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N a m e : Galvihara Seated Image of the Buddha

T i m e : 12th Century A.D.

Location : Polonnaruwa (North Central Province-Sri Lanka)

Founder : King Parakramabahu

Contents

A Harmonious World Begins with Education

2558th Vesak Day Celebration:

Learning from the Buddha's Inspirational Teachings

Resolving Conflicts and Facilitating Peace and Security..... 4

Religion and its Teachings are the Most Important Education for All Humanity..... 5

Religious Unity and Religious Education Can Facilitate World Peace..... 5

Establishing a Religious Sacred City to Realize Religious Education..... 8

Establishing a Multifaith University and Strengthening Religious Education and Religious Exchange.. 8

Wonderful New Development in the Revival of Religious Education in Indonesia..... 9

Indonesian Guest Photos..... 11

“What Should We Do When Hearts are Corrupted and Society is in Chaos?

—On Toowoomba, Australia as a Model City of Peace and Harmony..... 16

Unkind Human Mindset is the Root of the Chaotic Society..... 17

Religious Education is Crucial in Resolving World Crises..... 19

Cooperation between Religions is the Critical Step..... 21

Toowoomba as a Model City of Peace and Harmony..... 26

Traditional Chinese Culture and the Theory and Experience on Harmonious Society..... 29

A Suggestion on a Model Country of Peace and Harmony..... 37

Discover the Buddhist Contribution to Humanity

Celebrating the 2550th Birth Anniversary of the Buddha

Learning from Buddha Sakyamuni:

Reconciling Conflict and Promoting Social Stability

and World Peace Through Teaching..... 42

Desire for Selfish Gain Is the Origin of All Conflicts.....	43
Education Can Help Reconcile All Conflicts.....	45
The Chinese Educational Ideas Are Developed from Love.....	47
God Teaches People by Means of Different Forms.....	53
Practice of The Standards for Being a Good Student and Child Lays the Foundation for Moral Conduct.....	56
Education Can Preserve Social Values.....	58

Sri Lanka..... 62

Where Buddhism is Implemented The Country that Practices the Buddha's Teachings..... 63

Education is Essential in Building a Nation and in Guiding its People—A Free Education System.....	63
Virtuous Mothers Create Saints—Education Begins at Conception.....	64
Being Filial to Parents and Respectful to Teachers—Good Family Education and Academic Education....	65
Popularizing the Teaching of the Buddha—Sunday Buddhist Schools.....	67
A Typical Buddhist Nation—Buddhism in Daily Lives.....	68
Nature Loving—To Care for All and Persist on Traditional Agriculture.....	70
Bringing Religion Back to Education—International Buddhism University and International Religion University...	71
Looking Forward—A Buddhist Model Nation of Peace and Harmony.....	72

A Trip of Teaching in Sri Lanka..... 74

Toowoomba Model City of Peace and Haromny..... 86

Pure Land College, Toowoomba, Australia

Multicultural Model City of Peace and Harmony..... 87

Traditional Chinese Cultural Practices..... 90

Traditional Chinese Culture in Modern Setting..... 91

Happy Enterprise Made Possible by the Teachings of the Saints and Sages

The “Family Culture” of a Happy Enterprise—Suchou Good-Ark Electronics.. 92

A Harmonious World Begins with Education

2558th Vesak Day Celebration:

**Learning from the Buddha's Inspirational Teachings
Resolving Conflicts and Facilitating Peace and Security**



Respected Venerables and participants,

I am honored and grateful to be part of the event today, celebrating the 2558th Vesak Day with you. Throughout his life, Sakyamuni Buddha promoted and taught the revered teaching that can help all beings break free from delusion to attain enlightenment and alleviate suffering to gain happiness. Today, Buddhist teachings are well inherited in Sri Lanka. Sri Lankan people earnestly practice the Buddha's teachings and lessons, which lead to social stability and happiness for all. They demonstrate to the world a harmonious and peaceful example that deserves to be modeled after and learned from. I cannot think of a better way to celebrate Vesak Day than with the world peace-promoting, multifaith forum hosted by Sri Lanka here today. This is the best opportunity to let our international friends better understand how Sri Lanka, a Buddhist nation that leaves lasting impressions, successfully implements religious education.

I am also happy to report to you that I was recently informed of Indonesia's significant national effort and progress to revive religious education. All these determinations and dedications will generate catalytic effects to make world peace a reality sooner.

Religion and its Teachings are the Most Important Education for All Humanity

In the Chinese language, the word religion is comprised of two characters: zong and jiao. Zong means "vital, important, and revered." Jiao means "education, teachings, and transformation." Thus, in Chinese,



■ On 3 November, 2012, Master Chin Kung presented the Buddhist Canon, the Complete Library in Four Branches of Literature, The Governing Principle of Ancient China, and The Governing Principle of Sinology to the president of Sri Lanka.

religion means "vital education, important teachings, and revered transformation."

This definition of religion is the same as the original nature of all religions at their founding. Originally, all major religions were educational. The founder of each religion, such as Moses, Buddha Sakyamuni, Jesus Christ, and Prophet Mohammed, were all great social educators. Religious education includes and covers teachings in morality, virtues, causality, science, and philosophy. All major religions promote justice, honor, and universal values of benevolence, compassion, and universal love. These teachings are the good medicine that can purify people's mindsets and help mold the world into a better place. They are the most urgently needed and vital education that humanity needs today.

Religious Unity and Religious Education Can Facilitate World Peace

Our world today is experiencing a dramatic decline in morality. Everywhere, people's mindsets are corrupted. Social unrest and conflicts seem never-ending. When we trace back to the source of the problem,

ultimately it is the lack of proper education. With the rapid advancements in technology, civilization continues to grow increasingly materialistic as people become more caught up in their chase for fame and materialistic gain. We have neglected the spiritual development of our civilization and forgotten our traditions of benevolence, honor, virtue, and morality. The highly unbalanced development between a materialistically-oriented civilization and a spiritually-oriented one, together with the negative transmission of violence and sexuality by the major media, have led to the overall decline of people's mindsets. Chaotic events are increasingly unfolding all the time. Such phenomena are creating social disorder, and societies are facing the real possibility of breakdown. People who care about our world are starting to have doubts about the attainment of world peace to the point of losing faith and confidence.

In 2005, I met with Dr. Mahathir bin

Mohamad, the former Prime Minister of Malaysia. With grave concern, Dr. Mahathir asked me, “You have been to many countries. From your perspective, is peace still possible for our world?” I answered, “If four conditions can be fulfilled, the world will be peaceful.” He asked me what the four conditions were. I answered that the first was that all countries had to treat one another with true equality and harmony. Second, the same must apply to different ethnic groups. The third was that political parties must do the same. The fourth was that all religions and faiths had to treat each other with equality, peace, and harmony.

When all four conditions are met equally and harmoniously, then conflicts will be resolved and world peace will be a reality. Dr. Mahathir remained very thoughtful and silent for about five or six minutes. Then I went on to say that these are difficult and complex tasks, but if we begin with the religious

宗教是人類主
要的教育。重要
的教學。尊崇的
教化。以仁慈博
愛為根本。以倫理
道德因果為枝葉。
以戒定慧為花果。
以覺了諸法實相
為究竟（即是究竟
哲學。究竟科學）。
故曰。宗教是人類主
要的教育。

淨土時年
八十七

community, we can achieve this goal. The majority of the world's population has a faith or religious affiliation. In our democratic world today, the support of the majority of voters will determine the direction of the mainstream and of national leadership. In this manner, religious cooperation and unity will influence ethnic groups, political parties, and countries. Dr. Mahathir immediately understood and smiled.

To achieve equality and harmony among religions, mutual communication, learning, contact, and cooperation must be the norm in order to prevent misunderstandings and doubts. When all become friends who care and love one another like a family, then equality and harmony become a reality. Within this process, it is vital for each religion to practice their religious teachings and mutually learn from each other's religious teachings. Only by properly explaining the religious texts and helping the adherents understand the text's meaning, can we hope to understand the greatness of religions. We will then see the commonality of all religions, which are the teachings of love from the saints and sages. We need to broaden our mindsets, cooperate with each other, and practice through our own actions to demonstrate the love of the revered ones. We will love not just our own religion but all other religions as well. In this manner, we will jointly contribute to the stability of society and help to achieve world peace.

Quite a few Muslim elders, including Dr. Mahathir, have asked me, "Muslims around the world have been wronged by people associating terrorism with Islam. How do we resolve this problem?" My answer was that greater emphasis must be given to the

explanation of the holy texts. Mass media must be utilized to widely broadcast such messages. When most adherents understand the true meaning of the sacred texts, those with ulterior motives will not easily lead the adherent's passion and zeal astray. This will also help the world understand the truth and resolve past misunderstandings.

When religious teachings are clearly explained, the informed public can then understand that religion is not rigid ceremony or superstition. The public will accept religions because religion is a proper education that can purify hearts and rescue the world. Such education includes teachings in morality, virtues, causality, science, and philosophy. Teachings of morality can reawaken the good conscience in everyone and shame those who do wrong, thus preventing them from further wrongdoing. The teaching of causality helps people understand the natural law of cause and effect and will prevent people from committing crimes. Teaching science helps us gain intellectual understanding of the truth about life and the universe. The best evidence comes from recent quantum mechanic studies that prove the validity of many profound ideas within Mahayana Buddhism. The teachings of philosophy that are pure, noble, and respectable will help people improve their spiritual growth and lead them to the next level. Widely promoting religious education will help all people of the world rediscover the goodness in life and avoid wrongdoing, encourage mutual cooperation, and facilitate mutual care and love. Society will be stable and world peace will not be far from reality.

Establishing a Religious Sacred City to Realize Religious Education

People today respect science. Doubt is assumed to be good, and evidence is the way to prove everything. If we are to raise the general public's confidence in religious education, we cannot just rely on talks. Role models must be available to demonstrate the viability of religious education. One of the best methods would be to build a model place of peace and harmony. The idea of a "sacred city" is to gather those who share the same faith to stay in the same region. On a daily basis, exegeses and learning would be made available to explain the teachings of a particular religion. Religious teachings would be practiced in daily life. From such an experimental project, proof that religious education can indeed bring purity to people's mindsets, raise standards of morality and virtues, and increase the spirituality of the people so that all may lead happy and fulfilling lives would be provided.

While I visited the Vatican, I suggested to the Pope that an exemplary place, a city of sacred teachings could be established in the city of Rome. There are over four hundred churches in Rome. When every church has its program to teach and to lecture to the public about the teachings of the Bible, and when these teachings are being practiced in earnest daily, then Rome will become the Christian Heaven on earth. Everyone who visits the city will witness the wonder of peace and harmony that are realized by practicing Christian values in life. Respect and confidence will grow naturally towards the Christian faith.



■ In a warm greeting with Pope Benedict XVI, Venerable Master Chin Kung urged that all religions return to their origin of education.

Establishing a Multifaith University and Strengthening Religious Education and Religious Exchange

For many years, I have advocated the importance of establishing a Multifaith University. The goal is to emphasize religious education. We hope to nurture future teachers and support the staff for all religious teachings. With this university, we would also like to facilitate mutual learning of the sacred texts among the adherents of different faiths. Such learning will solidify religious cooperation. The future religious teachers who are trained at this university will be good classmates to one another. When they each go their separate ways to achieve greatness in their own field, they will lead their followers to respect other religions and to be fair, equal, peaceful, and harmonious with others. This will surely bring about more peace and harmony, and help to realize world peace.

At the end of 2012, I suggested the idea of establishing an International Multifaith University to Mr. Mahinda Rajapaksa, the President of Sri Lanka. The President was

very happy to hear about it and expressed the wish to see this university established in Sri Lanka. At this moment, an International Buddhist University is being constructed and it will be finished in two years. Next, the next project of an International Multifaith University will be initiated. If this project can be finished in time, it will bring a tremendous strength to religious education and religious cooperation for the whole world.

Wonderful New Development in the Revival of Religious Education in Indonesia

Mr. Abdurrahman Wahid, the former President of Indonesia, was a good friend whom I now miss. He contributed greatly towards multiculturalism and the multifaith unity of peace and harmony. He was a great politician and a great religious elder. His passing has brought me much sadness. I often feel that it was the lack of merits and good fortune of this world that we could not keep such a true visionary who was practical, diligent, and full of benevolence and wisdom with us longer.

It is such a joy to see the Indonesian government and religious leaders remember the true dedication of President Wahid by following in his footsteps! Under the guidance of Minister Suryadharma Ali of the Ministry of Religious Affairs of Indonesia, much work has been dedicated to interfaith activities. Religious education was revived in the new educational directive of 2013. This is such a joyous event. Teenagers will be the future leaders of the country. Laying down a good foundation in the form of religious education will provide a positive influence for the rest of

their lives. Such a policy will generate great effects that will bring peace and harmony to the whole country. This new revival of religious education is the expression of wisdom and vision. We have nothing but utmost praise for such a decision.

In the last six months, I have been visited by four groups of Indonesian friends. Last October, I was visited by Professor Mohamad Nur Kholis Setiawan of Yogyakarta who brought a group of religious elders of different faiths to discuss the practicality of implementing the teaching of Guidelines of Being a Good Person (Di Zi Gui) and relevant moral and character-building education. Last November, Prof. Komaruddin Hidayat, Rector of Syarif Hidayatullah State Islamic University, came and told us that the university is establishing a School of Sinology. His group discussed various topics regarding religious education. In January of



■ The blueprint for the coming Sinology school in the Syarif Hidayatullah State Islamic University in Indonesia

this year, the former first lady, and wife of the late President Wahid, came to visit and extended her wish for a continuing friendship and to further world peace. In February, Dr. Nasaruddin Umar, the Vice Minister of the Ministry of Religious Affairs came to discuss issues regarding the establishment of a School of Sinology at the university and religious educational issues in Indonesia. These sincere and friendly visits deeply moved me. I truly feel that Indonesia is strongly emphasizing religious education and religious unity. This is such magnificent news. Indonesia is a great Islamic country. It is the fourth most-populated country in the world. With every step Indonesia takes, the world acknowledges it. It is hoped that with the facilitation of multi-faith education, Indonesia will become a role model for the world, providing valuable lessons for other countries to learn and thus

realize conflict resolution, lasting peace and stability for the whole world.

Just as Minister Suryadharma Ali said, peace is mobile and needs the active participation of all people. It is much like the Chinese proverb, “The rise and fall of the world lies in each individual.” Each of us has our own responsibility and contribution to make towards world peace. Each little step made by us can be combined to make a giant stride for the world. Let us work hand in hand to realize religious education and do what we can to make world peace a reality.

In conclusion, I sincerely wish the very best for world peace to be realized and that all people and their countries will enjoy auspiciousness, happiness, and prosperity. May this event be successful, and may every participant enjoy health, fulfillment, and longevity. God bless us all. Thank you.



■ In January of 2011, Master Chin Kung and followers visited Surabaya in Indonesia where the Master paid his deepest respect to former president Abdurrahman Wahid. They had known each other well for ten years before President Wahid passed away.

Indonesian Guest Photos



■ **5th Oct. 2013** Dr. Mahamad Nur Kholis Setiwan, Director of Madrasah Education Directorate General of Islamic Education, (left) listening and taking notes during his conversation with Master Chin Kung. The Master talked about the importance of ethical education and religious education as well as their integration and promotion.



■ **5th Oct. 2013** Indonesian visitors inside the recording studio in Taipo, Hong Kong. Dr. Nur Kholis expressed that Indonesia will implement Guidelines for Being a Good Person teachings in over 150,000 secondary and primary schools. The government hopes that with the promotion of traditional moral education, the society and the country will realize peace, harmony, and stability. Master Chin Kung recommended that Indonesia integrate local religious teachings with Guidelines for Being a Good Person as well as prior training of the school teachers and communicate with the parents on the importance of morals and religious education. When parents work with the teachers and vice versa, the results will be significant. (left, President Eddie Hsieh; second from left, Hindu elder; 4th from right, Christian elder; 3rd from right, Confucianism elder)



■ **12th Nov. 2013** Prof. Komaruddin Hidayat, the Rector of Syarif Hidayatullah State Islamic University Jakarta (second from left) visited Master Chin Kung in Hong Kong. The Master greeted him at the front door of the education building. The Rector said that he has been waiting to meet the Master for a very long time. (first from left: President Eddie Hsieh of the Indonesian Amitabha Association)



■ **12th Nov. 2013** Deputy Rector of Syarif Hidayatullah State Islamic University reading The Governing Principles of Ancient China. The Master said that the chairman of the CCCP of China, Mr. Xi Jiping's father, Xi Zhongxun, had written an inscription, "Ancient mirror that examines modern time," for this book. Contemporary society should learn from this book. The Party school of the Central Committee of the Communist Party of China listed The Governing Principles of Ancient China as an important text in their curriculum. The book has been introduced to UNESCO in hopes that more people can learn from this book that brings out true wisdom from human nature.



■ **12th Nov. 2013** Venerable Master Chin Kung and Prof. Komaruddin Hidayat enjoying lunch. The Master said, “When I read the Quran, I am the most faithful Muslim. For if I am not a faithful Muslim, I cannot possibly understand the meaning of the Quran.” The Rector humorously replied that, “I am here to seek wisdom from the Master because I am a most faithful Buddhist.”



■ **7th Mar. 2014** Prof. Dr. Komaruddin Hidayat, rector of Syarif Hidayatullah (R3) visited Hong Kong to meet Master Chin Kung again. He asked the Master how to incorporate moral and religious education against the advancing development of politics and the economy so that a new generation of talented people could be trained properly. He also reported about the preparatory process of establishing a center of Han studies at the university.



■ **9th Jan. 2014** Madam Ibu Sinta Nuruyah Rahman (right), the wife of former Indonesian President Mr. Abdurrahman Wahid visited Master Chin Kung in Hong Kong. She presented a sincere letter to the Master and said that she missed the special friendship that had been between Mr. Wahid and Master Chin Kung. She hoped that this friendship would continue to live on. She said that the sincere friendship between her husband and the Master came from the heart and it transcended space and time. Such friendship could resolve any differences.



■ **9th Jan. 2014** Master Chin Kung presented Madam Ibu Sinta Nuriyah Rahman, former Indonesian President Wahid's wife, the Chinese Qur'an translated by Imam Wang Jingzhai. The First Lady was very appreciative. The Master also gave Madam The Governing Principles of Ancient China. The excerpted version made it possible for both former and present Malaysian Prime Ministers Dr. Mahathir and Mr. Najib to read of the governing principles as soon as possible. The Master also suggested selecting 360 excerpts from the Qur'an and the Hadith to popularize Islamic education.



■ **22nd Feb. 2014** Prof. Nasaruddin Umar, Vice Minister of Religious Affairs, said that he had just finished reading Mr. Tsai's lectures on Guidelines for Being a Good Person, which was translated into Indonesian. This year the primary and secondary schools in Indonesia are selecting new textbooks. The ministry has given particular attention to religious studies. The deputy minister felt that religious education is more than just teaching the Quran. Muslims need to understand other cultures and religions. Guidelines for Being a Good Person is a very good text for teaching purposes. Master Chin Kung encouraged him to develop a Guidelines for Being a Good Person teacher-training program so that teachers can be trained from a long-term perspective. Such education should work together with the long-distance education method utilizing the Internet, which is economical and effective.



■ **22nd Feb. 2014** Master Chin Kung happily looked through the blueprints of the new Sinology School called Four Branches of Literature Center to be established in Syarif Hidayatullah State Islamic University. These blueprints were brought by Mr. Eddie Hsien. The Master commented that this project will promote traditional culture and bring significant peace, harmony, and stability to Indonesian society. It is wonderful to witness how Indonesian people are doing their best to support this project. It must have been the blessing from God and the Three Jewels. The Master said that such efforts will help the world resolve conflicts and achieve stability, peace, and harmony. We all must do our best to support it.

“What Should We Do When Hearts are Corrupted and Society is in Chaos?”

**—On Toowoomba, Australia as
a Model City of Peace and Harmony**

By Venerable Master Chin Kung AM
May 24, 2013, UNESCO Headquarters, Paris



Dear Ms. Katalin Bogyay, President of the General Conference of UNESCO, Ambassadors, and distinguished guests,

I am very grateful for the kind invitation from UNESCO. It is a great honor for me to visit Paris again and share our ideas with you. There is an old saying in China that goes like this, "If children are not well taught, people's mindsets will take a turn for worse. If families are not well managed, society will be in chaos." Our world has never been so chaotic. Today, morality and ethics are disappearing from society. International conflicts have escalated. Acts of terror have become more frequent. Environmental pollution is more serious. Natural disasters have intensified. People who have observed this phenomenon are deeply concerned. The ever-worsening human mindset is the true cause of the chaos. The most urgent issue at the moment is how we can seek to return people's mindset from bad to good. Doing so, we will be able to resolve world crises and restore peace and harmony with long-term stability. Today, we are here to celebrate Vesak Day at UNESCO. Taking this rare opportunity, please allow me to share (1) what I have learned from Mahayana Buddhism, which I have studied for sixty-two years, and (2) the experience of building Toowoomba into a city of peace and harmony, with all the distinguished guests and everyone present.

Unkind Human Mindset is the Root of the Chaotic Society

1. Lesson learned from Mencius' meeting with King Liang Hui

About 2300 years ago, Mencius, a famous Chinese philosopher, went to the kingdom of Wei and was received by King Liang Hui. The king asked Mencius, "You came from afar. You must have some methods that can benefit my country." Mencius replied, "Dear king, why are you talking about benefit? It is benevolence and honor that I advocate. If a king is only interested in his country's benefit, his ministers are only interested in their own clan's benefit, common people are only interested in their own benefit, and everyone in a country only cares for their own benefit, then this country is at peril." According to Mencius, "benevolence and honor" are part of our inherent conscience and it has the ability to bring stability to our society. Therefore, benevolence and honor is the real benefit for us. But if we neglect benevolence and honor, and look only for self interest, a society will be in chaos and a nation will be in danger. These words of Mencius precisely describe the world today.

17

■ Introspection from the meeting between Mencius and the Emperor Hui of Liang



2. Sages and Philosophers of the World All Pointed Out the Principle of Causality

The sages and philosophers of old all pointed out that evil thoughts and evil actions of human beings will elicit negative responses and disasters. Modern quantum physicists have proved the causality behind the theory of "mind over matter."

- The Bible says, "Anyone who does wrong will be repaid for their wrongs" (The Bible, Colossians 3:25, New International Version)

- The Quran says, "Whatever calamity may befall you [on Judgment Day] will be an outcome of what your own hands have wrought." (Quran 42:30)

- Chronicle of Zuo (Zuo Zhuan) says, "If man abandons the five constant virtues, monstrosities will arise. (The five constant virtues are benevolence, honor, courtesy, wisdom, and trustworthiness. "Monstrosities"

means the tendencies of evil and wrongdoing.) The Book of History (Shang Shu) says, "On the good-doer brings down all blessings, and on the evil-doer brings down all miseries."

- Accounts of Request and Response, a Daoist text, says, "Misfortune and blessings do not come to us without reason, we bring them upon ourselves. The consequences of good and evil deeds are like the shadow, following the body wherever it goes."

- Buddhist sutras say, "All dharmas are created by the mind and altered by the consciousness. Greed can bring floods. Hatred can bring fire. Ignorance can bring wind disasters. Arrogance can bring earthquakes. Doubt can bring disasters of landslides and sinkholes. Selfishness can bring conflicts and confrontations. Evil minds can bring disease and pestilence."

Therefore, we can see that sages and philosophers of both the East and the West



stated in unity that "Good has its reward, and evil has its recompense." When human beings use any available means to attain their ends and pursue their own interests, natural and man-made disasters will appear. If we want to turn people's hearts from bad to good and resolve the crises of the world, we must rely on the only means—education: education on morality, virtues, causality, and religious teachings.

Religious Education is Crucial in Resolving World Crises

1. The Real Meaning of Religion

The Chinese term for religion is zongjiao. This term in Chinese is inspirational. Zong means "primary, important, and to be revered." Jiao means "education, teaching, and transformation." Hence, when the Chinese put these two characters together, it means primary education, important teaching, and a transformation to be revered. When first founded, each religion was a form of multicultural social education. Each founder was a social educator. Religious education contains five categories: morality, virtues, causality, philosophy, and science. Also, there is no religion that does not propagate peace and harmony, mutual caring, loving kindness, and universal love. This is exactly the prescription for integrity and uprightness building in shaping the human mindset, and is what the world needs most urgently today.

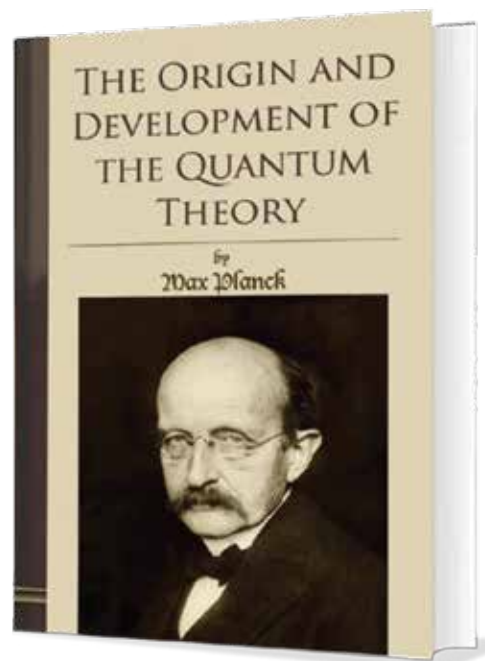
2. The Inspiration of the Studies of Quantum Physics

Modern scientists found the incredible energy associated with the power of will. "A simple thought seems to have the power to

change our world."

Max Planck, a famous German scientist who was the father of quantum physics, spent his life studying and researching matter. He said, "I can tell you as a result of my research about atoms this much: There is no matter as such. . . . This mind is the matrix of all matter." Modern quantum physicists founded string theory, claiming that elementary particles (for example, a neutrino is a subatomic particle much smaller than an electron) that formed matter are generated by vibrations, just like the sound created by the vibration of stringed instrument. The vibration is extremely fast, and its root origin is the wave generated from thoughts or will.

Therefore, matter does not exist independently. Matter is an illusion manifested by the accumulation and amalgamation of thoughts. The basic building block is thought. If there's no thought, then



■ The famous German father of quantum physics, Dr. Max Planck, spent his life studying and pursuing matter.

there is no matter. This conclusion resonates with what is written in Buddhist sutras. The Buddha said that with an unenlightened single thought, the manifestation of karma appears. The manifestation of our karma is generated from the vibration of our thoughts. From the vibrations, spiritual phenomena and material phenomena appear. Once we grasp this principle, we will know that matter will change in accordance to our thoughts.

Some modern scientists bring up a recent scientific concept of "mind over matter." If we can understand this, we will find the way to resolve the crisis of our globe. American author, Lynne McTaggart, reveals in her book *The Intention Experiment: Using Your Thoughts to Change Your Life and the World*, that collective will can heal and renew our planet. If there are eight thousand real practitioners who highly focus their will, such an act will be enough to influence the whole world and eliminate/reduce calamities.

The teachings in the Flower Adornment Sutra tell us that the universe is the "manifestation of our mind and changes according to our consciousness." This is the truth that transcends the passage of space and time. The power of will can resolve conflicts and disasters. Therefore, positive thoughts, such as "love" and "compassion," are extremely important, and religious education can awaken these kind thoughts in all people.

3. The Pope's Concern and Its Solution

In the last one to two hundred years, religious rituals and ceremonies have gradually been given more emphasis, and the learning and practicing of the essential teachings of religions have been neglected.



■ Invited by Malaysia the multicultural and multifaith delegation, Master Chin Kung visited the Vatican and had a great exchange with His Eminence Cardinal Jean-Louis Pierre Tauran in 2010.

This has contributed to the misunderstanding that religions are superstitious. In 2010, I visited the Vatican, Pope Benedict XVI, and Cardinal Tauran who told me that the number of Catholics is declining each year. This trend is of great concern. I suggested that religions cannot only focus on rituals and ceremonies, we also need to focus on learning and practicing the essence of the sacred texts of our religions. This is the only way to restore the vitality of our religions. I spoke to Pope Benedict about the importance of religious education for the Catholic church. Churches were originally schools in which the teachings of God were shared by the priests daily to transform the people. Doing the above, the Vatican and Rome could become a Catholic city of sacred teachings, and demonstrate the sacred teaching of Catholic saints and sages to the world. Should this be done, religions would no longer be treated as superstition and would be respected by all.

Religion is the key to world peace and harmony. Education is the key to revitalizing religions. In order to re-energize religions and to purify human mindsets, the first priority is to restore the true nature of religion, which is education. All saints and sages of each religion advocated and practiced their teachings. Jesus taught for three years, Confucius five, Mohamed twenty-seven years while the Buddha taught for forty-nine years. They are good examples for all people. I followed the example of the Buddha and have taught on the sutras for fifty-five years now, and I strongly believe in this practice. Even though I am eight-seven years old, I dare not relax. I teach daily, and my recorded teachings are then put on the Internet for distribution.. I believe there have been positive effects in changing the mindsets of people. Hence, I affirm that religious teaching can resolve crises and promote peace and harmony. Specifically, education is of primary importance for self-cultivation to establish one's destiny, for embarking in a business and managing a family; for establishing a nation and leading its people; for creating a society that is courteous and honorable; for bringing forth social stability, peace and harmony; for creating prosperity and peace for the people: for establishing a glorious era marked by lasting peace: for establishing heaven on earth; and for the Pure Land."

I gave a keynote speech on September 25, 2011 at the Malaysian Multifaith Forum which was attended by over ten thousand people. I suggested that all religions should set up experimental zones of sacred teachings to educate and transform their adherents

with the essential sacred texts, which incorporate teachings on spirituality, culture, morality, virtues, and causality in the hope of transforming human mindsets, enhancing harmonious and peaceful society, and upholding the true teachings. My suggestions received positive acknowledgments from Dr. Mahathir, former Prime Minister of Malaysia, and leaders of major religions.

Cooperation between Religions is the Critical Step

1. My conversation with Dr. Mahathir Bin Mohamad

In 2005, a greatly concerned Dr. Mahathir, former Prime Minister of Malaysia, asked me a question, "In your opinion, can there still be peace in this world?" I answered, " If we could fulfill four conditions, then peace and harmony could be achieved." He asked, "Which four?" I replied, "First, all countries need to treat one another equally



■ Venerable Master Chin Kung (left) and the former Prime Minister of Malaysia Tun Dr. Mahathir Mohamad (right)

and get along harmoniously. Then, the same needs to be applied to political parties, ethnic groups, and last, religious groups. If these four conditions could be achieved, and everyone treated one another equally and got along harmoniously, conflicts could be resolved and peace would be realized." Upon hearing my words, Dr. Mahathir was silent for a long while. I then said, "These conditions are truly difficult and complicated to fulfill. But if we started with religious harmony, it could be achieved." Dr. Mahathir understood immediately.

2. Why Does World Peace Begin with Religious Harmony?

As everyone knows, religious beliefs and faiths are powerful spiritual forces. However, if such devotion of faith and passion are misled and become confrontational and incite conflicts, they will bring disaster—even annihilation—to humanity. Historically, religious wars and conflicts all proved this point. On the other hand, if these forces were to be guided in a good way such that people from different religions and faiths learn from and understand one another, then eventually religions could cooperate in unity and friendship. This strong, concerted force of faith will melt away all forces of negativity and darkness, and as such it would resolve all conflicts and confrontations. It would bring peace, harmony, happiness, and stability to humanity.

(1) All religions are from the teachings of one true god whose wisdom is fundamentally "benevolence, compassion, and universal love." From this perspective, all religions can cooperate with one another in unity.

- The Christian sacred texts say, "God loves all people" and "Love one another. Just as I have loved you, you also must love one another."

- Islam teaches, "Allah, the Merciful, the Compassionate." and "There's only one guideline for being moral. It's being selfless, do good with universal love for all."

- Zoroastrianism teaches, "One should love others as oneself. This is as the faith of man should be."

- Sikhism teaches, "More than all else do I treasure at heart is love, which makes me live an eternal life in this mundane world."

- Bahá'ism teaches, "The purpose of the one true God manifesting Himself to our world is to summon all mankind to uphold truthfulness, sincerity, filial piety and trustworthiness."

- Buddhism teaches in the Infinite Life Sutra, "Revere the saints and respect the decent [people]. Be benevolent, compassionate, and universally loving."

Why is it that the core teachings from all saints and sages are about benevolence, compassion, and universal love? It is because the universe was created by one creator. The creator is the true body of all phenomena and the universe. Here, Judaism, Catholicism, and Christianity are referring to God. In Islam, the creator is Allah. In Buddhism, it is the true nature, or Dharma nature. In Taoism, it is called Tao. It creates all phenomena and also exists in all phenomena. It is everywhere. It is everything. "All phenomena" means everything, including us human beings. Therefore, it is our true nature (our true form). We and all phenomena are from

the same origin. Everything is one entity. Therefore, when we love all people, when we love everything, we actually and truly love ourselves.

Consequently, we realize that the sacred texts of all religions teach us to learn from God, Buddha, Saints and Sages to love all beings equally, to learn to have “a mind that encompasses everything; a heart that reaches throughout the whole universe,” to learn to be

selfless, to learn to abandon evil and promote goodness, and to learn to let go of greed and raise our spirituality while dedicating ourselves to helping and serving all beings so they can end pain and suffering, and attain happiness.

(2) Furthermore, religious adherents outnumber non-adherents globally.

If each religious adherent could follow their own teachings, treat other religious



adherents equally, live in harmony, respect and care for each other, and cooperate, then this strong and positive force will surely be able to resolve all conflicts and promote world peace.

Hence, not only all religions should live in harmony and cooperate, we should all learn from each other. Religious adherents should use the loving kindness demonstrated by the saints and sages in our daily lives. Each of us should start from ourselves—expand our broadmindedness, love our religion as well as all other religions, and learn sacred texts of ours and others. Furthermore, we should realize that all religions are really just part of one family, all religions are about social education of "benevolence, compassion, and universal love."

For a society to be peaceful, harmonious, and prosperous, education is the key. The Book of Rites stated, "Education is the priority in establishing a country and leading its people." Religious prayers are temporary answers but not a cure for our problems. The cure lies in moral education, which transforms the mindsets of the people and enables all to "abandon evil and promote goodness, change from being deviated to being decent, and correct one's mindset." We must do our best

in realizing and practicing these religious teachings, and promote their values. While each religion teaches their sacred texts continuously, with the passage of time, it would surely help in dissolving disasters and promoting peace and harmony.

3. Successful Cases

Between 1999 and 2001, we assisted in facilitating the mutual cooperation among Singapore's nine religions and faiths. We helped start organizing an annual interfaith dinner function for the IRO of Singapore (Inter-Religious Organization). We invited leaders of different faiths to form an interfaith delegation and visited places like China, UNESCO, etc. to enhance communication among different faiths. We also contributed to the charitable works initiated by each of the religions and faiths. We invited representatives from each religion and faith to come and give talks on their respective faiths in the Singapore Buddhist Lodge. In those three years, we witnessed how the nine religions worked together like brothers and sisters. They mutually cared for, learned from, and cooperated with one another regardless of faith. Faith leaders and workers grew together and at the same time, served the community and the society.



I later went to Australia, Malaysia, Indonesia, Thailand, and Sri Lanka, where we initiated interfaith harmony and dialogues, and the results have been very encouraging.

For the past ten years in Australia, we have supported and helped set up in Griffith University a Multi-faith Centre, which has seen wonderful results in interfaith harmony. For example, in February 2009, the Pure Land Learning College Association (PLLCA) and Griffith University jointly held a "Multi-faith Summit: One Humanity, Many Faiths" in Brisbane City Hall with attendance of 288 representatives from 148 religious and faith communities in Asia and Australia. Mr. Abdurrahman Wahid, former Indonesian President also attended, even though he was ill. All leaders from different religions and faiths engaged actively in the discussions and benefited from the summit. At its conclusion, most regarded it as a milestone event for multifaith cooperation in Australia, and it had a profound influence on future interfaith work.

In December 2011, the PLLCA and the University of Southern Queensland jointly held an interfaith forum, "A Harmonious World Begins With the Mind." More than 1200 people from the local community and overseas attended. The representatives from different religions and faiths had in-depth discussions in relation to the sacred texts and essential teachings of their respective faiths. The conclusion was that each and every religion teaches the message from the same God, and the message is the "teaching of love." There should be no fundamental conflict among religions, and all religions



■(Left) The prime minister of Singapore, Mr. Lee Hsien Loong at the 2007 Interfaith New Year Dinner held by Habi Hassan. Many times in his speech, the prime minister recognized Venerable Master Chin Kung's sincere devotion in uniting different religions in Singapore.

could cooperate and work together in harmony.

In Malaysia and Indonesia, I have participated many times in various interfaith forums and dialogues. On the issue of religious harmony, I received great support from Dr. Mahathir, the former Prime Minister, and Mr. Najib, the current Prime Minister, as well as Mr. Yudhoyono, the current Indonesian President. I have been invited many times to participate in interfaith dialogues with Malaysian and Indonesian inter-religious delegations to China and to the Vatican. During these visits, leaders of different faiths were like a big family as they had direct and candid exchanges, and their friendships were greatly deepened. Organizing groups of different religions to travel together is the best way to promote communication among religions, and there should be more such activities.

In May 2012, we had our first interfaith peace forum in Thailand. Delegates from various countries were invited and leaders and representatives of many religions attended. Seventeen UNESCO Ambassadors also attended, setting a new milestone in Thailand's Interfaith peace journey.

In November 2012, the president of Sri Lanka initiated and held a forum, titled "Inter- Religious and Cultural Conference," with over 1000 participants coming from all over the world, including twenty-five UNESCO Ambassadors and delegates from China, Australia, Singapore, and Malaysia, etc. Thorough discussions were held and enriching tours were some of the highlights, which successfully created an environment for dialogue and communication that generated great impact on many levels.

Toowoomba as a Model City of Peace and Harmony

1. The Origin

The biggest crisis in our world today is a lack of confidence. Most people don't believe there can be true harmony in our society, and people no longer believe in lasting peace for the world. The best way to resolve such a crisis of confidence is to set up experimental points or model cities to show the world. Such points of interests will be in many ways more scientific to the eyes of the public, thus fostering more confidence for everyone.

Toowoomba is a charming small city with over 90,000 residents, with people from all over the world. The city prides itself on having more than eighty ethnic groups, over one hundred languages, as well

as different races, cultures, traditions, and religions and faiths. It is indeed a multicultural city. Because of these unique characteristics, helping build Toowoomba as a model city of peace and harmony truly is that much more significant and meaningful.

In 2001, the Pure Land Learning College Association was founded in Toowoomba. In the

past ten years, the PLLCA has enjoyed a great relationship with the local communities and religious organizations. Every week, the PLLCA hosts a Saturday night friendship dinner and a multicultural forum. People of different races, religions, and linguistic backgrounds exchange views with one another in a friendly atmosphere. All are welcomed to attend the dinner and be part of the family. In March 2012, during the interfaith forum in Toowoomba, a proposal was raised, and the religious representatives and residents attending all agreed to "Build Toowoomba into a Multicultural Model City of Peace and Harmony."

We hope to treasure and preserve the special characteristics of each ethnicity and culture. With a big heart of loving kindness, we accept one another; we respect one



■ In May 2012, Venerable Master Chin Kung was invited to join the Peace and Multi-faith Forum held in Thailand.

another and treat one another equally and harmoniously, so that whoever comes to Toowoomba would see people of different skin colors and different cultural backgrounds thriving and prospering together. We hope to help set up a model city of peace and harmony where people genuinely respect and care for one another, and work and cooperate in unity. And we would like to show the whole world that a harmonious society with multi-ethnicity, multiculturalism and multifaith harmony is achievable; the vision of one big family comprised of all the people of the world is also realistic.

2. How to Build A Model City of Peace and Harmony

A model city of peace and harmony is to be led by the joint efforts from various religions in Toowoomba. We have established the Goodwill Committee of Toowoomba where regular meetings are held to facilitate communication. Those of different religions would participate in activities run by other religions and assist with charitable works. They would also learn from one another and share their respective teachings with the public, and in practice, become one big family.

With equality and a harmonious atmosphere, all religions and faiths will revisit and focus on education to promote the good teachings in each religion, and together all religions will shoulder the responsibility to transform society. With this commitment, we surely will be able to turn back the downward trend of morality and bring positive influence to the mindset of the people in our society. When we practice and realize peace and

harmony in this manner, we will generate a tremendous constructive force, and such force will resonate through our living environment. Toowoomba would see less disasters and the world would see less calamities. Once religious harmony is in place, ethnic groups, political parties, and each country would be able to coexist in harmony. Toowoomba is on its way to achieving this goal, and the journey so far has been inspiring.

Each year, we will organize four interfaith forums for exchanging ideas and views. We will share our visions, experiences, methods, and results with the public. We welcome people from Australia as well as from the whole world, people who are conscientious in building peaceful and harmonious cities, to come and visit Toowoomba to gain insights and methodologies, and to help their own hometown to realize the peace-building project.

Should we be able to make Toowoomba a model city and sustain our effort for more than a year, we would like to set up a satellite TV station and broadcast the daily lives of learning of Toowoomba residents to the world, presenting the goodness of a harmonious and peaceful life. By that time, many people from all around the world will wish to visit Toowoomba, the pure land on earth, learn from its experiences, and even to move there. The more prosperous Toowoomba becomes, the more affirmation the world would feel towards the benefit of peace and harmony. Increasing numbers of people will adjust their mindsets for the better. People will treat others with equality and harmony. When

the majority of the populations in the world share these benevolent thoughts and deeds, natural and man-made disasters will gradually decrease until eventually there will be none.

The power of example is tremendous. If the model city of Toowoomba became a success, the whole world would be encouraged and moved. Similar practices would follow and more model cities of peace and harmony would spread and blossom around the world.

3. The Four All-Embracing Methods

How do we promote the ideas of building Toowoomba as a model city of harmony? We follow the teachings of the Buddha, and we apply the Four All-embracing Methods. In short, the Four Methods are the methods of interacting with the public. They are (1) the practice of giving, (2) kind words, (3) beneficial acts, and (4) cooperation.

(1) The practice of giving. Put simply, this is to give gifts and be generous in sharing. In Toowoomba, we have been doing what we can to support public charitable

works. We make annual donations to the local hospital and to the hospice centre. For the past ten years, we have hosted free Saturday night friendship dinners for all local residents. Multicultural forums have also been held in a friendly environment for residents to discuss issues. Because of the air of friendship, we have made many friends and built strong relationships with the local residents and neighbors. Nowadays when asked about our association, many people would say, "There are good people there!" This is the model on which the PLLCA has built a solid foundation for peace and harmony to be carried on.

(2) Kind words. We should speak truthful words that are caring and beneficial to others. We praise highly other religions' teachings and their charitable works. We also encourage every faith to introduce their teachings to people, and to serve the community as a whole, and facilitate communication and exchanges with other religions. Enmities and conflicts between religions are often the result of fighting for adherents. To solve



■ At the Peace Education Forum held in Toowoomba in 2013, we shared what we believed, experienced, and achieved to the public.

this problem, we need to emphasize that all religions are equal. They are each the best of all. To entice and convert others is wrong. By using kind words, we would enable each religion to have peace of mind and rid them of unnecessary worries. The use of kind words is a good way to clear obstacles in the promotion of religious unity.

(3) Beneficial acts. We need to act in such a way that benefits others. When other religions are in need, we reach out to help them without hesitation. A few years ago, a Christian primary school wanted to set up a computer room but was short of funds. Upon learning their need, we quickly acted to help them. The PLLCA set up a Multi-Faith Multicultural Centre, and we employed Mr. Haniff, a senior faith worker from Singapore as the coordinator, to promote religious dialogue and unity in Toowoomba. We have seen wonderful results.

(4) Cooperation. We participate in the same activities, and we actively engage in each other's religious events while learning from each other. The PLLCA provides a venue and invites faith representatives to give talks on their own religious teachings, enabling the local residents and different faith adherents to know more about all religions. I have given talks on the Rosary at a Catholic church, and I have also shared my study notes on the Quran. I once told Dr. Mahathir that, "When I read the Bible, I am the most faithful Christian. When I read the Quran, I am the most faithful Muslim. If I am not, I would not be able to understand the true meaning of the sacred texts."

Apart from the above, we organize group

travel. Last year, the Toowoomba religious delegation visited Thailand in May and Sri Lanka in November to attend multifaith forums hosted by the local government and NGOs. Leaders from various religions are busy and may not have too much time to communicate. However, while everyone was travelling together, we had ample time to talk and share our views on many things. The trips enhanced our mutual understandings and also deepened our friendship.

I sincerely hope that UNESCO representatives can come to Toowoomba at the end of June this year to further experience in person, the inspiration and true gentle power of interfaith unity. This would definitely contribute greatly to diminishing confrontations and doubts among different religions, and would be an empowering element in promoting world peace.

Traditional Chinese Culture and the Theory and Experience on Harmonious Society

1. Traditional Chinese Culture is a Culture of Benevolence, Love, Peace, and Harmony for All Humankind

The 5000-year long history of the Chinese culture has emphasized wisdom, theories, methods, experiences, and results of cultivation of oneself, managing the family properly, governing a country successfully, and bringing peace and equality to the world. Arnold Toynbee, the famous British historian once said, "In order to solve the social problems of the twenty first century, one must rely on Confucian teachings and Mahayana Buddhism." The essence of Confucian

teaching is "benevolence, honor, loyalty, and forgivingness," while "sincerity and compassion" are the fundamental teachings of Mahayana Buddhism. Among the four ancient civilizations, the Chinese civilization has been able to maintain relative long-term stability and unity. This is achieved in accordance with the ancient teachings of the Five Human Relationships, Five Constant Virtues, Four Maintenances, and Eight Virtues found in the traditional Chinese culture.

Humankind's diverse traditional cultures have no boundaries. They are the heritage of all humanity. Traditional Chinese culture also belongs to the whole world. These teachings and their guidance have been effective in the past; they can be equally effective for society now and in the future. Such teachings transcend time and space. We have proven their effectiveness in purifying mindsets of people in the town of Tangchi in Lujiang, China. We believe strongly that the promotion

of Chinese traditional culture will be a decisive help in ensuring long-lasting peace and stability for our world.

2. Prime Minister Najib's In-depth Understanding of Traditional Chinese Culture

Traditional Chinese culture has received the full attention of and endorsement by Mr. Najib, Prime Minister of Malaysia. In October 2011, Mr. Najib attended the groundbreaking ceremony of the Malaysian Academy of Han Studies where he gave a memorable speech.

He said, "Among the ocean-like amount of books and knowledge, it is immensely meaningful to have selected Han studies (Sinology studies) as the core area of research, especially since Han study can provide a noble living philosophy for human interactions and help people to respect one another mutually. I think such knowledge is in desperate need in the world today."

While Zheng He sailed to Melaka in



■ In the last ten years, we held free Friendship Dinners every Saturday night at the Pure Land Learning College for local residents. There are also multifaith forums where we shared with each other and had great times being together.

the fifteenth century with his twenty-eight thousand soldiers and three-hundred seventeen ships, he was not there for conquest. On the contrary, he was there on the mission of building friendship between the Ming dynasty of China and the Malay Empire. He held out a hand of friendship and built a long-lasting relationship with the Malay Sultan and the Malaysians.

Mohammed said, “Although the knowledge is as far away as in China, we still have to seek it.” This famous quote taught us to understand how great civilizations developed over hundreds and thousands of years. As leaders and as government officials, we all need to equip ourselves with these value and qualities. That is why we are building the Malaysian Academy of Han Studies in Melaka in order to make Malaysia a ray of hope for all humanity.

I am very happy that in the early stages of building the Malaysian Academy Of Han Studies, it will start attracting scholars from around the world who love to study ancient Chinese civilization and history. At the same time, they will also understand Malaysia and her people. Furthermore, this academy can also be the platform to connect Chinese and Malaysians at a deeper level.

The words of Mr. Najib, the president of Malaysia, are acute and exceptional. They represent the view of people who have insight into Chinese traditional culture.

3. The Reign of King Wen and Wu thirty-two hundred years ago

According to Chinese historical records, about thirty-two hundred years ago, in the early stages of the Zhou dynasty's reign, King

Wen, later with his son King Wu, ruled Xi Bo. The two kings ruled their country with virtue, and their country became the model for the other eight hundred territorial rulers. All other countries regarded King Wu as the Son of Heaven and followed his rule, and the Zhou dynasty lasted eight hundred years.

When King Wen was in power, a dispute broke out in two neighboring countries, Yu and Rui, and the two kings went to Zhou to seek King Wen for arbitration on the territorial dispute. After entering Zhou territory, both kings saw the courteous society of Zhou and became ashamed. They realized that "our argument is a shame in the eyes of the Zhou," and they settled their dispute. From this story, we are able to learn that the rule of benevolence, honor, courtesy, wisdom, and trust had been deeply rooted in the hearts of the citizens in Zhou, and it also influenced their neighboring countries.

4. The Successful Experience Early in the Qing Dynasty

Since ancient times, Chinese saints and sages have always taught with the whole world in mind. Instead of limited thoughts of a single country or race, the idea of justice for all was embraced. The Mongolians and the Manchus both invaded China, yet the Chinese accepted them, and eventually the cultures merged as one. One may ask "When the Manchus entered China, it only had an army of 200,000. How could they successfully rule a population of over ten million, and for nearly three hundred years?" Furthermore, there had been well-known prosperous periods of over one-hundred twenty years. Why? The Manchurian emperors appeased the Chinese

people by respecting the Chinese culture. They took the lead in studying the culture more vigorously than anyone else. Emperors in the early Qing dynasty, Shun Zhi, Kang Xi, Yong Zheng, and Qian Long, were all adepts at the traditional Chinese teachings including Confucianism, Taoism, and Buddhism. These emperors also acted as examples by inviting virtuous scholars to the royal court to explain

the meanings of sacred texts of these different schools of thoughts to the top government officials. Such deeds gained the support and admiration of Chinese intellectuals and the public. We are able to find the descriptions in Daily Talks on Four Books in the Complete Library of the Four Branches of Literature, to see the grand scale of those royal classics from the Qing dynasty.



The essence of the Chinese traditional teachings of the saints and sages is family education. Parents and seniors carry out the code of conduct and teachings of morality for children to emulate, and children later develop such learnings into life-long habit. Academic education is the extension of family education. Social education is where a broad and full spectrum of learning is done. By reaching the goal above we fulfill the education of Great Vehicle.

5. Tangchi as an Experimental Town in a Modern Setting

In November 2005, I set up The Lujiang Centre of Cultural Education in my home town, a small town called Tangchi, in Lujiang County, Anhui Province, China. A Confucian traditional text book, Guidelines for Being a Good Person (Dizigui) was used as the core guiding principle to assist with the government's promotion of moral education for the people. A group of thirty-seven teachers were trained first. They all learned Guidelines for Being a Good Person, and, more importantly, they are practiced and applied the teachings in it when they went out in teams to introduce and impart these teachings of filial piety, sibling love, benevolence, and love to the local people. Within a few months' time, great improvement were witnessed in the local social trend, which proved that the "intrinsic nature of humans is full of goodness," and that people can easily be taught to become better. It proved that the teachings of saints and sages are still effective in modern society. In October 2006, thanks to the recommendation by the Thai ambassador to UNESCO, and in conjunction with World Fellowship of Buddhists (WBF), the PLLCA gave a three-day presentation and an exhibition at UNESCO headquarters, showcasing interfaith harmony and the results of our experimental town of Tangchi in relation to the teaching of Guidelines for Being a Good Person. We received positive recognition and acknowledgement from the UNESCO secretary general, ambassadors, and other peace workers. The event also proved that "all religions can cooperate in harmony"

and that "people can be taught to become better."

6. The Renowned Period of Prosperity and Peace—The Tang Dynasty, an Era of Multiculturalism

(1)A Multifaith and Multicultural Society that Coexisted in Prosperity

The Tang dynasty in China was an era of multifaith harmony and multiculturalism that coexisted in wonder and in prosperity. One of the emperors, Li Shimin(599-649), was a man of great magnanimity. He embraced and encouraged all. He humbly learned from each religious teaching and the teachings from various saints and sages. His actions inspired a whole generation of people to learn from saints and sages. Not only was he a benefactor of Buddhism, he was also a patron of all religions. He truly valued all religions, and he tried to maintain and protect them. Each religion was embraced and treated with equality. He regarded the virtuous and learned practitioners in each religion as the national teachers, and he consulted with them often.

In the ninth year of Li Shimin's rule(635), on the arrival of Christian priest Alopen, Emperor Li Shimin ordered Prime Minister Pang Xuanling to greet Alopen at the outskirts west of the capital. In the twelfth year(638), Emperor Li Shimin ordered the building of a Persian Temple by Imperial Decreed and permitted the preaching of its religion. Another church was built in Yi Ning Fang in Chang'an, the capital of the Tang dynasty.

Islam was also introduced to China during the Tang dynasty because of interactions with Arabian countries. At that

time, Prophet Mohamed was still alive and Waqqas, his disciple, went to Guangzhou and spread the teachings of Islam. The Tang government showed great acceptance and respect to the Muslims. The then emperor also assisted in building a mosque by imperial decree for the settlement of the Muslim soldiers who came to China.

The Tang government treated all religions equally, as it knew religions were the good education of wisdom and experiences given by God and saints. Such teachings will teach and transform the public so the government can help the people live in harmony and, thus, help stabilize the society in peace. Dr. Toynbee once said that if he could choose to relive his life, he would abandon twentieth century London for China's seventh century

Chang'an.

(2) The Book that Leads to Stability and a Better World—The Governing Principles of Ancient China

The most significant achievement during Emperor Li Shimin's reign was the compilation of the book on governance that restored ethics and morality to society: The Governing Principles of Ancient China (Qunshu Zhiyao).

The Governing Principles of Ancient China was compiled at the imperial decreed of Emperor Li Shimin at the beginning of the Zhenguan Era. He ordered his advisors, among them Wei Zheng and Yu Shinan, to select essential passages that provided insight into how past emperors governed the country. The passages were to come from



the historical records, the Six Classics, the Four Collections of History, and texts from the Hundred Schools of philosophy. From these, the advisors were to extract the most important passages related to (1) cultivation of oneself, (2) managing the family properly, (3) governing a country successfully, and (4) bringing peace and equality to the world. The resultant compilation is *The Governing Principles of Ancient China*, with excerpts from 14,000 books, 89,000 scrolls of ancient writings—500,000 words in all that covers sixty-five categories of books dating from the era of the Five Legendary Emperors to the Jin dynasty.

This is an invaluable book, which if used in the present time, it would allow us to examine and learn from our ancient history; and if passed down to our descendants, it would help and plan for our children in the future. Emperor Li Shimin was extremely pleased with the broad coverage and the concise nature of the compilation, and read the book daily. He said to those in charge of the compilation, "I owe it to you, my ministers, who have equipped me with knowledge of the past, so I would not be in doubt when confronted with various issues." The compilation had obviously contributed to the subsequent peace and prosperous period of the Zhenguan Era. This treasure is invaluable for all who are involved in the political arena.

The ancient cultural teachings of our ancient saints and sages can bring lasting stability and peace to the entire world. The most critical factors are for the learners to truly comprehend this traditional culture

■ Lujiang Cultural Education Center established in the town of Tangchi. The centre promoted ethical and moral teachings to the whole town through the Confucian text "The Standards for Being a Good Student and Child"



and eliminate doubt and have faith in it. Traditional culture and the teachings of the saints and sages is the natural outpouring of our true nature. These teachings transcend space and time; they are everlasting. The key to effective learning comes down to two words: sincerity and respect. Without sincerity and respect for the teachings of the saints and sages, even if one read through every page of all the sacred texts, one would study in vain without real benefit. Confucius, the great sage who was well known to be a polymath, when talking about traditional culture and values, stressed that he only "retold ancient teachings and he did not create anything new" and he "believed in and favored the ancient teachings." These famous words expressed his sincerity and respect within. That is why he attained such a high achievement. He has

been regarded as the “Most Venerated Sage Teacher” and is the “Role Model for Teachers Throughout All Ages.” Confucius was a role model for us all in learning sincerity and respect.

Dr. Sun Yat-Sen, in his speech on the Three Principles of the People (“Principle of Nationalism 4th Lecture”), said, “The advancement in science and material civilization in Europe rapidly happened in the last two hundred years or so. When it comes to the essence of political philosophy, Europeans can still turn to China for answers. Many people have come to appreciate how German scholars have contributed to the general knowledge of humanity. At the same time, branches of German scholars are devoting their time to study the philosophies of China as well as Buddhism from India, to help us understand and remedy the inherent bias in the field of science.” The Governing Principles of Ancient China is the essence of Chinese political philosophy and can serve not only as an important reference book for leaders of all countries to make political decisions, it can also remedy the bias of modern science.

The ancient Chinese have passed down their wisdom, principles, methods, experiences, and results on the governing of a country. Such a wealth of experiences has been accumulated over thousands of years and endured the test of time. The Governing Principles of Ancient China, is invaluable and meaningful, especially for our modern world. Should all, including leaders at different levels, in various political parties, and of different countries, be able to bi-laterally learn



■ The Governing Principle of Ancient China: The wisdom in governance that has been passed down to us from Chinese ancestors.

from these books and deeply understand it and implement its teachings, the day will soon come when a harmonious society and a world with equality and peace will be realized.

Teacher Tsai Li-Hsu from Malaysia's Chung Hua Cultural Education Centre, has published selected sayings from The Governing Principles of Ancient China and named it The Governing Principles of Ancient China 360 and translated it into English. This new selection is also known as The Governing Principles of Ancient China. On the Chinese side, Professor Yu Li, from the Party School of the Central Committee of the Communist Party of China, and her team of researchers, has also published Connotation in Modern Chinese and Collection of Commentaries, which explains the book further.

7. The Tool of Studying Traditional Chinese Culture

The complete treasure of the traditional Chinese culture lies in the Complete Library of the Four Branches of Literature The best

way to study the Chinese culture is to read the Complete Library of the Four Branches of Literature directly in Chinese, which requires the command of traditional Chinese characters as well as classical Chinese (wen yen wen) the traditional written language. Classical Chinese, a great invention of the ancient Chinese, is different from Latin-based languages in many ways. In Chinese, the written language (classical Chinese) is different from the daily spoken language. While the spoken form of the language evolves with the passage of time, the written form remains the same. Hence, the lineage of the language system does not change, and thousands of years later, today's Chinese descendants can still read and understand the writings of the ancient past, and learn from their wisdom and experiences. The Chinese characters are symbols of wisdom. They are a heritage of humanity. Unfortunately, a change started to take place early last century and the Chinese started to use the vernacular style, or the plain language, and in the 1950s, simplified Chinese characters were implemented in China. The new generations in China cannot understand classical Chinese, nor can they read or write the traditional form of the Chinese characters. It is an extremely saddening fact that the cultural treasures passed down by our ancestors are being buried in front of our eyes. We sincerely hope that classical Chinese and the traditional forms of the Chinese characters, the Complete Library of the Four Branches of Literature, and the Abridged Version of the Complete Library of the Four Branches of Literature can be registered in the UNESCO

Intangible Cultural Heritage Protection List. Furthermore, we wish UNESCO could promote the global study of classical Chinese and Chinese traditional culture.

Learning Classic Chinese is not difficult. I have met students of Sinology in the U.S. and the UK. Some had a good command of it in three years. Having grasped classical Chinese, one would hold the key to the Complete Library of the Four Branches of Literature and easily tap into 5000 years of wisdom and experiences as if they were one's own. What opulent wealth! Through the learning of traditional Chinese culture, one could become a wise person, an able person, and even a saint or sage, and one could contribute greatly to the long lasting peace and stability of our world.

A Suggestion on a Model Country of Peace and Harmony

1. The Significance and The Methods

The success in the model town of peace and harmony in Tangchi, China, and the ongoing progress of making Toowoomba, Australia a model city of peace greatly boosted our confidence in "Building a Society of Peace and Harmony With the Teaching of Saints and Sages." The next phase of the experiment is to spread the idea and start building a country of peace and harmony. From the success of one country, the whole world could be on the same path towards a world of peace and harmony. We strongly believe, "Heaven will surely bless those who hold benevolent wishes." If the leader of a country is determined to build his country this way, holding firm to the principles and

methods of "Education is the priority in establishing a country and leading its people," they would certainly generate good results even in a short period of time.

The use of technology such as the Internet and satellite TV would be great assets for educating all people. Should a country engage a dozen virtuous and knowledgeable teachers, and have their teachings broadcasted daily through national TV and media to all people, then within one year, social stability would be achieved; and in three years, a peaceful and harmonious society would be a reality.

Currently, leaders in Malaysia and Sri Lanka have shown genuine interests in the idea and methods of establishing a model country of peace and harmony. Malaysia is a multi-religious country with Islam being the predominant faith. Sri Lanka is also a multi-religious country, with Buddhism as the majority faith. Leaders in both countries, Mr. Najib and President Mr. Rajapaksa, respectively, are faithful religious devotees. Acting as role models themselves, they are urging their own people to learn and practice religious teachings.

In November 2011, at the invitation of President Rajapaksa, I was very honoured to pay a visit to the presidential hall and exchanged ideas with him and his ministers. We also visited ancient sites at various places in Sri Lanka. The president's wisdom and compassion, and the kindness and friendliness of the Sri Lankan people left the delegation feeling deeply touched. We were also overwhelmed to learn that free education is provided to everyone in Sri Lanka, and

students receive religious education on weekends in the temples. Also, Dharma masters give talks on TV that are broadcasted nationwide to all people. President Rajapaksa has expressed his wish to build a Sacred Buddhist City of Education and Culture. He also wishes to turn Sri Lanka into the world's first model religious country of peace and harmony. No one can estimate the benefit such a deed will bring to our world.

In March 2013, Mr. Najib invited me to give Dharma talks in Malaysia for one month. President Rajapaksa also invited me to give Dharma talks in Sri Lanka in July for one month. These two leaders are truly implementing the teaching of "education is the priority in establishing a country and leading its people." No doubt these are the heralding deeds in the establishment of a model country of peace and harmony. Under the leadership of wise national leaders, we envisage that the model country of peace and harmony will be a success in the near future.

2. International Multi-faith University

I have proposed several times in UNESCO conferences, that based on the success stories in Singapore, Malaysia, Indonesia, and Australia, we should lead our cause to a higher level. A Multifaith University should be established, either initiated by the UN or a country, for the purpose of training religious educators for each religion to carry on the sacred education. The university would facilitate effective modern technology using long-distance education like Internet streaming and satellite TV to broadcast the teachings globally to all people.

A Religion and Faith Research school or center could be set up initially to train religious educators. Once the educators are adequately trained, an International Multifaith University can then be established, providing education on subjects such as morality, virtues, causality, philosophy, and science to nurture and train senior educators and administrators for each religion. Each religion will have its own college, and each should have common as well as their own speciality subjects. Students would need to first build-up a foundation in the areas of morality, virtues, and causality, which are the common subjects for all. Then, they can specialize in the sacred texts of their own religions and faiths. When the students meet the set requirements, they would become proper educators for their respective religions and would start teaching to the worldwide audience over the Internet and satellite TV channels.

These educators-to-be must have the attitude of sincerity and respect to "learn to be a teacher and act as a role model for all people." They must apply the teachings of the saints and sages at work and in their daily lives. Apart from learning their own religious texts, they need to humbly study the contents of other religions. This will help the teachers pass on the message to teach their own adherents to treat other religious adherents with equality and harmony in the future. Together all will mutually respect and cooperate with one another to uphold peace and harmony for society.

I have mentioned this idea to President Rajapaksa and he showed keen interest and proposed to have the International Multifaith



■ Taking Guidelines for Being a Good Person (Di Zi Gui) as the core teaching material from Confucianism, we propagate the education of ethic and morality to the general public and practice filial piety, benevolence, and love in daily life.

University established in Sri Lanka. We are confident that it will be fruitful.

In summary, I deeply wish that UNESCO would contribute more effort in the above-mentioned issues in coordinating its member states to work together for unity among religions in the learning of religious education and the study of traditional cultures of all humankind. This will enable the flower of sacred education from the saints and sages to blossom everywhere on earth so that proper teachings will prevail, evil will be vanished, and our society and our world will witness true peace, harmony, and stability.

The above are my personal thoughts. I wish you would give them some consideration, and I look forward to hearing your comments.

Best wishes to all.

May auspiciousness be with you all, and may peace be with us all.

23-24 May 2013, celebration of Vesak Day at UNESCO headquarters Paris, France



■ The Master donating the Essence of the Complete Library of the Four Branches of Literature to UNESCO



■ Sri Lanka President Mahinda Rajapaksa congratulated the forum with a recorded message



■ The President of the General Conference of UNESCO, Madam Katalin Bogay



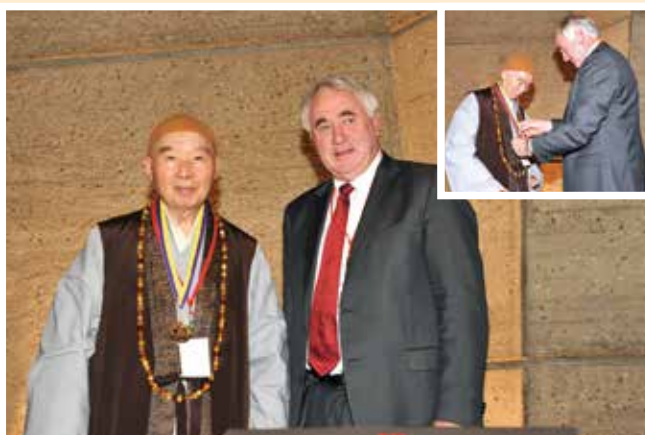
■ Over 100 UNESCO delegates attended the forum



■ (From right) Macedonia ambassador, Venerable Chandima Thero, Master Chin Kung, Speaker of Sri Lanka Parliament, Sri Lanka ambassador



■ Venerable Master Chin Kung was invited to address UNESCO audience and presented a keynote speech



■ Mr. Paul Antonio, the Mayor of Toowoomba Australia, presented Honorary Citizen medal to Master Chin Kung



■ Master Chin Kung happily talking with the Toowoomba delegation



■ Venerable Master Chin Kung spoke of the Tangchi experiment to the professors. The scholars took much interest in this project. (On the left is Prof. Jean-Noel Robert)



■ Master Chin Kung visited College De France, one of the first Sinology schools in Europe

Discover the Buddhist Contribution to Humanity

**Celebrating the 2550th Birth Anniversary of the Buddha
Learning from Buddha Sakyamuni:
Reconciling Conflict and Promoting Social Stability
and World Peace Through Teaching**

By Shi Chin Kung AM

October 7, 2006, General Conference Hall, UNESCO Headquarters, Paris

42



Respected delegates, leaders, guests, venerable masters from various countries, ladies and gentlemen:

“Infinitely profound and wondrous is the Dharma, which is extremely difficult to encounter in a myriad of eons. Today I get to see, hear, receive, and practice it; I wish to perceive the unfathomable meaning from the Thus Come One.” [Opening verse to the sutras] On this rare and wonderful occasion, the delegates from 191 countries around the world and I gather together to celebrate the 2550th birthday of the Buddha and to explore and learn from Buddhist contributions to humanity. Buddhist contributions to humanity refer to the Buddha’s devoting the rest of his life after his enlightenment to teaching all beings how to eliminate delusion and attain enlightenment, and to end suffering and attain happiness. He did this by lecturing on the Dharma at more than 300 assemblies for forty-nine years.

I have studied Buddhism for fifty-five years and have taught it for forty-eight years. Today, I would like to offer my humble opinions to everybody. The topic is “Celebrating Vesak. Learning from Buddha Sakyamuni: Reconciling Conflict and Promoting Social Stability and World Peace Through Teaching.” Your comments are most respectfully welcome.

Desire for Selfish Gain Is the Origin of All Conflicts

In the past few years, after the tragedy of September 11th, 2001, the Australian Centre for Peace and Conflict Studies at the University of Queensland, Australia, invited

me to participate in a symposium at the university attended by professors from the centre. From the centre’s report, I learned that eight universities around the world have such centers for peace.

The Australian Centre for Peace and Conflict Studies was established eight years ago and has made considerable contributions to research on resolving conflict and promoting peace. After the September 11th tragedy, however, those at the centre underwent deep soul-searching and realized that the usual methods used in the past such as suppression, retaliation, cold war, and hot war, and so on, could not resolve conflict. They wondered about the feasibility of using only peaceful means to reconcile conflict and promote peace and stability. Thus, the chancellor of the university invited me to take part in this symposium.

After I listened to the centre’s report on their research of the past few years, the chairman of the symposium asked me to make some recommendations. From the report, I realized that attempting to reconcile conflict is like a physician trying to cure an illness: it is essential to determine the cause of the illness to effectively cure the illness. Where is the root cause of conflict?

I proposed that the root cause lay in the family. A high divorce rate is a common social phenomenon in today’s world. This phenomenon denotes conflict between husband and wife. Within the family, there is also conflict between parents and children, and among siblings. In China, there are three generations of family members living together. In this kind of family, there is

conflict between mothers- and daughters-in-law. Various family problems are all causes of conflict. When the family members leave home and interact with others, conflict will naturally occur.

Actually, the root cause of all conflicts does not lie in the family. Where is the real root cause of conflict? It lies in oneself. The Buddha said “Delusion is the root cause of suffering, while enlightenment is the source of happiness.” The conflict between one’s delusion from one’s habits and the awakened state of one’s true nature is really the root cause. Confucianism also holds that there is conflict between one’s nature and one’s acquired habits.

Why does conflict arise? Because one’s thoughts, speech, and behavior do not accord with the innate virtuousness of one’s nature. When one’s thoughts and behavior do not accord with one’s nature, conflict will arise. Why can’t one’s thoughts and behavior accord with one’s nature? If we look carefully, we will find that the origin of conflict is greed. Therefore, in the teaching of Buddha Sakyamuni, greed, anger, and ignorance are considered the root causes of conflict and are called the Three Poisons. The most fundamental among the Three Poisons is greed—one’s greed for any form of selfish gain.

In today’s society, is there anyone who does not seek selfish gain? Mencius lived in the Warring States Period (372-289 BCE). When he had an audience with King Lianghui, the first thing the king said to him was, “Old man, you came to our state from afar. I think you must have recommendations

that will yield benefit to my state.” Mencius replied, “Your Majesty, why do you speak of beneficial gain? What I have for you is benevolence and justice, and that is all.” The meaning of Mencius’ words is very profound. People compete for and are greedy for selfish gain. Therefore, desire for selfish gain is really the origin of all conflicts.

To reconcile conflict, it is imperative to decrease and eventually let go of the desire for all selfish gain. The opposite of selfish gain is benevolence and justice, which is compassion (*cibei*) as taught in Buddhism. Benevolence is “*ci*”—helping all beings attain happiness and sacrificing oneself for others. Justice refers to helping all beings end suffering. It is equivalent to “*bei*”. Therefore, Buddhism advocates “Compassion is the



■ Preaching at Rajagha, Teaching at Jetavana Park.

essence, and expediency is the means,” while Confucianism teaches benevolence and justice. Although the words used are different, they convey the same meaning. Mencius’ method of solving a problem is exactly the same as that of the Buddha: they both start from the root causes.

From this, we realize that to resolve conflict and promote social stability and world peace, we have to stop competing for recognition and its gain, and actively promote the teaching of benevolence, justice, and compassion, a teaching that will help all beings attain enlightenment. This teaching is the same as the teaching of love taught in religion: God loves people. Through careful observation, we will really appreciate that all the great sages in every country throughout

time and the founders of the major religions, who were all sages, had completely renounced selfish gain and greed, and had a pure mind. Therefore, they practiced what they taught and were able to teach others to practice. They exerted far-reaching influence during their times and on future generations.

Education Can Help Reconcile All Conflicts

Love is a virtue innate in our true nature. When we are loving, benevolent, just, and compassionate, we accord with our innate virtues. To accord with our innate virtues will bring good consequences. Think about this carefully. One who accords with one’s innate virtues will surely love others and treat them benevolently, justly, and compassionately.



How could such a person harm other people? On the contrary, competing for selfish gain will certainly lead to behavior that benefits oneself at the expense of others. If everyone has such a mentality, conflict among people will naturally arise. Therefore, suppression by force and retaliation cannot truly reconcile conflict or promote social stability and world peace. Neither can conferences.

What method can achieve reconciling conflict and promoting social stability and world peace? Sages of our world and Buddha Sakyamuni, all reached this goal through teaching. Confucius taught. Buddha Sakyamuni also taught most of his life. According to the sutras, he lectured on the Dharma at more than 300 assemblies. In other words, he held more than 300 courses in his entire life. As the students were different in each course, the objectives, methods, and course duration were also different. Long sutras, such as the Mahaprajnaparamita Sutra (Wisdom Sutra), are rich in content and are divided into many medium and small sections. They required several years of teaching.

Another example is the Avatamsaka Sutra. The Chinese version we have today comprises thirty-nine chapters, each of which is a big section that further comprises smaller sections. It also took a long time to teach it. This is just like running a school. The learning period of some of the students lasted four years, five, six, or even ten years. For other students, their learning period lasted three days, five days, one week, or one month. There were also many instances in which the teaching of the smallest section lasted two to three hours in a day, which occurred when

the Buddha directed his answers to particular students.

During his lifetime, Buddha Sakyamuni held more than 300 courses teaching big sections. His teaching was very rich in content. He began teaching at the age of thirty and passed away at seventy-nine. He spent forty-nine years teaching without interruption. We know that Confucius taught for only five years, and Jesus taught for three years before he was killed. Mohammad taught for twenty-seven years. Among the ancient and contemporary sages of all ethnic groups, Buddha Sakyamuni indeed was the one who taught for the longest period of time, and the content of his teaching was the richest. Therefore, the results of his teaching are outstanding. His life provides a good example for us. Only through education can we really reconcile all conflicts that are complicated and complex.

After I attended the symposium at the Australian Centre for Peace and Conflict Studies, the university invited me to become an honorary professor at the centre and encouraged me to attend, on behalf of the university and even Australia, international peace conferences. This is how I began participating in international peace conferences, and I have participated in eight so far. This peace conference that allows me to meet with you today is the ninth one. Of the previous eight conferences, five were hosted by UNESCO. After participating in so many conferences, I deeply feel that it is really hard to solve problems through conferences.

Looking back at the 5,000 years of history, we see that China never launched a



■ Confucius: “The Great Sage and First Teacher”

war against its neighbors or occupied one inch of their land. There were changes in regimes and dynasties, but those were events within the country. China did not take the initiative in invading other countries. Therefore, many experts and scholars in the world agree that the Chinese are a peaceloving people.

Six hundred years ago, Zheng He led several fleets to explore overseas. They visited many countries, but wherever they went they did not colonize the land. Instead, they whole-heartedly helped the local people develop agriculture, handicrafts, and culture. That is the reason why Zheng He was held in high esteem by the local people and called Eunuch Sanbao. Today in Southeast Asia, there are still many places that have Zheng He temples, and many people still visit the temples and pay respect to him. This is a clear example. At that time, China was the most powerful country in the world, and the fleets led by Zheng He were the most powerful ones in the world. Why then didn't they establish

colonies? Why didn't China have the thought of expanding its territory? What is the reason? Frankly, this is because of the teaching of Confucianism, Buddhism, and Taoism.

The Chinese Educational Ideas Are Developed from Love

Since ancient times, the Chinese way of thinking has been to accord with one's nature and innate virtues. The Chinese call it the teaching of “daode lunli” [ethnic and morality] and the law of cause and effect. What is “daode”? In today's language, “dao” [the path] is the rules of nature, the order in which nature functions, and “nature is harmonious—supreme harmony.” “De” [virtue] is following the rules of nature. For example, a year is divided into the four seasons of spring, summer, autumn, and winter. This is a phenomenon of the rules of nature. This is “dao” [the path]. The natural path of virtue is called morality in Chinese. If one's life and thinking (thinking belongs to the mental world, and body to the physical world) accord with the seasonal rules of planting in spring, growing in summer, harvesting in autumn, and storing in winter, one will enjoy good physical and mental health. Therefore, following the rules of nature and according with harmony are “de” [virtue]. If one violates the rules of nature and breaches harmony, one will certainly suffer from bad health and be prone to illness. So we have the definition of “daode”.

“Lunli” is ethics and it is also part of “dao” [the path]. It is following the rules of nature and according with harmony. The Five Morals, that between husband and wife,

between parents and children, among siblings, between rulers and subjects, and among friends all are natural phenomena and the natural harmony of the universe. The nature of these relationships is not created or invented by any particular individual. Therefore, the relationships among people are just the same as the rules of nature. The Five Morals are “dao” [the path], and to accord with the Five Morals is “de” [virtue].

To accord with these relationships, parents should love their children, and children should be filial to their parents; elder siblings should be friendly to younger siblings, and younger siblings should respect elder siblings; rulers should be benevolent to their subjects, and the subjects should be loyal to their rulers; husbands are responsible, and wives are attentive; elders are giving, and young ones are dutiful. These are called

八德齊家平天下

孝悌忠信齊家

仁愛和平平天下

願天下人和睦相處平等對待。

明明德親民止於

至善即是佛言

眾生無邊誓願度也

格物致知修身齊家

治國平天下

佛氏之斷煩惱學法門

成佛道也皆以

修身為本

教學為先

教育為一切落實之

手段諸佛國土即是

其證也 淨土年歲



Love is the first virtue of our true nature.

Embracing family love, embracing love of oneself, and embracing benevolent love are the virtues of our true nature.

The greatest compassion of the Buddha is to help realize God's and Buddha's love.

There is a natural love that exists between parents and children.

Awakening from emotional love, one is a bodhisattva.

Embracing honor, one is a saint and sage

Giving in to desire, one is a mundane being.

True nature gives rise to the Five Cardinal Relationships and the Five Constant Virtues, which are the origin of all civilizations.

When the Five Cardinal Relationships exist in the mind, then it is the Way.

A natural love between parents and children

Distinct responsibilities for husband and wives

Mutual obligations between leaders and their followers

A natural order between the old and the young

Trust between friends

When the Five Constant Virtues of benevolence, honor, courtesy, wisdom, and trustworthiness are practiced in daily life, then it is true morality.

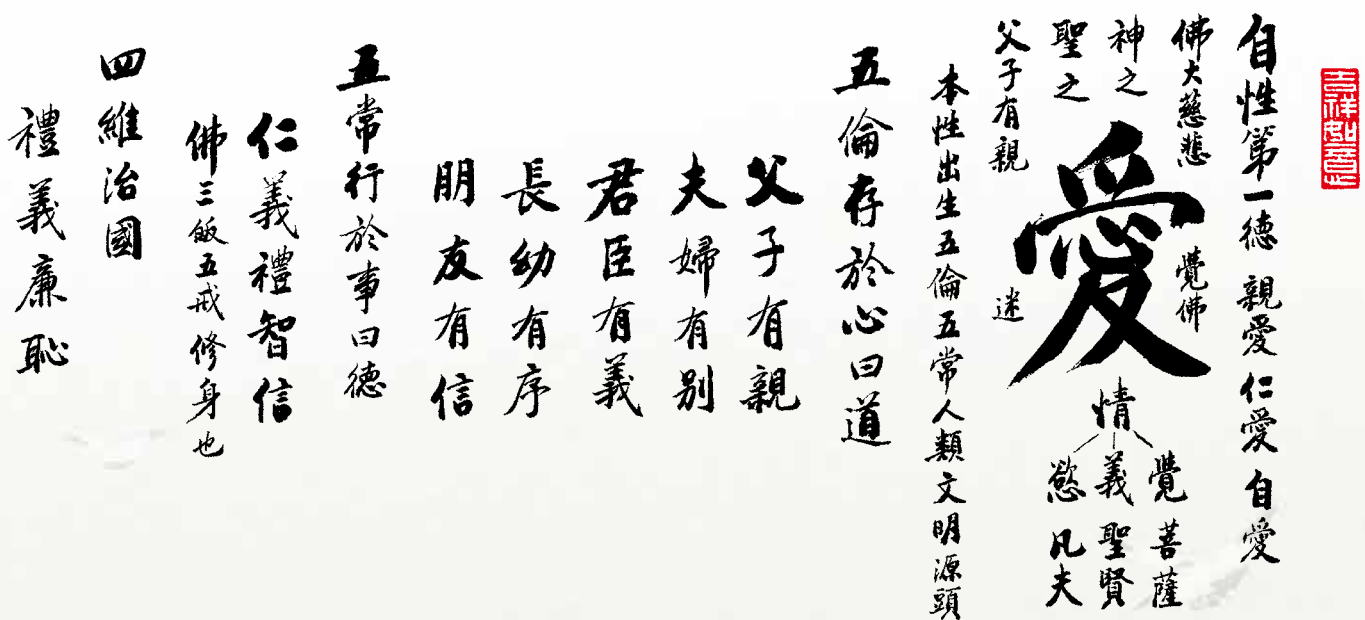
The Buddhist way of taking the Three Refuges and abiding by the Five Precepts is for self-cultivation.

The Four Cardinal Principles of propriety, honor, integrity, and humility is for governing a country.

the Ten Honors. These ten kinds of harmony are “de” [virtue]. These are the standards for harmony that the Chinese ancestors taught for their descendents to follow.

The starting point and the noumenon of “daode” [moral] is love. Therefore, the starting point of Chinese moral concept is the affection between parents and children in the cardinal relationships. Affection refers to benevolence and justice in Confucianism,

compassion in Buddhism, and “God loves people” in Western religions. The starting point is the natural affection between parents and children. This affection is the supreme harmony of nature with no conditions attached. Careful observation will tell us that when a baby is three or four months old, the love between it and its parents is apparent. The Chinese educational ideas come from this starting point.



The Eight Virtues will manage a family well and help to achieve peace for the world. Filial Piety, sibling respect, loyalty, and trustworthiness will manage the family well where benevolence, love, harmony and peace will bring peace to the world. May all people treat each other with peace, harmony, and equality.

Promote positive and honorable virtues and help them to flourish. Love and care for people in such a way that will bring utmost goodness to all. Such are the teachings of Buddhas as they vowed to help boundless beings attain enlightenment.

Right the wrongs in our surroundings to achieve true understanding of mind is the way to cultivate oneself, which leads to managing one's family well, then to a

properly governed country, and finally to a harmonious world. These are Buddhist's methods to eliminate afflictions and achieve true learning.

Whether Buddhism or Taoism, cultivation of oneself is always the foundation and teaching is always the priority. Education is the means to realize all practices. All the Buddha Lands are the proof.

Chin Kung at the age of 87

Therefore, all these years we have been spreading love to the whole world. We agree that human nature is innately good and that everyone has Buddha-nature. We hope that everyone will learn to love him- or herself, love others, love his or her family, love the country, love the world, and love all beings. Love starts from the heart and is received by heart. To feel love with the true mind is justice. The feeling of a sincere heart is love. Sincerity embraces all space, and benevolence pervades the universe. To achieve this, non-Buddhists should practice the teachings in The Standards for Being a Good Student and Child, and Buddhists should rely on the teaching of the Ten Virtuous Deeds.

When compassion pervades the universe and goodwill fills the world, it means that practitioners of the Ten Virtuous Deeds and The Standards for Being a Good Student and Child are everywhere in the world.

Love is the perfect practice of the Ten Virtuous Deeds and of the teachings in The Standards for Being a Good Student and Child.

Love is the true mind, the true nature, the ultimate reality, and Dharma-nature.

Love is one's nature, innate goodness, purity, and pure virtuousness.

Love is the truth, true essence, life, and eternity.

Love is sacredness, God, Allah, and the Holy Spirit.

Love nurtures everything in the universe. Everything originates and grows from love.

Love is the source of all virtues, all powers, and all happiness.

What Buddhas and sages realized and gained is love for self. What they taught is love for others. The teaching of all sages is the teaching of sincerity, love, and the standards of behavior in life as enunciated in The Standards for Being a Good Student and Child and in the Ten Virtuous Deeds. The teaching of all sages is the inheritance of human wisdom and experience as well as the heritage of world civilizations.

The first goal of ancient Chinese education was to ensure that the affection between parents and children would remain unchanged during their lifetimes. The second goal was to enhance this sincere love and to expand its scope to include the family, brothers and sisters, the community, society, the country, humankind, and even all beings. One should love not only humankind but also animals, trees, flowers, and grass. This was the concept, and it was the desired goal of Chinese education to expand the scope of this love.

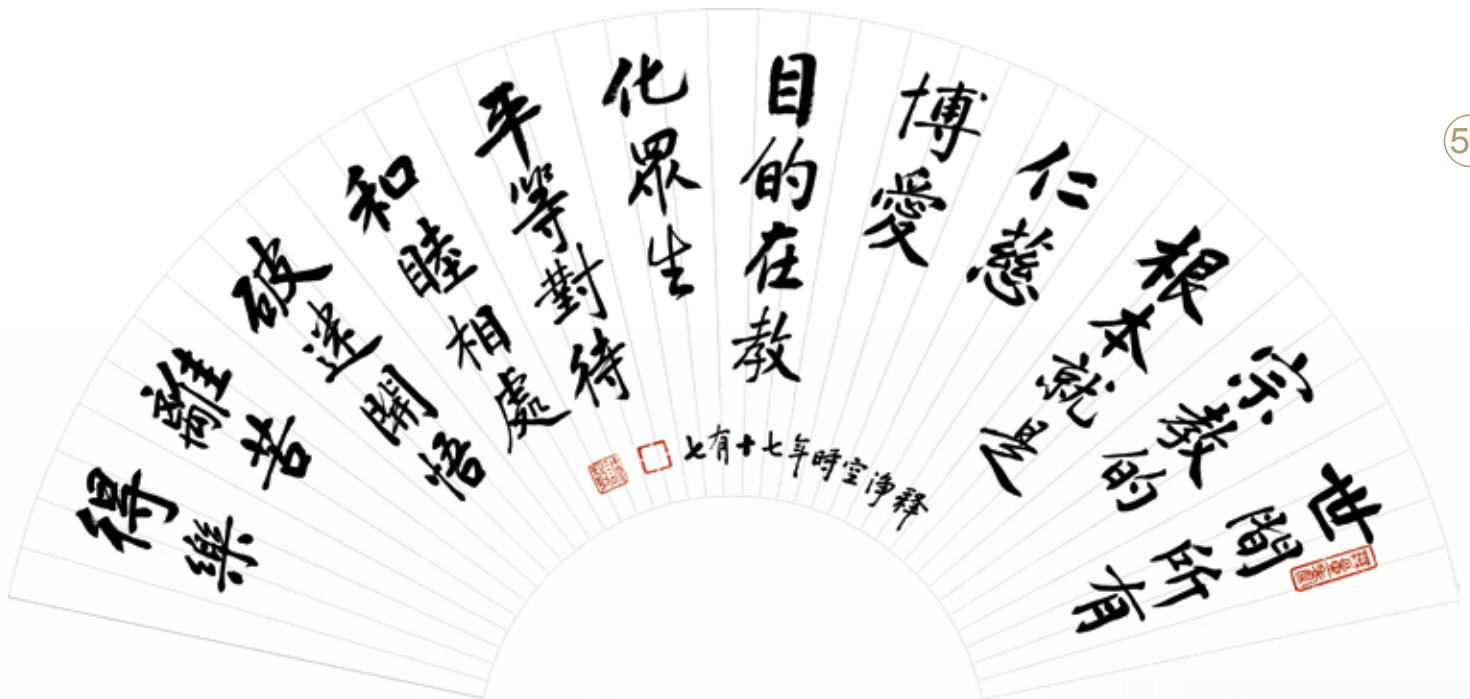
Chinese education is a teaching of benevolence and justice, love, and supreme harmony. It does not teach one to compete for selfish gain. Therefore, children should be taught to give precedence to others at a young age. In addition to learning to refrain from competing with others, they should also learn to sacrifice themselves. It is different from today's education, which starts teaching competition in kindergarten. Competition denotes selfishness. When children are taught to compete for recognition and selfish gain at a young age and are instilled with the concept of benefiting oneself at the expense of others, as grownups they will not realize that

benefiting oneself at the expense of others is wrong. Therefore, the teaching of love teaches people to love others as they love themselves, always thinking about making sacrifices and about serving others— society, the country, and all beings. When doing so, they never consider their own interests. The teaching of the sages starts from here.

The most famous example of education in China is the prenatal education advocated by three queen consorts, Taijiang, Tairen, and Taisi, of the Zhou dynasty. Tairen, mother of King Wen, knew that her thoughts, speech, and behavior would have an impact on the fetus. According to historical records, Tairen

would not look at anything that was not virtuous or listen to anything that conveyed evil thoughts. She spoke softly, and her speech and behavior were never arrogant or angry. She was deeply aware that her thoughts, speech, and behavior would have an impact on the fetus.

Education of children should start from pregnancy. Although many parents may not try to exert good influence on their children before birth, they know that after a baby is born it will be influenced by what it sees and hears. Regardless of whether a baby is able to understand, as soon as it opens its eyes it will see and hear, and it starts learning



The root of all world religions is loving kindness and universal love for all beings. The universal purpose is to teach all beings how to respect and love one another, and treat one another equally; teaching all beings how to eliminate delusion and attain enlightenment, and to end suffering and attain happiness.

Calligraphy of Master Chin Kung at the age of 77

and imitating. Doing so is its nature, and nature is “dao” [the path]. At this time, the parents should exert positive influence on the baby, and this is teaching of “de” [virtue] or teaching of morality.

Fully aware of the importance of childhood education, the mother of Mencius moved three times in order to provide a good learning environment for her son. Originally, they lived close to a graveyard. At a young age, Mencius amused himself by learning how to bury the dead. Feeling that her son was not learning something good, she moved near a market. However, her son began to learn from the butchers at the market how to butcher a pig and sell pork. Seeing this, the mother moved again. This time she moved near a school. Mencius started to learn how to properly greet people, how to bow, and how to study. Seeing that her son was learning something good, she finally settled down there. The mother of Mencius moved three times to provide a good learning environment for her son, and she truly did a good job on childhood education because Mencius became a sage whose greatness was considered second only to that of Confucius in China’s academia.

Mencius learned from Confucius. At that time, Confucius had already passed away, but he left behind his writings. Mencius was the first person in China to learn from the teachings of a deceased person. Therefore, if one cannot find a good teacher, one can study a deceased person’s works. There were Confucius’ third-generation students around. Having an inquisitive mind, Mencius would go to ask them anything he did not understand

in his study. He succeeded in his learning and cultivation of virtues, and he made outstanding contributions to Chinese culture.

In his lifetime, Mencius upheld Confucian ethics and teachings, opposed selfishness, and advocated benevolence, justice, and morality. However, the rulers or kings of his time did not adopt his propositions. What was the reason? It was because Mencius lived in the Warring States period (Confucius lived in the Spring and Autumn period), a time when people gradually attached importance to competition for recognition and selfish gain, and were used to turmoil and wars. The situation then was similar to today’s world. Mencius felt very distressed when he saw all this. As no ruler would adopt his propositions, he dedicated himself to teaching, imparting his wisdom, experience, morals, and viewpoints to future sages.

An objective analysis will reveal that Buddha Sakyamuni surpassed Confucius in wisdom and insight. Buddha Sakyamuni was a prince, and if he had wanted to implement his ideas through political means he was in a position to do so. But he gave up his throne, power, and wealth, content to live an ascetic life. For the rest of his life, he engaged in multicultural social education. This is the conduct of a sage. If we observe carefully, what he did in his life is perfectly correct. He set the best example for us to follow. This is his greatest contribution to humanity.

Originally, Confucius and Mencius wished to have legitimate authority, as did the Duke of Zhou, so that they could fulfill their aspirations and benefit people. This

was a manifestation, or taking on a role. Buddha Sakyamuni likewise took on a role to teach people to refrain from competing for recognition, selfish gain, wealth, power, and social position. It is because the best way to serve people is to teach them. This would benefit individuals, families, society, countries, and the world. What Buddha Sakyamuni did required great insight and wisdom, not something an ordinary man could have done. Buddha Sakyamuni was thorough in what he did.

All sages have their way of doing things and they are correct in doing things that way. We should clearly observe and consider all viewpoints. Then we will be able to uncover our wisdom and to truly learn the virtues and abilities that we should learn. It is inappropriate to say that Confucius was wrong to seek a position at the imperial court and that Buddha Sakyamuni was correct to renounce worldly attachments. Both of them were correct; they simply had different ways of doing things. We must learn from different people to make our learning complete. If one has position or power, one should work conscientiously while maintaining a pure mind as Buddha Sakyamuni did. This way, one will achieve perfection in his undertakings.

The teachings of Mahayana Buddhism emphasize perfect harmony, perfect wisdom, perfect undertakings, and perfect merits. People today should try to appreciate this point and learn from the teachings. Only the sages' teaching of wisdom can help us improve ourselves. Buddhism, teaches us to eliminate our afflictions and bad habits.

In other words, we are to correct our wrong thoughts, wrong mindsets, wandering thoughts, discrimination, and attachments, and accord with the rules of nature and the order in which nature functions. We should understand the relationship between the entire universe and the rules of nature: the ultimate truth is that everything is indeed one entity and is harmonious. The universe and we are one entity.

God Teaches People by Means of Different Forms

For the purpose of facilitating teaching, Buddhism divides the entire universe into three parts: noumenon, mind, and matter. These three parts are actually one entity. Noumenon is the essence, which is considered by Buddhism to be able to manifest and alter phenomena. In the statement “manifested by the mind and altered by the consciousness,” the mind is the noumenon, and the consciousness refers to discrimination and attachments, both of which manifest everything in the universe.

That which can be manifested and the manifested are one, not two. From here, we try to understand that the entire universe is oneself. Our minds merge with Dharma-nature, and our bodies merge with Dharmabody. Dharmabody refers to the physical phenomena in the universe, and seeing, smelling, cognition, and knowing refer to the mental phenomena in the universe. These two kinds of phenomena come from the same origin. This origin is called Dharma-nature in Buddhism and is called God or deities in other religions.



■ In 2004, Venerable Master Chin Kung was invited as honorary advisor of the Indonesian religious leaders delegation for their visit to the Vatican.

Today, many religious scholars believe that God or a deity has no physical body; He is omnipresent. This statement also applies to Dharma-nature in Buddhism. Therefore, we know that although different terms are used, all religions speak of the same thing. I have discussed this basic concept with many religious leaders, and we all agree that the gods worshipped in all religions are the one and only True God in the universe. I asked them, “Do you agree that the True God has perfect wisdom?” They agreed. “The True God has miraculous powers, which are inconceivable, and can transform into anything.” They believed this. And then I said, “He has turned into Sakyamuni of Buddhism, Confucius of China, Jesus Christ of Christianity, and Mohammad of Islam.

All these people were in fact the True God. Therefore, we are all family.” It is admirable of these religious leaders to accept this idea with open hearts. I thought that a lot of discussion might be required before they would accept this idea, but it has been warmly received by my religious friends. This is quite rare and commendable.

Founders of all religions were actually the different forms and identities that the True God took for the purpose of teaching diverse ethnic groups at different times, and with their varied cultural and historical backgrounds. Though the teaching methods are different, when we look at them carefully, we will see that their directions, goals, and purposes are the same. The starting point of all religions is love. That the starting point is the same means

that they share the same goal and direction. Therefore, religious groups can work together. There were nine religious groups in Singapore while I was there. They really worked together as one and got along harmoniously like brothers and sisters. This helped to bring stability and peace to the country. While in Indonesia, I also worked to promote religious harmony and cooperation and attained very good results.

Before becoming the president of Indonesia, Elder Wahid had already been engaged in promoting religious cooperation and harmony and had laid a good foundation. On my visit to this country, I was fortunate to get along well with religious friends there. I accompanied their delegations to visit Egypt, the Vatican, and, later on, China. I was invited to join both trips as consultant to the aforesaid delegations. A trip provides a good learning opportunity. These religious leaders do not often get together, and so when a traveling group was formed, they talked about everything and exchanged ideas every day for more than ten days. This way, they got to understand and learn from one another, and they thus truly became friends.

Dr Mahathir, the former prime minister of Malaysia, had already retired from the political arena when I called on him in 2005, but he was still deeply compassionate and was often concerned about how to resolve conflict and avert disasters in the world, and how to restore social stability and peace. I was touched by his deep compassion and greatly admired him for it. When he asked me how to achieve these goals, I told him that four conditions had to be fulfilled before the goals

of reconciling conflict and restoring stability and peace could be achieved.

He asked me what the four conditions were. I said that the first was that all countries had to treat one another equally and get along harmoniously. The second was that different ethnic groups also had to do the same. The third was that political parties or political factions that could exert influence on global stability had to broaden their minds and vision. They should think of the wellbeing of all the people in the world instead of thinking only of themselves. Political factions should work together for the common goal of promoting what is beneficial, getting rid of what is harmful, and seeking wellbeing for the entire humankind. The fourth was that all religious groups had to get along harmoniously and treat one another equally. I said that it was hard to fulfill these four conditions, but it was relatively easy to start with the fourth condition. If religious groups could get along harmoniously and treat one another equally, they would surely influence politics, political parties, and ethnic groups.

Dr Mahathir agreed with my view, and the next day he decided to invite me to attend the Perdana Global Peace Forum held in Kuala Lumpur under his sponsorship in December 2005. I attended this activity with pleasure and appreciated the courtesy he accorded me during the forum. Seeing that he was in good health, I urged him in his old age to continue promoting world peace and wellbeing of humankind for at least another ten years to make the greatest possible contribution to reconciling conflict and restoring world peace and stability.

Practice of The Standards for Being a Good Student and Child Lays the Foundation for Moral Conduct

Over the past several decades, many deeply compassionate people of vision and foresight around the world tried to reconcile conflict and promote stability and peace via conferences but to no avail. When I remembered what Laozi had said about a small country with a small population, I wanted to conduct an experiment and to find a small community for this pilot project. I wanted to do this experiment in the United States but the conditions were not ripe. Later on, when I tried to do it in Singapore and in Australia, the conditions were still not ripe.

A few years ago, I had a rare opportunity to return to my hometown. When I was chatting with my kinfolk, I told them about this idea of mine. To my surprise, they responded enthusiastically, “We would like to do it!” Greatly delighted, I chose Tangchi, a small township in the same county as my hometown, to be the location for my experiment. This township is situated in a rural area. There are twelve villages with a total population of 48,000 under the administration of the township of Tangchi. The people there had neglected the teachings of Chinese sages for eighty years. We set up a multicultural center, The Lujiang Centre of Cultural Education, in the hope of implementing the teaching concepts, teaching methods, and the spirit of Confucius and Buddha Sakyamuni in this small township.

The top priority was to train teachers. Without teachers, it is impossible to teach. We used the Internet to broadcast our ideas and

recruit teachers. We wanted to recruit teachers from kindergartens and from primary and junior middle schools. Very soon, more than 300 teachers responded to our recruitment. We carefully selected more than thirty teachers for interviews, and after that we chose thirty who truly shared our aspirations and desired to join this undertaking. They quit their jobs and took part in the teaching activities of our center. For the first two months, we used *The Standards for Being a Good Student and Child*, the basic textbook of Confucianism, as teaching material and asked these teachers to truly practice the teachings in the book to the full. In teaching this book, the most important thing is that parents and elders must set an example for the children. Babies see and hear upon their birth. They start to imitate others even before they can speak or walk. The speech and conduct of their elders must conform to moral principles and ethics so that what the babies see, hear, and come in contact with will positively influence them. The Chinese proverb “The behavior of a child three years old will reveal what this person will be like at the age of eighty. The



■ Reading a book one thousand times will reveal its profound meaning.

behavior of a child of seven will reveal what this person will be like throughout his or her whole life” makes a lot of sense.

What children see and hear during their first three years will leave a deep impression on them and they will be able to tell right from wrong and good from evil at the age of three. These children will be immune to many harmful pollutants in the contemporary world. This immunity will have been instilled in them since birth.

When they start attending primary schools at the age of six or seven, if teachers make sure that the children adhere to moral principles and ethics every day, this will enhance and extend the moral education that the children have been receiving since birth. This will help them lay a foundation for good character, which will ensure virtuous thoughts, speech, and conduct for the rest of their lives. The children will give priority to others, treat others with respect and humility, engage in tasks with caution, and get along harmoniously with others. Therefore, no dispute will arise. After they have laid the foundation for moral conduct, they should be taught the writings of the sages to receive the teaching of ethics, morality, the law of cause and effect, and wisdom.

Childhood is the phase in one’s life when one’s memory is at its best. Children under the age of twelve should therefore concentrate on memorization. They should read and memorize all the texts that they need to study so that they will always remember these texts for the rest of their lives. At this stage, children should pay attention to reading and memorizing, rather than understanding. They

should also pay attention to developing good virtues and learning how to properly interact with people and engage in tasks. When they have learned how to respect and attend to teachers at school, on returning home they will know how to be filial to and serve their parents. Therefore, teachers in primary schools should only teach children to read and memorize texts, not explain.

Children have different learning capacities. It is reasonable for a child to be able to memorize a piece of writing after ten readings. This child should be asked to recite it from memory one hundred to two hundred times. What is the reason for this? This is to ensure that the child will remember this piece of writing for the rest of his or her life. The next day, he or she should be asked to recite from memory the piece of writing learned the previous day before learning something new. Importance is attached to reviewing. One should review what one has learned and acquire new knowledge.

There were only two stages in ancient Chinese education. After completion of primary school education, students at thirteen went on to a “taixue”, which was equivalent to a university. Teaching in a “taixue” focused on explanation, analysis, and discussion. Having learned the text by heart there was no need for textbooks, so studying in a “taixue” was very enjoyable for both teachers and students.

When someone quoted from ancient or contemporary writings, everybody could tell exactly where the quotation came from and even exactly where it was in the book. This is because the layout of ancient Chinese

books was uniform. There were ten lines on a page, twenty characters in a line, and no punctuation. All printers followed this rule. Therefore, regardless of the printer, all editions of a book had the same number of characters on each page. This rule is more systematic than those in publishing today. In publishing today, a word will be in a different line and on a different page in different editions. As a result, it is difficult to do research.

Thanks to this uniform layout of ancient Chinese printing, all scholars throughout China could tell exactly where a passage was in a book. This is why there was no need for books in a “taixue” class. Teachers would generally travel around with their students. Importance was attached to actual research at historical sites and to the use of virtual teaching materials so as to deepen the students’ understanding and learning interest. Therefore, when talking about a geographical area mentioned in an ancient scholar’s writing, a teacher would take his students there to see, study, and discuss the historical relics left by the ancients. It became a virtual classroom. As a result, study was quite enjoyable, very different from today when study is considered painful by many students. During study and discussion, students could freely express their ideas and views to seek thorough comprehension and attain true wisdom so that their academic studies would suit the needs of society.

It is worthwhile to integrate the teaching concepts of the East and the West, such as the above-mentioned educational ideas, so as to draw on each other’s strong points to make up for one’s own weak points. We hope that

all humankind can receive the teaching of ethics, morality, the law of cause and effect, wisdom, and science, and reach a consensus. This concerns not only our lifelong happiness but also the infinite happiness of all humankind living and flourishing side by side. The teachings will help everybody resolve from his or her heart the conflict with others and the external environment, and the misunderstandings, doubts, and misgivings about other people and the external environment. This will then help him or her attain inner harmony, good health, and happiness.

Nature is in harmony. The universe is in harmony. Everything is in harmony. People should also be in harmony and be in collaboration with the universe, other people, and all things on earth. This way, we can truly reconcile all conflicts in the world, achieve social stability and world peace, and achieve the goal of Buddha Sakyamuni’s teaching of “ending delusion and attaining enlightenment, and ending suffering and attaining happiness.”

Education Can Preserve Social Values

We conducted an experiment in the ancient oriental teaching method in Tangchi. Our center required every teacher to practice the 113 rules in *The Standards for Being a Good Student and Child* to the full. The essence of these rules is the same as that of the fifty-five rules proposed by Ron Clark, an American educator, but the 113 rules are richer and more extensive in content.

Confucianism, Taoism and Buddhism also have their own basic principles. The

Accounts of Request and Response serves as a basic Taoist teaching, and the Ten Virtuous Deeds Sutra serves as a basic Buddhist teaching. The Ten Virtuous Deeds are guiding principles, which can be developed into over 100 rules. A beginning student of Confucianism, Taoism, or Buddhism must conscientiously practice the respective basic teachings to the full and then progress from this basis to the next stage.

After successfully applying the 113 Confucian rules within just two months, teachers from the Lujiang Centre of Cultural Education started to teach the local people and encouraged them, male or female, young or old, and of any occupation, to learn together. These teachers were students themselves at the center, but they became teachers when they left the center to teach. As there are twelve villages under the administration of the township, the teachers were assigned to these twelve villages and took turns in teaching.

To our surprise, there were good results after two months. In this township, there is no conflict, and therefore no quarrelling between husband and wife. As mothers- and

daughters-in-law now live in harmony, no conflict exists. People who used to quarrel over trivial things with their neighbors now live in harmony with them, giving precedence to them. Children know that they should be filial to their parents. The ethical standards and behavior of the people in the township improved, and good social values were restored. Storeowners told us that there used to be many shoplifters, and if the owners failed to keep a close watch, they would often suffer thefts. After the local people received the center's teaching for two months, shoplifting stopped even when the owners were not watchful.

A taxi driver said, "We taxi drivers used to have very bad thoughts. If the passengers were visitors from somewhere else, we tried to cheat them by overcharging them or taking the long way or even driving in circles. We realized that what we did was wrong and changed our attitude. Now we treat the passengers with sincerity and warmth. Once, a passenger from another place left his briefcase in my taxi. In it was tens of thousands RMB in cash. In the past, I would have kept the



■ Paying filial piety to all seniors as if they are our parents.



■ A society with courtesy

briefcase and money for myself—I would not have returned the money. Now that I have received moral education from the center, I know that I should take care of the passengers, so I returned the briefcase intact to its owner.”

The passenger was a business-owner. He was very impressed by the taxi driver, “What an honest person you are to return my lost briefcase!” The driver replied, “Thanks to the teaching by the center, not only I but also any other taxi driver here will return anything left in our cars to its owner.” This is the good result from our teaching. Ms. Yang Shufeng, the dean of studies of the center, will make a detailed report to you.

The experience we gained from these past six months of teaching in Tangchi has strengthened our confidence in reconciling conflict and promoting social stability and world peace. We firmly believe that it is possible to teach people to be good, that all people are innately good, and that all beings have Buddha-nature as taught in Buddhism. Everybody is originally a good person because human nature is innately good.

Why then does a person turn bad? Because he or she follows bad examples, and nobody taught him or her otherwise. This is the case of “One who mixes with vermilion will turn red; one who touches a black ink stick will be stained black.” Everybody would like to receive teaching that exerts good and positive influence and that teaches him or her to accord with innate virtues. Everybody wants to be a good person; nobody wants to be a bad person. This is the truth we see from the six months of teaching in Tangchi.

There are many such examples. Today I have this rare and wonderful opportunity to exchange ideas with you and to learn from you here at UNESCO headquarters. I hope to share with you the results from our teaching in Tangchi and to offer our experience to all the peace-loving people of the world. Let us work together to implement the teaching of ethnics, morality, the law of cause and effect, wisdom, and science, and to help suffering beings around the world end delusion and attain enlightenment, and end suffering and attain happiness.

These teaching concepts, methods, and results are inspired by Buddha Sakyamuni and Confucius and may serve as reference for the U.N. in reconciling conflict and promoting social stability and world peace.

I hope that our modest achievement will help strengthen the confidence and determination of those who work to reconcile conflict and promote social stability and world peace. As long as religious groups work together and teach people, all conflicts will naturally be reconciled, and harmony in society and in the world will not be mere words but will be achieved.

I wish that those who have the same aspirations would work together to make the greatest possible contributions, as Buddha Sakyamuni and Confucius did, to all humankind. Finally, on behalf of our center, I sincerely invite all of you to visit the Cultural Education Center in Lujiang County, Anhui Province, China, and to give us your comments. Thank you.

I wish all the delegates and distinguished guests good health and happiness!

7-9 Oct 2006, celebration of Vesak Day at UNESCO headquarters Paris, France



■ Mr. Zhang Xinsheng, UNESCO permanent delegate of China (left)



■ In his keynote address, Venerable Master Chin Kung emphasized that “religions can cooperate, and people can be taught to be better.”



■ Representatives from nine religions, hand in hand, symbolized that religions can work together as one.

Sri Lanka

62



Where Buddhism is Implemented

The Country that Practices the Buddha's Teachings

Education is Essential in Building a Nation and in Guiding its People—A Free Education System

The first text book on education in the world is The Book of Rites (Li Ji). In the chapter “On Learning,” there’s a famous saying, “Education is essential in building a nation and in guiding its people.” This means that education is the first priority in building a nation and guiding its people. Providing education and improving the people’s moral character is indeed the first priority of a nation. In Sri Lanka, one can witness the implementation of this old saying. Very

simply, what Sri Lanka has done is promote the education that embraces the four major subjects of saintly teachings, which include ethics, morality, causality, and religion. This is why Sri Lankans demonstrate a high moral standard and their society is stable and shows little sign of major social problem, such as youth crime.

While military spending has become the priority of national budgets around the world, Sri Lanka places its priority on education. Sri Lanka, an island country in south Asia, with three quarters of its population Buddhist, views education as being of the utmost importance. Sri Lankan citizens have equal opportunity in receiving education. Their



government provides compulsive education by waving tuition fees from kindergarten to university studies. This policy helps remove the burden from poor families and all Sri Lankan children can be free from the concern that their education may not continue due to poverty. Therefore, Sri Lankans have the highest rate of education in South Asia. Today, Sri Lanka spares no effort in the improvement of their educational system by enhancing and providing high-quality education, as well as human resources.

Virtuous Mothers Create Saints—Education Begins at Conception

Sri Lanka is a small country in size. However, it is a big country with a

great Buddhist culture. According to the Buddha's teachings, humans begin receiving information while in their mother's womb. This means our learning begins upon conception. Hence, it would be great if a mother began prenatal education then. Therefore, we can understand why ancient saints and sages had virtuous mothers. Mothers are their children's first teacher. Her mind and thoughts, her speech and behavior can easily influence her child. Therefore, a mother must be very mindful of what she does.

Women in Sri Lanka are very dignified. As women, they know their responsibility. Due to the Buddhist education they receive, they pay close attention to the prenatal education of their child. Not only do they



■ Master Chin Kung delivering a speech in Temple Trees. The president listened attentively along with government officials.

purify their speech and behavior, they also participate in activities in Buddhist temples, for example, participating in the Eight Precepts Retreats, making offerings to the Buddha, chanting sutras, meditating, performing good deeds, and cultivating their virtues to make sure their babies receive the teachings of the saints and sages. Therefore, when their baby is born, they are equipped with the qualities of honesty, virtue, and humility. All these are due to the strong groundwork laid in good prenatal education.

Being Filial to Parents and Respectful to Teachers—Good Family Education and Academic Education

Being filial to parents and respectful to teachers are the root of all virtues, and are also the foundation of all education. This foundation must be established in family education and then extended to academic education.

In Sri Lanka, great importance has been given to family education from times past. The atmosphere in Sri Lankan families is warm and harmonious. After work, parents go home for dinner and enjoy the happiness of family life. The Sri Lankan people preserve the five Buddhist precepts, which are no killing, no stealing, no sexual misconduct, no lying, and no alcohol. They are of good character and are role models for their children, and in schools, teachers are great examples for their students. Little children learn to be a filial and to respect their teachers. Every morning, children greet their parents by prostrating or by kneeling



and touching the parents' feet. Children do the same when they greet their teacher for the day. After school, when children return home, they pay the same respect to their parents as they did in the morning. Parents and teachers work together and communicate with each other to assist each other and discuss the children's progress in all aspects. The close collaboration between parents and teacher is the key to the success of their education in Sri Lanka.

The education of a nation reflects the nation's characteristics. In Sri Lanka, traditional Buddhist education is still in place. In all Sri Lanka's elementary and high schools, Buddhism is compulsory, enabling the students to have access to the ethics, morality, filial piety, respect, modesty, harmony, the truth of good and evil, and



the truth of causality. Besides, the spirit of Buddhism is also imbedded in every course and in the daily life of students and the general public. This ensures that the students see and learn from the role models how to practice the Buddha's teachings in family, in school, and also in society. In Sri Lanka, the Education Department has set the code of ethics and conduct. Schools send teachers to learn and then report to their schools and have the teachings implemented.

In Sri Lanka's compulsory education system, the government provides all facilities and equipment for learning. Therefore,

students receive equal and fair treatment and materials, such as uniforms. Hence, there is no showing-off or matching-up among students who, with less disturbance from discrimination and delusion, can focus their attention on their studies.

In Sri Lanka, teachers focus on virtues education. They teach their students with love and patience, their methods kind and expedient, their attention on the students' thoughts and attitude. When a student makes a mistake, their teacher does not punish them physically or verbally. Instead, the student will be reminded of the school regulation,

and they are to find out what they have done wrong and how to correct the mistake by themselves. For mischievous or recalcitrant students, the school will arrange special courses for them, and bring in relevant parties, such as teachers, parents and social workers, to work together to gradually transform the student to right wrongs and become good in minds and behaviors.

With correct and appropriate education, all students love their country, and are of good quality and character. Even when they get great job offers after finishing their advanced education abroad, they choose to come back home to serve their country, to work for their nation and people. This is the obvious evidence of a successful education on ethics and morality.

Popularizing the Teaching of the Buddha—Sunday Buddhist Schools

In Sri Lanka, there is a unique tradition which is different from other Buddhist nations—Sunday Buddhist Schools. The purpose of these schools is to teach the essence of Buddhism, “ending delusions and attaining enlightenment; ending suffering and attaining happiness.” These schools are located inside Buddhist temples and most of the teachers are monastics. The other teachers are lay Buddhists who are knowledgeable in Buddhism. During weekdays, elementary school and high school students study subjects related to cultural and scientific knowledge in their schools. On Sundays, they go to the Sunday Buddhist Schools to learn the Buddha’s teachings, which include

ethics, morality, and causality,, and, to learn the Buddha’s teachings on how to think good thoughts, say good words, do good deeds, and be a good person.

At the moment, there are over ten thousands Sunday Buddhist Schools with over two million students. Teachers in the Sunday Buddhist Schools are all volunteers. They prepare their teaching plans and teach students in accordance with their aptitude. Moreover, teachers practice what they teach and the teachers themselves becomes role models for the students The sincere devotion of the teachers provides moving stories, and one can even see teachers over seventy years of age committing their time in Sunday Buddhist Schools.

With Buddhist education generally implemented nationwide, every Sri Lankan citizen is aware of the basic principles and



teachings in Buddhism, and can memorize some common gathas in the Pali language. They are sincere and devoted Buddhists.

A Typical Buddhist Nation— Buddhism in Daily Lives

In Sri Lanka, either in a city, on a mountain, or on the beach, you can see temples, relic towers, Buddha statues, and Bodhi trees. The sincere respect toward the Buddha is manifested and carried out in their daily lives. In this calm, natural, and harmonious country, you can see traditional Buddhist teachings in its people, and you can feel the power of Buddhist education.

More than seventy percent of Sri Lanka's population are Buddhists. Among its twenty-one million strong population, Buddhist monastics are highly respected. No matter who you are— celebrities, professors,

billionaires, members of parliament, the prime minister, or even the president—all pay homage to Buddhist monastics, either by joining their palms together, getting down on one's knees, or prostrating. Parents, or grandparents of the monastics enjoy no exception. On buses, we see priority seats for them. In all kinds of ceremonies, they are always on the seats of honor.

The Sri Lankan national radio and television programs all begin with the Three Refuges and the Five Precepts. Also, time is allocated for Buddhist monastics to teach the Dharma. Each evening, TV stations broadcast programs paying homage to the Three Jewels and broadcasting songs to praise the virtue of the Buddha, the Dharma, and the Sangha. Eminent monks are often invited and interviewed by radio and TV station personnel.





■ In a conversation with Sri Lanka President Rajapaksa, Master Chin Kung praised the Sri Lankan people for following Buddha's teachings in their lives. President Rajapaksa said that "some private schools teach only courses from Western countries but no religious courses were included. Therefore, the government requires that at least one religious course must be included in the school curriculum." The Master replied, "Religious education is very important. Education that leaves religion behind is incomplete."



■ Every Sunday, students in Sri Lanka attend Buddhism Sunday school in temples. The lessons contain ethics, morals, and causality education. The teaching principle is to eliminate delusion and attain enlightenment, and to end suffering and attain happiness. The students shown in this picture are diligently learning the Pali language.

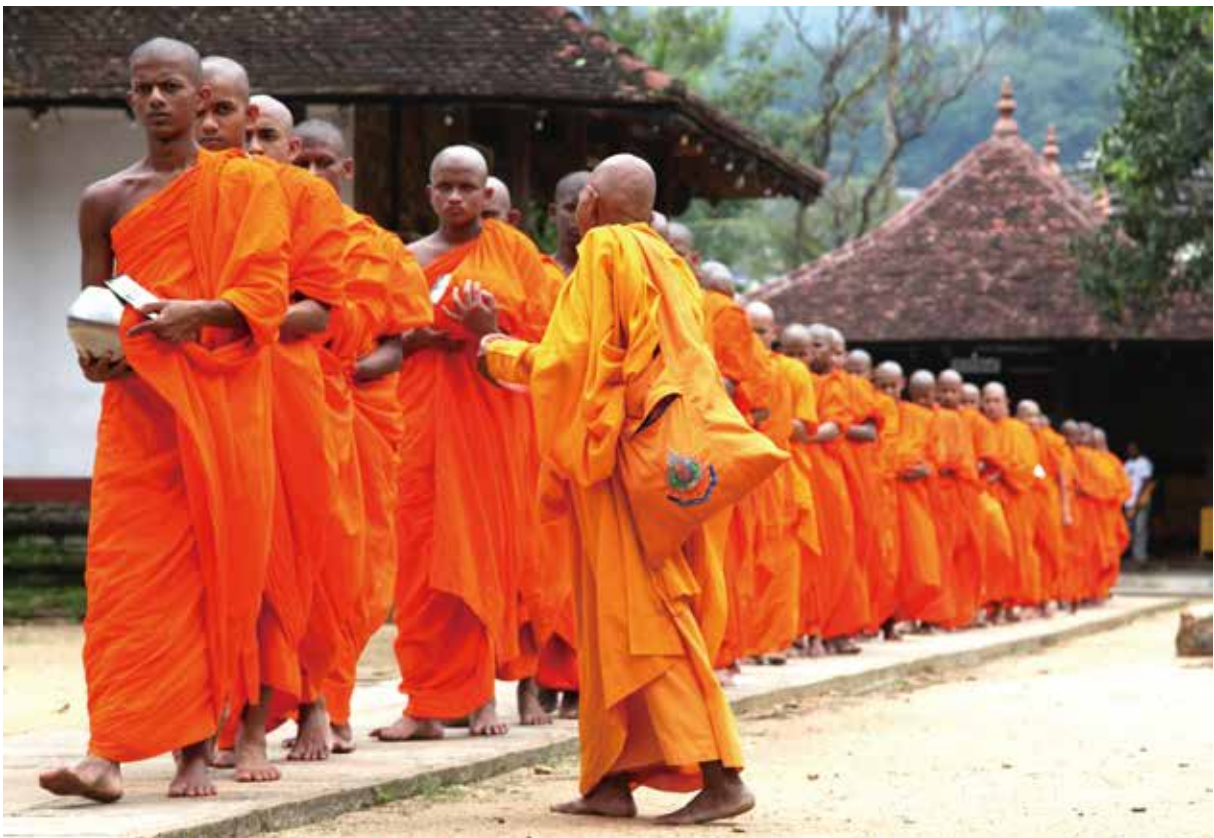
Each full moon day is an official holiday in Sri Lanka when people pay their respect to the Buddha and listen to the teaching of the Dharma in their local temple. Lay Buddhists can observe the Eight Precepts and stay inside a temple for twenty-four hours. They wear white clothes and hold flowers and fruit. After entering the temple, they first pay homage to the relic tower, the Bodhi tree, and the Buddha's statue. Then, they observe the Eight Precepts from the monks and begin their day as a cultivator. After twenty-four hours, they would then conclude the Eight Precepts observation and go home. During the stay, they mainly listen to talks given by the monks, discuss Buddhist teachings, or practice meditation in order to maintain purity in their deeds, speech, and thoughts.

The lives of the Sri Lankan people

are closely connected with Buddhism. For weddings or funerals, they make offerings of clothing, bowls, or daily necessities to monks in order to cultivate merits. They also ask monks to chant the Sutra of Protection for blessings and to give Dharma talks to enlighten their wisdom.

Nature Loving—To Care for All and Persist on Traditional Agriculture

Sri Lanka is a nation that cares for the natural environment. Trees in Sri Lanka are strictly protected by law. One cannot even cut down trees in their own yard, helping to make Sri Lanka a green nation. In the city center, one can often find century-old trees that take more than one person to encircle them with their arms stretched out.





Being merciful and compassionate, the Sri Lankan people love and protect all kinds of animals, including birds in the sky, fish in the waters, and animals on land. They regard animals as their friends and treat them with benevolence and love.

In Sri Lanka, traditional methods have been in use in agriculture without the use of chemical fertilizer and pesticide. Their natural environment has been preserved. Unlike some developing or developed countries, there is less soil pollution, water pollution, and crop pollution in Sri Lanka. It will keep the nature environment clean and pure for their future generations. Using traditional agricultural methods Sri Lanka produces healthy and high nutrition crops with taste and different from crops produced by modern agriculture methods. The Sri Lankan people are well-nourished by its land and nature, and they are happy and contented, rich in spirituality.

Bringing Religion Back to Education—International Buddhism University and International Religion University

With the majority of Sri Lankans being Buddhist, its people adhere to the spirit of Buddhism: tolerance and universal

love, respect for other religions including Hinduism, Islam, and Christianity. In Sri Lanka, numerous multifaith forums have been held, where religious leaders of different faiths communicated with one another and also prayed together for a safer society and world peace. The believers of religions also respect one another and treat each other in harmony.

There are Buddhist Schools in Sri Lanka for young monks, and for some lay Buddhists. These schools are for young novices (śrāmaṇera) and for newly ordained Bhiksus to study Buddhist principles and precepts, and to improve their cultural standards. There are also Advanced Buddhist Schools including the Buddhasravaka Bhiksu University, the Buddhist and Pali University, and Postgraduate Institute of Pali and Buddhist Studies. These schools are established for the training of advanced Buddhists.

In 2013, the Sri Lankan president Rajapaksa took the advice from Venerable Master Chin Kung and started planning and designing the International Nagananda Buddhist University and the International Multifaith University. The main purpose of the two universities is to train teachers to propagate and support different religious teachings, to assist in bringing religion back to their original essence of education, and to facilitate different religions to learn from one another, and moreover, to deepen the understanding and communication between one another. All of the above would be very meaningful and effective in eliminating conflicts, in enhancing world peace and world stability in the long run.



■ Overview of Nagananda International Buddhist University

Sri Lanka is a country that carries out the religious teachings in depth. It is the reason why Sri Lanka is the best location to establish the two international universities. Students can receive relevant education in the university. When they go into the communities, they can see how to implement what they have learned in real life. Therefore, religious education will be very effective in Sri Lanka.

With implementation of religious education in the two universities, we would like to go forward and spread the idea of a Sacred City of Religious Cultures. The idea is to have a city established, a new or an existing city, where people of the same religion and faith can live. They would teach their religion and put what they learn and believe into practice in their daily lives. The whole world would be able to see the peace and beauty that one religion can bring to the world. The city would become the paradise of the religion and

a model city to inspire visitors. This would be in accordance with the saying, “The teaching of one’s behavior is more effective than one’s word,” and “The power of a role model has no boundary.”

Looking Forward—A Buddhist Model Nation of Peace and Harmony

We are in a disheartening world with moral degeneration and chaos everywhere around the world. The root cause of all these are the lack of teachings of morality, ethics, causality and religions. The way to save this world is to put those four kinds of education into effect. Only by doing so and showing a real role model can we demonstrate to the world that it is still possible to turn the tide, and that the world may start regain confidence, learning from and emulating these role models.

In recent years, many people with noble aspirations have done their best to propagate the teachings of the saints and sages. There are more and more cases that have proved that human nature is virtuous in origin and people can actually be transformed for the better. However, it's a pity that too many people still do not know that the teachings of the saints and sages could solve all their problems and difficulties in real life. Examples on a bigger scale need to be provided to help more people see and experience for themselves the transformative power of such education. This is the most urgent situation we are facing now.

With over 2500 years heritage of the teachings of the Buddha, Sri Lanka has perfectly kept the traditions of Buddhism, and nurtured its devoted and sincere people and furthermore, it has spared no effort in spreading Buddhism to the world. With the establishment of the International Nagananda Buddhist University and the International Multifaith University, Sri Lanka will definitely become the center for international



Buddhist studies and for all religions to come for study and practice. It is hoped that in the near future, sacred cities of different religions will appear in Sri Lanka and in the whole world. We also hope that Sri Lanka can become “A Buddhist Model Nation of Peace and Harmony.” If this dream can come true, it will not only shake and inspire the world, but also push the world forward to place serious attention on realizing religious education and religious unity. At that time, the day of ongoing world peace and stability will be just around the corner and the world of great harmony and peace will soon be ours.



■ Polonnaruwa District- North Central Province, Sri Lanka (originally has been known as "Rupawathi Stupa")

A Trip of Teaching in Sri Lanka

74





■ **2-10 Nov 2012** With the invitation from the Sri Lanka President, Master Chin Kung and a delegation of over 400 people arrived in Colombo in a chartered plane for over nine days of “Religious Unity, Education as Priority, Conflict Resolution” activities. Venerable Chandima Thero and government officials greeted the delegation with a traditional welcoming ceremony, which showed the respect for the Master as teacher.



■ **3 Nov. 2012** The Sri Lanka President invited the Master and ambassadors from various countries to a luncheon banquet. This photo was taken afterward in front of the Presidential Palace, and attributed to world peace.



■ **5 Nov. 2012** UNESCO ambassadors after nine days of visit to Sri Lanka had many reflections. After returning home, the President of the General Conference wrote a letter praising the significant meaning and value of this visit. Every ambassador felt the powerful influence of religious unity.



■ **2 Nov. 2012** Mr. Mahinda Rajapaksa, President of Sri Lanka, suggested the building of International Buddhist University and International Multifaith University in Sri Lanka after listening to Master Chin Kung's vision of conflict resolution through religious education. He later assisted with the building of the Amitabha Hotel which will serve as the future venue for international religious events.



■ **24th June 2013** Invited by Sri Lanka President Rajapaksa, Venerable Master Chin Kung gave a speech in the presidential hall. The topic was “Education is essential in building a nation and in guiding its people.” President Rajapaksa led most of the top government officials in listening to the speech and gave the Master a hearty welcome. (Left: Venerable Master Chandima) There were over 2,800 people present in the presidential hall listening to the speech including international VIPs, honored guests, and local teachers and students.



■ **26th June 2013** Master Chin Kung was interviewed by Sri Lanka National TV. The host asked Master Chin Kung why he chose to build a Buddhist University in Sri Lanka. The Master replied, “The people in Sri Lanka practice and realize the Buddha’s teaching in their daily lives. The people here have little desire and they are contented with Dharma joy in their hearts. This atmosphere is the key to help restore Buddhism. Moreover, the same principle applies for all other religions. We all need a place, a city or a nation, to be a model to inspire all.”



■ **25 June 2013** Master Chin Kung was touched and highly praised the Buddhist practices in Sri Lanka. The President of Sri Lanka agreed with the Master's view of promoting the different schools of the Buddha's teachings in Sri Lanka to positively impact the world. With the President's blessing, Nagananda International Buddhist University had its ground-breaking ceremony in June 2013.



■ **25 June 2013** Nagananda means Nālandā, which was one of the most famous Buddhist colleges in ancient India. Nagananda can be translated as "happy dragon." This name is related to a famous Buddhist master, Nagarjuna Bodhisattva, who is considered the founder of the eight schools of Mahayana Buddhism in China. Praise should overtake competition among the different schools. Regardless of which school, all Buddhist teachings originated from Sakyamuni Buddha. Thus in the future, different traditions such as Vajrayana, Mahayana, and Theravada will all be taught in this school. We hope to preserve all of the Buddha-dharma that Buddha Sakyamuni delivered to us and do our best to learn and help the teachings spread and flourish.



■ **22nd June 2013** The ground-breaking ceremony of the Amitabha Grand Hotel, Kandy. Master Chin Kung, senior leaders from local temples and organizations, and government officials were all invited to attend the ceremony. There were also hundreds of people who participated in the event including local people and VIPs from all around the world. Master Chin Kung was very happy and full of hope that the Buddha's teaching, Buddhist forums, Buddhist culture, and, last but not least, the Buddhist transformational education could be realized in this hotel.



■ **22nd June 2013** Mr. Chamal Rajapaksa, the speaker of the Sri Lanka parliament, (middle) presented a plaque to Master Chin Kung. He also delivered his appreciation and praise in his opening speech that the Amitabha Grand Hotel was not an ordinary business hotel. It was a place for multifaith forums and an education center to facilitate world peace and harmony. The purpose of the hotel will be to serve all people, unite religions, propagate Buddhism, and benefit all beings. There will be satellite TV to broadcast the different teachings of Buddhism. Different courses will be broadcasted from different classrooms everyday through the satellite TV and later become an Open Buddhist University to the whole world.



■ **25th June 2013** Venerable Master Chin Kung, Mr. Chamal Rajapaksa, the speaker of the Sri Lanka parliament (right) participated in the ground-breaking ceremony of Nagananda International Buddhist College. Sri Lanka President Rajapaksa is a person with great wisdom and compassion to support this project. This center will nurture talented individuals as teachers and supporting staff to help revive Buddhism. We believe this compassionate move will be blessed and protected by all the Buddhas, bodhisattvas, gods of all religions, and all beings from the ten directions of the universe. Only through good teachers can the proper teachings be spread. It is not the other way around. Thus, the first priority for the present time is to train and nurture people to propagate and support Buddhism and do our best to extend the teaching and the wisdom of the Buddha. This is the greatest mission of Nagananda International Buddhist College.



■ **15th June 2013** The Kandy government officials and military officers came to visit Venerable Master Chin Kung. The Mayor of Kandy (seventh from the left) said that the Kandy government will fully support the construction of the Amitabha Grand Hotel. We could feel the Sri Lankan people's support for the Buddha-dharma. Furthermore, the reason that the hotel was named Amitabha Grand Hotel was because all hotels provide food and just as it is impossible for human beings to live without eating, chanting the name of Amitabha and cultivating Pure Land method is equally important. In the future, this hotel will be the event center for Buddhists as well as all other religions.



■ **3-23 June 2013** Venerable Master Chin Kung was invited to give a series of lectures on the Infinite Life Sutra in Kandy, the second oldest city of Sri Lanka. The Master praised that this sutra would be the most precious sutra that would help beings reach enlightenment in the next nine thousand years, which have been named the Dharma-ending Age of the Buddha's teaching. The Master also dedicated the virtues and merits accumulated from the lectures to Sri Lanka so that the country could be prosperous and the people at peace.



■ **On 21st June 2013** five Japanese venerables visited Venerable Master Chin Kung. They came with great news that the Collection of the Segment and Explanation on the Infinite Life Sutra had been republished and distributed with support from temples all around Japan. The Master commented that over four hundred years ago, temples in Japan taught and explained the meaning of Buddha-dharma. There were at least thirty different versions of exegesis for the Infinite Life Sutra alone. It was flourishing. However, after Western culture came to Japan, such prosperity of the Dharma gradually declined.
(Third from the right: Venerable Master Kouboku, Fourth from the right: Venerable Master Doi, Fifth from the left: Venerable Master Zuikou Nakanishi)



■ **24th June 2013** Venerable Master Chin Kung presented a statue of Avalokitesvara Bodhisattva to the first lady of Sri Lanka and encouraged her to learn great compassion and mercy from the bodhisattva who has one thousand eyes and hands to save all beings from suffering. Such compassion and mercy would be great good fortune for Sri Lanka, and furthermore, great good fortune for the whole world.



■ **24th June 2013** Venerable Master Chin Kung was invited to speak before participating in the Thrice Yearning Ceremony in Sri Lanka Presidential Hall. The first lady of Sri Lanka led the commanders in chief of the Army, Navy, and Air force to participate in the ceremony and pay respect to Buddha. About 2,800 people, including government officials, generals and soldiers, citizens, and VIPs from around the world, were all present in the venue. It was a solemn ceremony.



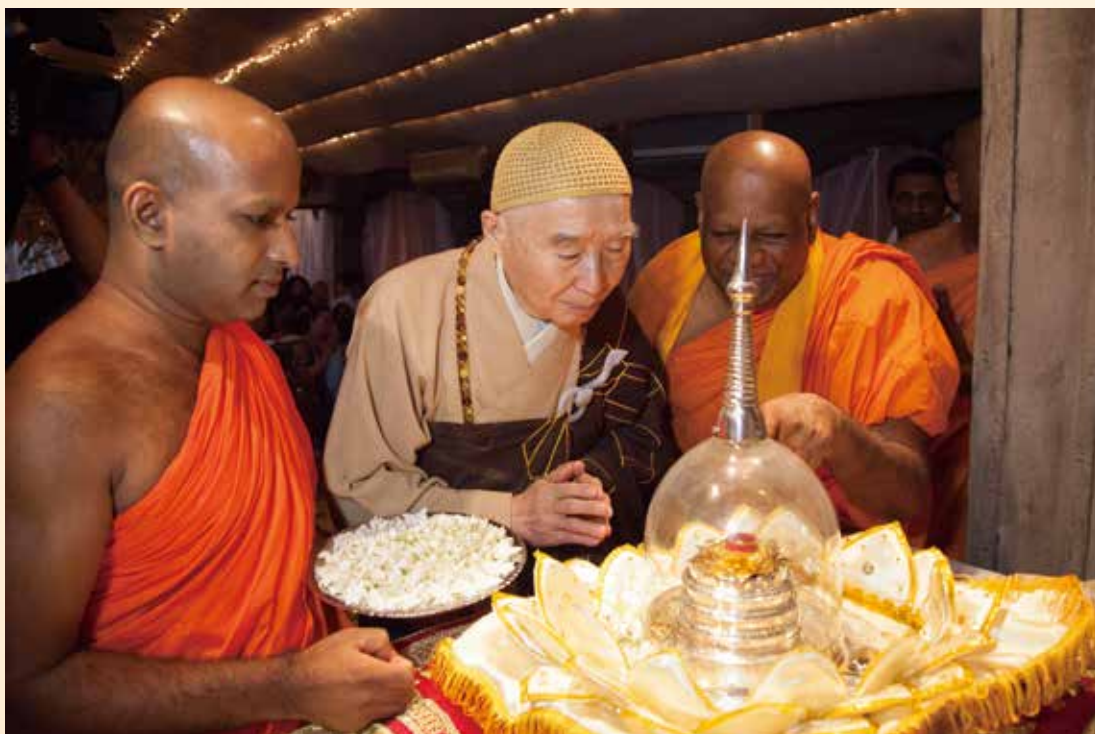
■ **24th June 2013** The first lady of Sri Lanka was present at the Thrice Yearning Ceremony. She paid respect to the Buddha and prayed. The Thrice Yearning Ceremony was developed over 1,000 years ago by Master Zhong Feng, a Zen master of the Yuan dynasty. It is a ceremony in the Pure Land school tradition. By repenting through chanting the Amitabha Sutra and the name of the Buddha, participants generated and dedicated all merits to the deceased in the civil war in Sri Lanka. The Thrice Yearning is a ceremony that can benefit both the living and non-living realms alike.



■ **On 24th June 2013** the Thrice Yearning Ceremony was held in the Sri Lanka Presidential Hall. It was the first time in the world that a Thrice Yearning Ceremony was held in the hall. The commanders in chief of the Army, Navy, and Air Force all participated in the ceremony and sincerely paid their respect to the Buddha. They hoped for the success of the ceremony with all the merits dedicated to the deceased. The generals of the Army, Navy and Air Force were all present as the Merit donors of the ceremony. They participated throughout the whole ceremony and followed every step. With sincerity and hearts, it was an incredible ceremony.



■ **27th May 2013** Aerial view on Vesak Day in Colombo, the capital city of Sri Lanka. Every May, under the full moon, the Vesak celebration lasts for seven days in Sri Lanka. It is a very important holiday, during which lanterns, colorful streamers, joyful people, and all kinds of flower lanterns and great advertising boards that display Buddha's stories are everywhere. There are plays about the Buddha's stories and all kinds of Buddhist songs sung everywhere. It shows the Sri Lankan's devotion to Buddhism and profound understanding of the Buddha's teachings.



■ **17th May 2013** The last day of the ceremony. Venerable Master Chin Kung was invited to All Ceylon Buddhist Congress, ACBC, to participate in the ceremony of offering and almsgiving to the Buddha's relics. In this picture, Venerable Master Chandima (right) was explaining to Master Chin Kung the story of the Buddha relics in the tower.



■ **9th June 2013** Whether he or she is monastic or a layperson, teachers in the Sri Lanka Sunday Buddhist School are all volunteers. Although they teach with no pay, they still work very hard preparing the teaching plan and teach students in accordance with their aptitude. Besides, teachers practice what they teach. Although there are shortages of materials and a lack of classroom spaces that results in all students sitting in one classroom, the students still learn without distraction. This learning attitude is truly admirable.



■ **9th June 2013** A corner in Sri Lanka Sunday Buddhist School. Teachers and students conduct learning and study happily outdoors. The wheel rim hung on the tree acts as the class bell. We can see young students wearing clean white clothing reciting sutras, kneeling down, and paying respect to the Buddha, practicing offerings, and meditating everywhere. The students are very simple and true. They are learning from the Buddha wholeheartedly and determined to contribute to the society and the country.

Toowoomba

Model City of Peace and Harmony

86



Pure Land College, Toowoomba, Australia

Multicultural Model City of Peace and Harmony

Introduction

This book outlines the strategic direction the Multi-Faith Multicultural Centre at the Pure Land Learning Centre Association (PLLCA) takes in working towards the vision of helping to facilitate Toowoomba as a Model City of Peace and Harmony. The action plan uses the Four All-embracing Methods as a guide.

This vision is a long-term goal that needs to have a sustained and strategic direction that helps to set the journey towards the vision. It must also involve all segments of the community from young people to seniors. The tagline ‘Everyone Matters’ is the key agenda in mobilising the community.

The core programs are based on the Four All-embracing Methods of Buddhism:

1. Practice of giving
2. Kind words
3. Beneficial acts
4. Cooperation

The contents in this report is presented as follows:

- Peace education forums
- Faith sharing
- Training workshops
- Harmony tour
- Youth enrichment programs
- Community engagement and outreach
- Engagement through social media

Core Projects of the Multifaith and Multicultural Center



Peace education forums

Cooperation within the community is vital to bring about peace and harmony. Forums are a way that can bring both faith and community leaders together as they help people to better understand each other's beliefs and practices. Through participation, opportunities are created for interaction and the exchange of ideas, which will help to strengthen social trust. It is very encouraging to see increasing numbers of locals and non-faith participants joining and taking active part in the dialogue circles and the question and answer sessions. This is a growing sign of the appreciation and acceptance of diversity.

In the same breath, with more faith and community leaders taking the platform to speak, this has provided more depth and quality in the forum's presentation. When leaders speak, they build confidence in the community that we truly can celebrate our differences and live harmoniously, and that religious cooperation benefits society.

Faith sharing

By using kind words, we enable each religion to have peace of mind and help eliminate biases. This is an effective way to bring about religious harmony. With the introduction of faith sharing, learning to respect each other and acceptance of differences can be achieved. Faith sharing is a key component in this journey of peace and harmony. Since 2012, there have been more than fifty sessions on Christianity, Buddhism, Baha'ism, Hinduism, Judaism, Islam, and Taoism. Good progress is made from these sessions, with participants actively and respectfully engaging with the speakers.

Training workshops

Training workshops are organised to enhance the concept of benefiting the community. The topics range from community dialogue to building capacity. Programs of such nature can help to facilitate greater ownership of the community in the peace and harmony journey.

Harmony tour

Learning can help to build bridges. An effective way to learn is through active participation and experiential learning.



■ The Pure Land Learning College has held many seminars and forums to further communication between people of different faiths and groups.

Harmony tours to places of worships are organised for the community, including primary and secondary schools. This is an added value to the greater efforts in building bridges.

Youth enrichment programs

In extending beneficial acts and cooperation, working with young people is vitally important if we want continuity in our journey. Forums are organised to give young people the opportunity to share their views and to contribute to the peace and harmony agenda. When they participate, they also learn the value of giving back to the community according to their capacity. This is part of training young people to take ownership of community concerns.

This spirit of working together has translated into the greater involvement of Future Leaders, Toowoomba and various schools as they take a more active role in promoting the forums.

Community engagement and outreach

Going beyond the boundaries of structured programs, connecting to the community is also carried out through several approaches. Focus group discussions and informal get-togethers over coffee are a way of working with small groups. Participating in community events, such as the Languages and Cultures Festival, and World Environment Day are done on a much bigger scale. Being involved is also a foundation for building relationships and strengthening trust within the community, thereby promoting the values of caring and having compassion for each other. This is healthy for the community and helps everyone expand networks.

Friendship Dinners, an initiative of Venerable Master Chin Kung, is an icon in Toowoomba. This is also a strong platform for social interaction and bonding within the community, where people share meals and stories ranging from culture and ethics to health every Saturday. Many have commented that the sharing has enriched their understanding of what is happening around Toowoomba.

Engagement through media

Media engagement is a vital link in reaching out to the wider community. The Chronicle and WIN TV are two major media that support the work of the Multi-Faith Multicultural Centre. Our form of media communication in reaching out to the wider community and the region beyond includes our Facebook page, website, monthly newsletter, and newspaper advertisements. Using the different forms of media as a tool

for communication has generated feedback and frank opinions, which have been helpful in guiding us in this journey of peace and harmony.

Conclusion

Everyone matters in this journey. Much of the progress of the Multi-Faith Multicultural Centre of the PLLCA towards this vision of helping facilitate Toowoomba as a Model City of Peace and Harmony is attributed to:

- Visionary leadership of Venerable Master Chin Kung and his close guidance
- Strong support from the political leadership, the Mayor, and the business community
- Warm relations and good support and cooperation from faith and community leaders
- Warm and generous community presence
- Strategic roadmap to steer us toward the vision
- Detailed action plan



The background of the entire page is a photograph of a mountain range. The mountains are layered, with the closest ones in dark blue and the ones further away fading into a light blue mist. The sky is a pale, hazy blue.

Traditional Chinese Cultural Practices

Traditional Chinese Culture in Modern Setting

Forward

With regard to learning the traditional Chinese culture of Confucianism, Buddhism and Taoism, there are two types of approaches. The first is academic research. The second is to study to become a Confucian, Taoist, or Buddhist with emphasis being given to daily practice. Learning to be a Confucian is to learn from ancient saints and sages so that one becomes a modern Confucius or Mencius. To learn to be a Taoist is to become a contemporary Laozi or Zhuangzi. To learn to become a Buddhist is to become a present-day Sakyamuni Buddha. Only in this manner will the benevolence, compassion, universal love, wisdom, and the great virtue of the saints and sages be able to flourish and be shown to matter in contemporary society.

All the teachings from saints and sages are timeless educations that transcend space and time. The long Chinese history and the transformational teachings of Confucianism, Taoism, and Buddhism are intertwined and embedded in people's psyches. The root of Confucianism is Guidelines for Being a Good Person (Di Zi Gui), which describes practical examples in filial piety, sibling love, respect, trustworthiness, universal love, and being close to moral, virtuous people. The root of Taoism is the Treatise on Request and Response, which describes the causality of how one sows, so one will reap. The root of Buddhism is the Ten Virtuous Karmas Sutra, which describes how physical, verbal, and mental good karmas will lead a person to accomplish the foundation of being saints, sages, bodhisattvas, and Buddhas. There are many real-life examples that show the validity of these teachings. By practicing these three roots, the mindset of people will return to simplicity and society will see peace and stability. It is clear that Chinese traditional culture can help resolve all conflicts in the twenty-first century and help to bring an era of lasting peace and harmony for humanity.

Happy Enterprise Made Possible by the Teachings of the Saints and Sages

The “Family Culture” of a Happy Enterprise— Suchou Good-Ark Electronics

The Chinese people have over 5000 years of continuous civilization and history. This civilization has given life to a broad and profound Chinese culture which contributed greatly towards the progress of human civilization. The Chinese President Xi Jinping has said on many occasions, “The great revival of the Chinese civilization is the common dream of all Chinese people. We hope that all the spiritual wealth created by the Chinese people will transform us and nurture us as human beings.”

At the beginning of 2014, China Central Television (CCTV) made a series of reports about family and family-related enterprises throughout China. According to the Chinese traditional ideas of “family” and “family way,” “family” is one’s lifetime reliance, protection, and support. It is also the support of one’s endeavors.

Confucianism teaches “self-cultivation, putting one’s family in order, properly governing the country, and achieving world peace.” The foundation is putting one’s



■ In 2013 October, the company held an event: “Let’s Travel in Happiness Together.” The head of the company, President Wu presented appreciation money to seniors and parents with babies.

family in order. This requires family values, family tradition, and family teachings. These can get several hundred or even over a thousand people in a family to love and respect one another, help and work with one another, treat one another equally, and get along harmoniously. When these are extended to the country, the country will be governed properly. This way, the ruler will be able to rule the country without much effort. This is the traditional Chinese “family.”

“Family way” refers to the observance of the Five Cardinal Relationships. “Family tradition” refers the Five Constant Virtues and Eight Virtues. “Family teachings” refers to the teachings of Confucius and Mencius. “Family undertaking” (career) is passed down through teaching the future generations. This is the fundamental reason why China has been able to exist for five thousand years and enjoy long periods of peace, stability, and prosperity.

Venerable Master Chin Kung came up with the idea of using enterprises to inherit the spirit and function of families. An enterprise can form a family, so can an association.

The leader of an enterprise is like the head of a family who instils respect, love, concern, care, help, and humility in everyone so that the employees of the enterprise all have a sense of belonging, get along harmoniously, and treat others equally, regarding others as their own family members. They will truly resolve opposition at the bottom of their minds and love others like they are family.

This wish is well initiated in a public company in China.

Suzhou Good-Ark Electronics Co. Ltd.

is the first public company in this industry in China.

As a model of happy enterprises, when the chairman of Suzhou Good-Ark Electronic, Mr. Wu Nianbo, started the company, he put the happiness of employees as the top priority and based the core value of the company on it, “Our corporation values lie in the happiness of our employees and appreciation from our customers.”

At the end of 2009, he proposed the use of the Chinese traditional family culture in building a model of happy enterprises and developed a systematic, progressive method called the Eight Modules of a Happy Enterprise. At the end of 2013, Suzhou Good-Ark started to perfect the Chinese management style of “family culture.”

When looking back over his life, Peter Drucker, an authority of management, said that he studied corporate management



because he realized that corporations were replacing traditional villages and tribes and became organic communities in the industrial society, merging individuals, communities, and society.

The Eight Modules of a Happy Enterprise

The happy enterprise structure of Suzhou Good-Ark consists of eight modules: employee welfare, humanist education, green enterprise, health promotion, philanthropy, volunteer training program, the recording of the beauty of humanity, and the fulfillment of responsibilities.

Employee Welfare Rebuilds Trust; Humanist Education Elevates the Mind

Among the eight modules of the happy enterprise structure, employee welfare is the basis as well as the first step in building a happy enterprise culture. Society today lacks a general sense of trust. Trust is essential in making a happy enterprise. Those responsible for an enterprise must treat their employees as their family. In turn, the employees will see the employers as their parents.

It is stated in “Caring About People” in Compilation of Books and Writings on the Important Governing Principles, “Good

One: Humanistic Care—

emergency fund for employees, managerial caring fund, expectant mother care, happy lunch discussion, caring courtesy cars, Happy Hair Salon.

Two: Humanistic Education—

teachings of saints and sages, etiquette forums, filial piety phone calls, sharing of good words, book club, birthday parties

Three: Green enterprise—

green design, purchase, manufacturing process, and sales

Four: Health Facilitation—

Happy medical care service, complete employee health profile, development of health awareness programs

Five: Charity Events—

care for disabled children, the elderly, the communities, the disadvantaged, and minority communities

Six: Volunteer development—

training of volunteers, volunteer one-day program, volunteer passport, volunteer uniform and logo, volunteer handbook

Seven : Truth, Goodness, and Beauty/ Humanistic documentary—

using words, images, and films to record the footprint of love, providing historical record for Happy Enterprise for later sharing

Eight: Duty and Responsibility—

respectful and diligent management, reduce cost, increase sales, caring for equipment, golden idea sharing, answer seeking on site



leaders will love the people as if they were their children, and care for them as if they were their own kindred. They grieve for people who are starving and mourn for people who are toiling in hardship. ”

In Good-Ark, Mr. Wu is called “the head of the family.” He sets examples to lead superiors to be a leader, a parent, and a teacher to their subordinates. He also inspires the employees to focus on their work, fulfill their duties, and form a joint force.

Soon after the implementation of “family culture,” the more than 2300 employees were no longer required to punch in and out using the time clock. The company stopped the use of time clock, which was proudly retired. Mr. Wu chose to give his trust to every low-level employee. They fully felt the respect and trust accorded them.

The employees who are most highly regarded in Good-Ark are expectant mothers. The company has implemented many measures to provide special care. In addition to special passageways for their exclusive use, special uniforms are tailor made for the expectant mothers, and the canteen provides padded chairs for their exclusive use, formulates a nutritious menu, and provides childcare books. There are also volunteers accompanying them to and from work to ensure their safety. Also, expectant mothers can come to work one hour late or leave work one hour early. The front line expectant mothers who are normally required to work night shift can apply for special care and to work during day time only. The idea behind this sensitive care is to give our country a brighter future. Lasting peace for the world

originates with the education from a mother to her child. Prenatal education is especially important.

This year, the company will start a new care program: all female employees of suitable ages who have worked in the company for more than thirty-four months, will be provided free humanistic teaching programs for them to learn about child bearing, education for the children, and taking care of the in-laws. Expectant mothers will be able to apply for a two-year maternity leave. The company will guarantee to pay for their social benefits payment. Every month, a child-care allowance will be given to the mother. After the child reaches the age of two, the mothers can return to work. This program is designed with the mindset for a better and more proper nurturing of the children. There is an old Chinese saying, “At the age of three, one can see how a child will turn out as adult.” What the saying means is that the basic characteristics of a child are formed before the age of three. And the only source of learning for the child is his or her parents and family. This is the reason why Good-Ark initiated the education program for the expectant mothers. When an expectant mother, serves as a role model who avoids all things contrary to morality and virtue by understanding the teachings of benevolence, honor, courtesy, wisdom, and trustworthiness, then the children who receive these teachings in the form of filial piety, sibling love, loyalty, trustworthiness, courtesy, honor, integrity, and a sense of shame will certainly understand the importance of contributing to the society and the country.

Good-Ark has also set up the Happiness and Love Center which provides a learning place for the children of the employees. After school, they will be cared for in the company and receive the teaching of being filial to parents, respecting teachers, and cherishing the earth. This facilitates giving the right teaching from childhood.

Good-Ark highly established the Filial Piety Telephone Bar. Every week, the employees can call home for ten minutes free-of-charge to talk to their parents about work or just to chat. The company also encourages the employees to go home and wash the parents' feet and make tea for them.

A woman who had run away from home once said at a humanist education class that after she ran away from home in anger, she did not contact her parents for several years. After she started receiving the teaching of filial piety, she was very ashamed and felt regret, feeling that she was not thoughtful or filial... She said, "Now I often call my parents, and I wash their feet when I meet them. They feel that their daughter has finally grown up."

The company is also concerned with the parents, children, and families of the employees. There is a Golden Seniors Caring Plan that gives filial piety money every month to those who are eighty years old and above. There is also a Happy Baby Caring Plan that gives money to children from birth to twelve years old who stay in their hometowns. The parents enjoy paid time off to go home and see their children. In addition, they are reimbursed for the travel expenses.

These two measures promote the

understanding of filial piety of the employees and in society, and help the employees and organizations to pay attention to children staying in their hometowns so that those children can often see their parents, thus avoiding any educational deficiency and resolving the problems of their mental and physical health and growth.

Good-Ark's measures for employee humanistic welfare are numerous. Roughly speaking, in addition to the benefits required by the government and those of the Suzhou area, there are dozens of benefits unique in Good-Ark and they are increasing. The humanistic caring programs have mostly been in place since day one of the operation of the company. They are part of the company's tradition.

There were over eighty employees when the company first started. With the exception of those who have retired, they are all still working for the company. Presently, there are sixty-eight employees who have been with the company for over twenty-years, eighty-five employees for fifteen to twenty years, and 217 employees for ten to fifteen years. Before the company went public, there were only 882 employees at the end of 2005.

One of the results of Suzhou Good-Ark implementing "family culture" is that the employee turnover rate is far lower than that of the industry. In an ordinary manufacturing company, the employee turnover rate is near 20% but the average turnover rate of employees of Good-Ark is around 5%.

From these figures, it is not difficult to see that Good-Ark has enjoyed a comparatively high degree of employee



■ Suzhou Good-Ark emphasizes the importance of prenatal education. Expectant mothers receive extra cares including special meals, infant development books, and maternity leaves.

satisfaction for a long time, and, consequently, the employer-employee relationship is very harmonious. The common security checkpoint found in factory or company entrance is not present in Good-Ark. Employees from the back office took over the space previously occupied by security personnel. With 3% less security details, the staff members from the administration office took over the reception and other services.

This long-term care touches the hearts of the employees and their families. When the employees truly treat the company like home and one another like family members, the power of their minds is beyond imagination. The high-level managers have voluntarily decreased their office space, and a few departments merged to work together. Those who own cars set up a fleet to serve those who are in need of a car. The company set up a hair salon, and those who have the skill serve as hairdressers to serve “the family.”

For the past two years, during the Chinese New Year holidays, the company received a sharp increase of orders, but Mr. Wu still encouraged the production front-



■ 798 students paid full attention to learning in the humanistic education class held from 24 February 2013 to 10 May 2013.

line employees to return to their hometowns in advance to take care of their parents. Therefore, the managers voluntarily went to work at the production line. They all said, “I work for the family, so I am not tired.”

In 2014, the overall profit of the company increased 105% and the market value of the company increased 4206%. These results are the contribution from all staff members. Mr. Wu has been adamant in expressing that making profit is only a side issue. When the teachings of morality and virtue for the employees are done well, when the essence has been rooted, the great result will come naturally. Many people from other companies, media workers, and scholars who have come to visit the company saw the smiles on the faces of Good-Ark employees and could deeply feel their mutual caring.

In the past few years, Suzhou Good-Ark cancelled many management rules that other companies have been following. Mr. Wu said, “Since we are family, we should trust the employees like we do our family members and our children. Therefore, any discipline policy that does not accord with



■ By harvesting together under the sun, colleagues learn how to cooperate with one another with tacit understanding.



■ Family day: Learning to be environmentally conscious from childhood

family culture is cancelled. Transformation and education is the only way to change and influence the employees.”

The company emphasizes that “virtue is the root, and wealth is trivial.” How do we help our employees to gain more money and have abundant spiritual and material wealth? Humanistic education is the root. Such education helps with attaining of wisdom and humanity. It is unlike other skill-related development.

Since 2013, Good-Ark have been treating the teaching of saints and sages—the learning of all employees—as an important task. It took the lead in the practice of working five days and resting two days. The original practice of working six days is cut down to five days. The extra day off is for employees to engage in learning with pay. The purpose is for those who come to work at Good-Ark to receive not just a salary for work. It is hoped that everyone can learn to be filial to their parents and respect their elders, to know how to properly teach their children, to know that they should care for society and serve others, and to open another window in others’ lives and let them know the true meaning of

life. This is “the way of Great Learning is to uncover the original virtues and wisdom.”

Employees begin to appreciate “self-cultivation, putting one’s family in order, properly governing the country, and achieving world peace” in the learning of the teachings of saints and sages. The People’s Daily newspaper wrote in Feb. 2014, that Confucius is the common denominator of all Chinese people. His teaching is the cultural umbilical cord for all Chinese children and the foundation of Chinese social values. For a country, a society, and a member of a social group that can find this common umbilical cord, we believe such a country and its people will surely find a way to better progress to the future.

In Good-Ark, the education for the employees includes showing respect for everything in the universe and encourages them to fulfill their responsibilities and practice charitable contributions and environmental protection in daily life. Take low-carbon trips for example. Mr. Wu leads the managers to not drive to work once a week. When they go on a business trip, they bring their own water cups and toothbrushes

to decrease the waste of resources. To encourage the employees to cherish food, the company started to promote the practice of no leftovers and the activity of “clean dishes” three years ago. Presently, 80% of the 2,200 employees have promised no leftovers. The healthy low-carbon meals have increased from one day to three days. More than a hundred employees have quit smoking. To look after the health of the employees and their families, a medical center was set up and every employee has a health record. Because of this, Suzhou Good-Ark was awarded “Suchou Model Company of Health” two years in a row and the title of “Health Unit” by WHO. Over half of the staff members registered as volunteers and willingly help and care for others in the society by shouldering more social responsibility. They regularly visit nursing homes and orphanages. In the local handicapped facilities, one will find our female volunteers caring for children with disabilities. Activities such as preparing meals and gardening have helped those children with disabilities in speech or intellect, and who are disadvantaged in domestic violence to open up their hearts to kindness. Children call those uncles and aunts who wear Good-Ark uniforms “daddy” and “mommy.” Word about what Good-Ark volunteers has done has inspired more than a dozen other enterprises in Suzhou district to jointly organize a “Heart of Love Alliance” to take turns caring for others.

As the parent of the company, it is the greatest wish of Mr. Wu Nianbo that the over two thousand family members of the company can become happy employees. He

hopes that every Good-Ark employee is a role model of a happy employee—being a good son, daughter, son-in-law, father, daughter-in-law, and mother at home; being a good volunteer in the community; being a good employee or manager in the company; and being an inheritor of the sages’ teachings and a practitioner of low-carbon life.

If the over two thousand happy role models can bring every employee in every company in China and even in the whole world to do the same in the future, then society will truly become a world of Great Harmony.

Role Model of Happiness; Heritage of Happiness

The model of Happy Enterprise is not about one company doing well. It is a wish to see that enterprises and various groups throughout China and the rest of the world would work together. At the beginning stage of the company establishment, Good-Ark recorded its progress through volunteers. We hoped to record the history of the happy enterprise. Good-Ark would love to freely share the experiences with all who would like to know more so they can start to implement and realize this dream. There have been thousands of enterprises visiting Good-Ark from within China and around the world. After seeing and listening to the Good-Ark staff members sharing their thoughts, many enterprises have learned how to practice and implement the teachings of saints and sages. Several hundred enterprises have copied the experiences from Good-Ark on top of speeches and sharing in various economic

and academic forums. All these have brought positive influences to society.

In the many visits and sharing sessions, well-known experts and officials from around the world have expressed their praises:

United Nation Environment (UNEP) Korea Development Organization committee director, Mr. Moon Kook-hyun said that “Over 40 years, I have been taught in western values. After this, I believe these Asian values should be advocated to the west. Korean and China are unique societies. Both countries basically see one child per family as the norm. The model presented by President Wu has not only solved immediate problems, but will be a great preventive measure for the dangers facing us in the future. I am very respectful to you and your team.”

■ **Mr. Ma Pei-hua, Deputy Secretary-general of the CPPCC National Committee, Democratic National Construction Association Centre Executive Vice President, Vice Chairman of the ACFTU, Vice Chariman of Chinese Vocational Education Society said the following during his visit to Good-Ark on the 6th of Sep. 2013:**

“Good-Ark is a hi-tech enterprise. It is producing world-class computer chips while touching everyone’s heart. The father of the company, President Wu, is an entrepreneur but I think he is more of an advocate of spiritual civilization who deserves our respect. I believe that all entrepreneurs of the National Construction Association should learn from President Wu. When creating wealth in developing enterprises, contributing what we

can to the betterment of spiritual civilization of our country is part of our responsibility. What I am seeing here should be an object lesson for every National Construction Association member. I would like to invite President Wu to come to our central institution and give all senior staff members a valuable lesson. I hope that when President Wu makes the presentation and that entrepreneurs from Beijing would be present as well. With all the developments in our society today, truly continuing to develop sustainably will be through the right mindsets of all people. Those who acquire profound recognition will not only acquire the world, they will acquire



■ Mr. Peihua MA, Vice Chairman of the National Committee of the Chinese



■ Dr. Dr. Nasaruddin Umar , Deputy Minister of Religious Affairs of Indonesia

the future. When more people think about others more than themselves and spend more time thinking about the environment and society, and when we consider humanity as the priority, that is how life becomes truly meaningful to live.



■ Larry Donnithorne

Dr. Larry Donnithorne, West Point Way of Leadership program speaker said, “I was so enthralled by your presentation on the 9th of June in Beijing. What you have been doing and the policies and practices your company has implemented is highly praiseworthy. I praise your character, your values and leadership. I would like to send you my most sincere praise and gratitude.”



■ Professor Kim Yong-Ok from Korea

■ Professor Kim Yong-Ok

a well-known Korean philosopher and academic who studies Asian culture and the teachings of saints and sages. He is devoted to the spread of the traditional values and has re-interpreted the Analects, Tao Te Ching, Classic of Filial Piety, and The Doctrine of the Mean for the Korean people. He said,

“I have never in my life met with a pure fighter like you. Your ideal and deeds are transcendent. After meeting you, I finally have faith in China. Your dream and vision far surpasses all things mundane in values. You are truly my friend.”

2013/08/08

Kim Yong-Ok in Seoul

■ Deputy Minister of Religious Affairs of Indonesia, Dr.

Nasaruddin Umar said, “I have visited many organizations and many countries. I cried this morning. Why did I cry? I always feel that many religious people would only make speeches and never really do anything. Today, I see what President Wu has done. Humanistic education, humanistic care. I am

very surprised. It was not what I expected at all. To be honest, I have my view about Chinese people. I have always thought that the Chinese love money, money and more money. However, on this trip, with what I have seen and what President Wu has done, it finally helped me understand the true Chinese Philosophy. I have changed my view towards China starting today. Not a word was mentioned about discipline or punishment this whole morning. Good-Ark does not discipline anyone. Good-Ark used the word “transform” to influence and then change his employees to contribute to the company and society. I am just grateful to President Wu. I believe we can do the same thing that you have done in Indonesia hope I can invite President Wu to Indonesia and introduce such a wonderful idea. Your company is a sacred one. Humanity and the world need Mr. Wu. You must promote your experience with the whole world. Many people need you. I hope you can give your time to humanity. I will pass on this special experience to my President. I will also pass on this message to my cabinet members.”

Happy Partners and Happy School

Filial piety is the core of Chinese family culture that has been passed on for 5000 years. For the last 200 years, the Chinese family culture gradually disappeared. Only by reviving the Chinese family culture, can we truly realize the revival of the Chinese civilization.

If there are over twenty social institutions implementing the philosophy of family culture, then it will influence and bring changes to each industry in China

and becomes models for the world. Using this ideal, Good-Ark is progressing with the Happy Partner project. This project was finally initiated in 2013. Through CEO and management level education and active involvement program, Happy Partners enterprises have gradually introduced the eight modules to their own companies and it is transformational to their local communities and cities.

At the same time, Good-Ark worked with the Ministry of Education, the USA and overseas editions of the People’s Daily newspaper, and Da Xin district of the Guangdong province to create the best model of Happy School using the eight modules. It is our hope to search for a solution for the majority of the children who are forced to separate from their parents due to the parents’ financial and geographical difficulties related to work. We are doing our best to help the “left behind” children to become Happy Babies and that the more attention can be given to these children by the society.

■ Case Report One on Happy Partner project:

Mr. Lin Chaoyang, President of Chongqing Nai De Industry

Mr. Lin was the general manager of his company in 1991. The employees were not consulted for the many reforms that he had made the company. A group of staff members were so dissatisfied and resentful that they started a few riots and initiated strikes amongst the workers. Mr. Lin retaliated with harsher policies, disciplinary actions, and scrutiny for errors.

In the process of forming the happy partnership with us, President Lin frankly said, “I used to see my employees as the enemy. In 2013, I chanced upon hearing what President Wu of the Good-Ark Electronics has to say about this experience. I was awakened. I found my teacher and guide. I feel that my direction now is correct, and I have the method to do the right thing. More luckily, Good-Ark is willingly helping us to progress and advance selflessly. This is the good fortune and happiness of the Nai De families.

President Lin under the influence from President Wu has started to do house chores. To most this is a few simple tasks but it was a challenge for Mr. Lin. Before visiting Good-Ark, Mr. Lin has always seen housework as beneath him and he said that he would rather die than do it.

Before joining the Happy Partners program, President Wu asked President Lin to take a vow to change one bad habit that he knew was difficult to change. Mr. Lin promised that he would go home and start helping his wife do one house chore at a time. In the end, Mr. Lin found joy in house chores and not only did him perform house chores in his own home, he brought this new habit to his office and even helped with cleaning the canteen of the factory. He cared more for his employees. As a role model to change, everyone around him saw what he has done.

From the reward money for filial piety to regular family visits of the low-level staff members, sunshine foundation, humanistic education programs, volunteers activities, and humanistic care for the society, the

employees of Nai De see the resolution and determination to make this a happy enterprise. The staff members see their future and hope, and they are willing to work with the company to create a “happy home.”

This year the employees took the initiative to discover problems and they have used quality control methods and tools to solve many unresolved problems in the past in the areas of production, techniques, quality, and safety. Excess waste has been greatly reduced in the production line, which leads to obvious reduction in the cost of manufacturing, reduction in manufacturing duration, and apparent increase in efficiency. President Lin said, “Recently there is one notable incident that really touched me deeply. There is a vacuum pump team in the production centre. The team was testing new product production and as a result, the equipment broke. Everyone was anxious. One person even started crying. They did their best to find the cause and they also found the solution. If such incident was to happen in the past, no one would have sweated over it. Some may even have seen this as a potential joke if not indifferent. From there, I saw the enormous hidden potential inside the minds of the employees in terms of their profound feeling of responsibility for the company. Employees are the most valuable treasure of a company. In the past, employees were a constant heartache of our manufacturing facility. Now as families, the manufacturing facility also sees the greatest changes. Enemies have become families. President Lin said, “[I have] total loyalty to Good-Ark Electronics, and I will do my very best

to create a Happy Enterprise and becomes a qualified partner and student of Good-Ark.”

■ Case Report Two:

Mr. Zeng Xianjing, Vice President of Quantum Hi-Tech Biological Co Ltd.

Mr. Zeng is the decedent of the famous military strategist and government official in the 18th century China. Mr. Zeng has always followed the family motto of “Filial piety leads to auspiciousness, diligence leads to auspiciousness, and forgiveness leads to auspiciousness” to manage the enterprise. Their company is in the fields of health products and farming.

Before encountering Good-Ark, as a listed company, Mr. Zeng and his team had been using their own products for more than ten years. They know the health benefit of their own product. However, the high price attached had become even higher after more ideas and elements were added to their products. They could not find a way to introduce their goods to the mass and benefit more people.

It was until Mr. Zeng heard Mr. Wu of Good-Ark report about happy enterprise and social responsibility, and visited Good-Ark Electronics in person that Mr. Zeng realized the new goal for his company. On the way back to Guangzhou province, Mr. Zeng made a decision to let his product benefit more fathers and mothers, and benefit more people with need. His team determined the suitable price that is bearable for the public and removed unnecessary packaging and advertisement. From a \$1300 product, they reduced the price 85% and re-introduced the

product for \$198. Mr. Zeng said, “With the model ideals of Happy Enterprise from Good-Ark, we want to bring a beneficial health product to all the parents of the world so all people who need it can enjoy this product without pressure. Together with traditional culture, bringing more happiness to the people and enabling more children to be filial to their parents.”

■ Case Report Three:

President Zhang Zhongliang, Zhongxing Precision Industry Co., Ltd

Zhongxing Precision is the first enterprise that joined the Happy Partners project. On nine occasions, president Zhang brought his high and medium level executives as well as team leaders to visit and learn from Good-Ark. The Eight Modules are well replicated and implemented in his enterprise. The company set up a Happy Nurse Room and a Happy Supermarket, and the employee benefits have increase greatly. Rooms are expanded for the purpose of humanistic teachings. Programs to train volunteers are expected to host over 200 people this year. The coherence of the employees has improved. More importantly, the personal changes of President Zhang is not only influential to the employees, it also significantly changes his own family. Mr. Zhang is a dutiful son who loves and cares for every aspect of his parents’ life. For the longest time, Mr. Zhang has neglected his wife because he was too busy developing his business. Their relationship has been tense for a while. When Mr. Zhiang went to Good-Ark to learn more about family culture, he heard Mr. Wu mentioning about how the leader of

a company has to set him or herself as a role model who not only take care of the business, but also take care of his or her family. When the important things in life are taken care of, that is the way to be role model for all people. Mr. Zhang promised that he would start by taking his wife out for dinner at least once a week. His marital relationship has gradually improved. His daughter came back from overseas studies and was happy to see her father's change. Through the teachings learned, Mr. Zhang, his wife, and his daughter have all started a transformation that changed their lives. In a cultural forum held by Good-Ark in Suzhou, the couple made 90 degree bows to each other. In tears, Mr. Zhang openly talked about his fallings and how he failed to take care of his wife. His sincere words touched everyone in the forum. Mr. Zhang's son is studying in Singapore. During his holidays, his son came back to China, and Mr. Zhang asked his son to participate in a voluntary work in a new hope ("new hope" is a well-known type of school that is entirely donated by the private sector for the poor rural areas of China.) secondary school located in Hsing district in the west of Guangdong. This is what his son Zhang Zherui wrote to his father, "On this trip to western Guangdong, I have had a lot to think about. This is the single most meaningful thing that I have ever done in my life. At first I was not willing to go. I had planned to meet up with some old friends from elementary school. Why does dad always ruin my plan? He is just too authoritative. When I saw the kids here treating instant noodles as a kind of luxury. When I saw that one kid was even

reluctant to eat the noodles because he wanted to take them home so his grandfather could try it, I realized how much I had wasted in the past.

Good-Ark volunteers have been conducting filial piety teachings for the "left-behind" kids, teaching them to appreciate the kindness of their parents and informing the children about the hardships of the parents who work out of town. Students shed tears when they learned more about what their parents have to go through. Mr. Zhang's son also said that he finally understands more about how tough it is to be a parent. Zherui said the following: "to my father and mother, I must apologize here. I know I have done them much wrong and disrespect. I would fight and argue with them. Through this trip, I feel that my heart has been through baptised. (haha, that is the exact words used in Chinese) it was purified. In his letter to his father, he said, "this trip has influenced the rest of my life..."

Happy Enterprises and Happy Partners projects are both searching for answers towards the education for the next generation. In China, the education of the children has been a source of trouble for many entrepreneurs including university professors. They may know how to manage over tens of thousands of employees or they may know how to teach graduate students. However, when it comes to teaching their own children, they are without a clue. Happy Enterprise is built on the foundation of an entrepreneur's own self cultivation. Every deed that the entrepreneur does will naturally change the education given to the children and within the



family.

It is not just the partner enterprises that are changing, the principal, teachers and over two thousand students at the Hope School in the Hsing district west of Guongdong have all changed in a few short months. The principal quit smoking and the school become a smoking-free zone. His action helped three other school principals to quit smoking as well. Many school children often complain that their parents are not around. After the receiving the filial piety teachings, most started to appreciate the kindness that their parents had shown them.

Anchoring to the spirit of selflessness and doing the best to help others, Good-Ark is demonstrating on a daily basis that the teachings of ancient saints and sages can be a shining beacon of light. These teachings can help more people understand the values and meaning of life. Once we think clearly about

the meaning of life, then our journey through life will have a clear direction. Every step that we make will be assured and firm. The vision of Good-Ark is, from the bottom of our hearts, bringing the culture of saints and sages to the whole world so that people can benefit. This vision has become the common vision and mission of every enterprise partner. We want to use real-life examples through practice to prove that enterprise values can transcend the norm and that the existential meaning of enterprises can be noble and visionary. For our country, for our people, for all humanity, we can indeed do our very best to bring well-being to all. We are exerting influences and we are moving many more enterprises and social institutions to jointly shoulder social responsibilities. We will do our best to bring the culture of saints and sages to the whole world and in the process benefit all humankind.



此四者皆不易達成非常棘手
然由宗教團結下手較易宗教
若能團結合作肯定影響前三
者則世界安定和諧可以落實

淨空時年八十



In order to realize social stability and world peace, all countries, political parties, ethnic groups, and religions need to treat one another equally and get along harmoniously. It is not easy for these four groups to reach this goal. However, it is relatively easier for religions to do so. By mutually cooperating with one another, different religions will influence the other three factors and the world peace and stability can be realized.



虛空法界
一切衆生
本是一體

All sentient
beings in the
universe are
one entity.



至誠禮敬
Sincere respect.



至誠感通
Utmost sincerity
can invoke Holy
beings.



觀法如化
三昧常寂

Perceive that the
true reality of life
and the universe
is impermanent
and illusory to
have contented
and serene
minds to enjoy
true happiness.



衆神歡喜
Holy beings
are happy.



神愛世人
God loves
all people.

愛

Love



真誠愛心
True sincere
loving heart.



心包太虛
量周沙界
The broadminded
care for all beings
can encompass the
whole universe.