metal 土生金	<i>Tài jí jiàn</i> <i>Wǔ dāng</i> style Traditional Routine in 43 movements 四十三式吳當太極劍 傳統套路	Contrition/Magis 懺悔 更	<i>Magis Canon / Misericordias Domini</i> 「更」卡農	3E
E.	metal generates water 金生水	<i>Tài jí jiàn</i> Official Routine in 42 movements 四十二式太極劍	Action 實踐	<i>En todo amar y servir / Nada te turbe</i> 愛與服務	3C

Appendix 4A:
Tài jí tú 太極圖, or 'the diagram of the Extreme Polarity'



Appendix 4B:
A Christian Theological Approach to the *Tài jí tú* 太極圖



Appendix 5A:
Christian Chants for the ICE

A. *In the Lord / Laudate omnes gentes*

② 在主內 In the Lord

♩ = 69

In the Lord I'll be ev-er thank-ful, In the Lord I will re-joice! Look to him, do not be a-
 在主內常懷感謝的心, 在主內我心喜悅。信賴祂, 就不用害

怕。在祂內歡欣, 祂將來臨, 在祂內歡欣, 祂將來臨。在主

Dm C F B⁺ C F C B⁺ A³

Dm C F B⁺ C Am Dm B⁺ C F Dm C

B. Veni Creator Spiritus / Veni Sancte Spiritus

40 聖神請降臨 Veni Creator Spiritus

Canon

♩ = 100

Chords: C, G, Cm, Fm, G

Lyrics: Ve - ni Cre - a - tor, Ve - ni Cre - a - tor, 聖 神 請 降 臨, 聖 神 請 降 臨,

Lyrics: Ve - ni Cre - a - tor Spl - ri - tus. 造 物 之 神, 請 降 臨。

C. The Lord is my light

8 基督我的光 The Lord is my light

Thème I

Calmly ♩ = 66

Chords: Dm, G

Lyrics: The Lord is my light, my light and sal - va - tion; in him I trust, in him I trust. The 基 督 我 的 光, 光 明 與 救 恩: 全 心 信 祂, 全 心 愛 祂。 基

Lyrics: The Lord is my light, my light and sal - va - tion; in him I trust, in him I trust. The 基 督 我 的 光, 光 明 與 救 恩: 全 心 信 祂, 全 心 愛 祂。 基

D. Magis Canon / Misericordias Domini

[‘magis] Kanon [‘更]卡農 (神操 104)

04 4 3 2 | 1 6 0 0 | ^b 7 7 1 2 | [#] 2 1 0 1 | 2 2 0 4 | 3 1 0 0 | 0 5 5 4 | 0 3 3 6

更深地認識禱 更熱切地愛禱 更親近 跟隨禱 主基督 祈求禱
 te magis novisse magis te amare et magis te sequi te Christe rogamus

E. En todo amar y servir / Nada te turbe

En Todo 在一切事上愛與服務 (神操 234)

3 | 6 6 5·3 | 2 1 2 3 0 3 | 6 6 5·1 | 7 6 6 3
 在 一切 事上 愛與服務, 在 一切 事上 愛與服務,
 En todo amar y servir En todo amar y servir

3 | [.]1 [.]1 6·[.]1 | 7 7 5 3 0 | 6 - 6 5 | 6 - - -
 在 一切 事上 愛與服務, 愛 與 服 務
 En todo amar y servir amar

Appendix 5B:
Video files

A1. In Principio: Tài jí quán in 24 movements as body prayer

- A. 水生木 Water generates wood
- B. 木生火 Wood generates fire
- C. 火生土 Fire generates earth
- D. 土生金 Earth generates metal
- E. 金生水 Metal generates water
- F. Ventaglio di Suscipe