



*Celebrations Of The Anniversary
of The Buddha*

**Treat All with Equality and Fairness:
Live in Peace and Harmony**

宗教團結回歸教育
平等對待和睦相處



United Nations
Educational, Scientific and
Cultural Organization



Democratic Socialist
Republic of Sri Lanka



Pure Land Learning College

From 27 to 29 May 2015 • UNESCO HEADQUARTERS PARIS FRANCE

Mutual cooperation and
accord between all religions
can be achieved through education,
giving rise to equality in treating other
and harmonious coexistence.

教教教 化學育



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。
 一九九七年
 弘一書

宗 教
 主要的 重要的 尊崇的
 教 教育 教學 教化

“Religion” in Chinese consists of two characters: *Zong* (宗) and *Jiao* (教)

Zong (宗): major, important and reverent

Jiao (教): education, teaching, transformation

So when used together, the Chinese definition of “Religion” (*Zong Jiao*) will be clear: major education, important teachings and reverent transformation. The root of religion gives rise to compassion and loving-kindness; just like a tree springs from the root. Religious teachings of morality, virtue and the Law of Cause and Effect are like the branches and leaves of a tree. Attaining wisdom through practicing precepts and meditative concentration is similar to flowers giving rise to fruit.

Its ultimate goal is to realize the true reality of the universe.

(Religion encompasses both the highest philosophy and the most advanced science.)

That is why religion (*Zong Jiao*) is important education for every human being.

Chin Kung, at the age of 87

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Love permeates all the Dharma realms.

Goodwill fills the entire universe.

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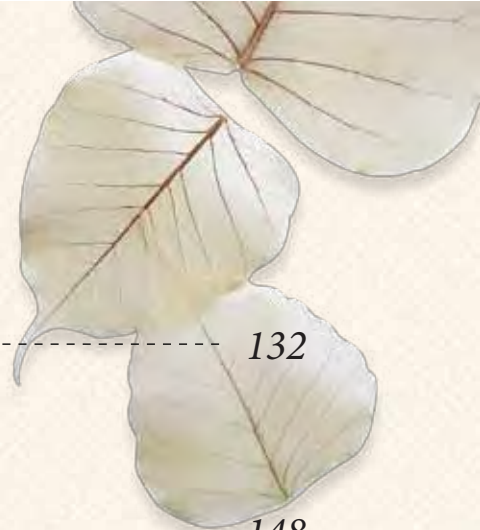
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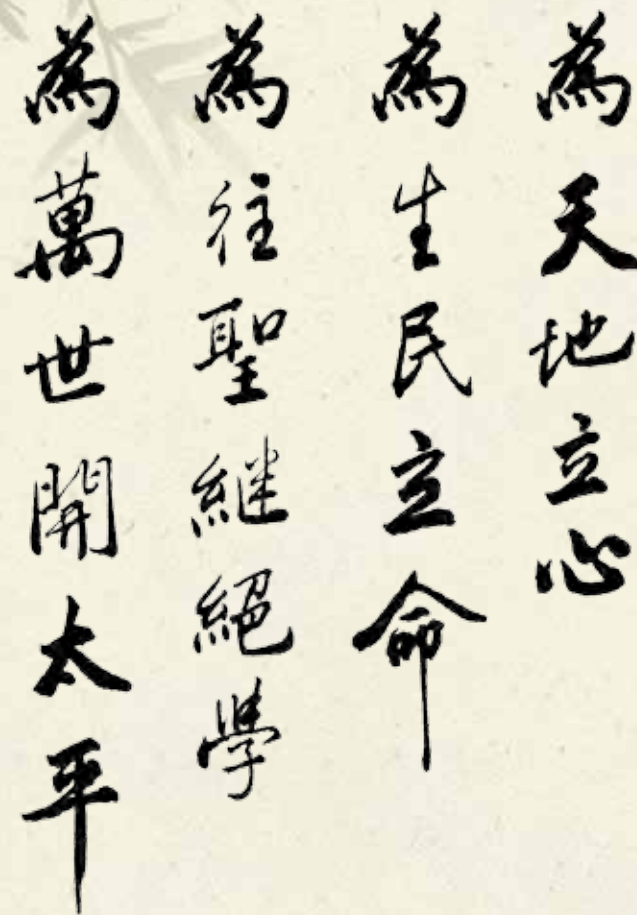
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為天地立心
為生民立命
為往聖繼絕學
為萬世開太平

The calligraphy is written in four vertical columns from right to left. Each column contains four characters. A red seal is located to the right of the first column, and another red seal is below the signature on the left.

淨空

The signature '淨空' (Chin Kung) is written vertically in calligraphy. A red seal is located below the signature.

For Heaven and Earth, we vow to cultivate a
universal love for every thing and every being.

For all people, we vow to dedicate
our lives to benefit them all.

For the past saints and sages,
we vow to ceaselessly carry on their eternal teachings.

For the countless generations to come,
we vow to bring lasting peace and harmony.

Chin Kung

【演講篇】

愛心徧法界

善意滿人間

[Speeches]

*Love permeates
all the Dharma realms.*

*Goodwill fills the
entire universe.*



Six Prime Principles for Resolving Conflict and Promoting World Peace

UNESCO Celebration of Vesak

Speaker Venerable Master Chin Kung AM

Date May 2015

Venue UNESCO Headquarters, Paris, France

Respected Ambassadors, delegates, guests and friends:

I am greatly honoured and grateful for the invitation to celebrate Vesak with you at UNESCO Headquarters for the third time, and to share our thoughts and experiences on resolving conflict and fostering world peace.

I remember that UNESCO was established in 1945, drawing from lessons learned in World War II. UNESCO's

constitution states that "Since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed." This sentence encapsulates the root cause of disorder in the world. It conveys an important message—the whole universe is closely related to our thoughts. If our thoughts are kind, the world will be heaven and the Land of Ultimate Bliss. If our thoughts are unkind, devoid of benevolence, honor, civility, wisdom, and trust, then society will be chaotic.

The Buddha taught that "all phenomena are manifested by the mind." A person's attitude and thoughts not only affect the world but the entire universe. Many state leaders and academic experts have now lost confidence in recovering social stability and peace. Such a crisis of confidence is the biggest problem faced by humankind today.

How do we gain confidence? We must be role models by truly teaching and practising the traditional teachings of the sages and show their positive impact. To this end, I have come up with Six Prime Principles as a reference for those dedicated to resolving conflict and realising world





UNESCO was established in 1945 in order to draw from lessons of World War II. UNESCO's constitution states that "Since wars begin in the minds of men, it is in the minds of men that the defenses of peace must be constructed", which encapsulates the root causes of disorder in the world. Many countries were in ruins after the War. (L) Twenty-six countries signed the Declaration by United Nations in Washington. (R)

peace. The Six Prime Principles are: foster a vow of universal love, set great aspirations, establish the moral foundation, strengthen the learning foundation, cultivate, and attain the utmost achievement.

1. Education is Foremost in Resolving Conflict

After 9/11, the Centre for Peace and Conflicts Studies at the University of Queensland invited me to a conference on conflict resolution. What are the origins of the world's conflicts? The origins lie within

the disharmony of family, where spouses distrust each other and do not get along. At the root level, conflict originates from our minds—the conflict between our innate and our habitual natures. Thus, the resolution of world conflict and the eradication of war requires resolving conflict in the family and within ourselves.

Foster a Vow of Universal Love

Where do we start in resolving conflict? We start with a true dedication to universal love. What does vow for "universal love"



Wise people who devote into resolving conflicts and securing lasting peace in the world should put the following Six Prime Principles into action, namely foster a vow of universal love, set great aspirations, establish the moral foundation, strengthen the learning foundation, cultivate, and attain the utmost achievement.



The ancient form of “Xiao” (filial piety) resembles a child carrying his aged parent on his back. Another ancient form of the character shows the same—a child should be obedient, carry out the parents’ teachings and honoring them. Perfectly fulfilling filial duties is “filial piety”.

mean? It is the divine and unconditional love—the impartial and universal love of Jesus Christ, the mercifulness of Allah, the compassion of the Buddhas and Bodhisattvas. God so loved the world. As we revere God, we must lead our lives with the love of God in our hearts and bring this love to those around us.

Such divine love is our true nature. The very first sentence taught to children by the ancient Chinese was “Human beings are born with innate goodness and purity.” This is the purity of the true nature, the self-nature or sincerity that is innate to every human. Through sincerity, one will love impartially and unconditionally. This is reflected in the teachings of Jesus Christ: “Thou shalt love thy neighbor as thyself,” and the Buddha: “Unconditional love and compassion for all who coexist in this universe of one living entity.”

It is amazing how the Chinese ancestors encapsulated the concept of returning to

our innately pure nature and the teaching of universal love in a Chinese character: 「孝」(xiao), which means to love and honour parents. The Chinese character 「孝」 is composed of two characters: the upper part is derived from “old” 「老」 and the lower part is “young” 「子」. The combination of these two characters symbolises the oneness of generations past and present. There are infinite generations past and infinite generations to come, with infinite sentient beings connected to us as one entity. The universal love arising from this is the greatest love and paramount in loving and honouring parents. In Buddhism, it is the bodhi mind with pure and impartial love for all beings. This is because the whole universe is one living entity, and such oneness is the true nature. How closely interconnected indeed! The Buddha said “Oneself and others are not distinct.” As such, how can we attach conditions to our love or not be loving?

Loving and honouring parents is the foundation of the Five Cardinal Relationships. The loving relationship between parent and child is innate to each one of us and is observable in infants. If you look at an infant less than three months old, their expressions and smiles are so innocent! They are just as happy regardless of who interacts with them. The parents in turn, care for their child attentively and unreservedly. This is the loving kindness of being a single integrated entity.

Thus, the ancestors had the wisdom to recognise the loving relationship between parent and child as the fount of all virtues. The compassion of Buddhism, the impartial and universal love of Jesus Christ, and the

mercifulness of Allah, are all expressed from the true nature. The true nature is the origin of religion, culture, and civilisation.

However, the infant learns to distinguish his parents as he grows. Such differentiation is contaminative and results in the loss of a pure mind. This is an example of what Confucius said: “Although human natures are born with the similar nature, acquired habits set us apart.” Maintaining the pure and impartial love requires proper education, which is the starting point of all the teachings of sages and religions and is in line with the Chinese saying “Without education, [human] nature degenerates.” In the *Three Character Classic* (*Sanzi Jing*), an ancient textbook for Chinese children, the first six lines clearly set out the truth of the universe and the objective and importance of education. Such wisdom is truly timeless and universally applicable.

When does education begin? It begins within the womb. If we love our children and wish to educate them well, we should emphasise a proper family education that nurtures proper personal development from childhood. This is the key strength of traditional Chinese education, which has sustained it for thousands of years.

A few years ago, the Vice Chancellor of the University of Southern Queensland told me about a study conducted by several European academic experts before World War II. They researched why Chinese civilisation remains whereas the other three ancient civilisations have not. The research concluded that the main reason was due to the strong emphasis that the Chinese placed on family education.

What does China’s traditional family education teach? Over two thousand years ago, the *Book of Rites* referred to the importance of proper childhood education in its first chapter, which is about developing a fine moral foundation from childhood. Such an education would help a child maintain a pure, wise, and compassionate mind throughout life; be supportive of virtuous matters; and not become angered or resentful in times of adversity.

Foetal education is of foremost importance in childhood education and has been the teaching tradition in China for thousands of years. Three thousand years ago, Tai Ren, the mother of King Wen of the State of Zhou knew the importance of foetal education. Throughout her pregnancy, she maintained the highest moral standards in thought, word, and conduct to foster the upstanding character



Chinese ancestors said, “Teach your children well during infancy”. Likewise, the *Holy Bible* also said, “Start children off on the way they should go, and even when they are old they will not turn from it” . (Proverbs 22:6).



Three thousand years ago, Tai Ren, mother of King Wen of Zhou Dynasty knew the proper way of teaching her child should start from pregnancy. By keeping the highest moral standard during pregnancy, Tai Ren fostered her child, King Wen, with an upstanding character and the king finally became a sage.

of her foetus. With King Wen being generally regarded as a sage king in Chinese history, generations of mothers have followed Tai Ren's example and valued foetal education. Such compassion and true love from a mother is the starting point of China's traditional education.

From the moment of birth, an infant can see and listen, and is already learning. The parents must then show the infant how to behave in accordance with *Guidelines for Being a Good Person (Di Zi Gui)* by their own examples and shield the infant from improper influences. By providing this teaching over one thousand days, the infant will develop a solid foundation that is effective for life—as they say, “The child is the father of the man.”

exists. Both parents go to work and leave the children to learn from television and the internet. Subjected to such negative influences from an early age, children acquire bad habits that are then extremely difficult to correct. Parents and teachers commonly find children difficult to teach. Thus, the Chinese ancestors said “Teach a child while they are young”. The Holy Bible teaches us “Start children off on the way they should go, and even when they are old they will not turn from it” (Proverbs 22:6).

The true practice of universal love begins with respecting a person's innately pure nature and caring for the younger generation. Those who truly love themselves will know how to love others—this is the core tenet of the traditional teachings of all sages. A younger generation with hearts filled with love is essential for the world

to have a future and for the realisation of world peace. Hence, “it is in the minds of men that the defences of peace must be constructed.”

Set Great Aspirations

The teachings of the sages provide an education that recovers our pure true nature. Thus, religions need to resume teaching and education. The Chinese word for “religion” comprises two characters 「宗教」 (zongjiao). 「宗」 (zong) means vital, important, and revered. 「教」 (jiao) means education, teachings, and civilisation. Together, 宗教 (zongjiao) refers to vital education, important teachings, and revered transformation of humanity. Based on my experiences and dialogue with various religions of the world for over a decade, every religion agrees with the Chinese definition of “religion,” which signifies the true meaning of religion.

Today it is indeed my great honour to be here with faith leaders and officials and delegates from various countries, to celebrate Vesak in commemoration of the Buddha’s great life. The role of Sakyamuni Buddha would be described today as a multicultural social educator. On closer examination, the founder of each religion was like Sakyamuni Buddha, who devoted his life to work as a volunteer social educator. If we wish to learn from the saints and sages, we must not only study in depth the teachings of our own religion, but also understand the teachings of other religions. By respectfully studying the teachings of every religion, we will discover that their teachings are about loving and honouring parents, and being good, respectful, humble, patient; and accommodating. Hence, when religions reemphasize teaching and education, people will be well-taught in morality and virtue and families will become harmonious. If family members can treat each other

To set great aspirations is to learn from the goodness of ancient saints and sages. A Buddhist should follow Sakyamuni Buddha’s example. A Christian and Muslim should act like Jesus and the Prophet Mohammad, respectively.

equally and get along harmoniously, then society will likewise be harmonious. This will, in turn, lead to lasting world peace. Harmony leads to prosperity.

We see that every ethnic group and religion has fine traditions. There is therefore a need for people to continue and promote such invaluable traditions for the benefit of future generations. This is what is meant by to “continue the wisdom of generations past, [and] realise world peace for generations to come.”

Having great aspirations is shown by practising the teachings of the ancient saints and sages, and following their fine examples. To learn from the Buddha, we should act as Sakyamuni Buddha. To learn from Jesus Christ and the Prophet Mohammed, we should act like Jesus and the Prophet. We must practise the love of God, the mercifulness of Allah, and the compassion of the Buddha in our daily lives and promote their attitudes and conduct through our own example. In doing so,

we will be blessed by the saints and sages as well as by our ancestors because our aspirations, words, and deeds are the same as theirs.

The suffering and problems now faced by humankind actually far exceed those in the times of Sakyamuni Buddha, Jesus Christ, and the Prophet Mohammed. Human civilisation borders on destruction. The British historian, Dr Arnold Toynbee, warned in his later years that without tremendous effort, traditional culture would become non-existent within this generation, which would be the most catastrophic loss of humankind. It could be said that UNESCO is the most important organisation in saving the world and humankind.

Confucius once said, “It is man who can teach and promote the Way.” Teaching and promoting the natural path, or the Way, is the duty of each benevolent person. We can save humanity and modern society only through our joint efforts in promulgating those teachings of saints and sages. A person

Moral education explains the relationships between human beings. They are:

There should be love between parents and children

There should be distinct duty between husband and wife

There should be honor between leader and subordinate

There should be seniority between young and old

There should be trustworthiness between friends

Morality teaches about good relationships that are warm, loving, and sincere. Such teachings are the foundation of the five thousand years of Chinese tradition. The Five Cardinal Relationships provide the greatest path. Following the teachings of morality is following the greatest virtue. The teachings of morality and virtue is an education that will help a person who has acquired bad habits return to his or her original true nature.



with universal love and great aspirations will be self-motivated in striving towards this objective regardless of having a faith or not. In realising this objective, UNESCO has no greater duty and this is no time to rest.

Establish the Moral Foundation

With vow of universal love and great aspirations, one must next establish the moral foundation. Just like a tall tree that needs deep roots for strong branches and lush dense foliage. With the moral foundation, one will truly be able to “learn to teach and live to be an example.”

The Way is the truth of the universe and human life, and the law of nature. The ancient Chinese said, “One cannot depart from the Way even for a moment.” This means that such truth is omnipresent, just as “God is with us.” In modern society, this is apparent in terms of the Five Cardinal Relationships. Virtue is according with the truth and order. With speech and conduct that accord with the Way, one will naturally

be a person of virtue, a person of the Five Cardinal Constants. Together, the Way and virtue provide the basic principle for being a moral person and the standard for our life and work.

The Five Cardinal Relationships are: the loving relationship between parent and child, loyalty and fairness between leader and subordinate, distinct responsibilities between husband and wife, order between senior and junior, and trust among friends. This is the Way. As parent and child are one entity, parents are loving and compassionate towards children, and the children are dutiful and respectful to their parents. Many difficult issues of modern society arise entirely due to a lack of love. Parents do not know how to love their children. Children do not know about honouring their parents and are unable to love, respect, and support them.

“Loyalty and fairness between leader and subordinate” means that the relationship

倫理教育就是說明人與
人之間之關係例如父子
有親夫婦有別君臣有義
長幼有序朋友有信的良
好人際親愛精誠的關係
教育它是中華五千年傳統
之大根大本五倫是大道
隨順倫常是大德道德教
育就是教人從不善的習性
回歸到自性本善的教育

釋淨空時年八十

between leader and subordinate must accord with honor. The thoughts, words, and deeds of leaders and subordinates must be proper, fair, reasonable, and lawful. A company built on such a proper foundation is bound to last for a long time. A society or nation based on honor will enjoy long-term peace and stability. Renewing and valuing honor is essential for lasting world peace and prosperity.

“Distinct responsibilities between husband and wife.” The husband and wife make up a family with each having a different role. Men are the breadwinners, and the women are responsible for teaching the children. Whether a child will become a sage or a person of noble character depends on the teachings of his mother. Thus, there is a Chinese saying that “Men go out to work, and women look after the home.” This is a division of labour.

Today, both husband and wife are keen to work and overlook the teaching of the next generation. The disadvantages from doing so outweigh any gain. The ancient Chinese sages understood that marriage is not merely a matter between two people, but one that impacts social stability and world peace, and is not to be treated lightly. No one teaches about such truths now. Social disorder stems from husbands and wives being so irreconcilable that divorce becomes the only solution. Marital discord leads to eventual social responsibility and causal liability to the detriment of society.

“Proper order between senior and junior” means that a person in a junior position must defer to someone in a senior

position, and the senior person must be responsible for the proper development of juniors. If young siblings are kind and loving towards each other, their relationship will remain unchanged as they grow older and they will continue to help each other and work together. How happy and blessed would such a family be! Such a society will naturally enjoy long-term peace and stability. The ancient Chinese thus prohibited children from fighting and taught them to be accommodating. From an early age, children had to learn to be patient and accommodating, and subsequently to be humble, considerate, and serve others in society. Such patience, humility, and consideration are no longer taught. Instead, children are taught to compete with each other from an early age. As they grow older, they only know to compete for fame and profit, and even family members will litigate. This leads to social disorder and everyone must live without a sense of security.

Finally, “trust among friends” is about mutual trust between friends, without any deception. A person who is unable to keep his word has no place in society. Our ancestors emphasised trustworthiness. For example, a debtor’s sons and grandchildren would strive to repay his debt, even without a binding legal document. This is the meaning of trust.

China’s traditional lifestyle enabled every person and family to be healthy and happy, with society enjoying lasting peace and stability. This has been recognised by both British philosopher Bertrand Russell and Dr Toynbee. In his later years, Dr Toynbee considered how to ensure that

another world war would never happen again, and how the whole world could live in peace and harmony, with inclusiveness, mutual respect, and love. He deeply hoped that China's traditional culture would become mainstream worldwide in the twenty-first century. Dr Toynbee said that China's traditional culture is a unique culture of inclusion, humility, and being considerate of others.

Throughout its history of thousands of years, China's domestic and foreign policies have emphasised fair and equitable treatment, living in harmony, being altruistic, kind, sincere, and living frugally. Thus, Dr Toynbee assured people at the time that China's traditional culture is an important cultural heritage that brings lasting world peace, stability, and harmony, and belongs to all humanity and the whole world.

The Five Cardinal Relationships represents the Tao, or natural order. They are timeless, universally applicable, and inviolable. Virtue involves following the Five Cardinal Relationships in our interactions in daily life and work: that is, living with morality and by the natural order. Virtue encompasses: (1) the Five Virtues, namely benevolence, honor, courtesy, wisdom, and trust; (2) the Four Anchors, namely courtesy, honor, integrity, and shame; and (3) the Eight Virtues, namely filial piety, sibling love, loyalty, trust, benevolence, love, harmony, and peace.

Benevolence involves being considerate and loving others as oneself. This then extends to loving all living beings and the material environment. With a heart of benevolence, one will live and work

morally and reasonably. Such a person will handle matters appropriately and with courtesy. By observing life in this manner, it is much like observing precepts, which leads to helping one attains meditative concentration, which leads to wisdom. Thus, one who lives with honor and courtesy is bound to be wise. With wisdom, one will respect the sages and practise their teachings, which inspire firm belief. Such fine moral characters are derived from the intimate love between parent and child. Thus, moral conduct is centred on such a love for all as one.

The Four Anchors were first promulgated during the Spring and Autumn Period (770 - 476 BC) by Guan Zhong, who said "Courtesy, honor, integrity, and shame are the four pillars of a nation." Leaders must educate the population about civility, honor, integrity, and shame. These four qualities are like four pillars that support the long-term peace and stability of the country. Integrity means no corruption. Shame refers to a sense of shame that deters us from immoral conduct. Ancient Chinese society highly emphasised the Four Anchors, which enabled people to live and work in peace, and enjoy stable prosperity over thousands of years. This is what we hope for today.

The aspects of virtue are summarised as: filial piety, sibling love (or fraternal love), loyalty, trust, courtesy, honor, integrity, shame, benevolence, love, harmony, and peace. These principles provide the essential foundation for learning the teachings of the saints and sages. By practising those principles, one will become a saint or sage in religious studies,



一元三教九流贊圖

佛教見性道教保命
 儒教明倫綱常是正
 農流務本墨流備世
 名流責實法流輔制
 縱橫應對小說諮詢
 陰陽順天醫流原人
 雜流兼通述而不作
 博者難精精者未博
 日月三光金玉五穀
 心身皮膚鼻口耳目
 為善殊塗咸歸于治
 曲士偏執黨同排異
 毋患多岐各有所施
 要在圓融一以貫之
 三教一體九流一源
 百家一理萬法一門

The Stele of the Unity of Faiths and Schools of Thoughts. It was erected in 1565 by a scientist and musician Zhu Zaiyu, member of the royal family. It depicts three people in one body, showing that all faiths are manifestations of the One Entity. The three are Sakayamuni Buddha at the center, Lao Tzu is on the right and Confucius on the left.

or a person of noble character in academic studies.

2. Education is Foremost in Promoting World Peace

At the Shaolin Monastery in China, there is an ancient monument titled “In praise of the Three Doctrines and Nine Schools of Thought.” It is inscribed with the words of Emperor Suzong of the Tang dynasty (711-762 AD): “The Three Doctrines [the teachings of Confucianism, Daoism, and Buddhism] are one entity. The Nine Schools of Thought arise from the same origin. There are many approaches to the one truth, and many paths to the same door.” This concept of multiculturalism is the intercultural harmony that UNESCO has long advocated and what was promoted by Chinese President Xi here last year—“Civilisations are enriched through dialogue and learning from each other.”

When I visited the centenarian Japanese Venerable Master Koryu Nakamura, he told me that the founders of each of the world’s religions are incarnations of Avalokitesvara Bodhisattva (the Bodhisattva of Mercy and Compassion). This means that the sage teachings of the world’s ethnic groups are not just members of one family, but parts of a single entity. Avalokitesvara Bodhisattva is therefore painted with thirty-two aspects in Chinese paintings to reflect the idea “one humanity, many faiths.” The Universal Door Chapter of the *Lotus Sutra* states, “Manifesting the appropriate image to help those in need of wisdom.” The sage teachings of the world’s traditional cultures are fundamentally one and the same. Thus, there have been effective precedents

of intercultural and interfaith harmony in China since ancient times. Such experiences remain relevant references for society today. The world’s religions are one family and all of humanity is one living entity. Education remains the priority in truly realising the oneness of harmonious coexistence.

What is the teaching content? The teachings of the saints and sages. For example, the *Governing Principles of Ancient China* (*Qunshu Zhiyao*) compiled by Emperor Taizong of the Tang dynasty provides fine teaching material that helps to solve the problems of society today. This book is the collected wisdom, ideals, methods, outcomes, and experiences throughout generations since the period of the Three Sovereigns and Five Emperors in ancient China. It offers guidance in terms of personal moral cultivation, managing a family household, governing a country and world peace, which involves fair and equitable treatment and living in harmony. The world’s diverse ethnic groups, cultures, ideologies, and lifestyles can work together, coexist harmoniously and unite as one.

Strengthen the Learning Foundation

Studying the *Governing Principles of Ancient China* requires a firm learning foundation. The “learning foundation” refers to the teachings of self cultivation, managing the family household, governing the country, and realising world peace. Such teachings are based on the Chinese characters and Classical Chinese. Chinese characters are symbols of wisdom, and the Chinese language is the only ideographical language in use today. Classical Chinese provides a standard way of writing that

does not evolve over time. If you are able to read Classical Chinese, you will have access to a treasure-trove of wisdom.

The ancient Chinese were well aware of language having many dialects and that the language itself would also evolve over time. Thus, they distinguished between the oral and written forms of language, thereby developing Classical Chinese, which transcended time and space, and imparted wisdom throughout the world for all time. Classical Chinese was highly regarded by both Bertrand Russell and Dr Toynbee. They hoped that the Chinese characters and Classical Chinese would become one of the worldwide medium for international communication, a means of uniting the world that would naturally bring about peace and harmony.

Chinese characters and Classical Chinese remain the best means of imparting culture throughout generations and could be used to convey the traditional cultures of every ethnic group. Thus, we consider that Chinese characters and Classical Chinese are the greatest invention of human history, enabling the continuation and accumulation of wisdom and civilisation.

As the most prosperous and golden age in Chinese history, the success of the Tang dynasty was brought about through use of *Governing Principles of Ancient China*. Over a thousand years later, this book has become the favourite of Chinese President Xi, which shows that it is most worthwhile to learn Chinese characters and Classical Chinese today.

Qunshu Zhiyao was a compilation of the essential passages that have been collected from the royal library of more than 89,000 scrolls in the Seventh century. The compilation has 500,000 characters, which guided Emperor Tai Zong of Tang dynasty to realize the golden age of peace and prosperity in China. The emperor said that, by carefully reading the compilation, one would be wise enough to solve all kinds of problems.



Restoring the teaching of traditional culture is now imperative for training teachers with a strong moral and learning foundation, and for enabling the age old teachings of Sinology to truly benefit the world.

Chinese characters and Classical Chinese are not difficult to learn. It just takes diligent non-native students one year to read Classical Chinese, and three years to write Classical Chinese. This is the common experience of non-Chinese students currently undertaking research on Chinese history and culture. Why would people from different cultural backgrounds learn Chinese characters? Each Chinese character includes philosophy and art. Through in-depth study, one will discover each Chinese character encompasses great wisdom that is

common to all the traditional cultures of the world's ethnic groups.

There are six methods of forming Chinese characters.

1. Pictogram

For example, the earliest forms of the characters for mountain 「山」 (U shan) and water 「水」 (J shui) resemble their respective shapes. The character for tree 「木」 (M mu) looks just like a tree.

2. Ideogram

If we add a horizontal line to the lower part of 木 (mu), it becomes 本 (B ben) meaning root or foundation. If we add a horizontal line to the upper part of 木 (mu), it becomes 「末」 (M mo), meaning the latter or final part.



There are six principles by which Chinese characters are formed, namely pictograms, indicators, associative compounds, pictophonetic characters, derivative characters and phonetic loan characters.

3. Associative Compound

Associative compounds are formed from a combination of characters, which collectively express a different meaning. For example, if we put two of the tree character 木 together, it becomes 林 (lín) meaning grove, and three of the tree character 木 together, it become 森 (sēn) meaning forest, a wooded area larger than a grove.

4. Picto-phonetic

Picto-phonetic characters are a combination of two characters, one relating to its meaning and the other relating to its pronunciation. For example, the character 「江」 (jiāng) for river is a combination of the character for water 「水」 (shuǐ expressed as 氵), which relates to its form, and the character 「工」 (gōng), which relates to its sound.

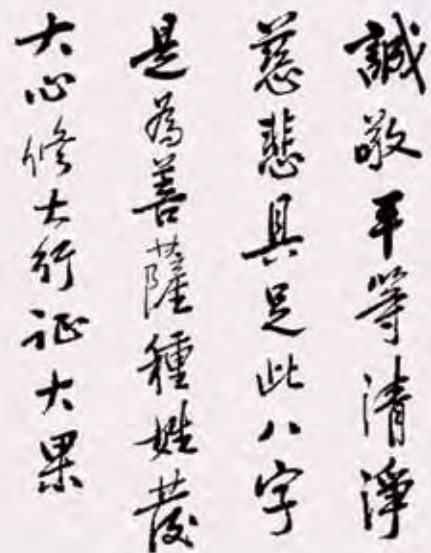
There are two further methods known as “derived characters” and “borrowed characters,” which appear as different characters but are originally related in terms of sound or meaning. Learning Chinese characters is thus relatable and infinitely interesting for all.

Cultivation

Equipped with a moral learning foundation, one then commits to promoting the teachings of the saints and sages. There is no service higher than teaching. All the religious saints and sages, without exception, devoted their lives to teaching. Thus, those who are interested in realising world peace should aspire to dedicating their lives to imparting the teachings of the saints and sages.

How do we achieve UNESCO's statement “in the minds of men that the defences of peace must be constructed”? The ancient Chinese have already provided the answer: “Education is essential in building a country and guiding its people.” The same principle applies for world peace, the heaven referred to by various religions, and the lands of the Buddhas. If we properly teach and practise traditional culture, the whole world will be able to unite, eradicating war forever and realising lasting peace and prosperity.

Interfaith unity is the only path to world peace in today's society. To achieve interfaith harmony, religions must return to teaching and education, which requires providing a thorough understanding of the sacred teachings. People will then not



誠敬平等清淨
慈悲具足此八字
是為善薩種子
大心修持行證大果

Sincerity, respect, equality, tranquility, purity, mercy, and compassion are the seeds of true nature planted by Bodhisattvas. From these qualities they make the ultimate vows to cultivate and eventually reach the ultimate attainment.

mistake religion for superstition. With proper understanding of the religious teachings, devout followers will not be misled, be opposed to each other, or follow a wrong path.

With a genuine aspiration to follow in the footsteps of the saints and sages, we will gain blessings and will have positive opportunities to receive a fine education enabling us to help others. Not only must we exemplify the teachings of the saints and sages and the spirit of traditional culture, we must also be able to teach the profound principles.

Below, I have set out a summary of education being foremost in terms of ten aspects.

1. Education is foremost for planning a life for oneself and setting goal(s) in life.
2. Education is foremost for establishing a career and managing a family.

3. Education is foremost for building a country and guiding its people.
4. Education is foremost for a land of courtesy and honor.
5. Education is foremost for social stability and harmony.
6. Education is foremost for national prosperity and security for its people.
7. Education is foremost for an era of prosperity and universal peace.
8. Education is foremost for long term peace and stability.
9. Education is foremost in all the lands of the Buddhas.
10. Education is foremost in the Land of Ultimate Bliss.

Whether for personal happiness, national long term peace and stability, religious missionary work, or managing a group or governing a country, education must be the foremost priority. Education is vitally important!



Unfortunately in today's society, education is neither provided by teachers nor by a country's leaders but by the media. The media has become a decisive influence on the general social atmosphere. Television and the internet appear to teach us harmful behaviours—to harm, steal or take advantage, commit sexual misconduct, and deceive. It is no accident that people become misguided and modern society is disordered with constantly escalating conflicts.

The media itself is neither positive nor negative, it just depends on how we use it. We hope that every community can have a television channel dedicated to broadcasting the teachings of the saints and sages to every home. People can easily be taught, and with the proper education, they will soon change their ways.

We also hope that the teachings of each ethnic group passed down throughout generations can be recorded in Chinese characters and Classical Chinese for the benefit of future generations.

Attaining the Utmost Achievement

The aim of religious teachings and the teachings of China's traditional culture is to develop saints, sages, and people of noble character. With more such people, peace and prosperity will be naturally achieved. Thus, truly learning the teachings will not only save ourselves and our family, but also society and the world. It will benefit countries throughout the world and the infinite living beings throughout the universe. Hence, it is the utmost achievement.

One must attain the utmost achievement to truly love oneself and other living beings. Is it difficult to do so? It is not difficult with firm belief. This is because the Buddha often taught that "All beings are Buddhas in nature." The Chinese also have a saying, "Every person can be Yao Shun [one of the most respected sage kings]." This is the same as "Human beings are born with innate goodness and purity." With belief, aspiration and practice, everyone can achieve.

To nurture saints, sages and people of noble character, we must follow the proper teaching methods, namely the traditional method of following precepts, gaining meditative concentration, and attaining wisdom. This method is based on the principle that precepts enables one to attain meditative concentration, which in turn enables the initiation of wisdom. The path to success is "to specialise in one subject over a long period of time, and to realise the meaning of a book by reading it a thousand times."

Once we have mastered the Chinese characters and Classical Chinese, we can then specialise in *Governing Principles of Ancient China* or religious texts. As the *Governing Principles of Ancient China* is voluminous and people today have little time to study, Malaysia's Academy of Han Studies has compiled a selection of 360 excerpts—the *Governing Principles of Ancient China 360*, which has been widely welcomed. I suggest that each religion also compiles a "360" of the essence of its teachings to facilitate learning for everyone.

A truly comprehensive understanding of the texts will inspire wisdom. "To realise the meaning of a book by reading it a thousand times" helps modern society to resolve all personal, family, social, ethnic, and national conflicts.

At this critical juncture in history, we propose the Six Prime Principles: namely, foster a vow of universal love, set great aspirations, establish the moral foundation, strengthen the learning foundation, cultivation, and attain, the utmost achievement. May there be love throughout the universe and goodwill on earth. We believe that if more people practise the Six Prime Principles, we will not only resolve conflict but also realise a paradise of world peace and harmony in the near future.

May you enjoy auspiciousness, happiness and peace.

May UNESCO enjoy success in its directive in realising world peace.

May all the countries in the world enjoy prosperity, peace and harmony.

Thank you.

愛心遍法界
善意滿人間



Love permeates all the
Dharma realms.

Goodwill fills the entire
universe.



Resolving Conflict and Realizing World Peace and Stability through Interfaith Harmony

Presenter: Venerable Master Chin Kung AM

Date: 29 May 2015

Venue: UNESCO Headquarters, Paris, France

Respected Ambassadors, delegates, guests and friends:

This year is the seventieth anniversary of the establishment of UNESCO with its mission “to contribute to peace and security by promoting collaboration among the nations through education, science and culture.” This is a sacred and challenging mission. Ten years ago, I was invited here by UNESCO to commemorate the 2,550th anniversary of the birth of the Buddha. At that time, I met many UNESCO ambassadors,

many new friends. With keen awareness and wisdom, they have been working towards finding a way to create lasting peace. Over the last ten years, there have been admirable efforts on the part of many in this work.

The Root Cause of Disorder and the Solution

Today, our world is truly in crisis. Instability and turmoil abound. People around the world feel insecure, and many



are extremely concerned about how to resolve conflict and realize world stability and peace.

This problem has been considered in detail by UNESCO for decades, with considerable input of human effort and resources every year. And yet, the world is witnessing increasingly frequent conflicts and severe disasters each year. Peace and stability seem far away.

Many people have asked me about the cause of the global disorder and disasters—what are the origins of the problem? My response is that the problem lies in the absence of proper education. On closer observation, natural and man-made disasters are brought about by neglecting the teachings of moral principles, virtues, and causality in the East, and religious teachings in the West.

How do we resolve the situation? Recovering traditional education is imperative. Modern education only teaches about knowledge, science, and technology, and ignores the teachings of moral principles, virtues, causality, and religion. In Australia, I met a renowned professor from the United States who was teaching at the University of Queensland. I asked him, “Does American education teach students to compete from kindergarten to university?” He said, “Yes.” I asked, “There are no structured teachings about moral principles, virtues, and causality?” He replied, “Correct.” I asked, “There is no religious education given to the students?” He said, “That is mostly correct.” So here is the problem. People today may have gained knowledge and be well-trained to work, but they lack teachings on how to con-

duct themselves properly with others. Some are completely ignorant of morality and have no idea how to behave as a upstanding human being. And so, we hear on the news about patricide and matricide. Why? Because such people are extremely selfish. They put their own interests before those of others, so their thoughts are preoccupied with taking advantage of others. With such thinking, how can the world avoid disorder? When children consider their personal interests more important than their parents’ needs, parents will be easily cast aside. If people do not care about their parents—the people who gave them life, how can they truly love others?

Over the past decade, many government and faith leaders have discussed the issue of world peace with me. In 2005, I was in Malaysia and met the former Prime Minister Dr. Mahathir bin Mohamad for the first time. His first words were, “Venerable Master, I hear that you have travelled to many parts of the world and know many government leaders. Do you think this world will ever have peace?” He is an internationally renowned Islamic leader and was Malaysia’s Prime Minister for twenty-two years. He asked me this question with great concern and considerable doubt about the possibility of realizing world peace. I know that he is not the only one with such doubts. At the time, I answered that conflicts could be resolved and peace would be realized as long as we can fulfill four conditions. He asked me: “What are they?” I said first of all, all countries have to treat one another equally and get along harmoniously. Then, the same applied among political parties, ethnic groups, and religious groups. If these



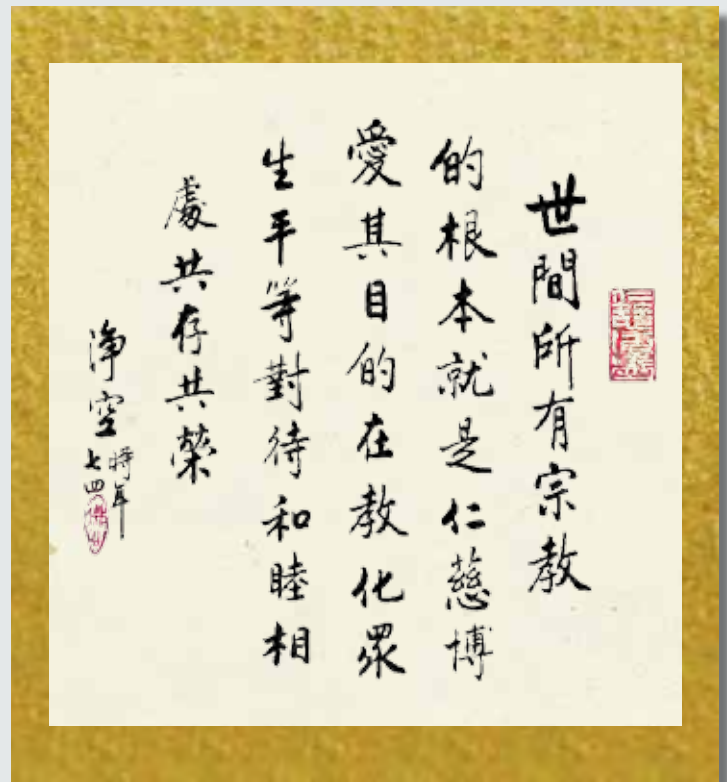
Tun Dr. Mahathir (R2) was awarded Honorary Doctor Degree in Syarif Hidayatullah State Islamic University Jakarta for recommending his outstanding contributions to Malaysia and world peace.

four conditions are fulfilled, and everyone treats one another equally and gets along harmoniously, there will be world peace.

Upon hearing my words, Dr. Mahathir fell silent for a while. I then said: "These are thorny issues and the conditions are truly difficult to fulfill. But if we start with mutual cooperation and harmony among religions, then peace can be achieved. After all, the majority of the world's population is religious. If there is harmony among religions, with people treating one another equally and getting along amicably, it will influence ethnic groups, political parties, and countries." Dr. Mahathir understood immediately and agreed with me.

In today's society, how do we resolve the various problems on a planet plagued with many natural and man-made disasters? We need to change our mindsets and restore the teaching of morality, virtues and causality. How do we do so? No approach is more essential or more effective than encouraging people with different faiths to learn from one another and to revive religious education to realize religious

harmony and cooperation. Other approaches might also work, but they require a long period of time, which we do not have.



Every religion originates from the humanity of compassion and benevolence. The religious education of different faiths in the world share the same goal of edifying everyone to treat each other as equals, to live in harmony with each other, to survive and prosper together.

*Chin Kung
At the age of 74 years old*

The Rationale and Method of Interfaith Harmony

Many people consider the topic of religion off limits. Why are people unwilling to discuss religion? Because they believe that when people with different religious beliefs discuss religion they will end up arguing and that because of this, religions have served as the cause of many conflicts in the world. In fact, there is no reason to be fearful of other religions because they can resolve many problems for us. If we think that religions are the cause of problems, then it is logical for us to learn about religions in order to resolve the problems. Being fearful of religions and not seeking to learn about them is like a person who upon contracting a fatal disease, chooses to ignore it and refuses treatment. Once we realize the cause of the disease, it would only be logical to eliminate it.

In 2006, we were invited to co-organize a three-day conference here at UNESCO. Representatives of ten world religions joined hands to pray for peace together. Many people were inspired upon seeing such harmony among religious leaders and saw the possibilities of interfaith harmony.

Is Mutual Cooperation and Harmony among Religions Possible?

The answer is absolutely! Religions can work together as one family. Of the world's many religions, six have the most adherents. When we carefully read or study the different sacred texts, we will realize that almost eighty percent of their contents are similar. While the teaching methods are different, they share the same message. The saints and sages of every religion were virtuous



The representatives of different faiths hold their hands to pray for world peace.



The representatives of different faiths and French government officials participated the historic event.

people. Good people, they did not teach others to commit wrongdoings or harm others. The core of each religion is love. Christianity teaches that “God so loved the world.” Islam teaches that “Allah is most merciful.” Buddhism teaches that “Compassion is the essence, and expediency is the means.” All religious teachings are based on love and share the aspiration of helping human beings end suffering and attain happiness. With the same basis and aspiration, how can religions not be harmonious; how could they not work together?

From the perspective of the monotheistic religions, each acknowledges that there is only one true God who created the universe and everything in it. We can therefore be certain that there is only one true God, one who is known by different names. The true God has perfect wisdom and virtue, and founders of the different faiths were manifested by him. Although the appearances of the founders differed, their essence, teachings, and objectives were the same. Thus, religious cohesiveness is certainly achievable.

In recent years, we have been in touch with many religious leaders. We have worked closely together with positive outcomes. In 1999, we furthered cooperation and harmony among Singapore’s nine major religions. As a result, we were like brothers and sisters of one family, and the outcome gave us great confidence. We later assisted with facilitating interactions among various religious organizations in Indonesia and Malaysia. The Pure Land Learning College Association was established in Toowoomba, Australia fourteen years ago. The small city currently has a population of 120,000 with over eighty ethnic groups, over one hun-

dred languages, and over ten religions. It is a typical modern city full of multicultural elements, and it is most delightful to see the residents are like one family! There, the faith leaders and city council officials, including the mayor, share a common dream—to help Toowoomba become the world’s outstanding model city of peace and harmony. It is a wonderful, meaningful idea and most importantly of all, they are on track towards accomplishing it. Everyone here is welcome to visit and see for yourself. Cr Paul Antonio, the Mayor of Toowoomba, led a delegation to UNESCO in 2013, to present the results of their efforts and show the harmony among ethnic communities and accord among religions. From what we see in Toowoomba, I believe mutual cooperation and cohesiveness among faiths and religions can alleviate societal crises and bring stability and peace to a disordered world.

How can Religious Cooperation and Harmony be Promoted?

In order to foster friendship, regular interaction must be a way of life among various faith and religious leaders and adherents. This is how we become friends. The Buddha taught us to remember the Four Integrative Methods in our interactions with others. This is how we fostered religious cooperation and harmony in Singapore, and are working to do so in Toowoomba. Briefly, the Four Integrative Methods are as follows.

First is the practice of giving unsparingly. Such giving involves treating friends to meals and often giving gifts. Being courteous, visiting each other, and giving gifts establishes rapport. In our relationships with others, we need to help others unconditionally. Many religious organizations have es-



Malaysian Study Tour to China on Multi-faith and Multi-cultural Harmony in 2008.



The Multi-faith Forum held in Malaysia in 2011, some 100,000 delegates have attended the forum. Former Prime Minister Tun Dr. Mahathir (L7).



At ht Millennium Night in the year 2000, delegations from nine major faiths jointed their hands to pray for the word peace.



The "2012 Multi-Faith Summit" held by World Fellowship of Buddhists



The Ambassadors to UNESCO held a Forum of Multi-faith Harmony in Sri Lanka.



Australian Interfaith Forum (2012)

established retirement villages and orphanages. We should encourage their charity work and do our best to support them with financial means and wisdom, on a regular basis.

Second is kind words. We should praise others, not criticize them. Always remembering the good traits and kindness of others is the way to getting along harmoniously.

Third is beneficial action. We should do all we can to benefit others ensuring that we do no harm. In this way, everyone will feel at ease. Never criticise others, boast about the number of one's own adherents or try to take away those of others. This is a major cause of confrontations.

Fourth is comradeship and collaboration. When others undertake a worthwhile endeavor, we are willing to help. When I visit different faiths' places of worship, I will pay respects to their God and am respectful to and study their sacred texts. When various religions organise activities, we often participate, particularly on their important

dates or in major events. For example, in 2000, after having been informed by the Catholic archbishop of Singapore of a mass on Christmas Eve, we arrived with fifty monastics in formal robes to attend the mass. It was a most spectacular sight. Their followers were very surprised to see so many monastics attending mass with them. Other religions also came to participate in our activities, and gradually everybody became a family. When an epidemic broke out in Africa, the Vatican sent some doctors and nurses to help those affected. The priests and nuns hoped that we might contribute towards the costs of providing medical care and donate an ambulance, which we did. In terms of charity work, what they do is the same as what we would do, so there is no need to distinguish others from us. "Comradeship and collaboration" means working together on something.

When we arrived in Toowoomba, our Buddhist centre was originally a Christian church. We preserved the form of the church and only replaced the cross inside with an image of Amitabha Buddha. Everything else remained the same. As we didn't turn away from their culture, the locals felt positive about us. Many celebrate Christmas each year and we do too. Like churches, we also have a nativity scene out front. Thus, religions should join together as one. Everyone will be most delighted and there will be no estrangement. Starting from a small place, it will gradually have an impact on other cities and regions.

We have also discovered that the best way to achieve mutual cooperation and unity among religions is to organise a group tour. Faith leaders are generally busy with



In 2000, after having been informed by the Catholic archbishop of Singapore of a mass on Christmas Eve, we arrived with fifty monastics in formal robes to attend the mass. It was a most spectacular sight.

their own work and have little time to meet. Sometimes, even if they are together, they just see each other once and only for a short time. On a religious tour, it is very different. They have at least ten days of living together and seeing each other every day from morning to night. So there is more than enough time to discuss the principles of their teachings.

For example, people can discuss how a particular problem is resolved by the teachings of Buddhism, Islam, and Christianity. There is nothing that can't be discussed. There will be no conflict, and such trips truly develop good relations. As everybody becomes better acquainted and understands each other, they will actually become friends. I have accompanied a group of Singapore's religious leaders on a visit to

China, and a group of Indonesia's religious leaders on a visit to Rome, Egypt, and China. Such group tours thus offer the best opportunity and great conditions for fostering religious unity.

The Four Integrative Methods enable us to realise mutual cooperation and unity among faiths and religions. The saints and sages of each ethnic group and the saints of each religion in the world, teach us the same thing—sincere love. By being sincere towards others without thinking about benefit or loss to oneself, we will be welcomed and loved by others. We regard every religion as wonderful. All religions are one family and their leaders and adherents must be as our own brothers and sisters. If they do not liaise with us, it is their own choices. However, we are most delighted to

In Toowoomba, our Buddhist centre was originally a Christian church. We preserved the facade of the church and only replaced the cross inside with an image of Amitabha Buddha, everything else remained the same. As we didn't turn away from their culture, the locals felt positive about us.



liaise with others and would definitely not miss an opportunity to do so. Such an open mind is required for our efforts on interfaith harmony and unity, to help each other and work together.

The Importance of Renewing Religious Education

The word “religion” needs to be explained using the Chinese definition of the Chinese word for religion 「宗教」. 「宗」 means vital, important, and revered; 「教」 means education, teachings, and civilisation. When combined, 「宗教」 means the vital education and important teachings, and revered transformation of humanity. When we explain this in many places around the world, no religion objects and they are all happy about it. Everybody agrees that this is a good explanation.

Actually, this is the way it originally was. When each religion was established by its founder, why were there many followers who believed and followed them then and such dedication continues to this day? On careful examination, we will see that the founders of every religion were conducting teachings. All of them educated about their respective teachings. The Buddha taught for forty-nine years, the Prophet Muhammad taught for twenty-seven years, Jesus taught for three years, and Moses taught for over forty years. I therefore consider religion to be education. All religions were founded based on education. From today’s perspective, the founders would be the world’s greatest social educators.

Why are religions in a state of decline today? It is because we do not teach about the sacred texts and intellectuals stay away.



Inviting representatives to a visiting tour would make difference. People with different faiths would have at least ten days of living together, from morning till night. So there would be plenty of chances for them to discuss the teachings of their scriptures.

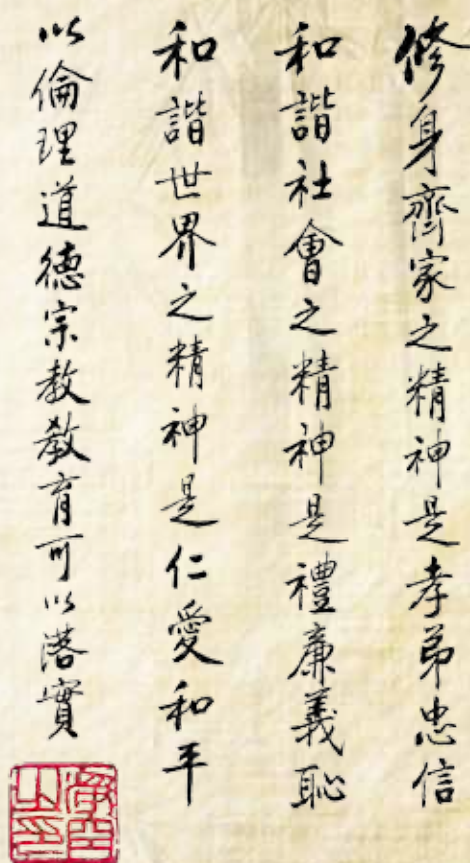
In the past, those with religious beliefs were mostly intellectuals, distinguished intellectuals with influence in society. Many religions now focus on ritualized worship and prayer. Nowadays, people believe in science and less people believe in prayer. What can we do about this? We must renew religious education. Today’s formal education does not teach about morality, virtues, or causality but this can be rectified with religious education, enabling us to greatly contribute to society. This would be welcomed and happily approved of.

We have been in contact with numerous religions. We hope that every religion can renew its teaching role and focus on religious education. Nothing is more important! Today, the world is desperately in need of religious education. With more conflicts being observed each year, we have to

seek out and eliminate the cause so we can return to normality.

Religious texts are textbooks. Every religion teaches people to be good. Thus, if every religious group could abide by the teachings of its religious texts, everyone would be a good person. If one has religious conviction without understanding the religious teachings, one would be easily exploited. Today, few people truly understand religions. Why? It is because people do not study or learn their religious texts and so they cannot absorb the essence and practise the teachings accordingly. Thus, we need to renew religious education. To do so, we must teach and clearly explain the principles of the religious teachings. Through religious education, religions can contribute to society and the world, resolve conflicts, and foster stability and peace. Today, the only way to resolve social issues is through education. We cannot think of any way other than education. We must therefore diligently study religious education.

There are some extremists among us in our world today. They are like parts of our own body that have gone out of alignment or become unwell. What happens when there is a problem with our health? We need to provide care and treatment and enable it to return to normal. This is what education is all about. As is said, "if it is to be, it is up to me." If we all wish for peace, peace can be realised. Realising peace requires developing a consensus, which is a common understanding and perspective. This thus remains an issue of multicultural education.



The spirit of self-cultivation is filial piety, sibling love, loyalty, and trustworthiness.

The spirit of a harmonious society is courtesy, integrity, honor, and understanding of shame.

The spirit of a harmonious world is benevolence, love, peace, and equality.

All of these can be fulfilled by the religious teachings of morality and virtue.

We need to be constantly mindful about accepting and embracing our own body. Externally, we accept our own eye, ear, nose, tongue and body. Internally, we embrace our own internal organs. Once we understand this principle, even when we encounter extremists, we would forgive them, embrace them, and slowly transform them. To resolve conflict, never seek revenge nor be antagonistic. If headed in the wrong direction, problems will never be resolved and it will exacerbate enmity and perpetuate hostility. Thus, we must learn to embrace the world's various ethnic groups, religions, cultures, and countries. We must mutually care, respect, love and help one another and work together. Doing so, how could this world not be peaceful!

We need to be constantly mindful about accepting and embracing our own body.

Where do we start with religious education? It starts from the "Morality and Virtue Lecture Series." We have already started this program in Toowoomba,

Australia. Teachings about morality, ethics, and causality are extracted from the religious texts of various religions for teaching materials. We hope that all residents of this city can benefit from the moral education and that every person can be virtuous. We encourage people to learn religious education but we do not talk about becoming an adherent of any faith. Religious affiliation is a personal choice and it is a choice that belongs to everyone. We praise all religions and regard each as being "number one." There is no second place. Thus, everyone is equal and it makes everyone happy.

Especially nowadays, we need to make use of advanced technology in education. Today, there are satellite television stations and internet. For every network that exists and for every region in the world that a separate channel or bandwidth is allocated to the promotion of religious education, I believe it would take just one year for all people to awaken. Content relating to violence, theft, sexual



What should be the first course in religious education? "Morality and Virtue Lecture Series" is the answer. There have already been such series in Toowoomba, Australia. Our aim is to collect the valuable teachings about morality, ethics, and causality as the contents of our textbook.

misconduct, and deception, content that goes against one's true nature would be rejected. It would be rejected not by laws, but by our human conscience, which would naturally choose to stop watching them. There will then be world peace. People will enjoy happiness and fulfillment and the world will have peace and prosperity. Achieving world peace and harmony is not difficult.

Religions Must Learn from Each Other

Mutual cooperation and unity of religions cannot be just a formality. Such a formality is not particularly effective. Friendship must develop from the roots—we must learn and study the teachings and texts of each other's religions.

All the founders of the world's religions are manifestations of the true God. As transportation used to be inconvenient and there was little communication, God would manifest as one identity in one country and another identity in another region. Advancements in technology, convenient transportation, and advanced communications makes the planet smaller, and the earth has truly become a global village. There is frequent contact between people, countries, communities, and religions, with increasingly closer interactions. Thus, there should be greater mutual understanding to prevent misunderstandings and to promote harmony. Today, religions must learn from each other. We must listen and read more to understand how God teaches in Islam, how God teaches in Christianity, how he guides sentient beings in Buddhism, teaches in Confucianism, and teaches in Hinduism.



There should be greater mutual understanding to prevent misunderstandings and to promote harmony through frequent contact between people, countries, communities, and religions.

Learning one's religious texts is being self-aware. Learning from the religious texts of others, extends the scope of our own wisdom.

For many years, I have been in contact with many faiths and religious leaders, and I am certain that each religion is number one. There is no second place. The religious texts of each religion are also number one. There is no second place. Thus, I respect the *Qur'an* and the New and Old Testaments of the *Holy Bible* in the same way that I respect Buddhist sutras. I not only respect them, but I often read and study them. I study the *Qur'an* and the *Holy Bible* in the same diligent way that I study the Buddhist sutras. When I read the *Qur'an*, I am a devout Muslim and a student of the prophet Muhammad. As I do not regard it as "text from another religion," I gain real benefits. When I read the *Holy Bible*, I am the student of Jesus. If we see other religions as different from our own, we create

a barrier, and we will not understand their teachings and may even misunderstand them. Thus, when I lecture on the *Holy Bible* and the *Qur'an*, the respective followers find my lectures agreeable. Only by thoroughly understand all the sacred texts, can religions finally reach genuine consensus and form mutual understanding. Many faith leaders have approved of this thinking and approach.

We are currently preparing to establish a multicultural events centre in Toowoomba, Australia. Inside the centre, there will be office space for every religion. There will also be classrooms where each religion can teach their scriptures on a regular basis. We will also be holding classes for the further study of each other's scriptures and will look out for teaching talent. For the

next stage, we plan to have an Institute of Religion Studies to train and develop teachers and hope that they will become lecturers for the future. When we have sufficient teachers, at least fifty to sixty teachers, we will establish a University of the Religions of the World. The university will train and develop teaching talent for every religion and unite the world's religions by having religious students study together and learning from one another. Each religion will have its own faculty. Buddhism will have a Buddhist Faculty. Christianity will have a Christian Faculty. Islam will have an Islamic Faculty. The adherents of many religions will become classmates and friends, and graduate from the same institution. We will not only learn about our own religion, but also understand, be familiar with and respectful of



We are currently preparing to establish a multicultural centre in Toowoomba, Australia for people from different faiths to study together. With classrooms and auditoriums available, teachers from various faiths can give public lecture on religious scriptures.

other religions. With sincerity, we equally interact with all religions, and we learn from each other with trust. Learning from the strengths of others will help us remedy our own shortcomings. Seeking commonality while disregarding the differences is the best way for us to continuously better ourselves.

In relation to religious texts, we hope that each religion will extract the essence of its teachings in 360 passages to be compiled into a booklet to be widely circulated. The *Bible 360* and the *Qur'an 360* have now been completed. We hope that other religions will also have a "360." When religions learn from one another, this makes it very accessible for those who do not belong to a particular religion to grasp its teachings. We hope that the general public can have a proper understanding of each religion to prevent misunderstandings and confrontations. By understanding religions, you will love, care about, and believe in them. This will help the world resolve all conflicts and promote social stability and harmony.

Conclusion

Through mutual cooperation and cohesiveness among religions, renewing religious education, religions learning from one another, all religions will become as one family. When religions become one family, different ethnic groups will become one family, and all the people in the world will become one family. As members of the one family, we naturally would love and care for one another, support and assist one another, and work together to realise the common dream of building a Land of Ultimate Bliss on earth, which is achievable. This has been the objective of organising this forum. Through our continuing efforts, may we be joined by more people sharing the same aspiration. May all conflicts soon be resolved and may world stability and peace soon be realised. Finally, I wish everybody health and happiness always. Thank you!

In the name of God Most Merciful Most Benevolent

■ Syed Hassan Al-Attas

Imam Of Ba'alwie Mosque Singapore

In the First World War, about 17 million people were killed, including 7 million innocent civilians and children. In the Second World War, over 60 million people were killed, including 35 million innocent civilians and children. The Holy Qur'an clearly states (Q5:32): *If anyone killed a person...it would be as if he killed all mankind, and if anyone saved a life, it would be as if he save the life of all mankind.*

In 1916 after the war at Galipoli, Turkey, Anzac Jack from New Zealand, a member of the allied forces, survived the campaign and was decorated for his service and bravery in World War One. But the trauma of war was too much and he took his own life when his son was only four years old. His suicide note stated, "My brain is going." His son and family still live in New Zealand.

Seven decades after the World War Two, on Friday May 1st 2015, less than a month ago, Germany is still burying its dead. In the military graveyard southeast of Berlin, 123 miniature coffins, remnants of soldiers, some as young as 19 years old, found in forests, fields, and building sites in Germany and around Europe were buried. Most lost their lives in April 1945 in one of the last, vicious battles of the war.

The scars of these world wars remain to haunt many families for decades. These two world wars were not fought in the name of any religion. They were fought for the cause of nationalism, racial superiority, greed and pride.

Today, however, things are different. Religion is claimed to be the main cause of wars. Extremists use religion to champion their cause and achieve and their evil desires.

Islam is now being attacked in such a manner as never seen before in history. Islam is being attacked by the Muslims themselves. These so called Muslims are extremist in their thinking and behavior. They are a menace in any peace loving society. They are hated by many. The presence of extremists, although a minority in Muslim societies, gives a bad name to Islam. As a result, many good Muslims today are looked upon as potential extremists or terrorists, unless proven innocent.

In the past, true Muslims were looked upon as trusted friends and as sincere partners. They were looked upon as good, honest, pious, and kind people with great knowledge.

In the eighth century, the Abbasid capital, Baghdad (in Iraq), was the biggest capital city in the world. Non-Muslims from Rome, Greece, India and China came to live in Baghdad. Many settled down there and enjoyed peace and harmony.

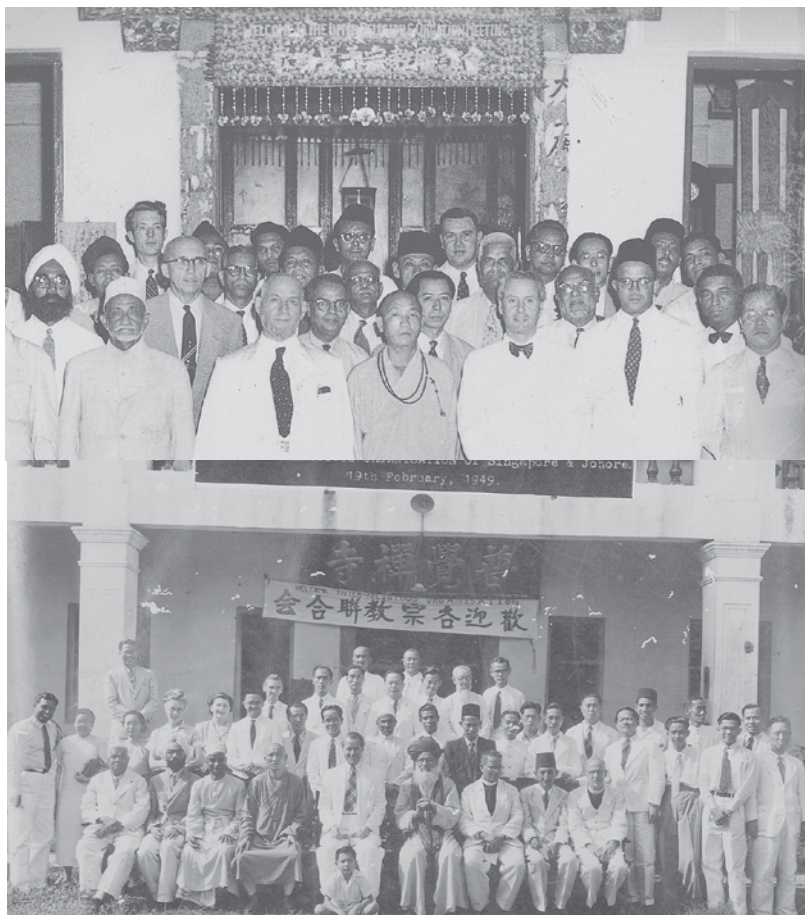
How different things have become now. Many are afraid even to have a Muslim neighbour. Why?

There is no doubt that Muslim extremists used Islam to justify both their ends and means. They are fanatical and extremist in both their interpretation of Islam as well as their behaviour. The holy Prophet Muhammad (pbuh) said: *Following the middle path 中庸之道 is a virtue*. In other words, practice moderation and do not go to extremes. Islam is against extremism in any form.

In order to understand Islam, we have to go back to history. We have to study the character of our Holy Prophet Muhammad (pbuh). We have to understand the Qur'an by looking at the examples of the Prophet and the true Muslim leaders of the past.

Prophet Muhammad (pbuh) once said: *Seek knowledge even to China*. Why did he say this?

The Prophet must have known about the Chinese and wanted Muslims to make friends and learn from them. In fact, we find Islam reached China *during* the time of the Prophet, in the seventh century. In those days, the journey to certain parts of China took more than 4 years. Many Muslims settled in China, learnt the language and died there. They were welcomed by the Chinese



Early in 1949, Delegates of different faiths and some government officials visited frequently for sake of religious and ethnic harmony.

emperors and some, like Sayyid Sweeni, became the governor in Yunan and was very popular with the people.

During the Abbasid Caliphate, a well known jurist in the court of Baghdad, Ahmad Ibn Fadlan, went to Norway and was welcome by the Vikings. He lived and fought with the Vikings against their enemies and is remembered till today. A Hollywood film entitled "The Thirteenth Warrior" tells the story of Ahmad Ibn Fadlan. The role was played by Antonio Banderas.

During the Crusades, when King Richard the Lion Heart was ill, Saladin

himself came in disguise as a physician to cure him. As a result, many historians describe Saladin as a chivalrous foe. When Saladin reconquered Jerusalem from the crusaders he guaranteed the freedom of religion for both the Jews and Christians.

These are some examples of true Muslim leaders of the past.

Master Chin Kung, in many of his speeches in the past, emphasised that the key to a peaceful world is to have true knowledge. He stressed that true knowledge guides towards morality and can only be obtained from true, sincere,

pious and knowledgeable scholars.

A religion is a set of beliefs that is held by a group of people. There are many different religions, each with a different set of beliefs. Every religion in the world differs. But all religions maintain that peacemakers are the children of the Almighty. Peace draws people, communities and nations together into an everlasting friendship. It is the absence of pride, anger, malice and the presence of kindness, compassion and forgiveness that binds people with unity. Each of the great religious books speaks volumes, in their own way, to give the same message of moral education and peace and the conduct of non-violence.

True religious beliefs do not differentiate between people on the basis of their creed, colour or nationality. They preach that every single person is God's child and that we constitute one big family.

Moral training is the essence of Islamic education. The purpose of religious education in Islam is not to stuff the minds of the students with facts but to refine their morality, educate their spirits, propagate virtue, teach propriety and prepare them for a life full of sincerity and purity. The first and highest goal of Islamic education, and I strongly believe is also the aim of all religious education, is moral refinement and spiritual training.

According to Prof. Muhammad Atiya, in Islamic education, each lesson must be moral and all teachers must be concerned with morals. Every tutor must consider religious ethics above anything else. Religious ethics are the ideal, perfect ethics; noble character is the basis of religious education.

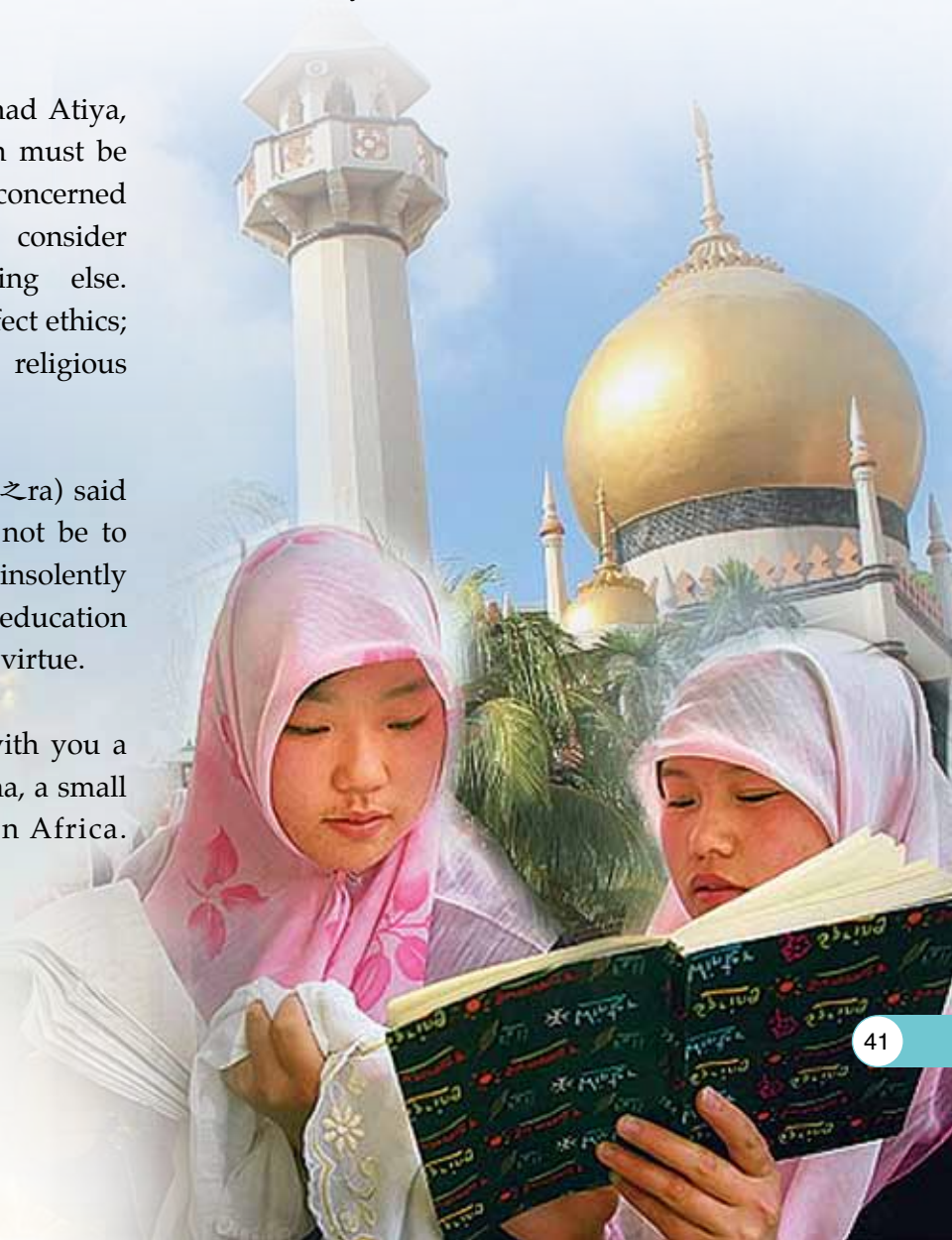
Imam Al-Ghazzali (愿主赐安之ra) said that the aim of education must not be to obtain power, money, glory, to act insolently or to compete with others. Islamic education can be summarised in one word - virtue.

Before I end, let me share with you a famous story of the king of Butana, a small town, north of the river Nile in Africa.

The king, Shaikh Abu `Ali, who had 10 sons, was dying. He called all his sons and gave each of them two sticks and asked them to break one of the sticks. Everyone broke the sticks very easily. Then he took the ten remaining sticks and tied them firmly together and asked each and every one of his sons to break them. None of his sons could do it no matter how much they tried. Then he turned to them and said, be united and you are strong.

True religion unites the hearts of humanity.

Thank you.



Water knows the path to peace

■ Kelly Ngo

*Be careful of your thoughts, for your thoughts become your words.
Be careful of your words, for your words become your actions.
Be careful of your actions, for your actions become your habits.
Be careful of your habits, for your habits become your character.
Be careful of your character, for your character becomes your destiny.*
- Author unknown

Within the character of the citizen, lies the welfare of the nation.
- Cicero

In a world riddled with multiple crises of food security, fresh water and climate change, our thoughts matter more than ever. This paper highlights the impact of our thoughts through recent findings in studies of frozen water crystals (**ice crystals**). Every thought counts. The importance of positive thoughts sustained by the education of universal human values is imperative to achieving peace and harmony for the individual, society and the world. However, there are significant challenges posed by current popular entertainment romanticising violence, conflict and sexuality. Throughout history, the world's religions and traditional cultures have provided the ethical foundations upon which humanity has learnt to live in harmony, and their teachings are centred on love and compassion. Therefore concerted political, social and economic efforts must renew a mainstream focus on learning and living universal values through the evidence base of traditional culture and religious education for a culture of peace.

The ice crystal study

Research on ice crystals over the last twenty years has shown that water responds to information in various forms, including human thought. As water is the lifeblood of the human body and our living environment, these findings imply that our thoughts have an effect on personal health and the world around us.

By freezing water and observing the ice crystals formed in millions of experiments, Dr Masaru Emoto discovered that water produced different ice crystals in response to words, images, sounds and even human thoughts. His groundbreaking discoveries were presented at the UN Headquarters in New York in 2005, formed the basis of several international bestsellers, such as *Messages from Water*¹, and featured in an award-winning independent film.

Inspired by Dr Emoto's international water research, the not-for-profit Huayan Water Research Laboratory have independently verified Dr Emoto's findings and further explored how water responds to

information including visual, auditory, audio-visual and olfactory information. Using the latest technology, the Huayan Water Research team has been conducting the water experiments since 2010 and an outline of their process is as follows (Figures 1 and 2).

Uniform bottles of sterile distilled water are exposed to certain information for a certain period of time within an isolated, closed and soundproofed environment, unless otherwise required by the particular test. Depending on the experiment, the water is either exposed to visual information (text or image) for seventy-two hours, or exposed to an audio or video file played continuously over twenty-four hours. A person blinded to the intervention then transfers 0.5 cubic centimetres of the water sample onto Petrie dishes, which are then frozen at -25°C for at least six hours. Another person blinded to the intervention then observes the frozen droplets magnified under a high-speed imaging microscope that has been installed within a freezer cabinet at -7°C and records video and photo images of the crystals.

Water knows

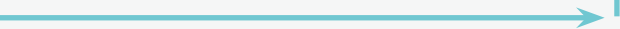
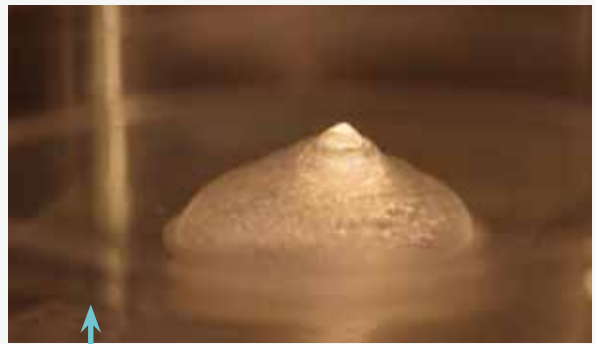
Research by Dr Emoto and the Huayan Water Research team indicates that water is responsive to information.



Dr Masaru Emoto and Venerable Master Chin Kung

¹ Masaru Emoto, *The Message from Water* (1999), *Messages from Water Volume 2* (2001), *Love Thyself The Message from Water III* (2004).

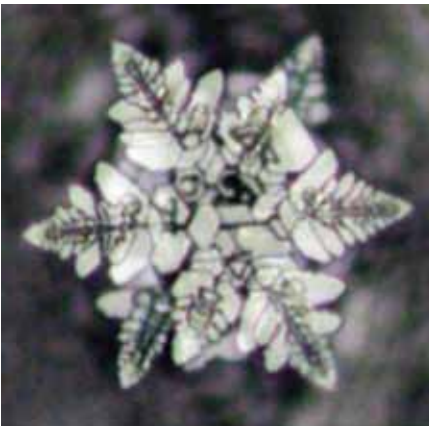
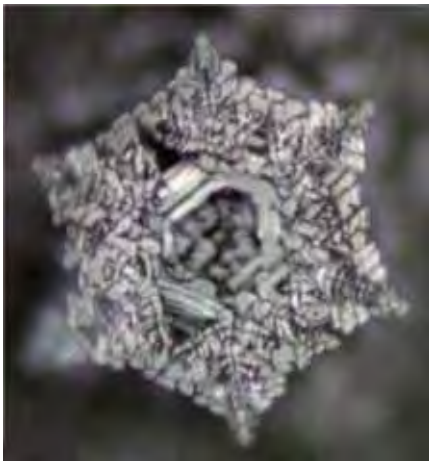
Figures 1 and 2: Steps of the Study Method



1. Text and pictures

Figure 3 shows the shape of ice crystals after the water was exposed to the written words of “love”, “peace” and “harmony”, respectively. The words “anger”, “greed” and “jealousy” appear to evoke a different response in the ice crystals as shown in Figure 4.

▼ Figure 3 : Written words of (top to bottom) “love”, “peace” and “harmony”, respectively.



▼ Figure 4 : Written words of (top to bottom) “jealousy”, “greed” and “anger”, respectively.

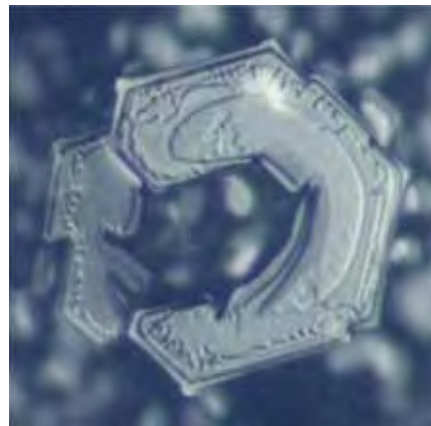
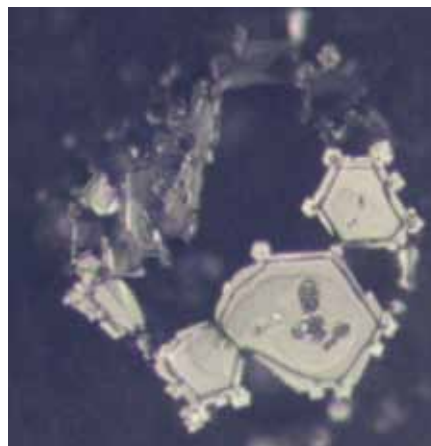
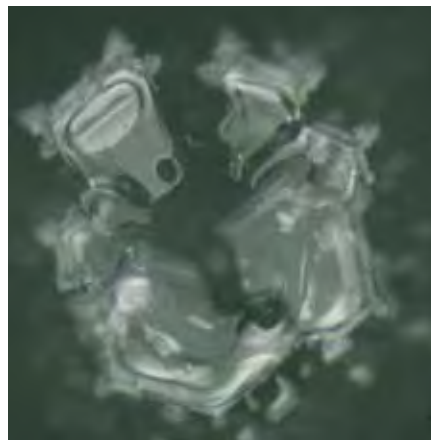
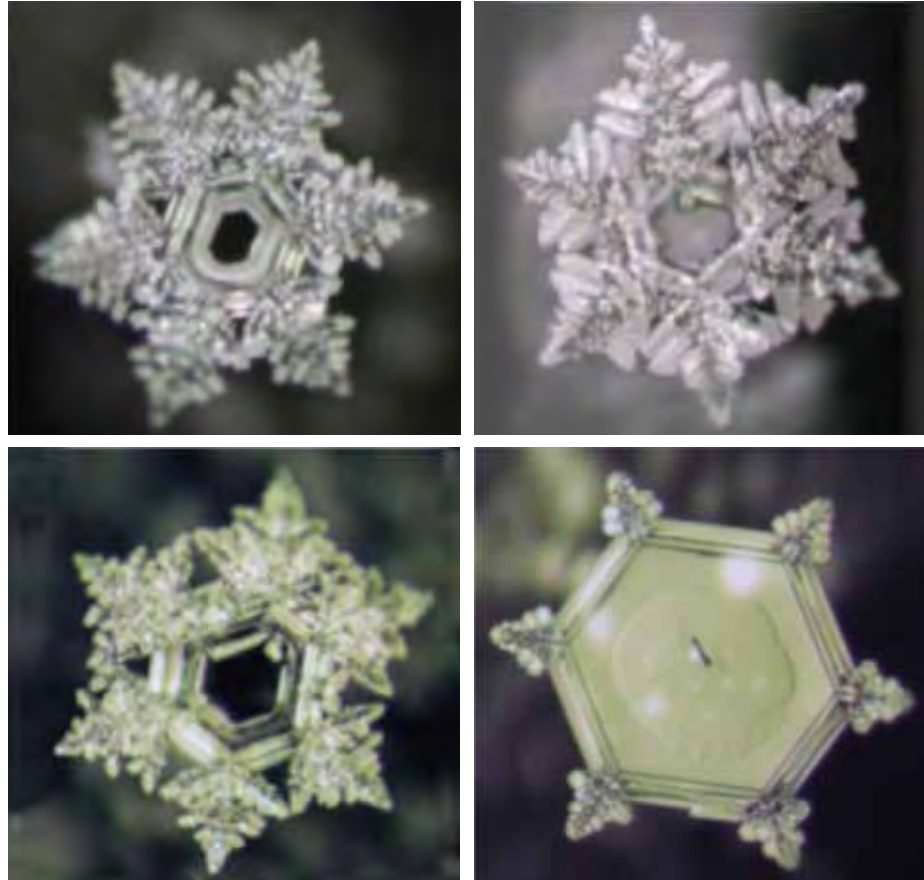


Figure 5 shows the ice crystals from water that had been exposed to the written phrases “thank you”, “I am sorry”, “please forgive me” and “I love you”, respectively. These results appeared distinctly different from the ice crystals formed after exposure to the written phrases “I hate you” and “it is all your fault” as shown in Figures 6 and 7, respectively.

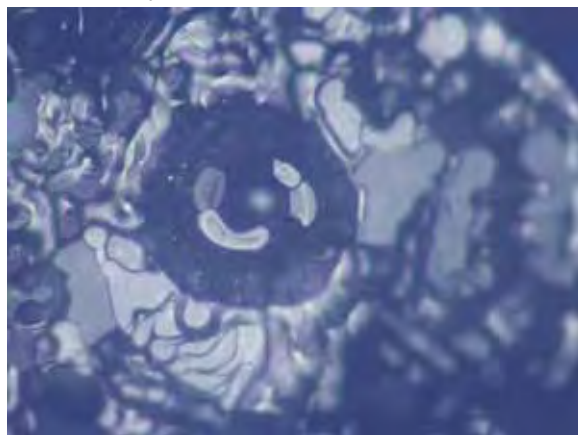
Figure 5 :
Written phrases
(above left
to right)
“thank you”,
“I am sorry”,
(below left
to right)
“please
forgive me”
and
“I love you”,
respectively.



▼ Figures 6 : Written phrases
“I hate you.”

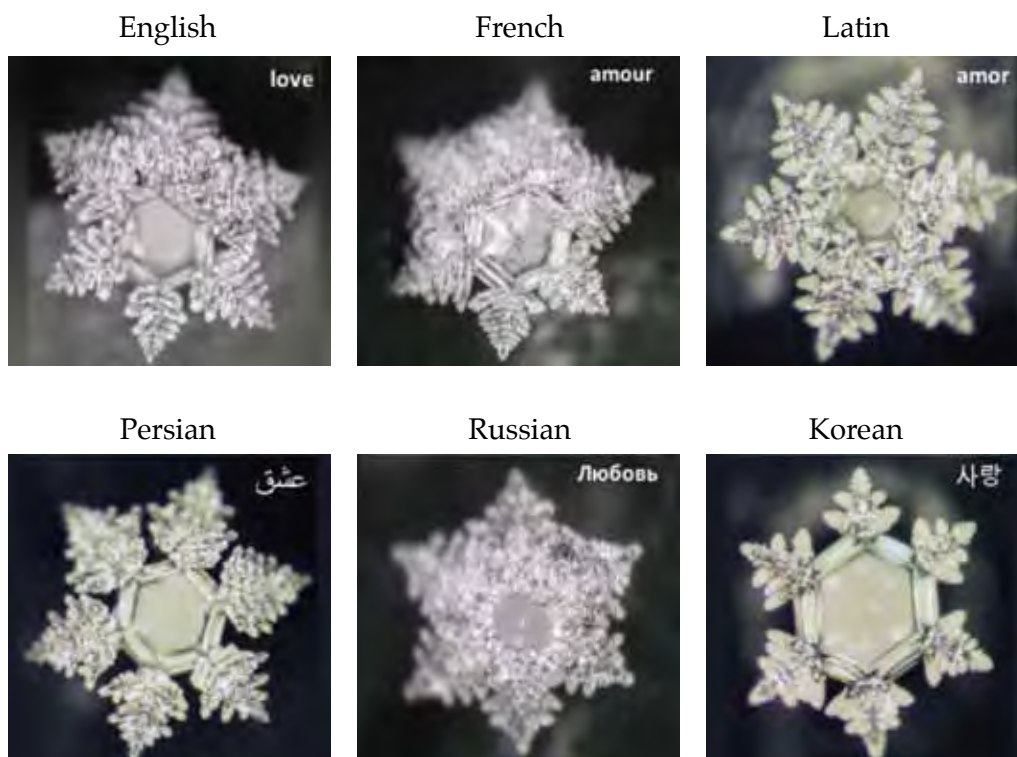


▼ Figures 7 : Written phrase
“It is all your fault.”



Water was also exposed to the same words and phrases expressed in a different language Figures 8 and 9 shows ice crystals in response to “love” and “I hate you” written in various languages, respectively.

▼ Figures 8 : The word “love” in different languages.



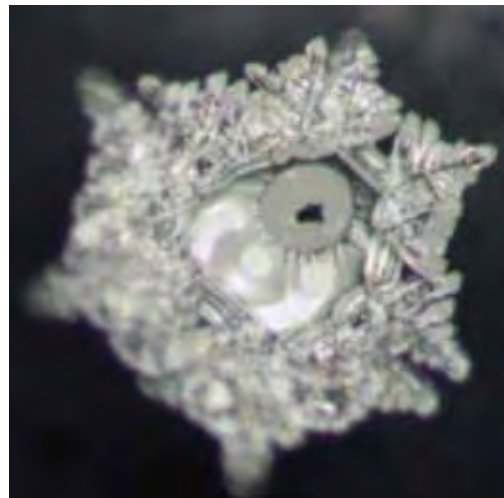
▼ Figures 9 : The phrase “I hate you” in different languages.



Figure 10 shows an ice crystal formed after water was exposed to a photo of a smiling infant, beside one formed in response to a photo of an emaciated infant. Figure 11 shows an ice crystal in response to a photo of a mother teaching her child, beside another formed in response to a photo of warfare. Figure 12 shows an ice crystal in response to a picture of a natural landscape.



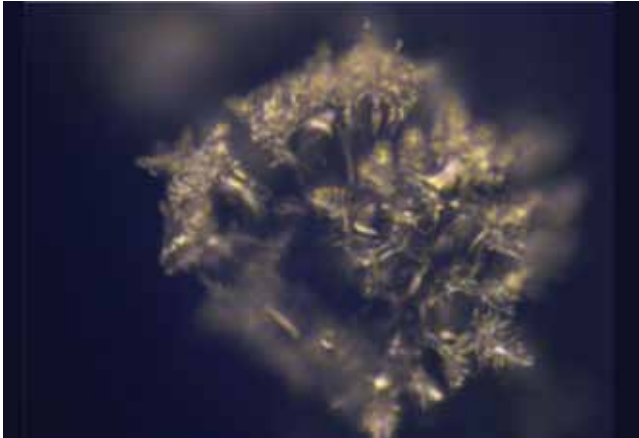
◀ Figures 10 : (above) Photos of a smiling infant, and (below) an emaciated infant.



◀ Figure 11 : A photo of a mother teaching her child.



▼ Figure 11 : A photo of warfare.

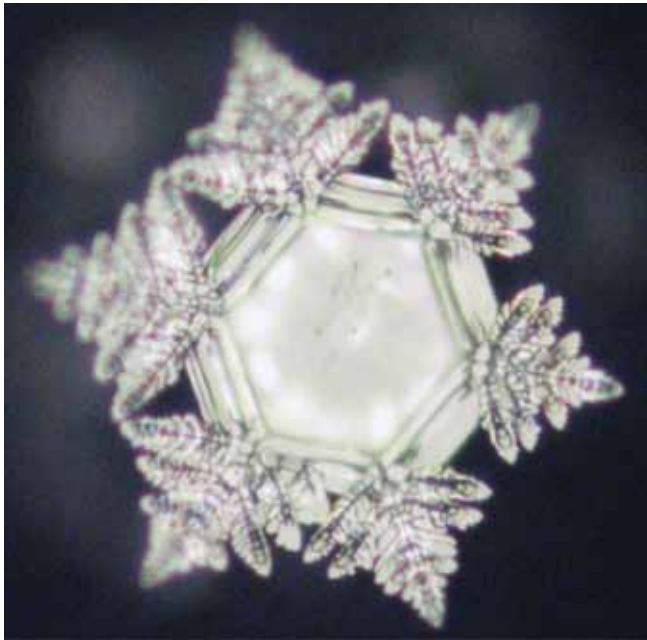


▼ Figure 12 : A picture of a natural landscape.



On the theme of love, Figure 13 shows an ice crystal formed after water was exposed to the written words “family love” and Figure 14 shows an ice crystal from water exposed to a photo of two sisters, and Figure 15 shows an ice crystal formed from water exposed to the photo of a father and son, which was initially fragmented but over the course of a few seconds the fragments seemed to merge together as if the father and son separated by living apart or mental impairment, are reunited.

▼ Figure 13 : The written words “family love.”

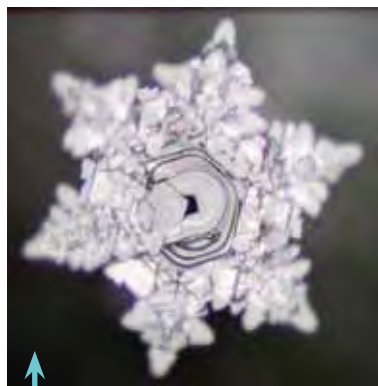
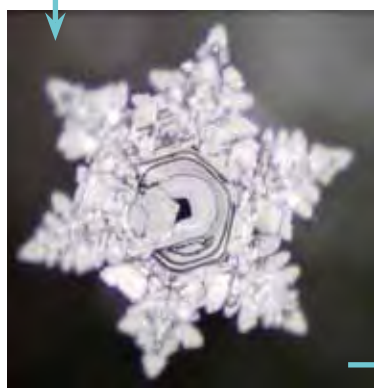
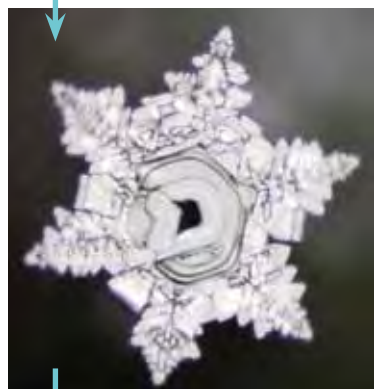
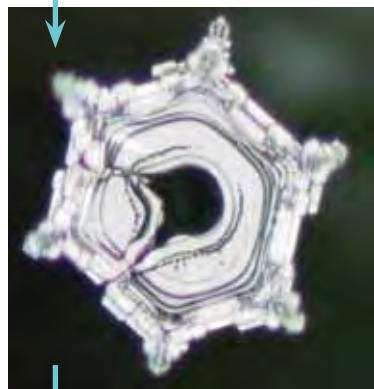
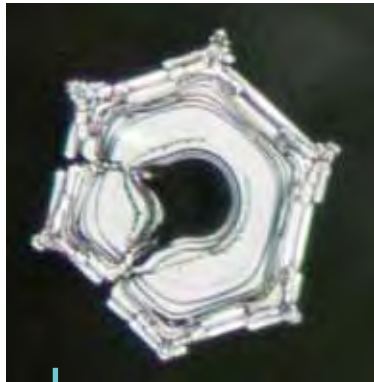


▼ Figure 14 : A photo of two sisters.



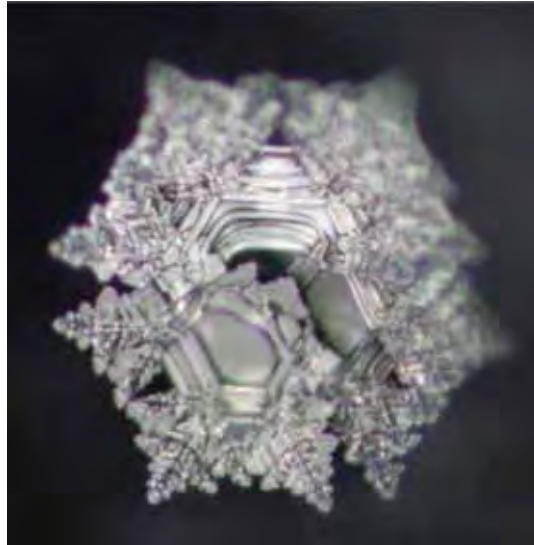
Fragments of an ice crystal merging together

▼ Figure 15 : A photo of father and son.

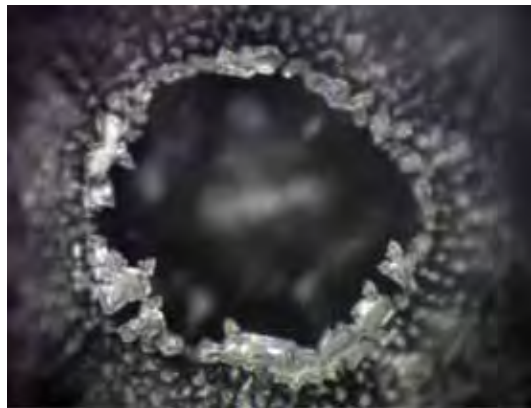


2. Video

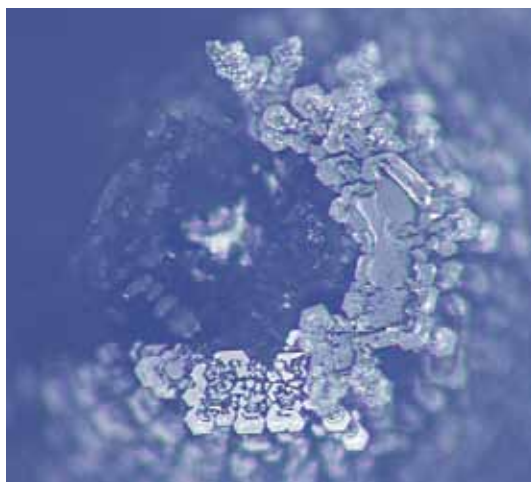
Figure 16 shows an ice crystal formed after water was shown the 1965 *Sound of Music* musical film, which appears quite different compared to an ice crystal in Figure 17 that formed from water that was shown news report of the 2008 Financial Crisis. The latter appears somewhat similar to the ice crystal formed from water exposed to the words “it is all your fault”.



◀ Figure 16:
The *Sound of Music*
musical film (1965).



◀ Figure 17:
News report of the
2008 Financial Crisis.



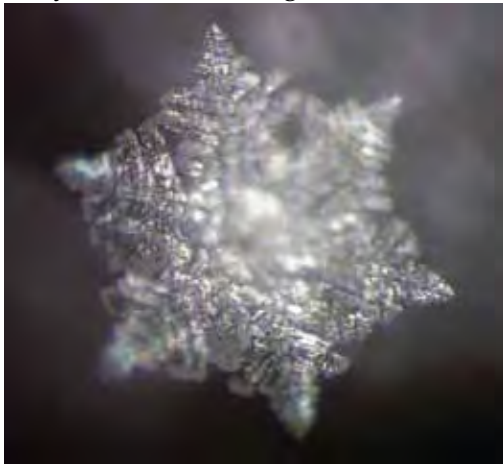
◀ The words
“It is all your fault.”

3. Sound

Figure 18 shows an ice crystal produced after water was exposed to the song *What a Wonderful World* (1967) by Louis Armstrong, which differs from the ice crystal formed from water exposed to techno music.

Figure 18 :

- ▼ The song *What a Wonderful World* (1967) by Louis Armstrong.



- ▼ Techno music.

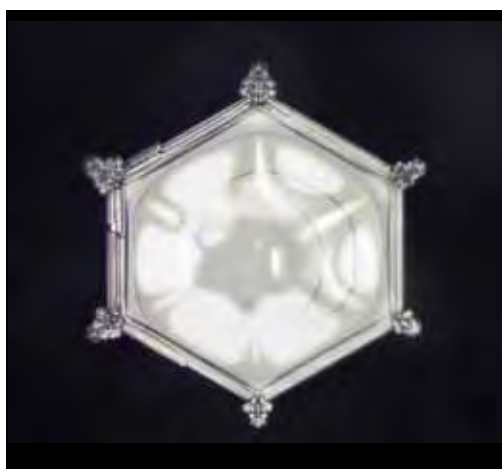


4. Smells

Figure 19 shows an ice crystal formed after water was exposed to the scent of fresh flowers, alongside another formed from water exposed to the odour of decomposing cabbage.

Figure 19 :

▼ The scent of a rose flowers.

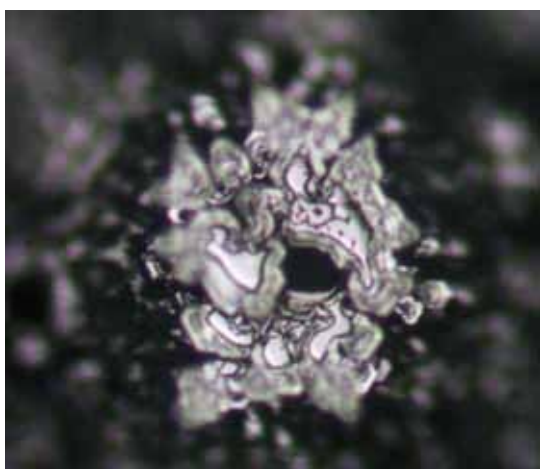


▼ The odour of decomposing cabbage.

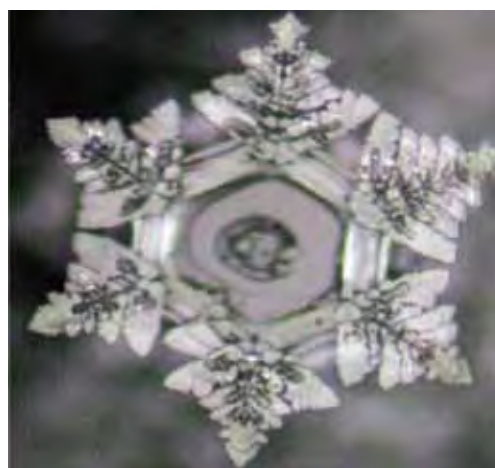


5. Intention and changes in information

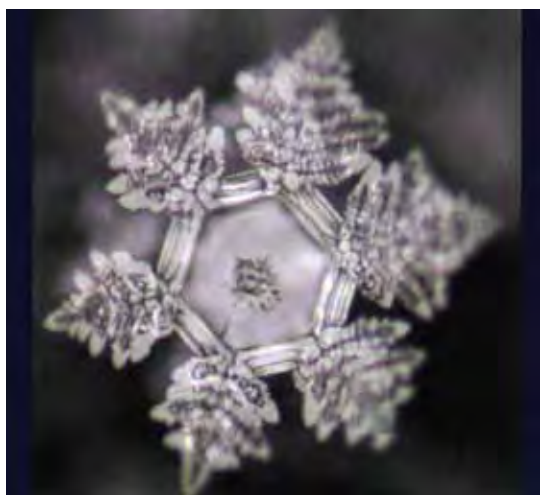
A change in information appears to result in different formation of ice crystals from the same water sample. For example, Figure 20 shows an ice crystal formed after the water sample was placed in an animal slaughterhouse. Subsequently, Buddhist meditation (chanting “Amitufo”) from a remote location was dedicated to a video image of the water sample and the resulting ice crystals are shown in Figure 21. Even without any image of the water sample, the same Buddhist meditation dedicated to the water sample produced similar ice crystals as shown in Figure 22.



▲ Figure 20 : Water sample located at an animal slaughterhouse.



▲ Figure 21 : Buddhist meditation (chanting “Amitufo”) from a remote location was dedicated to a video image of the water sample that had been located at an animal slaughterhouse.



◀ Figure 22 : In the absence of any image of the water sample, Buddhist meditation (chanting “Amitufo”) from a remote location was dedicated to the water sample that had been located at an animal slaughter house.

Our thoughts make the world

In light of the varying shapes and levels of brightness in the ice crystals, water appears to respond to different information. Regardless of the format or language, positive information (eg love, gratitude and kindness) generally produced relatively ordered, geometric, brighter and complete ice crystals compared to negative information (eg blame, resentment, conflict and violence). Such results are consistent with other studies ^{2, 3} and show the direct effect of human thoughts on water.

Information arises from thoughts and thoughts create words and actions, which in turn create pictures, music and movies,

etc. The findings are particularly significant in light of water being such an essential and ubiquitous element. Water covers approximately 70 per cent of the earth's surface sustaining life in all its forms and featuring in almost everything from the air to our food. The water composition of an adult human body is also 70 percent, with higher percentages in infants.

The fact that human thought affects water implies a direct impact on the human body and its environment. In this way, we are interconnected with the universe. As Nobel Prize winner in physics and father of quantum physics, the German scientist Max Planck stated, "As a man who has devoted my whole life to the most clear headed



² Dean Radin, Nancy Lund, Masaru Emoto, Takashige Kizu, 'Effects of Distant Intention on Water Crystal Formation: A Triple-Blind Replication' (2008) 22 *Journal of Scientific Exploration* 481.

³ Dean Radin, Gail Hayssen, Masaru Emoto, Takashige Kizu, 'Double-Blind Test Of The Effects Of Distant Intention On Water Crystal Formation' (2006) 2 *Explore* 408.

⁴ Max Planck, Lecture 'Das Wesen der Materie The Nature of Matter' (Florence 1944).

science, to the study of matter, I can tell you as a result of my research about atoms this much: There is no matter as such. All matter originates and exists only by virtue of a force which brings the particle of an atom to vibration ... We must assume behind this force the existence of a conscious and intelligent mind. This mind is the matrix of all matter.⁴” Building on quantum physics, there has been increasing research on the association of human consciousness and intention with matter. Over 2500 years ago, the Buddha taught that, “Everything arises from our minds. With our thoughts, we make the world, and the whole universe is aware of our every thought.” Like the reflection of our thoughts in the ice crystals, every particle senses our thoughts from the moment it arises and changes accordingly.



With positive kind thoughts, everything around us becomes more positive. On 25 July 1999, Dr Emoto conducted an experiment involving over 350 people who for over an hour, mentally directed a message of love and gratitude to the water of Lake Biwa in Japan. This had a notable impact on the water rendering the lake free of foreign algae. As the foreign algae would emit an offensive smell prompting numerous complaints from residents, the Kyoto Newspaper reported on 27 August 1999 about the unusual absence of algae and lack of any residential complaints that summer.

But when our mind is distracted by resentment and conflict, our environment including the people in it suffers from the impact of our thoughts.

Always aim at complete harmony of thought and word and deed. Always aim at purifying your thoughts and everything will be well.

– Mahatma Gandhi

Our physical well-being has proven to be inextricably linked to our thoughts. The relationship between positive thoughts and physical health is well-researched in the field of positive psychology. Pioneer of positive psychology, Dr Martin Seligman reports that research on a range of diseases from influenza to HIV shows that a positive outlook influences immunity and the rate of recovery and healing⁵. Indeed, negative emotions such as anger and doubts, commonly lead to the experience of physical symptoms such as fatigue and tension headaches.

The following story illustrates how peace and harmony essentially begin from our positive thoughts. There was once a young barber known for providing the best haircuts in town. A governor heard about his skill and made an appointment with him for a haircut. Meeting the governor for the first time, the poor barber was very nervous. His hands were shaky and while the governor fell asleep during the haircut, he accidentally shaved off part of an eyebrow. When the governor woke up, the barber stood in front of him and politely asked, "Sir, I've never met a governor before. Is it true what they say, that governors have a heart as big as the ocean?" The governor looked at the young barber, and laughed, "No, young man, that's just a metaphor, it means that a person in a position of power must be kind and forgiving." Much relieved to hear those words, the barber said, "I'm really glad to hear this because governor, I am terribly sorry – I've accidentally shaved

off a part of your eyebrow." The governor took one look in the mirror and nearly fell out of his chair. However, he immediately remembered his words, "a person in a position of power must be kind and forgiving." In the space of one thought, his anger changed to forgiveness. The result was immediate for both: peace and harmony. They parted ways happily that day and the governor remained a long-term customer.

Within our positive thoughts lie the seeds for improved health and positive changes in our local and global communities. As every thought counts, we must focus on thoughts, words and actions conducive to peace.

Entertainment or indiscriminate harm

Today we have a culture of distraction, as described by Nobel Peace Prize winner Al Gore. We are distracted from the right values and the right thoughts. Powered by advanced technology and the mass media, popular culture has become pervasive, particularly in developed areas, with considerable influence on our thoughts, values and behaviour. In particular, aspects of popular culture relating to sexuality, conflict and violence present direct challenges to a culture of peace and sustainable development. In 1972, the International Commission on the Development of Education described mass media as "extraordinary instruments for conditioning the individual, in whatever capacity we consider him, and especially

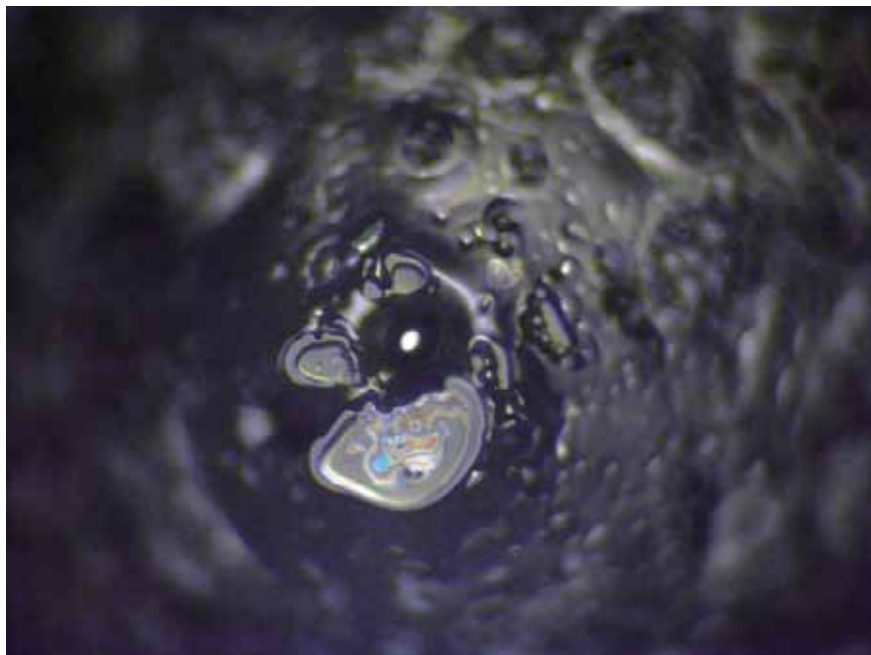
⁵ Martin Seligman, *Flourish: A Visionary New Understanding of Happiness and Well-being* (2011).

⁶ Edgar Faure, Felipe Herrera, Abdul-Razzak Kaddoura, Henri Lopes, Arthur V Petrovsky, Majid Rahnema, Frederick Champion Ward, *Learning to be - The world of education today and tomorrow* (UNESCO Paris, 1972).

as a consumer and as a citizen”⁶. This section considers the harmful impact of our thoughts stemming from entertainment.

Sexual content in entertainment has implications for the global issues of sexually transmitted infections and adolescent pregnancy. Figure 23 shows an ice crystal formed after water was exposed to an internationally popular reality television show involving contestants living in a house together. Studies have found that sexual content in music^{7, 8}, and television was associated with early onset of sexual behaviour in teenagers aged from twelve to seventeen compared to teenagers who do not tune into such content. The more sexual content that was viewed on television, the earlier sexual

activity started with increased likelihood of unplanned teenage pregnancy⁹. The social issue of early sexual activity is concerning due to its direct relationship to sexually transmitted infection and unplanned teenage pregnancy. Renowned Kenyan author and medical director of Cottolengo HIV and AIDS Hospice, Dr Margaret Ogola reflected in her speech at the 1999 World Congress of Families that religious values had successfully suppressed sexual activity outside of marriage. However, “by the late Sixties, this ideal of sex between only men and women committed to each other in the bond of marriage began to come apart” due to the influence of sexuality in popular culture leading to “children being born out of wedlock, marital breakdown, abandonment of chil-

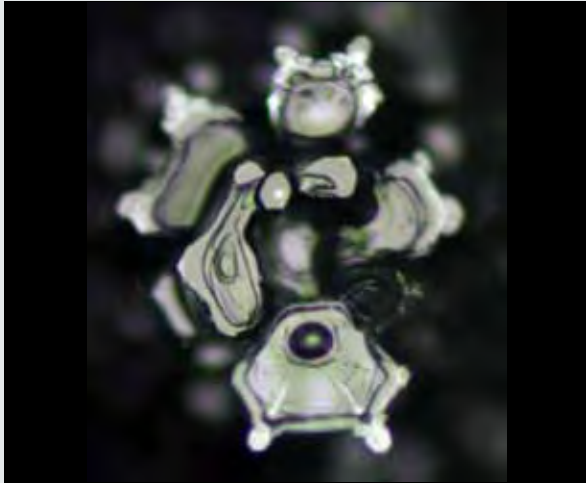


▲ Figure 23 : A popular reality television show involving contestants living in a house together.

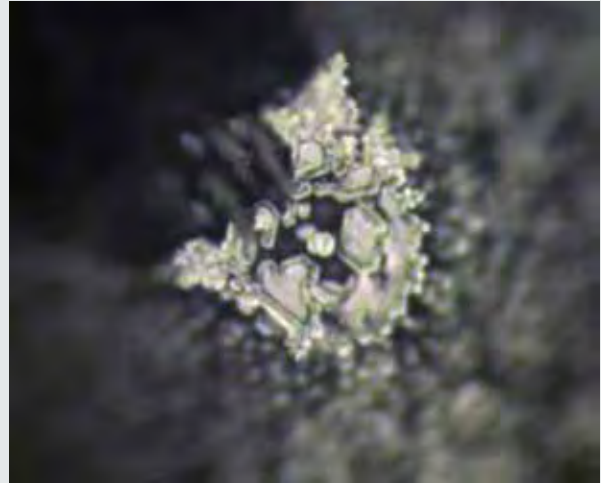
7 Steven C. Martino, Rebecca L. Collins, Marc N. Elliott, Amy Strachman, David E. Kanouse, Sandra H. Berry, Exposure to Degrading Versus Nondegrading Music Lyrics and Sexual Behavior Among Youth (2006) 118 *Pediatrics* 430.

8 Brian A. Primack, Erika L. Douglas, Michael J. Fine, Madeline A. Dalton, Exposure to Sexual Lyrics and Sexual Experience Among Urban Adolescents. (2009) 36 *American Journal of Preventive Medicine* 317.

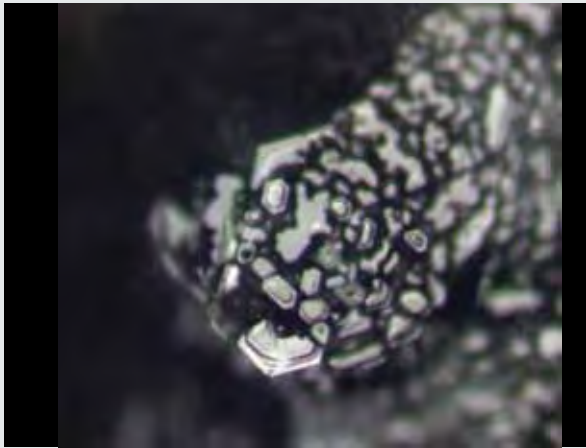
9 Anita Chandra, Steven C. Martino, Rebecca L. Collins, Marc N. Elliott, Sandra H. Berry, David E. Kanouse, Angela Miu, Does watching sex on television predict teen pregnancy? Findings from a national longitudinal survey of youth. (2008) 122 *Pediatrics* 1047.



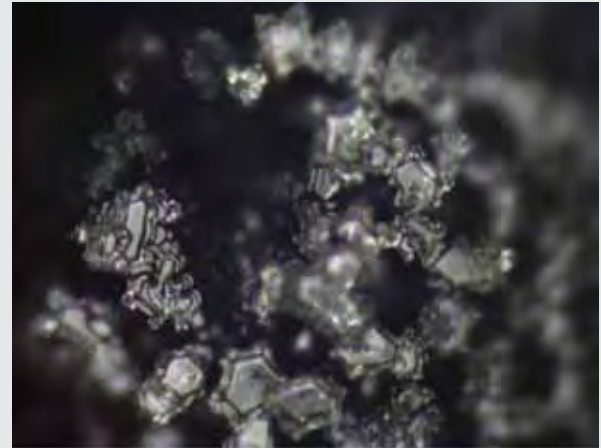
▲ Figure 24 : A reality television show that plots contestants against each other in a cooking contest.



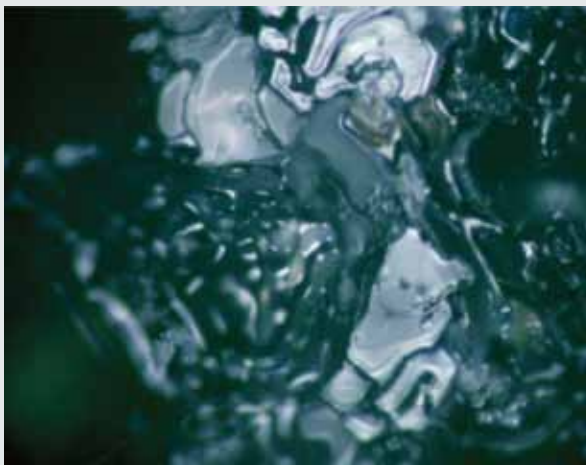
▲ Figure 25 : The word "conflict".



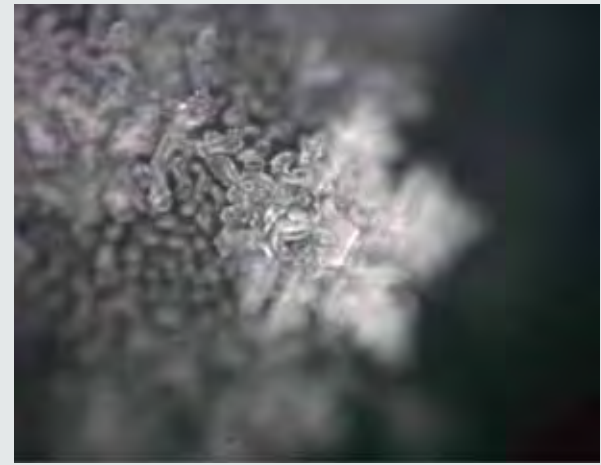
▲ Figure 26 : A televised mixed martial arts fighting championship program.



▲ A video game with players taking on the role of a fighter trying to destroy an enemy.



▲ Figure 27 : The words "I want to kill you."



▲ Figure 28 : An action-adventure video game with the player taking on missions to carry out a series of crimes, including shooting and theft.

dren and the elderly who used to be held in great esteem, and of course an explosive increase in sexually transmitted disease of every kind.” Our every thought from tuning into such entertainment has consequences for personal health, societal welfare and the world.

Conflict and violence in entertainment is linked to aggression and crime. Six medical and public health professional organizations¹⁰ issued a Joint Statement on the Impact of Entertainment Violence on Children in 2000 noting that “entertainment violence can lead to increases in aggressive attitudes, values, and behaviour, particularly in children.”¹¹ This refers to media violence in any form, including violent television, films, video games and music¹². A reality television show that plotted contestants against each other in a cooking contest produced ice crystals as shown in Figure 24. Both Figures 23 and 24 look similar in shape to the crystals produced after water was exposed to the word “conflict” (Figure 25). Such similarity is likely due to the attitude of ‘I win, you lose’, self-centredness and conflict promoted by such entertainment. When water was exposed to a televised mixed martial arts fighting championship program or a video game with players taking on the role of a fighter trying to de-

stroy an enemy (Figure 26), both internationally popular forms of entertainment produced crystals that appeared similar to water’s response to the words “I want to kill you” (Figure 27). Another action-adventure video game with the player taking on missions to carry out a series of crimes, including shooting and theft, resulted in the ice crystal in Figure 28. The American National Institute of Mental Health reported that children who watch violence on television are more likely to be aggressive or harm others, less likely to be empathetic and more fearful of the world around them¹³. In particular, high levels of violent video game exposure have been linked to delinquency, fighting at school, and violent criminal behaviour, including assault and robbery¹⁴. Indeed, those responsible for the Columbine High School, Sandy Hook Elementary School and other mass indiscriminate shootings in different countries were discovered to be obsessive players of violent video games. These associations are particularly concerning as 97 percent of adolescents aged twelve to seventeen in the United States play video games¹⁵.

Dominated by what is marketable, popular culture persuades us to be self-centred, which is a root cause of conflict. The constant flow of such information facilitated by modern technology distracts

¹⁰ The six signatory organizations were the American Academy of Pediatrics, American Academy of Child and Adolescent Psychiatry, American Medical Association, American Psychological Association, American Academy of Family Physicians, and American Psychiatric Association.

¹¹ American Academy of Pediatrics, *Joint Statement on the Impact of Entertainment Violence on Children*, Congressional Public Health Summit: <<http://www2.aap.org/advocacy/releases/jstmtvc.htm>> (26 July 2000).

¹² Craig A. Anderson, Leonard Berkowitz, Edward Donnerstein, Rowell Huesmann, James D. Johnson, Daniel Linz, Neil M. Malamuth, Ellen Wartella, *The influence of media violence on youth*, (2003) *4 Psychological Science In The Public Interest* 81

¹³ National Institute of Mental Health, *Television and Behavior: Ten Years of Scientific Progress and Implications for the Eighties* Volume 1 (1982, US Department of Health and Human Services).

¹⁴ Craig A. Anderson, *Violent video games: myths, facts, and unanswered questions*, American Psychological Association, *Psychological Science Agenda*: <<http://www.apa.org/science/about/psa/2003/10/anderson.aspx>> (October 2003).

¹⁵ Amanda Lenhart, Joseph Kahne, Ellen Middaugh, Alexandra Macgill, Chris Evans, Jessica Vitak, *Teens, Video Games, and Civics*, Pew Internet and American Life Project <<http://www.pewinternet.org/2008/09/16/teens-video-games-and-civics>> (16 September 2008).

us from the right values with implications ranging from illness to crime and exploitation of environmental resources. Historian and philosopher Arnold Toynbee observed that “Out of twenty-one notable civilizations, nineteen perished not from conquest without but from moral decay within.” As consumers, we have a choice to some extent. By taking care of our thoughts and accentuating morally responsible attitudes, we can hopefully mitigate the harmful effects on our health, our families and relationships, and our local and global communities.

A culture of peace

The real struggle is not between East and West, or capitalism and communism, but between education and propaganda.

– Austrian philosopher,
Martin Buber

As conflict originates from the human mind, peace can be achieved only through education of values, compassion and respectfulness. The UN Declaration on a Culture of Peace states that “progress in the development of a culture of peace comes through values, attitudes, modes of behaviour and ways of life conducive to the promotion of peace among individuals, groups and nations”. The teachings of the world’s religions and traditional cultures provided the foundation for peace and harmony over thousands of years. The solution is as simple as restoring such education.

Universal values for peace need not be reinvented as we stand on the shoulders of giants, our ancestors. Throughout the history of formal education in Europe, values were the cornerstone of learning and the providers of education were religious centres. A combination of Confucianism, Taoism and Buddhism formed the

There is no need for us to find out a set of brand-new universal values for securing world peace. Instead, what we should do is just “standing on the shoulders of giants”. By “giants”, I refer to our ancestors who had already built up a set of universal values as the foundation of scholarship.



foundation of Chinese culture until the early twentieth century. The development and practice of values conducive for peace was part of every aspect of society, from education within the family, at school and university, and in the workplace, to the creative arts, recreation, sports, customs and apparel, and religious education. With unprecedented scientific and technological advancement in recent times, there has been a departure from traditional culture and religion throughout many parts of the world. While technology has enabled human beings to be more powerful than ever, such material power can be used to our benefit or detriment. As Dr Toynbee notes “the greater our material power, the greater our need for the spiritual insight and virtue to use our power for good and not for evil. Material power that is not counterbalanced by adequate spiritual power, that is by love and wisdom, is a curse and not a blessing¹⁶.” Thus education is the foremost priority.

Universal values transcend time and culture. The teachings of the world’s religions and the ancient Chinese and Greek philosophers have much in common. The UNESCO defines values as “generally long-term standards or principles that are used to judge the worth of an idea or action. They provide the criteria by which we decide whether something is good or bad, right or

wrong¹⁷”. For example, Plato formulated four cardinal virtues in *The Republic* Book IV: justice, wisdom, courage and moderation (self-discipline, temperance), which resonates with the five virtues espoused by Confucius - benevolence, honor, courtesy wisdom and trust. These values are also articulated in the teachings of the world’s religions, which generally help us to overcome self-centredness, love unconditionally and be more compassionate. Figure 29 show the ice crystals formed after water was exposed to written extracts from the teachings of ten religions. There were similar results after water was exposed to religious teachings in audio form, the sounds of meditation and prayer (eg the Rosary or Buddhist recitation), and the symbols of ten religions. Such bright and beautifully geometric results reflect the common values and teachings of love among the religions and traditional cultures of humanity, and the importance of intercultural and interfaith harmony as the foundation for peace¹⁸.

A culture of peace requires learning as well as living the values for personal happiness, harmonious relationships at home and work, and peace in the wider community. Research shows that values education, as advocated by the UNESCO Living Values Educational Programme,¹⁹ is associated with students becoming more

16 Toynbee A, *Surviving the Future* (1971), p41.

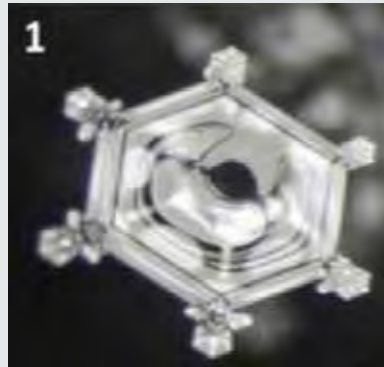
17 UNESCO Asia and Pacific Regional Bureau for Education, *Learning to be: A holistic and integrated approach to values education for human development: Core values and the valuing process for developing innovative practices for values education toward international understanding and a culture of peace* (2002, Bangkok).

18 Pure Land Learning Association Inc, *One Humanity Many Faiths* (2008) - A book of selected excerpts from the teachings of Bah’ai Faith, Buddhism, Christianity, Confucianism, Hinduism, Islam, Judaism, Sikhism and Taoism

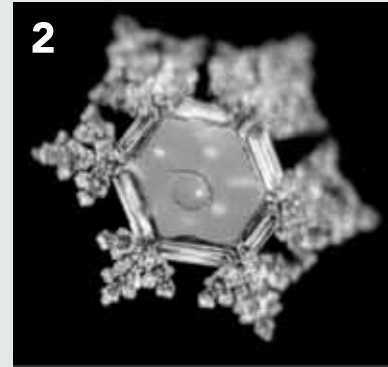
19 Christopher Drake, ‘Living our Values in Education: Principle and Practice’ in *Learning Together for Tomorrow: Education for Sustainable Development*, Paper presented at the Tenth UNESCO-APEID International Conference on Education (Bangkok 2006). <www.unescobkk.org/fileadmin/user_upload/apeid/Conference/papers/drake_1E.pdf>

Figure 29 : Ice crystals formed after water was exposed to written extracts from the teachings of ten religions.

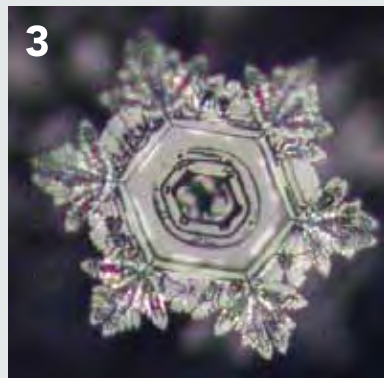
∨ Anglicanism



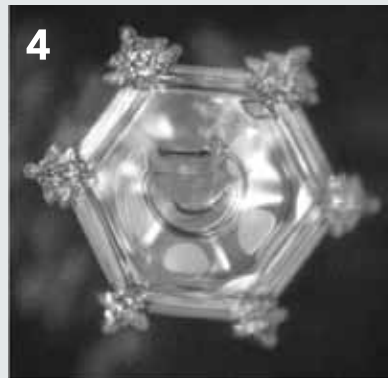
∨ Baha'i Faith



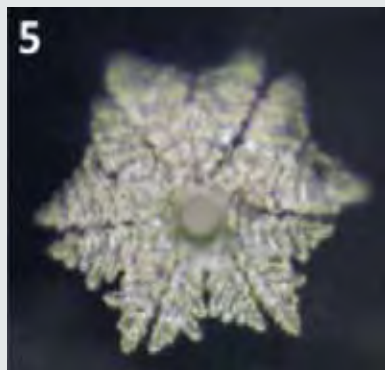
∨ Buddhism



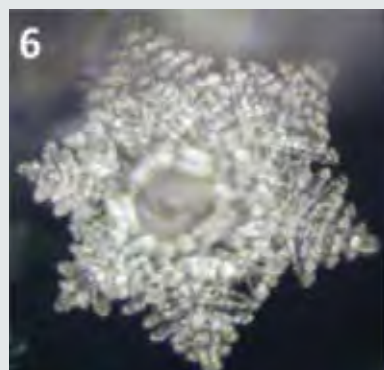
∨ Catholicism



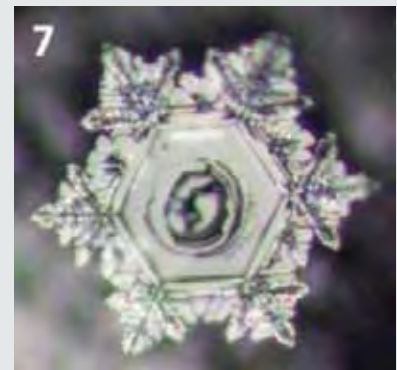
∨ Hinduism



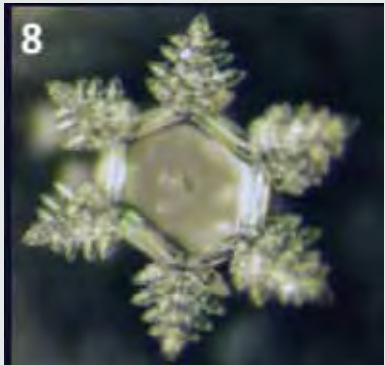
∨ Islam



∨ Judaism



∨ Sikhism



∨ Taoism



∨ Zoroastrianism



academic, peaceful school environment and improved well-being of students and teachers²⁰. There is a need to renew such learning not just in schools but throughout society and culture. *Reader's Digest* recently conducted a "lost wallet" social experiment²¹. Wallets were dropped in cities around the world to gauge which cities were "most honest." Regardless of age, those who returned the wallets commonly said that their parents instilled in them the value of honesty and doing the right thing. Indeed, the birthplace of peace is within the family unit - the parent-child relationship, where humans first learn about values and put them into practice.

Parents provide the first experience of unconditional love in life. Venerable Master Chin Kung reminds us that we have all loved unconditionally, from the very beginning of life. In line with developmental milestones, infants less than three months old have yet to discriminate and distinguish their parents and they are just as happy regardless of who holds or interacts with them²². Parents unconditionally provide for the needs of their children throughout developmental years. Particularly in nuclear families, children learn about values through the words and actions of their parents as their first teachers. By loving parents and remembering their kindness, children are naturally inclined to maintain

good health, moral character and positive interpersonal relationships. The teachings of Hinduism states, "That trouble (and pain) which parents undergo on the birth of (their) children cannot be compensated even in a hundred years²³." The *Holy Bible* states, "Honour your father and mother²⁴." As the foundation of China's traditional culture throughout thousands of years, such unconditional love between parent and child experienced and developed in the first and lifelong relationship translates into love and respectfulness for others through relationships with siblings and other elders in the family, with teachers and friends at school, colleagues and superiors in the workplace, and ultimately developing a love for all of humanity. What we learn at home thus equips us to contribute to a culture of peace.

Ancient Chinese literature provides a comprehensive evidence base spanning thousands of years on the education and practice of universal values throughout society and culture. As the literature is recorded in Classical Chinese, a timeless written language, it remains as accessible as ever. The literature offers the wisdom, concepts, methods, outcomes and experiences distilled throughout generations. For example, the *Governing Principles of Ancient China* (*Qunshu Zhiyao*) was extracted from 14,000 books

20 Terence Lovat, Ron Toomey, Kerry Dally, Neville Clement, *Project to Test and Measure the Impact of Values Education on Student Effects and School Ambience: Final Report for the Australian Government Department of Education, Employment and Workplace Relations* (2009). < http://www.valueseducation.edu.au/verve/_resources/Project_to_Test_and_Measure_the_Impact_of_Values_Education.pdf >

21 The Readers Digest Association Inc, 'Most Honest Cities: The Reader's Digest "Lost Wallet" Test' <http://www.rd.com/slide-shows/most-honest-cities-lost-wallet-test> (2013).

22 Venerable Professor Chin Kung, 'Discover the Buddhist Contribution to Humanity', *Paper presented at the UNESCO Celebration of the 2550th Anniversary of the Buddha* (Paris, 2006) at 18-32.

23 *Law of Manu*, translated by G Buhler (Sacred Texts of the East, Volume 25), 1886, 3.60.

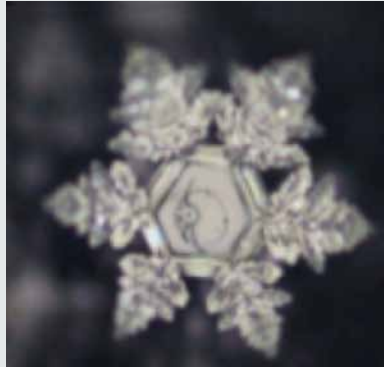
24 *Holy Bible* (New International Version), Matthew 15:4.

Figure 30 : Ice crystals formed water after was exposed to the universal values of China's traditional culture.

❖ Benevolence (仁)



❖ Courtesy (禮)



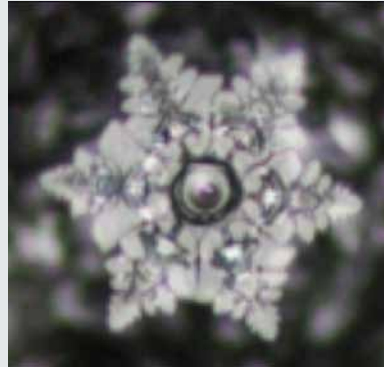
❖ Filial Piety (孝)



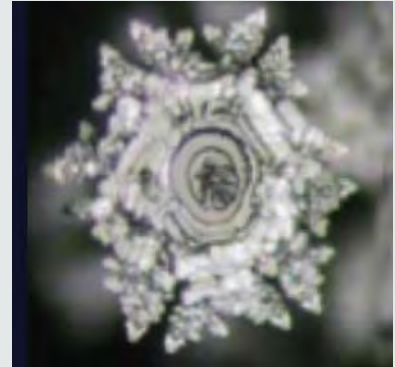
❖ Love (愛)



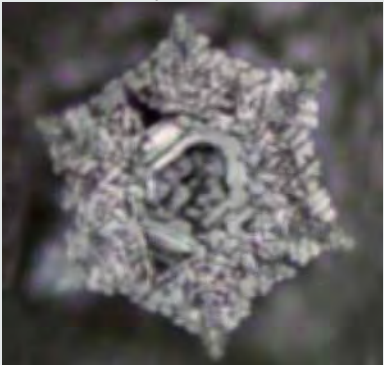
❖ Honor (義)



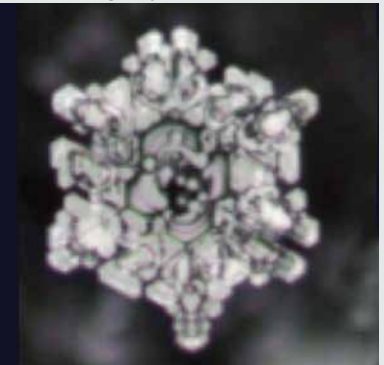
❖ Sibling Love (悌)



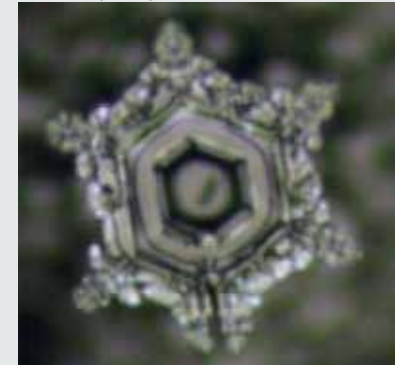
❖ Harmony (和)



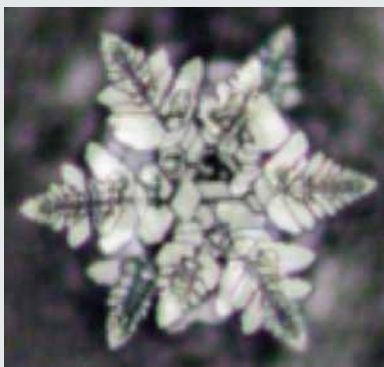
❖ Integrity (廉)



❖ Loyalty (忠)



❖ Peace (平)



❖ Shame (恥)



❖ Trust (信)



and 89,000 scrolls of ancient writing spanning a period of 3,000 years. According to the literature, honouring parents and being respectful towards elders²⁵ were the foremost values of China's traditional culture, and guided the conduct of all interpersonal relationships. Figure 30 shows the results of water exposed to the universal values of China's traditional culture, which were integrated throughout all aspects of society, from governance and leadership, to the creative arts, literature, sport and medicine. The Tangchi study presented to UNESCO in 2006 showed that within three months of learning the foundational Confucian text *Guidelines for Being a Good Person (Di Zi Gui)*,²⁶ there was evident social improvement in Tangchi, a town of 48,000 people of Anhui Province in China.

After twelve months, the divorce rate had reduced by 48.5% and there was no crime.²⁷ Figure 31 shows an ice crystal formed from water exposed to the sound of a student reading the *Guidelines for Being a Good Person*. The *Guidelines for Being a Good Person* is now part of the National Curriculum for all schools in Indonesia.

Suzhou Good-Ark Electronics has put the universal values of China's traditional culture at the heart of its business management. Good-Ark Electronics is public-listed company in China, a leading manufacturer of the semi-conductors, accounting for 10% of worldwide output. For example, the *Governing Principles of Ancient China* states, "Good leaders will love the people as if they were

Figure 31 : **An ice crystal formed from water taht was exposed to the sound of a student reading the *Guidelines for Being a Good Person*.**



25 Elders refer to those more knowledgeable, experienced or senior by age or position.

26 From *Analects of Confucius*, Book 1, Chapter 6.

27 International Multicultural Association, 'Tangchi: model town of traditional Chinese education', *Education: essential in building a state and guiding its people*, (Jakarta, 2013) at 104-109.

their children, and care for them as if they were their own kindred.” Its 2,300 employees are respected and trusted as family members, punch card machines were discarded, employees’ parents over 80 years of age receive a monthly allowance, and employees’ children below 12 years of age receive a care subsidy. Working days have been reduced from six to five per week allowing an extra day for learning the values from Classical Chinese texts. Key performance indicators showed that the staff turnover rate declined dramatically from 20 percent in 2006 to less than 7 percent in 2013, the company’s market value in 2013 soared by 42 percent over that of 2012, and annual profit had increased by 108% from 2012. These values are clearly not specific to one culture but exemplify a universal and timeless cultural heritage for all.

Conclusion

*“It is in the minds of men and women
that the defences of peace and the conditions
for sustainable development must be built.” - UNESCO*

Our thoughts make the world for better or worse. Studies on water provide scientific evidence that our every thought is known to all matter and affects the world. As such, the universe is interconnected and our thoughts that facilitate living in harmony, can improve our health and alleviate world crises and disasters. In light of the power of our thoughts, there is a need to prevent distraction from thoughts conducive to peace and harmony. Evidence shows that exposure to violence, conflict and sexual content through media is particularly detrimental. Mainstream learning and living universal human values is imperative for a culture of peace. The teachings of the world’s religions and traditional cultures are centred on love, which means that intercultural and interfaith harmony provides collective strength in building the ‘defences of peace’. With a comprehensive record of the education and practice of universal values, the heritage of China’s traditional culture offers timeless inspiration for the global village.

自性第一德親仁自
 神
 聖
 愛
 父子有親。生生之倫五
 常（中華文明之源頭）
 父子有親
 夫婦有別
 君臣有義
 長幼有序
 朋友有信

德五常
 仁義禮智信
 國四維
 禮義廉恥
 孝悌忠信仁愛
 和平是為仁德
 佛十善六度六和敬

God, Saint, Love

Embracing benevolence is the first virtue of our true nature.
From the natural love that exists between parents and children,
the five moral disciplines in human relations developed.

This Love is the source of Chinese culture.

A natural love between parents and children

Distinct responsibilities for husbands and wives.

Mutual obligations between leaders and their followers.

A natural order between the old and the young.

Trust between friends.

The Five Constant Virtues are "Benevolence, honor, courtesy,
wisdom, and trustworthiness."

The Four Cardinal Principles are "Propriety, honor, integrity, and humility."

The Eight Virtues are "Filial Piety, sibling respect, loyalty,
trustworthiness, benevolence, love, harmony, and peace."

The Ten Virtues, Six Paramitas, and
Six Harmonies are the teachings of the Buddha.

The Governing Principles of Ancient China — Inspiration for World Peace

■ *Tsai LiXu*

Respected Venerable Master Chin Kung, respected religious leaders, venerables, elders, fellow brothers and sisters, a good day to everyone! Amitufo.

A big thank you to UNESCO for giving me the opportunity to return to Paris to be here with all of you today. I am indeed honored to participate in this effort to seek the wisdom from all religions and nations,

to find effective ways of resolving conflict and promoting peace and harmony in the world. At this rare and wonderful UNESCO Wesak Day Celebration, I would like to share some of the Chinese wisdom that I have learned from my teacher, Master Chin Kung, as well as from the *Qunshu Zhiyao* (The Governing Principles of Ancient China). Kindly offer your comments, as they will be greatly appreciated and taken to heart. Thank you.



Attaining Peace and Stability is the Most Anticipated and Profound Wish of Mankind

A Chinese proverb said: “A harmonious family will prosper in all things.” Since ancient times, the ancient Chinese rulers taught and transformed the lay people through the word *he* 和, or “harmony”. Phrases like “political stability leads to harmony among the people”, “peace and harmony bring forth happiness and affluence”, and “harmony generates wealth” are all used to describe a harmonious society and a peaceful country. The Forbidden City in Beijing, China, was the imperial palace for emperors from the Yuan, Ming, and Qing dynasties. This lasted for close to 500 years. In the Forbidden City, the Hall of Supreme Harmony, the Hall of Central Harmony, and the Hall of Preserving Harmony were the most significant architectural buildings. They remind us that we must always maintain a harmonious

attitude in our lives, follow the middle path, and persevere in upholding our virtues.

Six hundred years ago, Admiral Cheng Ho (Zheng He) from the Ming Dynasty, led the biggest envoy in the world on voyages to the Western Seas. His fleet consisted of over 100 ships and close to 30,000 people. Admiral Cheng Ho and his men sailed around the world, but during the expeditions, they did not invade or conquer any country. Instead, they shared Chinese culture, Chinese agricultural skills and other living skills with the people whom they met. All his voyages were carried out peacefully. Six hundred years later, these countries and their people still remember Admiral Cheng Ho. During all his seven expeditions, Admiral Cheng Ho and his fleet stopped by Melaka in Malaysia. To commemorate him, the people of Melaka have built Cheng Ho temples on many streets. This is evidence that the Chinese people are a peace-loving nation.

The Forbidden City in Beijing served as the imperial residence for 780 years. It has three major halls, the Hall of Supreme Harmony (i.e. The Great Harmony), the Hall of Central Harmony (i.e. Attaining the Harmony through Moderate Attitude), and the Hall of Preserving Harmony (i.e. Make Harmony a Sustainable Status). So the names of the hall are the teachings of life.



Unkindness is the source of social disorder

Those who do good deeds will be blessed with luck and fortune, while those who do bad deeds will be plagued with misfortune.
(*Qunshu Zhiyao, Shang Shu*)

Currently, disasters are frequent and there are endless disputes throughout the world. Mankind hopes to resolve conflicts and disasters to attain harmony and stability, but can this be achieved through peaceful means? In *Lun Yu*, the Analects of Confucius, it is said: “A *junzi* (man of noble character) concerns himself with the

fundamentals. Once the fundamentals are established, all virtues will emerge.” The sure way to resolve issues must go back to their root causes. A metaphor often used by Master Chin Kung to illustrate this point is The Traditional Chinese Medicine (TCM) methods that seek to find the root cause of an illness before one can cure it.

Let us now reflect upon various family and social problems. From the perspective of human health, we now see escalating cancer cases and modern-day diseases. From the psychological aspect, cases of mental illnesses and suicide rates are very high. With regard to family relationship,



Shang Shu (Book of History) is one of the oldest classics in China. It reads, “Those who do good deeds will be blessed in various ways, while those who do bad deeds will be plagued with lots of misfortunes.” The line proves that people’s minds are decisive to solve all kinds of problems.

we see frequent conflicts between spouses, parents and children and between siblings. Further, some people are unfilial toward their parents and some do not educate their next generation. In the society, crime rates are rising, and juvenile crime rates are very high. Abortions are rampant with 50 million people aborting their babies every year. These are serious social problems. We also see and experience various types of natural disasters. While all these may appear to be complex phenomena, all things become clearer if we take a good look at the human mind.

According to an ancient Chinese classic, *Shang Shu* (Book of History), "Those who do good deeds will be blessed with luck and fortune, while those who do bad deeds will be plagued with misfortune." This quote astutely points out that the origin of all problems lie in the human mind. All problems arise because human beings selfishly pursue personal benefits and find all means to satisfy their own desires. As long as there is a transformation of mindset from the pursuit of personal gains and enjoyment to morality and frugality, all these problematic issues could be resolved.

When righteousness prevails over personal benefits, it is a peaceful and prosperous era. On the contrary, when personal benefits prevail over righteousness, it is a tumultuous era. (*Qunshu Zhiyao*, Xun Zi)

In *Xun Zi* from *Qunshu Zhiyao*, it is said: "When righteousness prevails over personal benefits, it is a peaceful and prosperous

era. On the contrary, when personal benefits prevail over righteousness, it is a tumultuous era." In fact, words of wisdom by the sages, such as a quote like this, can help us solve all our problems, be they minor family issues, social problems or the larger issues between countries, as long as we place righteousness above personal benefits. Admiral Cheng Ho truly practiced this, and for all the countries to which he travelled, he was concerned about the people's happiness, so it was possible for him and the Chinese fleet to achieve mutual love and harmony and a peaceful coexistence with the locals.

Duke Ai asked Confucius: "I have heard that building an extension on the east side of a house is inauspicious. Is this true?" Confucius said: "There are five inauspicious matters but building an extension on the east side of a house is not one of them. Damaging others to benefit oneself is inauspicious for oneself. Abandoning the old in favor of the young is inauspicious for the family. Dismissing the able and virtuous in favor of the unworthy is inauspicious for the country. When elders refuse to teach and the young refuse to learn, this is inauspicious for the society. When the sages are in hiding and the ignorant hold power, this is inauspicious for the world. All in all, these are the five inauspicious matters but building an extension on the east side of the house is not one of them."

(*Qunshu Zhiyao*, Kong Zi Jia Yu)

The disasters of mankind originate from the refusal to embrace the teachings of the elders and the sages. In the classic *Kong Zi Jia Yu* from 2,500 years ago, it was recorded that the king asked Confucius: "I have heard that building an extension on the east side of a house is inauspicious. Is this true?" Confucius took the opportunity to tell him the one most important governing principle. Confucius said: "There are five inauspicious matters but building an extension on the east side of a house is not one of them."

Let's look at the first inauspicious matter: "Damaging others to benefit oneself is inauspicious for oneself." A person who benefits himself by competing with others and achieves his interests through malicious means will not be blessed with good fortune. Only by being considerate,

kind, and forgiving would we be bestowed with blessings. The wrong mentality will never bring auspiciousness. The second inauspicious matter is as follows: "Abandoning the old in favor of the young is inauspicious for the family." Filial piety is the foundation of a family. Merely caring for one's children but abandoning one's parents shows the lack of filial piety, and this family will not enjoy good fortune as a result.

Let's look at the third inauspicious matter: "Dismissing the able and virtuous in favor of the unworthy is inauspicious for the country." When an organization or a country employs glib talkers instead of righteous people, this will be inauspicious for the organization or the country. The fourth matter is: "When elders refuse to teach and the young refuse to learn, this is inauspicious for the society." If the elders

San Zi Jing is a traditional textbook for rudimentary education. It contains various topics including literature, history, philosophy, science, ethics and morality, especially the fundamental moral teaching of filial duties, loyalty, propriety and righteousness. This is one of the most popular, comprehensible classics in China.



do not teach ethics and morality, and the youngsters do not learn good values, social customs will decline rapidly. This is inauspicious for the social practices.

And finally, the fifth matter: “When the sages are in hiding and the ignorant hold power, this is inauspicious for the world.” When the sages are not given important positions, and nobody wants to learn the sages’ teachings, this shows that profiteering have taken the upper hand and human minds are shrouded by personal gains and desires. The source of all conflicts and inauspiciousness, spreading from an individual to the entire world, has long been detailed in *Kong Zi Jia Yu*. Happiness can be attained if we truly abide by the teachings of the elders and the sages.

A Harmonious World Begins from a Harmonious Mind

1. All human beings are born innately good.

A Chinese classic for educating children, *San Zi Jing* (Three Character Classic), begins with the phrase “All human beings are born innately good.” This is followed by the phrase “however, bad habits cause people to lose touch with their natural goodness”, which is also a teaching in *Lun Yu* from *Qunshu Zhiyao*. Such innate goodness is contaminated by bad habits and practices that were learned later in life. Hence, we see a constant struggle between the “good” and the “evil”. When confronted with matter of self-interest, what is one’s first consideration—should I benefit myself or benefit others? If everyone pursues personal gains, conflicts are bound to arise. In contrast, if everybody is considerate there will be no conflicts. This is the underlying

basis of harmony; therefore, a harmonious world must begin from a harmonious mind. In this respect, education is extremely important. “If people are not taught the right values, their good nature will regress.” If education were not properly conducted, the environment would easily corrupt one’s innate goodness.

2. Education is essential in building a country and in guiding its people

“Culture is the soul of a nation, and education offers the hope of reviving culture.”—Master Chin Kung. The Chinese people’s survival through thousands of years relied on education. *Xue Ji* (from *Li Ji*) said: “Education is essential in building a country and in guiding its people.” Indeed, a country’s leader should put education as a top priority for the government. When education is well established, the government will be stable, and the whole nation can enjoy lasting peace. If we neglect education, the opposite will happen, as government will falter and society easily plunged into chaos.

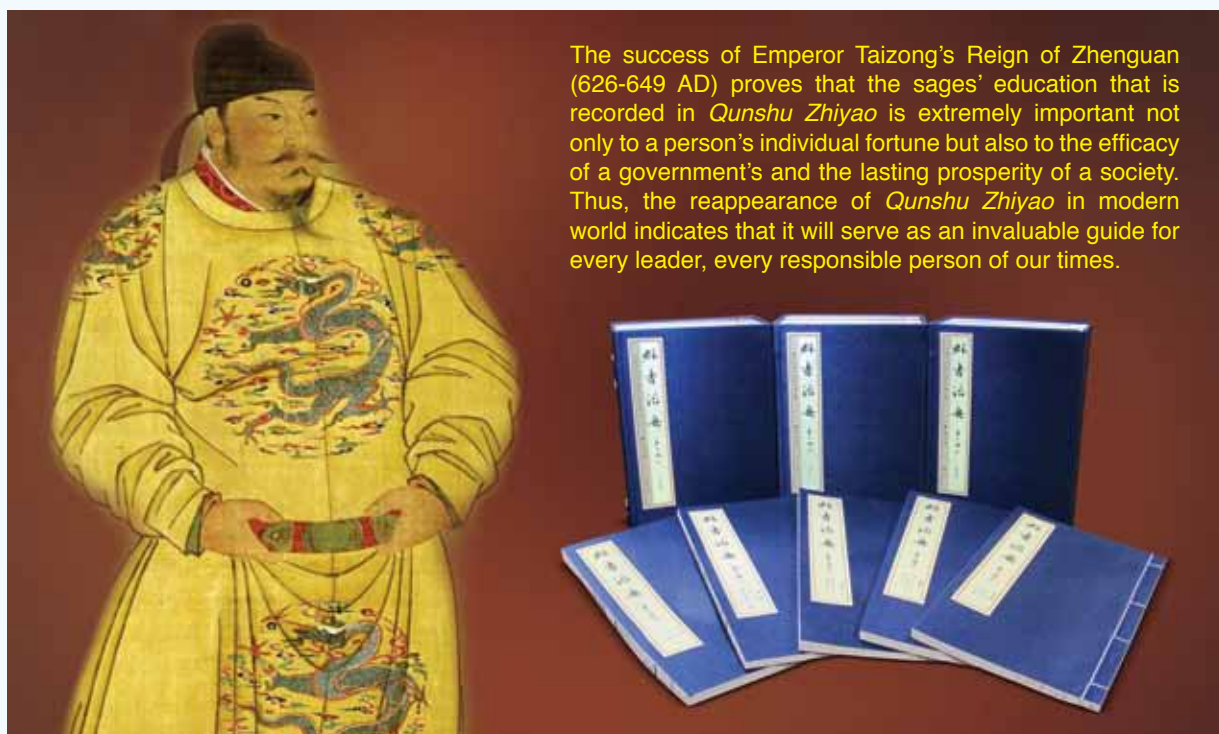
Human beings must abide by the Dao (Way of Heaven). If they are well-fed, well-clothed and live comfortable lives without being educated, then they are little different from animals. Worried over this, the sage king appointed Xie to become the Education Minister so that Xie could teach the Five Moral Relationships to the people. These Five Relationships include the love between parents and children, the benevolence of superiors and the loyalty of

subordinates, the division of labor between husband and wife, the young's respect for the old, and the trust between friends. (Meng Zi: Teng Wen Gong)

Our ancestors, Yao and Shun, were sage-emperors. Their wish was not only to become sages themselves, but they had hoped that all people would become sages as well. That is the Chinese tradition, as described in the *Great Learning*: "The way of great learning consists in manifesting one's innate virtue, consists in loving the people, consists in stopping in utmost goodness." In manifesting one's innate virtue is to love oneself, to the extent of perfecting one's conduct and wisdom. In loving the people is to help family members and whoever has affinity with us to accomplish what the sages had attained. When this love reaches perfection, it is considered as utmost goodness. This describes the worldview of

the Chinese.

During Emperor Yao's reign, he observed that people needed education. Without education, they would not know what morality is. Emperor Yao understood human nature, and he knew that if men were only given food, clothing and comfortable lives without receiving education, they would be little different from animals. He became worried so he immediately appointed Xie as the Education Minister. Xie was one of the founders of the Shang Dynasty and also the ancestor of Confucius. Xie taught the Five Constant Values and the Five Moral Relationships, namely 1. The love between parents and children; 2. The benevolence of superiors and the loyalty of subordinates; 3. The division of labor between husband and wife; 4. The young's respect for the old; and 5. The trust between friends. This kind of education helps to resolve the conflicts in human relationships.



The success of Emperor Taizong's Reign of Zhenguan (626-649 AD) proves that the sages' education that is recorded in *Qunshu Zhiyao* is extremely important not only to a person's individual fortune but also to the efficacy of a government's and the lasting prosperity of a society. Thus, the reappearance of *Qunshu Zhiyao* in modern world indicates that it will serve as an invaluable guide for every leader, every responsible person of our times.

Zhenguan Era of the Tang Dynasty and its Inspiration for World Peace

The sages' teachings are truths that transcend space, time and race. Our ancestors have passed down to us the wisdom, ideas, methods, experience and results acquired through eradicating desires, seeing the truth, self-cultivation, family management, and good government. This knowledge was crystallized through several thousand years of trials and tribulations. As long as we abide by it, we will reap good results.

The sages' teachings were implemented and proven through the dynasties, from emperors Yao, Shun, Yu, and kings Tang, Wen and Wu, to the Duke of Zhou. The Zhou Dynasty followed in the footsteps of Emperors Yao and Shun, and there was no crime for as long as 40 years. Even the instruments of punishment in the prison became rusty and needed to be repaired. After 2000 years or so, Emperor Taizong of the Tang Dynasty followed in the footsteps of the ancestors and achieved a flourishing period called the Zhenguan Era.

The compilation of *Qunshu Zhiyao* (*Books and Writings on the Important Governing Principles*) was commissioned by Emperor Taizong. As the Chancellor Wei Zheng wrote in the preface said, Emperor Taizong loved *Qunshu*, devoted his days to reading the collection not only for its extensive coverage on ancient governing principles, but most importantly, Emperor Taizong managed to succeed in achieving the Zhenguan Era because he practiced what he had learned and managed to touch the heart of his people. The dynasties that came right before the Tang Dynasty were the Wei, Jin,

Northern, Southern and Sui dynasties, and they were marked by chaos for a hundred to two hundred years. At the time Emperor Taizong began to reign, the country was impoverished. Years of drought caused the treasury to be empty, the price of rice soared, and the people suffered.

However, in merely two to three years under Emperor Taizong's administration, the country flourished, and the price of rice went back to the usual, low price. Honesty became the norm, and people began to trust one another. Even between strangers, the atmosphere was an amiable one. For instance, travelers did not have to worry about traveling expenses because others would help them along the way. It was a period in which "Nobody pockets what they find on the streets, and doors can be left open at night." This was how the historical records described the three dynasties that achieved the commonwealth state.

There is a record in *Zizhi Tongjian* (*Comprehensive Mirror in Aid of Governance*): One summer day, in the sixth year of the Zhenguan Era, Emperor Taizong carried out a prison inspection. He heard the death row prisoners saying how they missed their elderly parents. Taizong placed great importance in filial piety and most admired the story of Emperor Wen of the Han Dynasty tasting his mother's medicine to make sure it was right for her. The prisoners' filial thoughts evoked his great empathy, so he allowed them to go home to wait upon their parents. The inmates agreed to return to the prison in the autumn season of the following year. It is said: "When filial piety is evoked, so is trustworthiness." All the 390 prisoners returned to the prison



Since the Reign of Emperor Wu (140-87 BC), the nomination of an official had two criteria—filial piety and honesty. With filial piety, one can be responsible; with honesty, an official can be incorruptible. So, the two criteria are the foundations of morality, while eloquence that is adopted as the major standard of nomination now deviates from the morality. This explains why few virtuous candidates of high caliber have been recruited in modern society.

in the following year, as promised, and awaited their death sentences. None of them tried to escape. Finally, Emperor Taizong pardoned all of them. Thanks to his readiness to learn, Taizong's virtues led him toward accomplishing the golden era that brought great unity to China.

The experience of the Zhenguan Era tells us that the sages' education is extremely important not only to a person's individual fortune but also to a government's stability and the flourishing of moral and ethics. Thus, the reappearance of *Qunshu Zhiyao* seems to point to its sacred mission. Not only did this treasured classic help Emperor Taizong establish the Zhenguan Era, it also laid the foundation for the Tang Dynasty to prosper for 300 years. In addition, *Qunshu* can serve as an invaluable guide for all leaders and benevolent people in the current society.

Everybody knows that President Xi of China loves traditional Chinese culture. His father, Mr Xi Zhongxun, had given the treasured classic, *Qunshu Zhiyao*, high acclaim. In the recent two years of his administration, President Xi had won the hearts of the people of China and received praises from many countries in the world. Just by promoting honesty and frugality alone, the country could save a large sum of public funds per day. The blessings accumulated are immeasurable! Hence, it is stated in *Xiao Jing* from *Qunshu* that "With the emergence of a virtuous leader, the lives of the populace are assured." This means that if a country has a good ruler, its people will be blessed.

Qunshu Zhiyao— The Wisdom for Self- Cultivation, Family Management, Good Government, and Bringing Peace to the World

1. Self-cultivation

Do not let arrogance grow; do not let desire fly loose; do not let ambition become excessive; do not let pleasure flow unchecked. (*Qunshu Zhiyao, Li Ji*)

We will now share several quotes from *Qunshu Zhiyao*. Firstly, in terms of self-cultivation, *Qu Li* (from *Li Ji*) states that "Do not let arrogance grow; do not let desire fly loose; do not let ambition become excessive; do not let pleasure flow unchecked"—"Do not let arrogance grow" because once it arises, human beings would refuse to receive teachings humbly, thus affecting their personal development. Humility is the foundation of all success. Once bad habits

are formed, it is terribly difficult to get rid of them. There's a saying that goes: "Over-indulgence in things that give us pleasure will ruin our ambitions." One becomes drowned in the sea of enjoyment. Human beings must practice self-control and refrain from letting their desires fly loose.

According to the discussion on the subject of benevolence in the book, *Fu Zi*: "When we compare our moral character to that of virtuous people, we would feel shameful. When we compare ourselves to those who have fewer possessions, we would feel grateful and contented." As long as we earn enough to meet our basic needs, that would suffice. Otherwise, the constant comparison with others would whittle down one's good fortune. When "all the good fortune is depleted, death is inescapable." There was a true story of two friends who shared exactly the same birthday, so we would expect them to experience similar fortune. One of them became a self-indulgent person and an extravagant spender, and he died in his prime years. The other was thrifty and knew how to cherish his good fortune, and he lived healthily to a ripe old age. *Zheng Yao Lun* from *Qunshu Zhiyao* mentioned: "A frugal person restrains his desires while an extravagant person succumbs to his desires. The latter puts himself in danger whilst the former is safe."

In the classic *Lun Yu* from *Qunshu*, Confucius praises Emperor Yu of the Xia Dynasty. Emperor Yu's meals were always meager, but he was generous in his offerings to his ancestors, demonstrating filial piety of the highest level. He normally wore coarse clothing, but his attire in the imperial court was always solemn and

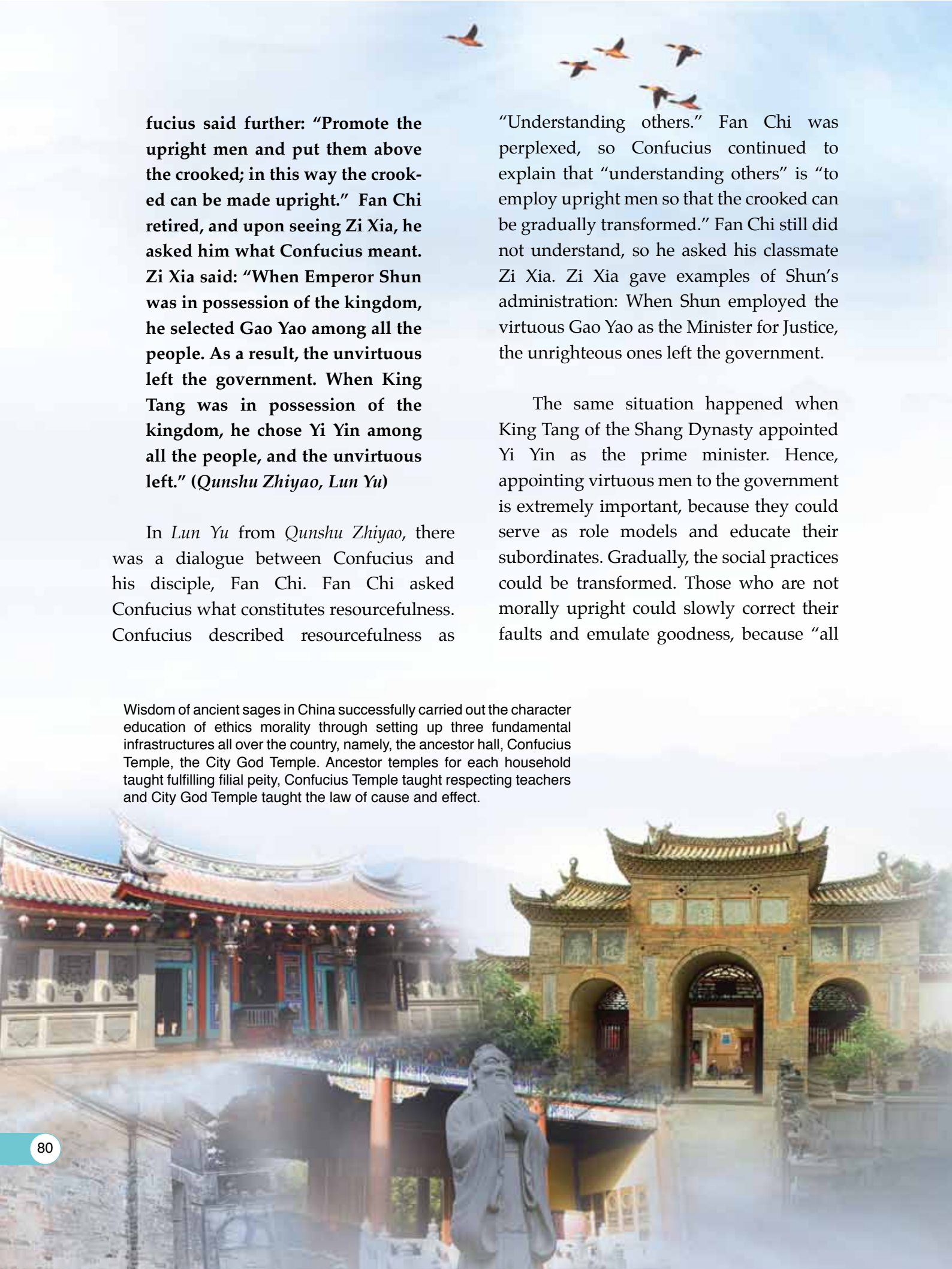
dignified, demonstrating respect toward his ministers. Emperor Yu's palace was simple and modest, but he contributed great effort in irrigation works to ensure the proper supply of water to the farmers' fields. This was how Emperor Yu showed love and care for his people. The ancient sage-emperors were perfect examples of frugality and self-restraint.

Furthermore, "do not let ambition become excessive." We must never be self-complacent; instead, we should learn to be humble. We only set high goals for the purpose of contributing to society and serving other people. In this way, we can lead a more fulfilling life. "Do not let pleasure flow unchecked", as extreme joy engenders sorrow. When dealing with our emotions, we must always follow the middle path. Moderation is the best. If we do not know the limits of propriety and lose our rationality while indulging in pleasure, not only would we endanger ourselves, but we would also end up harming others. Nowadays, there are countless cases of extreme joy precipitating sorrow.

2. Respecting virtuous and capable people

Next, respecting virtuous and capable people is the key to good administration. With the help of these upright people, those who aspire to serve the country and the populace would pledge their allegiance, because they would be appointed to undertake important duties.

Fan Chi asked what resourcefulness is. Confucius said: "Understanding others." Fan Chi could not comprehend this. Con-



Confucius said further: “Promote the upright men and put them above the crooked; in this way the crooked can be made upright.” Fan Chi retired, and upon seeing Zi Xia, he asked him what Confucius meant. Zi Xia said: “When Emperor Shun was in possession of the kingdom, he selected Gao Yao among all the people. As a result, the unvirtuous left the government. When King Tang was in possession of the kingdom, he chose Yi Yin among all the people, and the unvirtuous left.” (*Qunshu Zhiyao, Lun Yu*)

In *Lun Yu* from *Qunshu Zhiyao*, there was a dialogue between Confucius and his disciple, Fan Chi. Fan Chi asked Confucius what constitutes resourcefulness. Confucius described resourcefulness as

“Understanding others.” Fan Chi was perplexed, so Confucius continued to explain that “understanding others” is “to employ upright men so that the crooked can be gradually transformed.” Fan Chi still did not understand, so he asked his classmate Zi Xia. Zi Xia gave examples of Shun’s administration: When Shun employed the virtuous Gao Yao as the Minister for Justice, the unrighteous ones left the government.

The same situation happened when King Tang of the Shang Dynasty appointed Yi Yin as the prime minister. Hence, appointing virtuous men to the government is extremely important, because they could serve as role models and educate their subordinates. Gradually, the social practices could be transformed. Those who are not morally upright could slowly correct their faults and emulate goodness, because “all

Wisdom of ancient sages in China successfully carried out the character education of ethics morality through setting up three fundamental infrastructures all over the country, namely, the ancestor hall, Confucius Temple, the City God Temple. Ancestor temples for each household taught fulfilling filial piety, Confucius Temple taught respecting teachers and City God Temple taught the law of cause and effect.

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With the leadership of a sage king like Kings Wen and Wu, the benevolent governance would become a reality.

human beings are born innately good.” Once I heard that the divorce rate in a particular office was very high. However, there were no more divorces when a better leader took on the position. Furthermore, all the employees remained loyal. Confucius deeply understood the power of education in transforming people, so he talked about “promoting the upright and putting them above the crooked.” If this were not done, the disasters that befall the ministers and the people would be great.

Confucius said: “People who speak persuasively and make themselves appear amiable are rarely benevolent.” (*Qunshu Zhi-yao*, *Lun Yu*)

Confucius said: “Promote the crooked men and set them above the upright, and the people will not submit.” If a crafty and selfish person is put in a higher authority than the upright one, the latter will be harmed. This is because the crafty person

could be a sweet talker who does not harbor good intentions. In Chinese, there is an idiom used to describe this: “Words of honey, but a sword in the belly.” Such crafty people would hurt the upright and faithful ones. The higher an official’s post, the bigger his influence is. Thus a leader has to be more prudent in choosing his officials.

During the reign of Emperor Wu of the Han Dynasty in China, a wise nomination system was implemented. This system involved the nomination of filial and honest people to the government. Both filial piety and honesty form the foundation of morality. We cannot merely use one’s rhetorical skill as a measure of his capability. Nowadays, admission standards have deviated from this and moved in the wrong direction, thus it is not surprising that virtuous and able people are not recruited.

There is a saying that goes: “If leaders govern by relying on eloquent speech and subordinates believe in the value of persuasive speech, morality in the society would gradually decline.” What is the reason for this? It is because empty talk is emphasized over actions; thus the estrangement of knowledge from practice would result in moral decline. Why did Confucius point out that “people who speak persuasively and make themselves appear amiable are rarely benevolent?” A virtuous person would walk the talk, or perhaps talk less and do more. The contemporary society is in danger, because honest and kind people who speak little and dutifully carry out their responsibilities are neglected and even ridiculed. Is this not bizarre? In a family or an organization, the true, diligent practitioner should really be approved of

and applauded. Only through this can we revive kindness and honesty in the society.

3 Transformative education

Nurturing children at an early age to let them learn to become righteous people is the most sacred form of contribution to mankind.
(*Qunshu Zhiyao*, Zhou Yi)

From the perspective of transformative education, an important teaching is recorded in *Yi Jing* (Book of Changes): “Nurturing children at an early age to let them learn to become righteous people is the most sacred form of contribution to mankind.” A newborn baby is innocent; hence, he needs to be guided properly from young so that he will develop the correct attitude. To establish a child’s virtues and evoke kindness in his thoughts, speech, and actions, that is the greatest contribution to mankind.

By producing a sage, one’s contributions to the family, society, and country are immense. All the sages were produced through good parental education, especially from pre-natal education and early childhood education before a child turning four years old. The education that a child receives at this time period will exert a subtle influence on an individual’s character, so virtuous women would raise virtuous and capable people “Deeply rooted habits would become natural.”

A *junzi* (man of noble character) concerns himself with the fundamentals. Once the fundamentals are established, virtues will emerge. (*Lun Yu*)

The key concept of traditional Chinese education is ethics, and the central idea in ethical education is love. The first of the Five Moral Relationships is “the love between parents and children.” Parental love is natural. The primary purpose of Chinese education is to maintain this kind of love throughout one’s life. There was a 60-year-old film director named Zhai Junjie who said that the happiest moment in his life was when he could call out *Niang* 娘 (meaning “mother”) when he returned home. Although Mr. Zhai was already in his 60s, he was still his mother’s boy. Mother’s love indeed is great. There was a TV program that filmed Mr. Zhai wearing his reading glasses and skillfully trimming his mother’s toenails. His intense focus and careful actions exuded great filial piety. Upon seeing their father’s love and care for their grandmother, his children followed his footsteps and took great care of the grandmother as well. This shows the power of role modeling for children.

The second purpose of education is to extend the unconditional love between parents and children to kindred spirit, to love our brothers and sisters, our family, neighbors, and to the public. Finally, we should “love all beings”—love should be extended to all things, be they living or non-living things. Mencius said, let the love for our parents be extended to compassion toward all humans, then to all animals, and eventually to all living things. When we see a lamb, we should think that it has a mother too. The little lamb loves its mother; hence we should not harm both of them. This is the meaning of “loving all things”. Compassion should be extended to all lives and if we do not intend to harm them, this

kind of education would have succeeded. The sages' teachings definitely begin from filial piety, while benevolence is the means to implement filial piety.

Lun Yu from *Qunshu Zhiyao* states that “A *junzi* concerns himself with the fundamentals. Once the fundamentals are established, virtues will emerge. Is not being filial to parents, and loving toward brothers and sisters fundamental to the enactment of benevolence?” Education that does not employ filial piety as its basis would be futile. *Xiao Jing* from *Qunshu Zhiyao* points out that “filial piety is the foundation of all virtues and the source of all teachings.” Filial piety is indeed the foundation of all virtues; hence, all education must begin from filial piety. Filial piety and kindred spirit are very versatile terms: At home, they are directed toward parents and siblings, but when they are used in school grounds, teachers are also addressed as *Shi Fu* or “masters”. This is an extension of the parent–children relationship. Similarly, classmates could be called *Shi Xiong Di*, fellow brothers and sisters, again, an extension of the sibling relationship. At work, one would surely meet a master in one’s profession as well as fellow brothers and sisters. All these relations have their roots in the family. They are an extension of the family values and an exemplification of familial affection. If that was the case, how could society not be peaceful and harmonious?

Hence, the wisdom of the sages has led to the construction of three types of buildings in China, namely the Ancestral Shrine, the Confucian Temple, and the City God Temple. Such buildings help to establish good attitudes and good moral

character. The Ancestral Shrine is a place to worship ancestors during important festivals. In addition, it serves as a classroom for the private education of the descendants. The purpose of the Ancestral Shrine is to pass on filial piety. The second building is the Confucian Temple, which teaches us to respect our teachers. Filial piety and respect form the basis of all virtues. With these qualities, one’s knowledge would be built upon a strong foundation, enabling it to flourish. The City God Temple teaches us the law of cause and effect. The Ancestral Shrine teaches ethics and filial piety, the Confucian Temple teaches moral values, while the City God Temple educates us on the law of cause and effect. By understanding moral and ethics, one will feel shameful to do bad deeds. Knowledge of the law of cause and effect will evoke one’s reverence and deter him from doing evil deeds. These three types of temples illustrate the sages’ great wisdom in shaping a healthy moral character. It would be marvelous if such wisdom could be spread to the world.

While a Man Could Enhance the Great Way, the Great Way Could Not Enhance him.

The governing principles of King Wen and King Wu are recorded in the classics. Rulers such as them enable a benevolent government to be formed. Without rulers like them, benevolent governments will cease to exist. (*Qunshu Zhiyao*, *Kong Zi Jia Yu*)

Social practices and the happiness of our descendants are highly dependent on the existence of virtuous role models in the society. They also rely on the successful

promotion of the sages' teachings to transform the human mind from bad to good. This is a huge responsibility indeed. Master Chin Kung teaches us that "A harmonious society begins from myself and my family." The positive energy we generate would gradually be assimilated in our community, our city, and our county. On a more hopeful note, perhaps our country can steer the whole world toward adopting the correct values and toward reviving moral and ethics. Ven. Master Chin Kung said that confidence crisis is the biggest problem faced by mankind in the current society. Hence, the public's confidence could be restored if there are true practitioners of the sages' teachings, serve as role models, and provide concrete results for all.

Even though our ancestors have bequeathed to us many treasured classics, we seldom come across times of peace and prosperity. The key lies in the existence of virtuous people. In *Kong Zi Jia Yu*, it is said: "The governing principles of King Wen and King Wu are recorded in the classics. Rulers such as them enable a benevolent government to be formed. Without rulers like them, benevolent governments will cease to exist." (*Qunshu Zhiyao, Kong Zi Jia Yu*). If we have virtuous rulers like King Wen or King Wu, a benevolent government could be carried out. Government should be fair and just as the lay people will follow in their leaders' footsteps and practice fairness. A saying goes: "Those in lower positions will follow the example of their superiors."

Ven. Master Chin Kung has compassionately pointed out the "Six Essential Aspects in Self-Cultivation": Have great compassion; Generate a great selfless

vow; Establish a firm foundation; Strengthen important basics; Focus on cultivating oneself, and Attain the great enlightenment.

Two sages in our history had achieved great success in education. The first was Shakyamuni Buddha. In his lifetime, Buddha taught for 49 years and made a significant impact. The second was Confucius. After travelling to various kingdoms, Confucius returned to his country and officially began his teaching career. Although this lasted for a short period around 5 years, his teachings became extremely influential. Why? It is because these two teachers abided by the golden rule of "actions speak louder than words." They would only speak of something after they could carry it out. That was how both Buddha and Confucius built confidence in their disciples. Hence, we ought to learn from Confucius and Buddha and truly practice the sages' teachings in our lives, be it dealing with people or matters in our work or daily lives. Eventually, when we succeed, we would produce numerous positive effects.

In late April 2006, the Assistant Director of Justice in China's Hainan Province, Mr. Zhang Fa, sought the advice of Ven. Master Chin Kung regarding ways to educate the inmates. Ven. Master Chin Kung suggested that he impart ethical education, moral education and the law of cause and effect to all the prisoners to transform their behavior. When Mr. Zhang returned to Hainan, he truly put this into practice. Many prisoners began to understand filial piety and repented their sins. One convict called home, and when his mother picked up the phone, he said to her: "Dear mother,

the weather is getting colder recently. Do wear more clothes to keep yourself warm.” His mother said: “Sorry, wrong number.” This is because her son had never shown any concern toward her. Whenever he went home, he asked for money from her. It was hard for this lady to believe that this was her son. The police officer phoned her immediately to confirm that her son really did call her. The education program in the prison system proves that “all human beings are born innately good.” Even prisoners can be taught well.

The successful experience of Hainan’s prison system influenced the entire prison system of China. The educational material they have compiled is used as the educational material in the Chinese prison system. China, under the leadership of President Xi, has excellent examples of people who implemented *Qunshu Zhiyao*.

Role models like Mr. Zhang come from all walks of life, including officials of various levels, enterprises, the education sector, and many others. Such good examples help restore our confidence in carrying out the teachings of the sages. Indeed, the power of role modeling is boundless. Therefore, a harmonious world begins from every single person’s resolve to set a good example. In this way, our hope to achieve world peace can definitely be realized. With regard to “The Governing Principles of China--Inspiration for World Peace”, that’s all I’d like to share with you today.

Finally, may all the nations and people find stability in their lives, engage in self-cultivation to elevate their spirituality, enjoy harmonious family life, thriving careers, live in prosperity, and attain lasting world peace under the guidance of the sages’ teachings. Thank you!

Many prisoners began to understand filial piety and repented their sins after they had learnt *Di Zi Gui*.



Building a Model City of Peace and Harmony Achieving Religious and Social Harmony through Education

Achieving Religious and Social Harmony through Education - A Business Perspective

■ *Andrew Wielandt*

Toowoomba has always been recognized as a hub or meeting place since the time of the Aboriginal elders. Today Toowoomba serves as hub for education, health, agriculture & resources. In December 2011 saw the Toowoomba Community,

including faith & community leaders of their wish to make Toowoomba a Model City of Peace & Harmony.

Venerable Master Chin Kung, founder & President of Pure Land Learning College decided to establish the Multi-Faith Multi-cultural Center as part of Pure Land Learning College's presence in Toowoomba. The primary Goal of the center is to work the community on the construction & implementation of the 10 year community plan.



WELCOME TO
TOOWOOMBA
THE GARDEN CITY

One of the 1st steps of part of the plan was to establish a Goodwill Committee made up of faith & community leaders, including business leaders.

The business community plays a very important part in achieving harmony, in particular through education. Toowoomba is the economic envy of Australia with low unemployment (around 4%) and consistent long term growth. The Toowoomba economy is underpinned by 4 main areas health, agriculture, resources and education. It is the 32 education institutions in our region (primary, secondary and tertiary) which helps create economic wealth for our region. By having a solid education foundation be it on a tertiary level (professional or skills based), this allows an economy to prosper and more importantly a solid foundation for achieving social and religious harmony.

It should also be noted the business community is very benevolent. As an example, local charities such as the Toowoomba Hospital Foundation is supported by businesses, the media and organisations such as Pure Land Learning College allowing them to buy equipment, train health professionals and undertake research. By sharing their wealth (be it monetary or knowledge based), this spreads wealth throughout the community, strengthening the foundation for society.

Achieving Harmony in our community has had both its successes & also challenges. Toowoomba is now 3 years into our journey and whilst there has been considerable successes including the community working closer together, also some challenges especially over last 12 months. In particular the firebombing of a local mosque in April 2015 has drawn considerable community scorn and has undoubtedly brought the community closer together. Businesses &



Pure Land Learning College held "Peace Education Forum" and some 100 people attend it.

educational institutions provided assistance to the local Muslim community after this event, again demonstrating the community minded nature of our community.

The continuing path to achieving harmony through education, include steps such as running interfaith workshops on a regular basis to build an atmosphere of trust, continue to support the Goodwill Committee so as each religion can learn from each other and ongoing focus on education as this is the baseline for any community to understand and put into practice social and religious harmony.



Achieving Religious and Social Harmony through Education - A Media Perspective

■ *Belinda Sanders*

When I started in my chosen profession 25 years ago the rules of engagement were quite simple.

My mentors told me: Go out and report the facts. The truth matters. Let the story tell itself.

So in that regard my role has not changed. Truth does indeed matter. Stories still tell themselves and the facts matter.

However, society itself has changed in those 25 years. Life has become more complicated (well at least my first-world life has) as a journalist I know longer spend my day looking for stories and reporting on them ... today I must engage through Twitter, Facebook, Snap Chat and a host of other social media channels.

This is time consuming! I sometimes feel stress-out; unable to cope; and quite simply tired.

Yes, it is a full life, but it is also a rewarding life! These same channels have given me access to more stories, more points of view, more information, more experiences and well, quite simply more!

Being exposed to more points of view has led to challenge a lot of the things that I took for granted.

I mean aren't we all the sum of our experiences? There is the philosophical debate of nature versus nurture ... but I believe we are the product of both. I am born with certain characteristics, but these are further shaped by my unique experiences ... experiences that are solely own.

When my children were born I began to seek more of my spiritual side. My husband and I were both raised as Christians, but we have very different beliefs. He had read widely, explored Buddhism, Islam, even the Hare Krishna beliefs ... I on the other hand had not even settled on what I had believed.



As an educator in my community I see it as my role to be leading the charge in advancing and treasuring the distinct features of our city diverse faiths and cultures and indeed, (pause) to celebrate their presence in our local community.

I believe it is through education, cooperation and the reinforcement of positive messages through the media that we will create the foundation of religious harmony in our city.

I want a city where all faiths and religions can stand together and co-exist peacefully ... this will allow us all to travel the road to peace and harmony within ourselves and our community.



Since religious leaders are very busy, inviting them to visiting tours provide them good chances to improve their communication. In May 2012, the team of religious leaders in Toowoomba visited Thailand, and it visited Sri Lanka in November for attending the Multi-faith Forum held by UNESCO

To not focus on our differences, but to celebrate our uniqueness. Remember that we all change, but we still remain the same ... we love, we learn, we must do the work we are chosen to do.

Achieving Religious and Social Harmony through Education – A Faith Perspective

■ *Father Franco*

Faith and Spirituality

When talking of faith I have concentrated on spirituality even if it is only one aspect of faith because there are various interpretations of spirituality and some claim to be independent of any faith tradition.

Many of us come from a certain faith tradition with its particular body of writings and teachings, rituals and morality. As we were being brought up in a particular faith tradition we have also been introduced to its spirituality because faith traditions are facilitators or bearers of a spirituality. Our faith, spirituality, attitudes and values were and continue to be formed and moulded by the process of socialization.

There are however other understandings of spirituality. A traditional Christian understanding of spirituality would speak of it in terms of a personal relationship with God. In contrast, mostly in western societies, it is common to speak of a spirituality which is not associated with any organized religion or indeed with a belief in a God or a supreme being. This has occurred mainly because of disillusionment with organized religion.

This understanding of spirituality is focused on certain human values such as justice or human relationships or being nourished by nature.

Spirituality Focused on Values

There are a variety of different emphases when determining what constitutes a spirituality ranging from personal tranquility to engaging in the struggle for social justice. These values can be clustered around certain broader principles such as the following:

- Human dignity
- Solidarity
- Common good

The role of education

Education has a very important role to play because it is very much concerned with the person's well-being and growth as a whole person in order to discover one's true destiny. Education and formation in values is at the centre of this endeavor because the values mentioned above and others lead a person to live a deeply human life.

We also need to learn to be lifelong learners because in our encounters with diversity and entering into dialogue our own world views are challenged and alternative perspectives emerge. An awareness and consciousness to recognize other perspectives needs to be cultivated.



In 2012 and 2014, Mayor of Toowoomba and his team gave their presentations in UNESCO on their achievement in turning the city into a model of multi-faith and multi-culture harmony.

In communicating across cultures and faith traditions and in engaging with the secular world a concrete set of skills need to be developed in a person. Workshops and seminars are already run in cross-cultural communication.

To conclude it is possible to work towards a just peaceful and harmonious city and world but it requires a contemplative spirituality which creates the space to listen.

Achieving Religious and Social Harmony through Education - A Faith Perspective

■ *Venerable Wu Ping*

All religions teach people to do good. No religion teaches people to be evil. Religions are very broad-minded. Their essence is compassion and loving-kindness. Their goal is to help all beings end suffering and attain happiness.

When religions work together, this will bring great peace to our world. Therefore, to achieve world peace, we need to have religious harmony. For this to happen, we start from interreligious dialogues. Through dialogue, we have a better understanding of each other. We become friendly. The most important dialogue is to learn from each other. The most important learning is to better understand our sacred texts. We do this by focusing on and deeply delving into them. Without this intensive learning, religious interaction will be superficial. Our friendships will be shallow, not close.

Only when we deeply understand the teachings of our sacred texts, will we real-

ize the reality of life and the universe. Indeed, we are brothers and sisters; we are family; we are one entity. It is necessary to intensively study and practice our sacred texts. Doing this, we will find our purpose in the universe. We will know how to show the love of God or the compassion of Buddhas. If we do not make an effort to learn and practice the teachings of our sacred texts, we will not have a thorough understanding of the teachings. Our actions and thinking might violate our faith traditions. Therefore, we must consistently deepen our learning of our own religious texts. When we reach certain levels, we can naturally digest and comprehend all teachings. When we encounter other religious texts, we will also understand them clearly.

Ancient people taught us to “focus on and delve deeply into one subject for a long period.” When we reach a certain level of understanding, we will naturally attain purity of mind and understand everything. Then we will become one with God or be one with the Buddhas. We will merge with all beings for we are one. This is the ultimate goal of religious education.

Since 1998, Venerable Master Chin Kung has been in dialogue with community and faith leaders in Singapore, Australia, and other countries. He believes that when religions work together, they can lead the people towards a prosperous, a harmonious nation, and a peaceful world.

Master Chin Kung established the Pure Land Learning College Association in Toowoomba, Australia in 2001. Australia is a country with diverse faith and cultures. The main objectives of our association are to

nurture Buddhist teachers and to promote interfaith cooperation and awareness.

We hope that more organizations will run their own programs of morals, virtue, and causality based on their religious teachings. We believe through these program can bring social harmony.

Under the wise leadership and guidance of Venerable Master Chin Kung, and as part of Pure Land Learning College Association's social responsibility, we hope to continue promoting programs and events that can bring about greater understanding and happiness in our society.

Achieving Religious and Social Harmony through Education - An Education Perspective

■ **Mark Creedon**

Education is a pathway to a harmonious society where cooperative and diverse groups can exist in peace. A Toowoomba school, Darling Heights State School, has been able to achieve this dream and has done so accepting that it must consider a new role for education within its school.

Education Consultant Bob Sulo, in his article "What's the Purpose of Education in the 21st Century?" discussed the early Education systems as a process of teaching for survival. Life was, and still is in some societies, about learning to fight, farm or hunt and therefore to survive.

Sulo writes, "We have entered a new era. The earliest humans were rightly preoccupied by

survival and educated their children with this is mind. Subsequent generations' conceptualized education as a means to support the existing society..... both approaches are rooted in the drive to survive."

Education is again moving and experiencing a need to reconsider its primary purposes. Sulo suggests that today's world calls for an expanded model of education as we go beyond the survival level, individual or societal survival, to a system that needs to expand its goals.

In his article he proposes the following additional goals for education in the 21st century:

- To help students develop their individual talents and abilities
- To help students reach their potential
- To help students develop into happy, responsible members of their community
- To help students understand and appreciate the interconnectedness of all people
- To help students respect the environment
- To help students create and live a meaningful life
- Humans have moved beyond a simple quest for survival – both on a personal level and societal level – to a quest for fulfillment. Schools in the new system must now embrace these new goals and unleash better educational practices that support all students as they strive to create satisfying, purposeful, fulfilling lives.

Darling Heights State School (DHSS) is a school where the new goals are being explored and developed as the children of the school experience what it is like to live in a truly Multi Cultural World and can live and express in a safe and encouraging environment.

The school has a diverse and culturally rich population currently catering for 640 students and their families. 290 of their students have identified that they are from other cultures, 283 children indicating they are born overseas. 297 are students who have English as a Second Language. Of these students, 115 have been given refugee status in Australia. 135 of the ESL students are at DHSS because they have a parent studying at the University of Southern Queensland. A further 59 students identify as having an Aboriginal or Torres Strait Island background.

They are truly a multi-cultural school with tolerance and understanding of others being features. Anyone visiting the school will see that they are working to:

- provide a happy, enjoyable and safe environment for their students
- encourage and maintain parental involvement in their school and their childrens' education
- communicate and engage with their whole community
- deliver the goals for education in the 21st century

Achieving Religious and Social Harmony through Education - A Community Perspective

■ *Kim Walmsley*

I was once told a story of how Toowoomba got its name. I guess you could say it was more like a modern day story where truth became a little mixed with a tale.

There was an Aboriginal man graceful, stealthily walking through the lush green forest, keen to find something to eat. His eyes were wide open searching for sustenance for it was the first meal of the day and maybe the only meal for the day. As he heard a noise he quickly glanced only to see a man appear from behind some tall grass reeds. He was not from this place. He knew he was different and had heard talk of these new humans showing up all over the area. Although, they were different they were the same. A white man waist deep in the water seemed to be looking like he was trying to do the same thing...breakfast.

As they stopped & stared at each other from a distance sharing a moment of eye contact probably pondering on their own safety and if the other was going to hurt them. In that brief moment in the middle of the sludge...The white man yelled out hoping the Aboriginal man may understand his tone of friendliness and hand gestures, and asked...What's this place? – the name, where is it, where are we, here?.....whilst pointing at their surrounds.....the Aboriginal man rolled his eyes and with a frowning face looking a little bewildered ending in a grand smile... he said WOOMBA! - So from then on it was called Toowoomba. A Wakka

Wakka word meaning SWAMP as where they had met was standing in the middle of a swamp & is now the City Center.

The spirits of my ancestors live amongst the land, the wind that passes through sing songs & whispers of its presence. It's not just a block of land and I can say from personal experience that it is truly special.

Today I am very privileged to speak to you about the wider Community of Toowoomba. Of course, I am not and cannot be involved in everything. What I share with you is a matter of my understanding from living in Toowoomba for 15 years.

Toowoomba once had a large presence of Anglo-Saxons. A presence now diluted positively by the promotion of programs and events that build Community Capacity through awareness and understanding of other faiths. This in turn encourages interaction, kindness, friendships and positive relationships that are empathetic and sympathetic with other religious and social beliefs, past struggles and future hopes and dreams. There is still a way to go and the positive affirmations of peace and harmony are causing proactive results.

The connection is often made over a good lunch or dinner at significant community events. It has become common practice for representatives from a majority of diverse organisation's to attend major events in support of the organisers cause such as Women's Groups, Stop Domestic Violence, raising monies for the homeless, Islamic football days, Chinese New Year, Festivals, Markets, International days of significance to local events. Everyone matters. This in

turn creates a respectful environment where although faith in itself is diverse there is mutual respect for one another's identity & interests. For a Catholic could be Indian, An Australian a Muslim, An Aboriginal an Atheist. We cannot judge others from birth or by choice. Their choice is their business and with these choices comes respect for others choices. This is what humanity should be. A pride of place and commonality is being developed, as Toowoomba City becomes a City of many Cultures.

Education gives our minds the potential power of knowledge; gaining the capacity to work within business to supporting our economy, feed our families & paying the bills. Over the years I have been involved with several groups. Giving support and ideas and participated as a freelance artist/consultant & volunteer. I am indigenous my way of teaching is for everyone.

I believe in Toowoomba its growth as a city of diversification and patience. Although it has its issues it is learning as it goes along. The communities within it are what makes it special and the individuals are the lights that support change.

Achieving Religious and Social Harmony through Education - A Youth Perspective

■ *Meiling Chow*

Today I am very honored to be able to share with you some of our wonderful programs and collaborations with youths that has been happening in our beautiful city of Toowoomba. Toowoomba has many diverse multi-faith and multicultural com-

munities living side-by-side. It is also an education hub, with 47 schools, a Tafe and a University.

So what does education look like, feel like, taste like, smell like, sound like to you? You must be wondering why I'm saying this... this is because for young children and even adults, education takes place all the time. From the moment we open our eyes and have contact with the outside world, education is already happening without us realizing it.

The most common forms of education result from years of schooling that incorporates studies of a variety of subjects. However education about harmony doesn't simply happen in the classroom. It happens when we interact with each other, when we have dialogue with each other and when we involve ourselves in other cultural activities. And especially for youths, education needs to be holistic. For youths or anyone to truly embrace religious and social harmony, it has to go beyond the books and TVs. Reading and watching doesn't equate to experiencing.

So how does one achieve religious and social harmony through education? It certainly won't happen just by sitting in classrooms, reading books or watching documentaries. Education cannot happen in isolation. An important requisite in living together in harmony is mutual learning. We need to communicate regularly so that we can learn from each other and appreciate and enjoy the diversity around us. Conflict usually arises when there is a breakdown in communication. Positive interaction is the key!

In order to address the gap with our youths not given enough opportunities to interact and dialogue with other religions, we have been working on several programs to address this.

- Harmony tours to places of worship in Brisbane
- Youth Conferences
- Peace Poster Competition
- Youth Gatherings
- Soccer Match
- Radio Program

With all this, there is hope that humans, despite differences can coexist harmoniously. There is nothing better than to invest in our youths, our future assets, whom will take us to the next lap of peace and harmony.

Achieving Religious and Social Harmony through Education - A Faith Perspective

■ *The Revd Dr Jonathan Inkipin*

No one is an island entire of itself; every one is a piece of the continent, a part of the main; ... any one's death diminishes me, because I am involved in humankind. And therefore never send to know for whom the bell tolls; it tolls for thee.

These transposed words come from John Donne: one of the greatest English poets and a famous priest in my Anglican tradition. They were written as a meditation on death and life and as a profound expression of human-divine solidarity. They embody Christian understanding but they are

also reflected in other wisdom traditions, not least Buddhism. They are words of spiritual awareness out of 16th and 17th century crises, yet they also speak powerfully to us today. For no one can be an island today: no person, no religion, no country. What happens, for example, in Paris, affects the rest of the world. In response to their own trials, many French people have said *Je suis Charlie Hebdo*. At its best, that is another way of saying what John Donne said long ago. For whatever bell tolls - in Sri Lanka, USA, Israel-Palestine, Syria, Iraq, Yemen, the Congo, Toowoomba, or wherever – it tolls for us all. So is it to be a mournful bell of death, or a joyous bell of life?

This has been a telling last year for Toowoomba, as we have been painfully reminded of how much we *are* all bound together. For, like the English among whom I was born and grew up, we Australians live on an island, and, like the English, we can sometimes forget we are bound to the rest of the world. In our case, we live on a very, very, big island and it is a long way from others. Yet we are made up of peoples from every part of the Earth. So every day is a reminder that every bell that tolls, tolls for us too.

Toowoomba shared directly in the grief of the destruction of Malaysia Airlines flight MH17 last September. Two leading and deeply loved Toowoomba doctors were on that plane and several others who died from other nationalities were also mourned by relatives and friends in Toowoomba. For, nationality, like religious persuasion, is no protection from our international waves of evil. We are not islands. Together we must

form a new continent of compassion, a new world and web of wisdom. In Toowoomba last year we therefore came together in prayer and mourning, in thanksgiving for all that had been given and taken away, and in commitment to strengthening the bonds of international compassion. We have renewed our pledge to play our part and to ask others to join us.

Toowoomba, like others, we have to find ways to work with those who are easily infected by the kinds of fear and suspicion which flow so freely across our world today. When Islamic State or other extremists publish YouTube videos, and news and social media convey instant messages and pictures of hate to anyone with internet access, we know we live in a new era. Therefore we need to respond more attentively and courageously to the deeper realities of love and solidarity. In Toowoomba we are still fortunate that the incessant call to divide and destroy our common humanity is little heeded.

The journey to peace and harmony is a bumpy one, whoever and wherever we are. As the great Russian dissident writer Alexander Solzhenitsyn wrote:

If only it were all so simple! If only there were evil people somewhere insidiously committing evil deeds, and it were necessary only to separate them from the rest of us and destroy them. But the line dividing good and evil cuts through the heart of every human being.

To be here at UNESCO this year is therefore particularly helpful as we seek to strengthen all our bonds of compassion and

cooperation. May what we have to share therefore empower us all and ring out the bells of hope and joy.

Closing Remark: Presentation at UNESCO Paris 28 May 2015:

■ *Haniff Abdul Razak*

Toowoomba is a small country town rich in culture and diversity. It is noted for its voluntary spirit and generosity towards helping others. And this has been our asset.

In the pursuit of our vision of helping to establish Toowoomba as a model city of peace and harmony, we endeavor to work with every segment of the community; but this is not always an easy journey. Our jour-

ney has, at times, been tedious, unsettled and occasionally complex; even sometimes argumentative. Toowoomba is a community that consist of no less than fifty ethnicities representing different cultures, customs, traditions and beliefs, all living together. Such a diversity of people will most certainly emphasize the many differences as well as the many similarities. We have been able to work around the differences to strengthen social cohesion while acknowledging the similarities to promote social harmony.

Under the wise guidance of Venerable Master Chin Kung, the Mayor of Toowoomba, who has stood by us, and to the faith and community leaders who are sincere and possess a passion for peace and harmony, have given us the inspiration to con-



Pure Land Learning College held a seven-day "Morality and Virtue Lecture Series" every month in Chinese, while the five-day series on the same topics in English have been available since March, 2015. They have been proven effective in correcting attendants' minds and conducts.

tinue our work, and we remain humbled by their support.

To help us chart our journey, we are guided by a strategic plan accompanied by an annual action plan. We have placed great emphasis on dialogue at all levels that include religious education, training, forums, workshops, community integration activities, focus group discussion and exchange programs. From Venerable Master Chin Kung to the Mayor of Toowoomba, the faith representatives, teachers, community leaders and the larger community including students, have all contributed to helping establish Toowoomba as a model city of peace and harmony.

The key strategy to our initiative is education. By and large, Toowoomba is a loving and caring community. Hence, as a

guide, we have adopted the Four All Embracing Methods as our doctrinal premise for a model city:

- The Practice of Giving
- Words of Kindness
- Beneficial Acts
- Cooperation

Earlier, my friends have given an overview of how we are working towards this vision of a model city of peace and harmony. We strongly believe that we have a model that can help us realize our dreams. This model can be easily adopted and adapted to one's need. We all desire peace and harmony and this is also UNESCO's wish. We have traveled eleven thousand kilometers to bring our hope, and also the hope of everyone here in this hall, to make the world a better place for us and our children.



A Cultural Heritage for All: A Brief Introduction to Traditional Chinese Culture

■ *Chen Yuexi*

Traditional Chinese culture is centred on the giving of love and feeling reverence for everyone and everything, and Chinese philosophy believes that various schools of thought in the world manifest the concept of “Oneness” in different ways. Therefore this essay aims to show that Chinese culture is a common cultural heritage that belongs to everyone in the world; it also argues that by putting the teachings of ancient sages into practice, men will eventually achieve the lasting world peace and prosperity.

One may wonder, in an era of globalization and diversification, how can we achieve UNESCO’s noble mission, “Build peace in the minds of men and women” through the revival of ancient Traditional Chinese culture? What are the values of traditions in an age of rapid technological innovations?

This essay will answer those questions by highlight notable success from China and analysing the logic and philosophy behind those successes. The cultivation of universal virtues will enable different people to treat each other equally and live in the global



village harmoniously just like members of the same family. It is our human nature to respect each other and learn from others to enrich our own cultural heritage.

1. One Humanity, Many Cultural Backgrounds

Venerable Master Chin Kung often says that it is evident how broadminded the Chinese are due to their regular use of the saying “all under heaven”. In a speech at a UNESCO conference held here last year, Chinese President Xi Jinping encouraged “all under heaven” to respect cultural diversity and to learn from one another. He said “Civilizations have come in different colors, and such diversity has made exchanges and mutual learning among civilizations relevant and valuable; civilizations are equal, and such equality has made exchanges and mutual learning among civilizations possible; civilizations are inclusive, and such inclusiveness has given exchanges and mutual learning among civilizations the determination to move forward.” These remarks reflect Chinese road-mindedness during the past five thousand years. Now let me show you some historical facts to illustrate Xi’s words.

In the seventh century, Yan Liben painted a picture of foreign visitors converging on the newly established Tang dynasty in China. Many convoys, wearing unique attire, travelled a long distance from Southeast Asia to Chang’an (the capital city then, and Xian today) in AD 631. (Figure 1)

Besides these convoys from the south, the early years in the seventh century also witnessed religious missionaries, including disciples of the Prophet Muhammed and Nestorian Christians coming to Chang’an from the West, a cosmopolitan city was taking shape then.

In Chang’an the “melting-pot”, diplomats and merchants from various countries lived in harmony without sacrificing their distinctive lifestyles and traditions. This gave rise to a number of beautiful artwork that visualized the cultural diversity in Chang’an (Figures 2 and 3). This harmonious coexistence resulted from the education of Confucius who taught the Chinese to be nice to everyone “under heaven” because “all men are brothers”. So, the Chinese then welcomed their “friends from afar” with respect and were eager to learn from them.



Figure 1. The Convoys Visiting China, Painted by Yan Liben (AD 601-673).



Figure 2. Pottery figurine of a foreigner who served the government of the Tang dynasty.

One of the first cultural assets that the Chinese had collected from Europeans was Christianity. In AD 635, when Emperor Tai Zong heard that Bishop Alopen Abraham was on his way to Chang'an, he immediately sent his prime minister, Fang Xuanling, to welcome the "Reverend Teacher of Virtue" in the outskirts of the capital to demonstrate his respect for European culture.

Upon the bishop's arrival in Chang'an, the emperor received him in person and asked him to preach the doctrine of the *Holy Bible*. Being deeply impressed by the bishop's wisdom, the emperor invited him to stay in the palace and translate it into Chinese. Three years later, the Emperor publicised his summary of Christianity by saying, "The ways to interpret the truth varies so that people of different cultural backgrounds can be enlightened in the way that suits him best. This explains why so many saints and sages have come to this world to

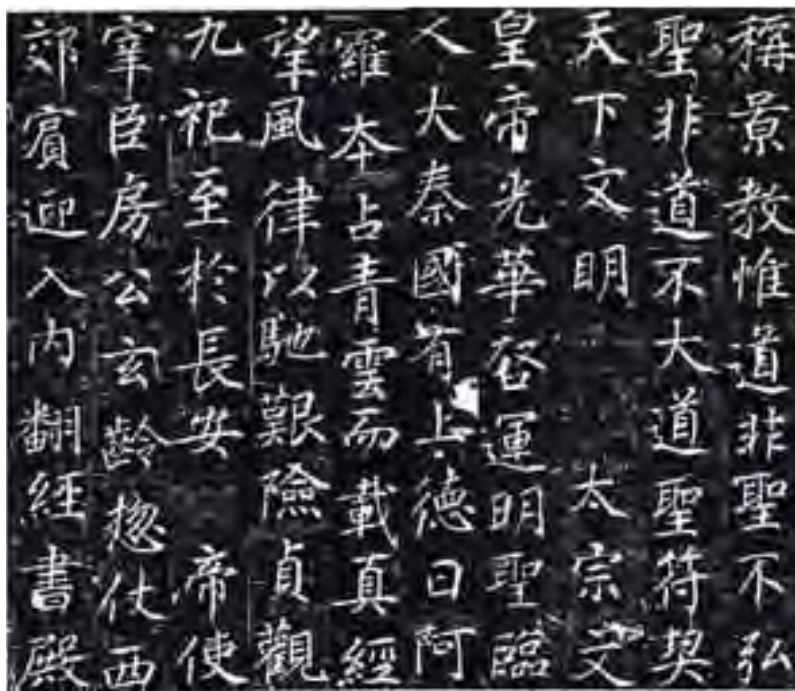


Figure 3. Different people with various cultural backgrounds live in harmony in China without changing their own faith or lifestyle.

alleviate all kinds of sufferings. Saint Alopen Abraham from Rome waded through distance and difficulties just to bring us the *Holy Bible* and the holy image of Jesus Christ. He explains the profound and subtle truth to us. I have started to realize that, though the essence and gist of Christianity is explained in a very concise way, it has successfully



Figure 4. A holy portrait of a Christian bishop in medieval China, it was found in Northwest China on the ancient "Silk Road".



imparted the ultimate truth to the public. So I can say Christianity is a very valuable education that will benefit our life and make our world a better place. Therefore, I encourage everyone under heaven to study it.” (Figures 4 and 5)

Emperor Tai Zong’s words, albeit in different terms, corresponds with Venerable Master Chin Kung’s teaching, “There are many religions in the world but they all manifest the same humanity, religion is a principle education, important teaching and revered cultivation of humanity.”

Later, Emperor Gao Zong respected Bishop Abraham more than his predecessor Tai Zong by



Figure 6. Chang'an in seventh century (lower), and an ancient map of Chang'an painted before ninth century. The location of the Church is circled in red (upper).

bestowing upon him the title “The Master Bishop of the Empire” in recognition of his contribution of Christian education. At the request of Emperor Tai Zong, the bishop built the first church in China. The church failed to survive but another one nearby had been preserved. (Figure 6 and 7)

It is worth mentioning that, despite the fact that both emperors were Buddhists and admirers of Taoism, they nevertheless showed great respect for Christianity and passionately supported its preaching. The two emperors were followed by Chinese people who open-mindedly welcomed every form of religious education.

At the same time, the founder of Islam, the Prophet Muhammad, told his follow-



Figure 7, The remains of the churches from the Tang Dynasty in the suburb of Xi'an. Its design followed the style of Buddhist monastery but its teachings were Nestorian Christianity. This is evidence of cultural inclusiveness in China. It is now under renovation.

ers to “*Seek knowledge even to China*”, which is still a familiar saying to many Muslims in Southeast Asia today. In fact, by seeking knowledge in China, Muslims had also found a way to thrive in China and gradually formed a new ethnic group, the “*Hui*”.

A tombstone from the ninth century was found in Yangzhou, commercial center of ancient China. It was the epitaph of Mi Jiu Niang, daughter of Islamic Merchant Mi Ning who came to China from the Middle East. The inscription was written in Classical Chinese, praising the Lady Mi’s virtues of dutifulness and obedience to parents that she had impressed upon her neighbourhood. It reads, “Mi Jiu Niang was a woman of virtue, a role model for her female contemporaries to follow.” Such epitaph inscribed on the stone resembled those of Chinese women. It proved that Mi and his family had embraced the Chinese value system—being dutiful to parents and treating everyone with respect.

Mi’s case was one of numerous Islamic families in China who keep their Islamic moral teachings at home by incorporating Chinese family education into their religious practice. This is one of many examples of cultural integration that China has witnessed during the past 2000 years. Nowadays, Chinese Muslims are proud to be dutiful children at home and to treat everyone with respect in business, holding that these are the true virtues that a Muslim should have.

There is a Chinese saying, “Become a dutiful child by honoring your parents and be responsible to your country so that family prosperity will last forever.” The *Holy Bible*

also reads, “Honor your father and your mother, so that you may live long in the land the LORD your God is giving you.” (Exodus 20:12) So, by adopting Chinese family education of cultivating the virtues of being dutiful at home and being humble in community, Chinese Muslims has also successfully preserved their religious heritage and passed it down to young generation. Nowadays, Islam has been one of the most populous religions in China for centuries.

A thriving Islamic community with their origin tracing back to the eighth century serves as an good example. It locates in Xian (i.e. Chang’an during Tang dynasty), and the community still maintains its old name from the Tang dynasty, “*Fang Shang*”. Devote Muslims in “*Fang Shang*” firmly

adhere to traditional Islamic education to this day.

Today, in the bustling streets of *Fang Shang*, one can see old-fashioned banners with Islamic teachings in Arabic language hanging everywhere; one can hear the calls to prayer now and then. Were it not for the Chinese architectural style of the mosque resembling a Confucian temple, a visitor would feel as if he were in Jerusalem. (Figures 8, 9 and 10).

This reflects the Chinese perspective of multiculturalism. People flock from all over the world, living in harmony with mutual respect despite their differences in culture. They share the common value of filial piety and reverence while putting their faith into practice.



Figure 8. The front gate of the great mosque in Xi'an, one of the oldest mosques in the world. It resembles the style of the Temple of Confucius, proving that the mosque was used as a school where local people studies *Qu'ran* from erudite Imams. It has four standing green posts that say, “Praying for Peace” in front of the gate to propagate the meaning of “Islam”.



Figure 9. The lecture hall in the great mosque (upper). The plaques are in Chinese style while the language is Arabic. It visualizes the cultural integration in the early days when Islam was introduced to Chinese people. A Muslim was praying in the Mosque (lower). The Islamic tradition has been well preserved in the community.

In ancient China, Chinese embraced the teachings of every religion and treated the saints and sages of various faiths with indiscriminate respect. The ancient Chinese addressed both Prophet Muhammad and Confucius respectfully as Fu Zi ("The Great Teacher"). Hence, in the fifteenth



Figure 10. The Muslim Community in Xi'an, it boasts a history of more than 1200 years. Because the great mosque is located in the alley, it was named "The Alley of Enlightenment".

century, when a foreigner asked someone in Guangzhou where the "temple of the great teacher (Fu Zi Miao)" was, he would be taken to either a mosque or Confucian temple, since both were addressed the same by local people. Because of the inclusiveness of Chinese culture, different ethnic groups coexisted in harmony and equality. As a result, various cultures have been preserved and passed down to future generations in ancient China.

This open-mindedness did not change even in the "Age of Discovery" in the sixteenth century. When flocks of European merchants swarmed into the coastal areas, China adopted a "closed door policy". However, it still welcomed the education of western sages. Jesuit Priest Matteo Ricci (AD 1552-1610), for example, was one of the most respected western sages in China. The Chinese government only wanted to reject the thoughts of individualism and materialism that were popular among European merchants.



The “Five Cardinal Relationships” encompassed all types of human relationships, namely, between parents and children; leaders and subordinates; husbands and wives; juniors and seniors and friends. These five types of relationship are summary of social relations.

The above are but two typical examples of the abundant example of successful multicultural and multi-religious integration in China’s rich history. The British historian Dr. Arnold J. Toynbee said, “The existing cultures are, in fact, all syncretism. I think we might develop a world culture which selected the best out of the regional cultures and made it a common possession for the whole human race.”¹ In this light, Chinese experiences proved significant references in today’s multicultural, multi-religious society as well.

Now, let me share with you the views of western philosophers on the universal value of Traditional Chinese culture to explain the logic and philosophy of the Chinese approach to multicultural harmony.

2. Universal Value of Traditional Chinese Culture

Welcoming Christianity and Islam since the seventh century proved that the wisdom of the Chinese came from humility and open-mindedness. British philosopher Alfred N. Whitehead said in his book *Adventures of Ideas* that “it must be remembered that China and Baghdad, at the height of their prosperity, exhibited forms of human life in many ways more gracious than our own.” Whitehead’s “grace” results from wisdom while wisdom comes from humility and open-mindedness. All these virtues lead to the recognition that man and the universe are one entity. Therefore, Mr. Whitehead perceived the world as a web of interrelated processes and the sense of the oneness gives rise to

¹ Arnold Toynbee, *Surviving the Future*, (London: Oxford Press, 1971) 149.

the giving of universal love. Philosopher Plotinus proposed the principle of “*The One*” which echoes Chinese philosophy, “The universe and I came into being together; I and everything therein are One.” Likewise, Mr. Whitehead also said, “These identities of pattern in the mutual relations are the Laws of Nature... It presupposes the essential interdependence of things.”²

It is very interesting to note that Chinese philosophy in many respects is similar to Mr. Whitehead’s who refers to the whole universe as one living entity. Professor Thomé H. Fang further combined Eastern and Western philosophy and pointed out in 1960, “Throughout the Universe there is an all-pervasive Flux of Life. Nature and human nature are two in one, giving form to what I have called comprehensive harmony, a harmony between in-growing parts as well as a harmony with surroundings.”



British philosopher Alfred N. Whitehead said in his book *Adventures of Ideas* that “it must be remembered that China and Baghdad, at the height of their prosperity, exhibited forms of human life in many ways more gracious than our own.”

From this we can say that Chinese and Western, ancient or modern, all point to the universal truth. Just as Professor Fang concluded, “In this form of primordial unity, all that seems various and antipathetic is so intrinsically related that it strikes together sympathetic chords to the accompaniment of a song of love, which is an encomium of life.”

Moreover, the Chinese have put Plotinus principle of “*The One*” and Whitehead’s “interdependence of things” into practice for thousands of years. At first, the Chinese have formulated an effective pedagogy that can help everyone live up to this principle: reading a book repeatedly for a thousand times and delving in a single subject over a long period of time until the universal truth between the lines naturally emerges. Then, when Mahayana Buddhism has been introduced in China since the first century, it had greatly popularized the concept among intellectuals, who in turn, popularized the pedagogy to almost every household who were wealthy enough to set up a private school (*Si Shu*) at home.

Concentrating on a single subject was also an inspiring experience that ancient European philosophers possessed. Plotinus said, “The soul must forsake all that is external, and turn itself wholly to that which is within; it will not allow itself to be distracted by anything external...it will not even know itself.” However Plotinus’s experience was almost exclusively owned by a number of elites in ancient Europe. On the contrary, ancient Chinese had

² Alfred North Whitehead, *Adventures of Ideas*, (New York: The Free Press, 1933) 121.

successfully popularized the teaching of sages and enlightened numerous students who eventually became sages themselves. This makes Chinese pedagogy significantly valuable for today's world.

3. Chinese Wisdom: Putting Profound Philosophy into Practice

For centuries, the Chinese have put traditions into practice with tact, skill and grace. The Prophet Muhammad taught us “Allah, the true God, is indeed merciful.” The Chinese practiced mercifulness by fulfilling their filial duty to parents and giving sincere fraternal love to siblings and friends. The humility of Saint Mary that is emulated by Catholics is practiced by the Chinese through civility, respecting everyone and being accommodating. The omnipresence of God, observed by Christians in their daily life, is practiced by the Chinese through caring for parents and everyone in the world, being obedient to teachers and elders with respect and cultivating the Ten Virtuous Conducts in life.

The Ten Virtuous Conducts are: (1) not killing; (2) not stealing; (3) not committing adultery; (4) not lying; (5) not speaking harshly; (6) not speaking divisively; (7) not speaking idly; (8) not being greedy (9) not being angry; and (10) not having improper views. In fact, Chinese borrowed these guidelines from Buddhism. Thanks to timeless classic Chinese writing, the records have passed down from one generation to the next one, making the borrowed guidelines an inseparable part of Chinese tradition. Nowadays, multi-faith commu-

nications find out that these are the fundamental precepts common to all religions in the world.

In addition, the principle of “*The One*” in China gave rise to the ethics and morality that centre on the human beings—the “Five Cardinal Relationships” and the “Five Virtues”. This explained why the British philosopher Bertrand Russell appreciated traditional Chinese culture as the future of humanity.

The “Five Cardinal Relationships” have served as moral guidelines for the Chinese since ancient times. These guidelines encompassed all types of human relationships, namely, between parents and children; leaders and subordinates; husbands and wives; juniors and seniors and friends.

The Five Cardinal Relationships serve as the foundation of social order at all times and in all places. Here are the main points to remember.

1. The natural bonding between parent and child—parents must love and care for children and children must be dutiful and respectful to parents.
2. Distinct responsibilities between husband and wife—in a family, the husband and wife play different roles. Men are the breadwinners and women are responsible for teaching their children.
3. Respect for proper order between elder and younger siblings—the younger must respect the elder, while the elder should guide the younger ones.

4. Integrity and fairness between leader and subordinates, and
5. Trustworthiness among friends and peers.

Also, there are Five Virtues in China; namely, benevolence, honor, courtesy, wisdom and trust. In all, the Five Cardinal Relationships and the Five Virtues have been essential for family harmony and social stability.

Like Europeans, the Chinese believe everyone has equal rights to pursue happiness. However, people today are upset and the world is under the threat of terrorism and nuclear warfare. In this case, education of ethics and morality will be the solution.

Like many ancient peoples, the Chinese know that happiness cannot be attained merely by pursuing advanced technological development, knowledge or power. Rather, it is love, wisdom and propriety that make people feel happy. The British historian Dr. Toynbee said, "The most astonishing of the revolutionary changes in our time is the increase in material wealth through the application of science to technology. In this, our scientifically-planned technology has been successful beyond all expectations. But this success, so far from ensuring human happiness, has actually not increased it." Hence, he anticipated "the restructured code of living, a more humane attitude to life, and a renewal of compassion and love. Perhaps if man can feel this love for all living beings, he may succeed in surviving the future."

Fortunately, traditional Chinese education provides us the feasible approach to impart children the principles, experiences and practices of the giving of love, the pursuing wisdom and the conducting with propriety.

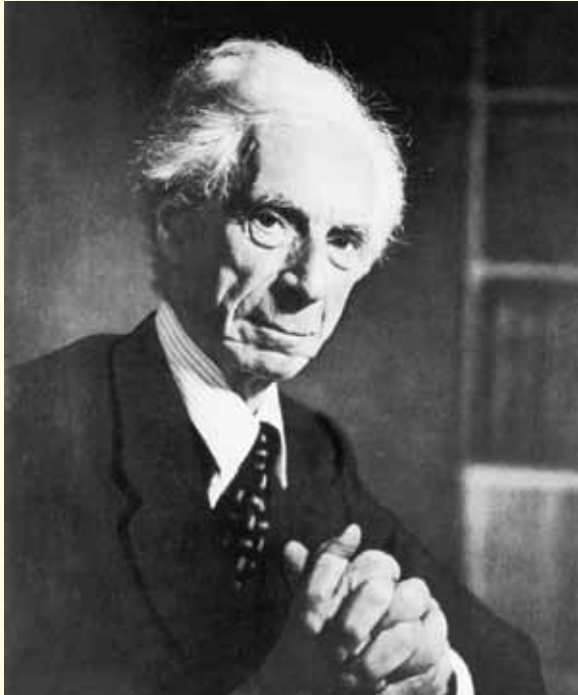
The Five Cardinal Relationships can serve as Toynbee's "the restructured code of living", and his expectation can be realized by putting The Five Virtues into practice. The success of Islam in China as mentioned above proves that by focusing on ethics and morality, everyone can fill his heart with compassion and love. This is why Chinese cultural heritage is still valuable to everyone.

A close observation of the Chinese way of living impressed Mr. Russell deeply. He held heritage in high regard and found that, thanks to the education of humanity, the Chinese lived with compassion and love without sacrificing rationale or dignity ³. "The Chinese have discovered, and have practiced for many centuries, a way of life which, if it could be adopted by all the world, would make all the world happy," commented Mr. Russell. ⁴

"The happiness derived from the Chinese way of life" stems from the love between parent and child, a natural bond that gives rise to other virtues of humanity. Extending such unconditional love to others, one will love and respect everyone else in the same manner they treat parents. Venerable Master Chin Kung concluded, "Filial piety is the root of Chinese culture and re-

³ Bertrand Russell, *The Problem of China*, (Nottingham: Spokesman, 1993) 202 and 204.

⁴ Ibid, 17.



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spectfulness is its foundation. Culture is the soul of a people while education serves as the lifeblood of a civilization." In all, thanks to its cultural inclusiveness, traditional Chinese culture is able to solve the numerous problems in our chaotic society of today and it deserves our close attention.

4. The Inspiration of Traditional Chinese Culture

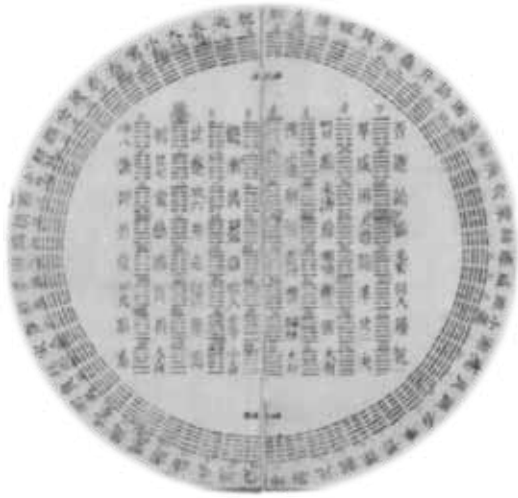
In the seventeenth century, the German scientist Gottfried W. Leibniz was deeply impressed and inspired by the binary number system adopted in the classic *I Ching*, written more than 2,500 years ago. He said, "Chinese civilization will enlighten the world." As described in the *I Ching*, the Great Harmony can be achieved if each individual can fulfil their respective duties

contentedly and steadfastly as demanded by their role in society and coexist with one another in harmony with mutual love.

How do we fulfil our duties and realize the Great Harmony? Huang Di, the King of Sage some 4600 years ago, demonstrated the way to Great Harmony by playing music in the field. He said, "The art of governance (as well as fulfilling our duties) is like playing music, obeying the law of nature in mind while respecting local customs and social circumstances in action. Successful governance (as well as personal success) conforms to the 'Five Constant Virtues'. By guiding our people to practice these virtues, my country goes in harmony with everyone and everything, including Mother Nature. Thus the Great Harmony ensures sustainable prosperity." In other words, if everyone follows a common moral standard and to respect and love each other, the harmony will be realized in our society



German scientist Gottfried W. Leibniz was deeply impressed and inspired by the binary number system adopted in the classic *I Ching*, which was written more than 2,500 years ago. He said, "Chinese civilization will enlighten the world."



Mr. Whitehead also realized the value of Chinese cultural heritage by reading *I Ching*, he thought that the more he learned Chinese culture, the more values would be discovered with fascination.

and ecological balance will be restored. Our living environment will become pleasant and orderly.

From this we can say that traditional Chinese culture reveals the fundamental principles to realizing good governance, effective management, and environmental protection since the early days that China was taking shape. By upholding these principles, the sustainable development and lasting prosperity have been realized during the past 4600 years in China, indicate the significance of traditional Chinese culture for the world today.

In the subsequent 4,000 years after the King of Sage, the Five Constant Virtues were expressed in various ways by sages from the

East and the West. Love and benevolence were proposed by both Jesus Christ and the Prophet Mohammed. Righteousness and propriety were regarded by the German writer and statesman Johann Wolfgang von Goethe as “two peaceful powers in this world”⁵ ; wisdom was taught by Buddha Sakyamuni and the sense of shame was advocated by Malaysian statesman Dr. Mahathir bin Mohamad. All these testify Sinologist Joseph Needham’s comments, “Among the tasks of integration which humanity is now facing in the progress towards higher forms of order and union, none can well be thought higher than the confluence of the Euro-American and traditional Chinese culture. The more one studies the two, the more do they seem, I feel, like two different symphonies by two different composers using identical fundamental melodies.”⁶



Anybody who has been seriously engaged in scientific work of any kind realizes that over the entrance to the gates of the temple of science are written the words: ‘Ye must have faith.’ The highest court is in the end of one’s own consciences and conviction...and before any science there is first of all belief.
--Max Planck

⁵ “Es gibt zwei friedliche Gewalten auf der Welt: Das Recht und die Schicklichkeit”. It was translated into English by Gu Hongming in 1920s as “There are two peaceful powers in this world: Right and Tact”. Gu Hongming, *The Spirit of Chinese People*, (Peking: Peking Daily News, 1915) 5.

⁶ Joseph Needham, *Within the Four Seas: the Dialogue of East and West*, (Toronto: University of Toronto Press, 1969) 96.

“Identical fundamental melodies” are evident in today’s highly globalized twenty-first century. Since the key to having a pleasant living environment in the world lies in harmony and respect, *Guidelines for Being a Good Person (Di Zi Dui)*, a fundamental textbook in ancient China, provides concrete guidance on how to practice respect and attaining harmony.

In addition, American scholar Dr. John Newton published his *Moral Standard in the 21st Century* in 1999 to solve today’s thorny social problems through moral education. The book resembles in many aspects with *Di Zi Gui*. To this end, he said, a proper and effective way to solve the problems of human societies in 21st century “lies in promoting appropriate conduct education.” Chinese

education on proper behavior has provided a valuable reference for Westerners to solve their social problems, according to Dr. Newton. This echoes Dr. Toynbee’s foresight in the 1970’s, “In the coming 21st century, the only human civilization fit to liberate the world from the pit of global chaos or a crisis is the Theosophy or Wisdom of Confucianism and Mahayana Buddhism.”

5. Concluding Remarks

History has proven that the Traditional Chinese culture has provided us with concrete and feasible approaches to promote mutual learning, admiration and support among human races. The most valuable experience in China is to teach children at an early age to be dutiful, respectful, proprietary and righteous.



Max Planck on the coin, demonstrating his outstanding contribution to Physics.



The Humboldt University of Berlin also commemorating Max Planck by setting up a monument in the Cour d'honneur in front of the west wing of the university's main building.



Dr. Joseph Needham (1900-1995) was a British scientist, historian and sinologist. He said, "Among the tasks of integration which humanity is now facing in the progress towards higher forms of order and union, none can well be thought higher than the confluence of the Euro-American and Chinese civilizations. The more one studies the two, the more do they seem, I feel, like two different symphonies by two different composers using identical fundamental melodies."


In recent years, Venerable Master Chin Kung has been advocating the realization of world peace through harmony among religions, which in turn, is brought about by reviving religious education. He proposed to build a model city where people of various cultural backgrounds can live in peace and harmony.

Now, Venerable Master's idea has materialized in Toowoomba, Australia, where a Goodwill Committee with multi-faith representatives has established a multi-faith and multicultural centre to promote the moral education of various faiths. In this regard, Chang'an in 7th and 8th century could be a model city like Toowoomba where Confucianism, Buddhism, Taoism, Christianity, and Islam coexist in harmony.

Toowoomba follows Chinese tradition to revive moral education by populariz-

ing three fundamental textbooks, namely, *Guidelines for Being a Good Person (Di Zi Gui)*, *The Discourse on Ten Virtuous Conducts and Treatise on Cause and Effect*. For people from various faiths, such teaching materials help them improve their own religious practices, which we can also find in Mi's family in ancient China. Now, some Christian citizens in Toowoomba feel that the morality courses are helpful in practicing "loving thy neighbor as thyself."

In summary, the Chinese cultivate universal love through twelve aspects; "filial piety, fraternal love, loyalty, trustworthiness, proprietary, righteousness, incorruptibility, sense of shame, benevolence, love, harmony and peace", which are the core values that are cultivated both at home and in school. Such cultivation offers everyone a feasible practice of the intangible truth of *Oneness*, the holy ideal of loving all equally.



Numerous historical cases have shown that Traditional Chinese culture surpasses time and space because it successfully teaches its people to be broad-minded, considerate, humble, respectful and compassionate. So, learning from China makes one a global citizen. By cultivating these virtues, one can bring about harmony not only to his family, but also to society and eventually to the whole world. Therefore, Chinese cultural heritage belongs to everyone; it is a valuable asset that will benefit the whole world.

Learning Chinese culture starts from two aspects. On the one hand, self-cultivation is necessary and essential, which the textbooks adopted in Toowoomba provide a good access to self-betterment. On the other hand, becoming familiar with Chinese characters and the classic way of writing will be the key to access the heritage of wisdom. The voluminous collection of Chinese classics and canons will become

wise teachers who are always ready to impart their experiences and wisdom to you in person. What a wonderful learning experience of surpassing time and space!

The objective of learning Chinese culture is “to become a new man”. Studying ancient classics and canons, especially the *“Governing Principles of Ancient China”* (*Qunshu Zhiyao*), will mould everyone into a person of wisdom. The Chinese believe that “everyone can become a sage.” It is obvious that a sage of today will definitely influence the world in the brand-new era of globalization.

Last but not least, I hope that everyone can pay close attention to the valuable heritage of the traditional Chinese culture. Study it, practice it and make it your own life experience and you will become a sage today. This will be the best way to secure peace and harmony in the world!

中國五千年傳統文化
是世界人類共有的智慧
寶藏應知應當學

釋淨空



China's five-thousand year old traditional culture
is a wealth of wisdom for all humanity
to be known and studied.

Education of the Sages Nurtures Happy Enterprises: Transforming an Enterprise into a Warm Family

■ Wu Nianbo

(Chairman of Suzhou Good-ark Electronics Co. Ltd.)

Venerable Master Chin Kung and distinguished guests,

Today, I am much honored to be here to share with you my experience on incorporating traditional culture in my business.

Nowadays, many entrepreneurs complain about the difficulties in running a business in China, including poor quality workers, high labour turnover, ever increasing labour costs and so on. Some entrepre-

neurs even say they don't understand why their staff do not feel grateful despite all the handsome fringe benefits they enjoy. Actually, there are a wide range of sociopolitical problems facing China today: hectic life; failure in caring for and supporting parents; negligence in educating and providing for their off-spring and financial exploitation of parents. Government leaders are concerned with the following issues: the correlation between citizen's happiness index and GDP;





If every entrepreneur, politician, and school principal could rectify oneself and convince others, such as their staff, the ordinary people, teachers and students under the guidance of the sages, our society would become harmonious and happy. Good-ark Electronics has successfully instilled traditional Chinese family culture in the workplace over the past four years. Mr. Wu Nianbo said, “I certainly want to credit my humble success to the sages, to my country, and to my teachers and leaders.”

In May 2014, Mr. Wu addressed at UNESCO on the way to transforming a company into a happy family by practicing the teachings of saints and sage.

air pollution in the cities; over 60 million unattended children in rural area who have been deserted by their working parents; supporting elders; environmental protection and ecological compensation. The root cause of these issues is human greed which basically results from the education gap in every aspect of our society. By “education gap” I mean ignorance of the sage’s education of ethics, morality, and causality.

Unfortunately, many entrepreneurs do not analyze the fundamental causes of the social problems and failed to address them from within. They prefer to seek assistance from external sources and try in vain to solve the problems overnight. For example, they look for all the possible ways in becoming one of the top 500 companies in China and in the world; they introduce into their

company so-called “lean management” of the Toyota Production System (TPS), the Amoebe or the Six Sigma; they participate in EMBA programmes run by various business schools. Some have even thought about the possibilities of replacing 1,000,000 employees by 500,000 robots.

The fact is: they dedicate themselves to acquiring management skills without respecting the truth of the universe—what we call “the Way” in Chinese.

Actually, the real problem lies in our initial intentions. What is the purpose of running an enterprise? Is the relationship between employers and employees simply about money? As a man, are you able to distinguish between right and wrong? What is the meaning of life? Our ancestors and the ancient sages have given us all the wise answers. It is just that we, their descendants, are either skeptical of their doctrines and hence do not learn from them or, we understand them but do not put them into practice. Ancient Chinese said, “to govern the world, half of the book of the *Analects* of Confucius would be sufficient.” Venerable Master Chin Kung paraphrased the saying, “to attain world peace, half a passage in the *Analects* would be sufficient”: “order prevails if the leader rectifies himself in words and deeds.” If every entrepreneur, politician, and school principal could rectify oneself and convince others, such as their staff, the ordinary people, teachers and students under the guidance of the sages, our society would become harmonious and happy. Good-ark Electronics has successfully instilled traditional Chinese family culture in the workplace over the past four years. I certainly want to credit my humble

success to the sages, to my country, and to my teachers and leaders. Now, I am going to share with you some of the preliminary results Good-ark has obtained at this stage.

Transforming an Enterprise into a Warm Family

To begin with, I would like to share with you two remarks given by the Chinese President Xi Jinping at the Seventh Conference of Friendship of Overseas Chinese Associations convened on 6 June 2014 in Beijing.¹

Chinese culture is the common gene of all sons and daughters of the Chinese nation. I do hope that all of us will continue to promulgate Chinese culture because not only do we need to absorb the spiritual essence from it, but also we need to promote active mutual exchange and understanding between the Chinese civilization and other civilizations. To enhance the mutual understanding and comprehension between the Chinese people and the peoples around the world, we have to tell China's story well, spread China's voice well, so as to create a sound environment for the realization of the Chinese dream.

The dreams that the Chinese people are pursuing are in common with the pursuit of happiness by people all over the world. Only when the country does well, and the nation does well, can everyone do well. Only when the world does well, can China do well. China will persist in its peaceful de-

velopment; China is a positive energy to the world's prosperous development.

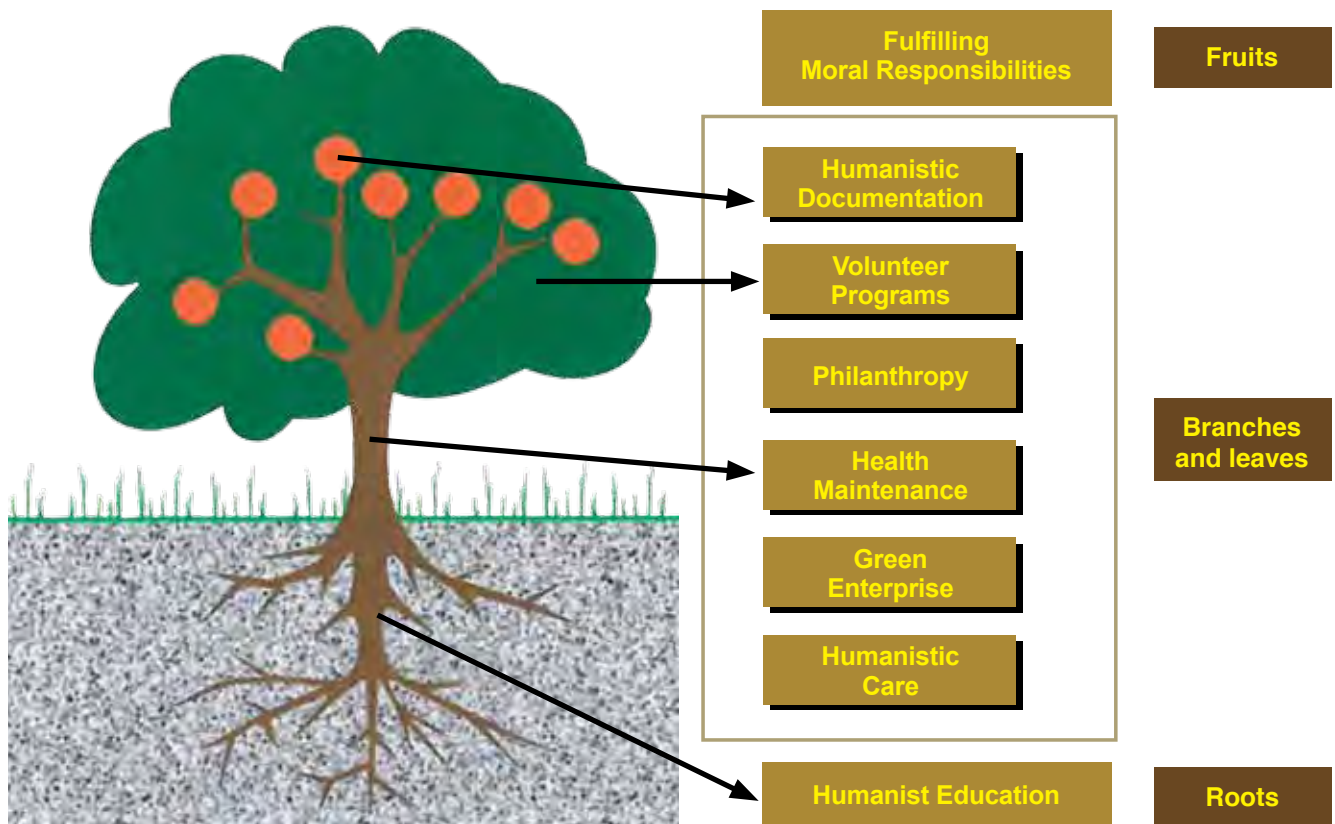
1. Exploring a Family-based Management System for Chinese Enterprises

"Self-cultivation", which occupies the leading position of the bottom-up wisdom of governing promulgated in Confucian classics,² is regarded as the key to bringing order and harmony to a big family of several hundred members. We are told that in ancient China, once self-cultivation was achieved, the ruler of the country could stay idle in his governance. This is what is stated in the *Great Learning*: "From the Son of Heaven down to the common man, the cultivation of personal life is the foundation for all."

Venerable Master Chin Kung has mentioned: "If an enterprise can inherit the spirit and the functions of a family, it can convince its staff using moral education. The top leader of an enterprise and the chief of a clan are alike in the sense that they can impart virtues such as respect and love, care and consideration, mutual aid and modesty into their members so that a sense of belonging would be created. If the employees could get along with others harmoniously because they treat each other as family, tensions and even antagonisms would be resolved completely." Such a vision has been generally fulfilled by Good-ark.

¹ The conference was co-organized by the Overseas Chinese Affairs Office of the State Council and the China Overseas Exchange Association. The remarks of Xi Jinping in Chinese can be retrieved from the official website of the PRC (http://www.gov.cn/xinwen/2014-06/06/content_2695778.htm) or from the webpage of the International Society of Fuqing Clansmen Co. Ltd. (<http://www.iafqc.com/album.php?pid=10&aid=81>).

² The remaining three are "putting the family in order", "governing the country" and "attaining world peace", respectively.



Good-ark Electronics is a semi-conductor company of Suzhou listed in China, whose core value is "The value of the company is aligned with the happiness of our employees and the satisfaction of our customers." Starting from the end of 2009, Good-ark has devoted itself to acting as a role-model for happy enterprises by relying on traditional "family culture" of the Chinese people. By the end of 2013, Good-ark has gradually formed its "family-based management system" for Chinese enterprises --- also dubbed "happy enterprises". This management system is composed of eight modules, including **Humanistic Care, Humanistic Education, Green Enterprise, Health Maintenance, Philanthropy, Volunteer Programs, Humanistic Documentation and Moral Responsibilities.**

2. Eight Modules of Happy Enterprises

2.1 Establishing trust between employer and employees via Employee Welfare

To develop a happy enterprise, we first need to build up trust within the company. That is why **Employee Welfare** is considered the very foundation of the eight modules. Only when the entrepreneur treats his staff as "family members" can his employees regard him as 'parent' or the big leader. In Good-ark, the employees fulfil their responsibilities both at work and in their daily life because they are deeply impressed by what their leader does for them. And thanks to this, the employees of Good-ark, 2,300 in total, no longer need to punch in and out.



As the ancient Chinese said, “maternal education is the cornerstone of a peaceful world.” In addition, educating a baby during its embryonic stage is supposedly the first lesson of maternal education. Good-ark has a number of benefits designated for expectant mothers. In 2014, it provided its female workers who had been with the company for thirty-four or more months with a 100-hour training course comprising eleven topics. Furthermore, in accordance with the doctrine of “proper childhood education”

as taught by the sages, Good-ark encourages young mothers to apply for maternity leave lasting up to two years. Successful applicants are entitled to a monthly education subsidy for their baby during this period.

For married couples where both husband and wife work for Good-ark, they may bring their child to the Garden of Happiness and Love after school so their children can receive moral education in filial piety during their spare time. For example,



For married couples where both husband and wife work for Good-ark, they may bring their child to the Garden of Happiness and Love after school so their children can receive moral education in filial piety during their spare time.

Good-ark encourages their employees to respect and care for their parents by washing their feet and serving them tea. One worker was ashamed to tell the class that she had never contacted her parents after she left home in anger.

The family members of the employees are of high priority to the company. Good-ark has a special plan for the elderly called the “Golden Elderly Scheme”, which offers a monthly pension to people aged 80 and over. As for the children left behind aged below 12, they can benefit from a caring scheme set up specifically for them. Moreover, besides receiving a “child support” pension from the company for their children, the parents are entitled to enjoy a paid annual holiday so that they can spend some time in their hometown with their children. Currently, there are over 140 employees benefiting from this scheme.

Such benevolent acts of caring are commonplace in Good-ark. In order to increase the proximity to employees working at the

production lines, senior management has opted for smaller offices. Out of their own volition, several departments have been merged to enhance efficiency. Employees who own cars have voluntarily set up a transportation team to serve colleagues in need. Some employees have even set up a barber shop to provide free haircuts. For two consecutive years, Good-ark recorded a significant rise in customer orders just before the Lunar New Year, which is typically the peak season. Even then, production line workers were encouraged to return to their hometowns to visit family, while management teams voluntarily stayed behind to complete the urgent orders.

As a result, Good-ark has successfully replaced the usual “penalty” policy with moral education. Good-ark recorded in 2014 a year-on-year increase of 12.58% in turnover, 43.44% in gross profit and 23.43% in net profit compared to 2013. Suffice to say, such strong financial performance results from the concerted efforts of our workforce.



By the end of 2014, 87% of Good-ark's employees have declared that they want to become a volunteer so that they can pay regular visits to the homes for the elderly or for the children. Encouraged by the voluntary work of Good-ark's employees, a dozen enterprises have followed suit and have even founded an “Alliance of Love”.



For Mr. Wu, his purpose in so doing is to encourage each employee of Good-ark to become a filial child respectful to parents and the elders, a good parent at home and a considerate person in society.

2.2 Humanist education:

The root of happy enterprises

Good-ark considers imparting its employees with the doctrines of the sages one of the top items on its agenda. Instead of working a six-day work week, the workers are now working five days a week in order to leave a full day to study.

The ancient Chinese said, "Education is essential in building a country and governing the country." During each annual meeting, we highlight this to our workforce. To Good-ark, education is of utmost importance. It is hoped that with a favorable learning environment, all the leaders as well as workers could pick up the habit of learning. Currently, there are twenty-seven classrooms inside the company where

employees can receive moral education daily. In particular, production line workers receive wages even during training. The theme of the training is how to become a happy employee; that is, how to become a good family member. The purpose in so doing is to encourage each employee of Good-ark to become a filial child respectful to parents and the elders, a good parent at home and a considerate person in society.

The first to benefit from our training are the employees' families. As for the company, we rely on the following criteria to assess the effectiveness of our programmes: whether the employee can transform bitterness into happiness, evilness into benevolence, confusion into alertness, complexity into simplicity, and indifference into compassion.

In 2014, soon after the Lunar New Year, Good-ark held a series of open lectures for its employees as well as the employees of Good-ark's business partners under the theme of traditional Chinese culture and morality. Also, training programmes for the whole workforce followed since June, which is one of the peak production seasons of the year. But the Company facilitated the production lines to continue their learning of Confucian filial piety and the Buddhist law of cause and effect by working out a roster which allowed the workers to work in shifts and participate in the learning sessions at the same time. After the training, many workers succeeded in quitting bad habits like smoking and gambling, eating less meat, feeling remorse for irresponsible behaviour to their parents and even divorced couples were reconciled.

One new employee shared the following with her co-workers: "The first day when I entered the classroom, I learnt that 'How to lay a solid foundation for harmony and prosperity in the family?' was the topic of the day. Immediately, I felt myself about to collapse as I was a divorcee. At the time I had nothing; even my child was taken away by my ex-husband. My bitterness led me to want to burn my ex-husband's house down. So I was in pain when I first listened to what the teacher told us. But now, I want to say, I cannot only blame him and his parents for our divorce. I'm also responsible. So, I've decided to let go."

Each time a training session is completed, the employees of Good-ark would post on the notice board their "happy agreements", such as to promise their parents a



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phone call at least twice a week, not to play with their smart phone in front of children and the elderly, to respect their parents' living habits, and to protect our environment.

2.3 Fulfilling responsibilities with gratitude

After training, the employees have a good understanding of how to fulfill their responsibilities and so good habits such as "being filial 24 hours a day" and "breaking down habitual thinking" become familiar to them. Before the training, the employees would resume working until 2 p.m. after their long holidays such as the Lunar New Year or the National Day. But now, they report to duty at 3 a.m. and start working at 8 a.m. sharp after the long holidays.

Let me cite one more example here. Good-ark bought ten new pieces of equipment for its production lines not long ago. In the past, the installation and testing would normally take at least five full days. But this time, we only took thirty-six hours to complete the process.

Meanwhile, to demonstrate the concern and respect for the myriad of things surrounding us, Good-ark participates actively in the promotion of environmental protection and charitable activities. For example, employees are encouraged to take low-carbon commutes or business trips. For car owners, the company encourages them to drive one day less during the week. When going on business trips, employees are encouraged to bring with them their own drinking cup and tooth brush.

Good-ark is concerned for the health of its employees as well as their family

members. A clinic and a farm were created and because of this, the WHO conferred on Good-ark the qualification of "healthy workplace". In addition, by the end of 2014, 87% of Good-ark's employees have declared that they want to become a volunteer so that they can pay regular visits to the homes for the elderly or for the children. Before, some children would react violently when they saw volunteers. But now, they would run quickly towards the volunteers of Good-ark and greet them with "Mummy" or "Daddy" happily. More than that, inspired by the voluntary work of Good-ark's employees, a dozen enterprises have followed suit and have even founded an "Alliance of Love".

In summary: the leaders have to manage and educate themselves well before they can influence their subordinates and eventually, everyone in the company will become self-disciplined.

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3 Constructing a cross-border paradigm of happy enterprises based on universal values

While making bold attempts to become a role model of a happy enterprise, Good-ark is more than willing to work together with other enterprises and organizations, either Chinese-funded or otherwise. Up till now, several thousand Chinese and non-Chinese enterprises have visited our company. Many of them are becoming more confident in our family-based management culture because they have witnessed the meaningful and fruitful implementation of the sages' teachings taking place at Good-ark. To summarize, for the entrepreneurs who have chosen to run their business using traditional Chinese culture of the family, the key to is to turn their enterprise into a school that promotes themes centering on family ties, family business, and family rules.

Dr. Moon Kook-hyun, a board member of UNEP-EPLC, former CEO of Yuhan-Kimberly and current leader of the Creative Korea Party, said, "I have been dealing with Westerners for over 40 years. But after listening to Good-ark's values, I have begun to think it is quite true that they are indeed Asian values and we should promote them in the Western world. South Korea and China are similar in that their societies both adopt one-child policies. With a program like this [i.e. the sages' education], not only can many current problems be solved, but many precautions against future crises can be taken as well."



The vice chairman of the CPPCC National Committee and Executive Vice President of the Democratic National Construction Association Ma Peihua

The vice chairman of the CPPCC National Committee and Executive Vice President of the Democratic National Construction Association Ma Peihua said, "Not only can a high-tech enterprise like Good-ark produce world-class chips but at the same time, it touches everyone's hearts. Mr. Wu Nianbo is not just an entrepreneur, to me he is more the head of a family and a disseminator of spiritual civilization who deserves great respect. Since our society has advanced so much, we need something far more sustainable and that is the will of the people. If we can grasp that, we will become the master of the world, the master of the future. We should not just think about ourselves, we should think more about our society and our environment so as to become genuinely people-oriented. I believe only this kind of life is truly meaningful."



Professor Kim Yong-ok, the well-known Buddhist master of South Korea in Asian moral philosophy

Professor Kim Yong-ok, the well-known Buddhist master of South Korea in Asian moral philosophy, also expressed his view after a visit. He said, “I was invited to speak to you tonight. But after I listened to the report given by you, I feel that I have nothing special to tell you because you have been practising [all I intended to share with you]. Probably, what Mr. Wu thinks and



does is the only solution to current social problems — or even the only direction in the future that can help us solve social problems.”



The Deputy Minister of Religious Affairs of Indonesia (right).

The Deputy Minister of Religious Affairs of Indonesia also said, “To tell you the truth, I used to think the Chinese people talk about money all the time. But what I have seen during my trip to China this time, for example, what Mr. Wu does for his employees, provides me an opportunity to understand Chinese philosophy. I’ve changed my view. Throughout my visit, I did not hear the word ‘penalty’. Good-ark does not punish anyone; Good-ark relies on morality to educate its employees. Gradually, the employees are convinced by the sages’ teachings and are willing to contribute themselves to the company and to society. Mr. Wu, I would say that your company is a noble company and the world needs people like you. You should share and promote your management experience to the whole world. I sincerely hope you could give your time to mankind. Whereas myself, I will share my experience during this trip with our president and my cabinet colleagues.”



H.E. Ms. Katalin Bogayay, the president of the 36th session of UNESCO's General Conference.

After her visit to Good-ark in August 2014, **H.E. Ms. Katalin Bogayay the president of the 36th session of UNESCO's General Conference**, said, "I'm very pleased to come to Good-ark today and the most beautiful thing I've seen is: a person brilliant as Mr. Wu has contributed his talents to mankind. Managing a big family of 2,500 employees and 2,000 happy children, he has created a model for the whole world; he is improving the life of the whole mankind. I always think that we should bring together all the best values of the world in order to create a new value. Therefore, when someone told me the stories about Confucius, I thought about Jesus immediately. And when I listened to you about your Chinese philosophy, I associated it immediately with our Western philosophy. Actually, we share a lot in common."

4. Being sincere and respectful to Good-ark's business partners

Venerable Master Chin Kung once said, if there are twenty enterprises in China who can put our family culture into practice, we can become a leading model for many enterprises from different sectors in China and eventually, a leading model of the world. This is important because in this way, we can convince people, as members of society, the soundness of the Chinese culture of sages. In accordance with this ideal, Good-ark launched its partnership scheme in 2012. The purpose of this is to select twenty enterprises or organizations in the world to form a partnership scheme for happy enterprises, so that the sages' teachings can be further implemented and social duties can be shared.

To qualify as a member of this partnership, the entrepreneur must be a moral person. Therefore, Good-ark provides moral education to the applicants accordingly and a one-on-one teaching mode is adopted. Very surprisingly, once the entrepreneurs have strengthened their confidence in the ideal of "happy enterprise", they are eager



to get rid of their worst habits in their daily life. Some of them quit smoking and drinking. Some begin to do housework every day, which they previously disliked. Some of them have managed to quit bad habits they had for three decades. Some have managed to harmonize their once very tense relationship with their spouse.

Chongqing Endurance Industry Stock Co. Ltd. is one example of this. Before it joined Good-ark's partnership scheme, it had spent five years and 10 million RMB to recruit two Japanese experts in implanting the Toyota Production System (TPS), but the employees resisted it. Now, after being instilled with moral education, the staff have successfully transformed the mindset of "you ask me to do" into one of "I want to do". As a result, suggestions for improvement raised by workers tripled in 2014, compared to 2012. Its chairman, Lin Chaoyang once said, "Being a happy enterprise in partnership with Good-ark, I believe I'm on the right path. Each enterprise must have a good enterprise culture and so my plan for the year is to participate in the training together with my employees. Our company has to adopt the same learning model as




In April 2015, chairmen of four "Happy Companies" shared their personal experiences and spiritual growth in following the teachings of saints and sages in the "Sharing Meeting: The Way to Transform Companies into Happy Families".

Good-ark's, which is truly seamless. I have learned that it is impossible to push my employees to reach a higher level if mine remains the same. In the very beginning, I treated my staff as adversaries and later, as employees. Now, I treat them as my siblings. Our company has become our home. Each time when I change from the bottom of my heart to become a better person, my enterprise is changing for the better as well."

Sheng Mei, the chairwomen of Hangzhou Sun Hong Imp. & Exp. Co., Ltd, said, "Mr. Wu is my mentor. Only when I met with the great entrepreneur Mr. Wu, did I realize that I should not have complained about the performance of my employees,



The president of St. Thomas Aquinas University (USA) and his colleague visited Good-ark last year. They expressed that they agreed fully with the ideals of Mr. Wu. Before the visit, they tended to think that there would be conflicts and even adversary between them as the Chinese culture is very different from the American culture. But they weren't. Everyone can feel the warmth and care inside Good-ark, which relies on "family culture" to run its business and that is, in itself, a manifestation of universal values.



since that was actually my own fault. As entrepreneurs, we have to fine-tune our mindset before expecting better performance from our workers or managers. Working together with Mr. Wu and other seniors, my mother says I am the one who has changed the most, not my employees. Now, with the Good-ark partnership, I'm more engaged. We should make use of this to spread the wisdom and doctrines of our ancestors and sages to every family in China and every corner in the world."

5. Harmony and equality as the foundation for putting multiculturalism into practice

The president of St. Thomas Aquinas University (USA) and his colleague visited Good-ark last year. They expressed that they agreed fully with the ideals of Mr. Wu. Before the visit, they tended to think that there would be conflicts and even adversary between them as the Chinese culture is very different from the American culture. But they weren't. Everyone can feel the warmth and care inside Good-ark, which relies on "family culture" to run its business and that is, in itself, a manifestation of universal values.

Despite the fact that Good-Ark is pursuing a higher goal of being altruistic, the staff pursues the goal through self-betterment. Whatever happens around them, they simply seek the cause within themselves, rather than forcing others to follow. Thus, the staff would be self-motivated to pursue the goal. We believe that incorporating traditional family culture and adopting the education of the sages can bring stability and harmony to all organizations, communities and countries. This unity can also be applicable in the scope of social management, enterprise operation and so on. Good-ark's experience has proved indirectly that genuine benefit will be obtained if we can make use of genuine wisdom.

Needless to say, Good-ark still has a long journey ahead in this extensive project of building a "family" culture in enterprises by relying on the wisdom of the sages. Besides, the initial results we have achieved should be accredited to the merits of the sages, the blessing from our ancestors, and the support from the senior leaders of our country. Last but not least, I wish to thank Venerable Master Chin Kung again for his earnest teaching.

Thank you very much.

Shuowen Jiezi: the logic and wisdom of the Chinese language

■ Sun Mingyan, Kelly Ngo and Katherine Ngo

Over one billion people in the world speak Chinese. Chinese characters were invented over three thousand years ago, forming the oldest writing system in use today. Analogous to Arabic numerals 1, 2, 3, 4... or mathematical symbols, the characters have an inherent meaning independent of the way they are pronounced. With an eye to preserving the connection between past and future generations, the

Chinese written language in the form of literary Chinese remained constant. This was distinct from the ever-changing vernacular language with its diversity of dialects. Indeed, literary Chinese was an international communication tool coexisting with the native languages of countries like Japan, Korea and Vietnam. Chinese characters thus transcend time and space.



Figure 1. The Chinese etymological dictionary *Shuowen Jiezi*.

The world and life of the people in China's ancient civilisation including their philosophy, customs and values are expressed within the characters themselves. *Shuowen Jiezi (Shuowen)* connects us to thousands of years of timeless wisdom by providing the earliest structured meanings, forms and sounds of the characters. Ancient Chinese texts written in Classical Chinese, a formal written style used until the early twentieth century, provide sources of the earliest human thought and books. These teachings are humanity's cultural heritage, messages the ancients recorded and imparted in hope that the world's descendants could live a fulfilling life. The literature serves as a vital reference point in our efforts for world peace and harmony.

The first part of this paper explores how *Shuowen* provides an easy and efficient means of learning written Chinese. The logic of the *Shuowen* radicals and link to earlier scripts is integral to this. The second part discusses the fundamental role of this etymological dictionary in learning Classical Chinese, significant in restoring universal human values through learning and practising the teachings espoused by China's traditional culture for world peace and sustainable development.

I. An easy and efficient means of learning written Chinese

Students of the Chinese language often lament on the diversity and complexity of thousands of symbols that must be committed to memory. The human mind searches

The Compilation of Chinese Literature on Cultivation is the largest of its kind in Chinese history. The compilation embraces comprehensive and profound theories as well as principles of Chinese civilization. However, modern reader found it really difficult to understand because they are not familiar with classic Chinese. So, studying Chinese characters and understanding classic Chinese will enable everyone to reap true benefits from the huge pool of wisdom, experiences and theories that ancient Chinese had accumulated for 5000 years.





The concept of universal love is encapsulated in the Chinese character: 孝 (*xiào*) meaning to love and honour one's parents. This character is an associative compound composed of 'old' 老 (*lǎo*) above and 'young' 子 (*zǐ*) below. The combination of these two characters symbolize the oneness of generations past and present. There are infinite generations past and infinite generations to come, everyone being ever connected as one entity. Therefore character “孝” (*xiào*) refers to the Oneness of entire humanity.

for logic and meaning. This is found in the etymology of Chinese characters, etymology being the source and development of the characters. The Chinese etymological dictionary *Shuowen Jiezi*¹ (Figure 1) provides a timeless, systematic method and is the key to mastering written Chinese. Moreover, the origins and evolution of Chinese characters is the foremost foundation to understanding China's history and traditional culture.

Shuowen was the first book to systematically analyse the structure of the characters and provide the rationale behind them. *Shuowen* means “explaining single characters”, *Jiezi* means “analysing compound

characters”. The dictionary was compiled by Xu Shen², who came from the area now known as the town of Yan Cheng in Henan Province, China. An eminent Confucian scholar and philologist of the Eastern Han dynasty³ during 100 AD, he belonged to the ancient text school and his scholarly activities were centered on the study of the five Classics. In the history of the Han dynasty, Xu Shen was considered to be peerless in the study of the Five Classics.

Shuowen was presented to the emperor in 121 AD and has been studied, referenced and emulated by many scholars since the second century. The book was circulated as

¹ 《說文解字》

² 許慎先生

³ 東漢朝

handwritten copies for more than eight hundred years until Emperor Taizong⁴ commissioned Xu Xuan to edit the book in 986 AD and it was printed for the first time⁵.

Xu Shen invented the classification system of all the characters into 540 sections. This system was adopted by most dictionaries after *Shuowen* and influenced generations of literature and reference books such as the *Kangxi Dictionary*⁶. According to Wang Mingsheng, a famous historian and philologist of the Qing dynasty, “*Shuowen Jiezi* is the essential first book and one is unable to comprehend other books without it”. Internationally acclaimed French sinologist Léon Wieger states, “It remained from that time, the canon of the characters, the authority consulted in all doubts by Chinese philologists. All the dictionaries published for the last seventeen centuries boast of their having followed the *Shuo Wen*⁷. ” The first translator of Lao Zi’s *Dao De Jing*, Scottish missionary John Chalmers, stated that *Shuowen* “is the fountainhead of accurate information on the philology of China⁸.” American Reverend Frank Herring Chalfant stated, “It must be conceded that this celebrated work ranks high as an etymological treatise, when compared with like works upon European languages produced at a much later day by Western scholars⁹.” Kenneth Thern wrote, “The value of the *Shuo Wen* is incalculable. Without the

Shuowen, much of the writing of pre-Qin times would be unintelligible, and most of the excavated ancient relics with bronze and oracle bone inscriptions would most likely be undecipherable¹⁰.”

1.1 A logical method

The symbols of the Chinese writing system are known as “characters”. Chinese characters are logical. Through the earliest classification system of radicals, *Shuowen* provides a rational way to remember the characters. Learning English starts with the alphabet and learning Chinese starts with the radicals. A radical can be considered the basic building block of a Chinese character. In contrast to the letters of the alphabet, radicals have meaning and are characters themselves. Radicals are characters that can combine to make other characters. For example, while 木 (*mù*) is the character for ‘tree’, it is also a radical because it can combine with other radicals to make more characters. For example, two ‘tree’ characters together 林 (*lín*) is the character for ‘forest’. We can see that 木 (*mù*) provides meaning to the characters that have its radical. Similarly, characters for emotions are likely to have 心 (忄) (*xīn*) the heart radical, names of fluids contain the water radical 水 (*shuǐ*), and the names of metallic objects will have the metal radical 金 (*jīn*). Characters generally combine to make words which further develop the

4 太宗

5 Kenneth L. Thern, *Postface of the Shuo-wen Chieh-tzu - The First Comprehensive Chinese Dictionary* (1966).

6 《康熙字典》

7 Léon Wieger, *Chinese Characters: Their Origin, Etymology, History, Classification, and Signification: A Thorough Study from Chinese Documents* (1965, 2nd ed).

8 John Chalmers, *An account of the structure of Chinese characters under 300 primary forms: after the Shwoh-wan, 100 A.D., and the phonetic Shwoh-wan* (1833).

9 Frank Herring Chalfant, *Early Chinese writing* (1906).

10 Thern, above n5.

meaning of the radical. For example, the character for ‘forest’ 林 (*lín*) combined with the character for ‘rain’ 雨 (*yǔ*) makes the word ‘rainforest’ 雨林 (*yǔlín*). Then words combine to make phrases, sentences, stories, etc. Therefore “a knowledge of radicals means a knowledge of the principal part of all the characters we may learn,” as expressed by British sinologist Frederick Baller¹¹.

Words in an English dictionary are arranged alphabetically while characters in a Chinese dictionary are ordered by the radicals (Figure 2). The Kangxi radicals used in contemporary dictionaries are based on the *Shuowen* radicals (Figure 3). *Shuowen* is divided into fourteen chapters with 9353 characters categorized into 540 groups. The first characters of each group are termed 部首 (*bù shǒu*), literally meaning ‘section head-

一	集	11	47	229	1	2	229	1	2	229
二	集	12	48	230	1	2	230	1	2	230
三	集	13	49	231	1	2	231	1	2	231
四	集	14	50	232	1	2	232	1	2	232
五	集	15	51	233	1	2	233	1	2	233
六	集	16	52	234	1	2	234	1	2	234
七	集	17	53	235	1	2	235	1	2	235
八	集	18	54	236	1	2	236	1	2	236
九	集	19	55	237	1	2	237	1	2	237
十	集	20	56	238	1	2	238	1	2	238
十一	集	21	57	239	1	2	239	1	2	239
十二	集	22	58	240	1	2	240	1	2	240
十三	集	23	59	241	1	2	241	1	2	241
十四	集	24	60	242	1	2	242	1	2	242
十五	集	25	61	243	1	2	243	1	2	243
十六	集	26	62	244	1	2	244	1	2	244
十七	集	27	63	245	1	2	245	1	2	245
十八	集	28	64	246	1	2	246	1	2	246
十九	集	29	65	247	1	2	247	1	2	247
二十	集	30	66	248	1	2	248	1	2	248
二十一	集	31	67	249	1	2	249	1	2	249
二十二	集	32	68	250	1	2	250	1	2	250
二十三	集	33	69	251	1	2	251	1	2	251
二十四	集	34	70	252	1	2	252	1	2	252
二十五	集	35	71	253	1	2	253	1	2	253
二十六	集	36	72	254	1	2	254	1	2	254
二十七	集	37	73	255	1	2	255	1	2	255
二十八	集	38	74	256	1	2	256	1	2	256
二十九	集	39	75	257	1	2	257	1	2	257
三十	集	40	76	258	1	2	258	1	2	258
三十一	集	41	77	259	1	2	259	1	2	259
三十二	集	42	78	260	1	2	260	1	2	260
三十三	集	43	79	261	1	2	261	1	2	261
三十四	集	44	80	262	1	2	262	1	2	262
三十五	集	45	81	263	1	2	263	1	2	263
三十六	集	46	82	264	1	2	264	1	2	264
三十七	集	47	83	265	1	2	265	1	2	265
三十八	集	48	84	266	1	2	266	1	2	266
三十九	集	49	85	267	1	2	267	1	2	267
四十	集	50	86	268	1	2	268	1	2	268
四十一	集	51	87	269	1	2	269	1	2	269
四十二	集	52	88	270	1	2	270	1	2	270
四十三	集	53	89	271	1	2	271	1	2	271
四十四	集	54	90	272	1	2	272	1	2	272
四十五	集	55	91	273	1	2	273	1	2	273
四十六	集	56	92	274	1	2	274	1	2	274
四十七	集	57	93	275	1	2	275	1	2	275
四十八	集	58	94	276	1	2	276	1	2	276
四十九	集	59	95	277	1	2	277	1	2	277
五十	集	60	96	278	1	2	278	1	2	278
五十一	集	61	97	279	1	2	279	1	2	279
五十二	集	62	98	280	1	2	280	1	2	280
五十三	集	63	99	281	1	2	281	1	2	281
五十四	集	64	100	282	1	2	282	1	2	282
五十五	集	65	101	283	1	2	283	1	2	283
五十六	集	66	102	284	1	2	284	1	2	284
五十七	集	67	103	285	1	2	285	1	2	285
五十八	集	68	104	286	1	2	286	1	2	286
五十九	集	69	105	287	1	2	287	1	2	287
六十	集	70	106	288	1	2	288	1	2	288
六十一	集	71	107	289	1	2	289	1	2	289
六十二	集	72	108	290	1	2	290	1	2	290
六十三	集	73	109	291	1	2	291	1	2	291
六十四	集	74	110	292	1	2	292	1	2	292
六十五	集	75	111	293	1	2	293	1	2	293
六十六	集	76	112	294	1	2	294	1	2	294
六十七	集	77	113	295	1	2	295	1	2	295
六十八	集	78	114	296	1	2	296	1	2	296
六十九	集	79	115	297	1	2	297	1	2	297
七十	集	80	116	298	1	2	298	1	2	298
七十一	集	81	117	299	1	2	299	1	2	299
七十二	集	82	118	300	1	2	300	1	2	300
七十三	集	83	119	301	1	2	301	1	2	301
七十四	集	84	120	302	1	2	302	1	2	302
七十五	集	85	121	303	1	2	303	1	2	303
七十六	集	86	122	304	1	2	304	1	2	304
七十七	集	87	123	305	1	2	305	1	2	305
七十八	集	88	124	306	1	2	306	1	2	306
七十九	集	89	125	307	1	2	307	1	2	307
八十	集	90	126	308	1	2	308	1	2	308
八十一	集	91	127	309	1	2	309	1	2	309
八十二	集	92	128	310	1	2	310	1	2	310
八十三	集	93	129	311	1	2	311	1	2	311
八十四	集	94	130	312	1	2	312	1	2	312
八十五	集	95	131	313	1	2	313	1	2	313
八十六	集	96	132	314	1	2	314	1	2	314
八十七	集	97	133	315	1	2	315	1	2	315
八十八	集	98	134	316	1	2	316	1	2	316
八十九	集	99	135	317	1	2	317	1	2	317
九十	集	100	136	318	1	2	318	1	2	318
九十一	集	101	137	319	1	2	319	1	2	319
九十二	集	102	138	320	1	2	320	1	2	320
九十三	集	103	139	321	1	2	321	1	2	321
九十四	集	104	140	322	1	2	322	1	2	322
九十五	集	105	141	323	1	2	323	1	2	323
九十六	集	106	142	324	1	2	324	1	2	324
九十七	集	107	143	325	1	2	325	1	2	325
九十八	集	108	144	326	1	2	326	1	2	326
九十九	集	109	145	327	1	2	327	1	2	327
一百	集	110	146	328	1	2	328	1	2	328

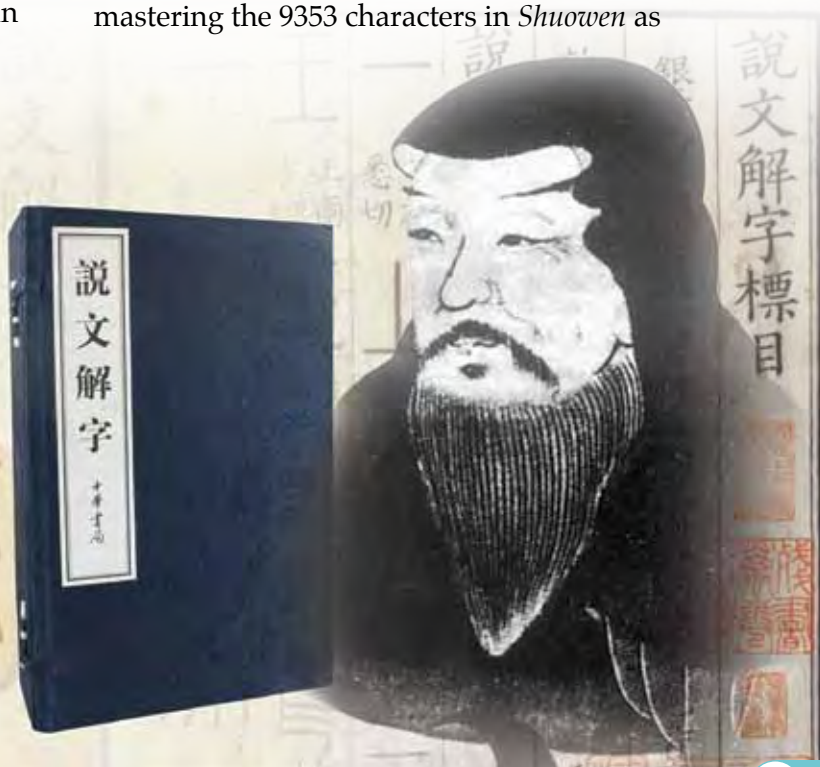
Figure 2: The contents page of a Chinese dictionary arranged by the *Kangxi* radicals.

to their form and the characters related to each radical are arranged by reference to their meaning¹². For example, one 一 (*yī*) represents genesis, and it is followed by sky 天 (*tiān*), which represents the highest limits, followed by origin 元 (*yuán*), which means primary or basic. The radicals may be divided into six main categories: those related to the human body, animals, plants, the natural environment, numbers and tools and applications.

Permutations and combinations of the 540 radicals create all Chinese characters. As Song Yuren from the Qing dynasty stated, “While one may not be able to learn all 9000 characters, one cannot do without learning the 540 radicals¹³.” The number of *Shuowen* radicals connotes comprehensive entirety as 540 is the product of the numbers 6, 9 and 10, which are symbolic numbers of *Yin*, *Yang* and completeness, respectively. Some radicals are used much more frequently than

others. For example, there are 420 characters with the tree 木 (*mù*) radical, 444 characters related to the grass 艸 (*cǎo*) radical and 463 characters with the water 水 (*shuǐ*) radical. However, other radical groups have just one or two characters. The larger radical groups show that the lives of our ancestors were closely connected to nature, enabling them to describe the natural environment with such detail and precision. The characters formed from the highly used radicals thus offer a unique insight into the life and world of our Chinese ancestors. Indeed, seventy-nine highly used radicals constitute approximately 81 percent of all the characters in *Shuowen*, a further twenty-nine moderately used radicals constitute about 14 percent of the *Shuowen* characters. Therefore, learning approximately one hundred radicals enables one to understand, read and write about 95 percent of the *Shuowen* characters. These few radicals form the foundation for mastering the 9353 characters in *Shuowen* as

The world and life of the people in China’s ancient civilization including their philosophy, customs and values are expressed within the characters themselves. *Shuowen Jiezi* (***Shuowen***) enlightens us to thousands of years of timeless wisdom by providing the earliest structured meanings, forms and sounds of the characters. Ancient Chinese texts written in literary Chinese, a formal written style used until the early twentieth century, provide sources of the earliest human thought and books. So there is a teaching, a philosophy or a story in each Chinese character, in other words, there is a soul behind every character.



¹² 段玉裁先生《說文解字注》(1815).

¹³ 宋育仁先生《說文解字部首箋正》



well as all Chinese characters in use today. The *Shuowen* radicals are the key to all Chinese texts.

1.2 Six principles of character construction

Xu Shen's *Postface to the Shuowen* explained six principles by which Chinese characters are formed¹⁴. These are the pictograms, indicators, associative compounds, pictophonetic characters, derivative characters and phonetic loan characters.

1. Pictograms¹⁵




This is the earliest method of creating characters based on sketches with characteristic traits. Pictograms are symbols, images or sketches representing objects. For example, the characters for 'sun' and 'moon' below.

	Earlier script	Modern script
sun		日 rì
moon		月 yuè

The ancient character for sun is an illustration of its round shape, the short stroke inside indicates that the sun is not hollow. In contrast, the ancient form for moon is an illustration of a thin and curved crescent shape as the moon is rarely full.

2. Indicators¹⁶

Such characters are signs denoting abstract concepts, or add indicators to pictographs to make new meanings. For example, the character for 'roots' or 'foundation' is created by placing a horizontal stroke at the bottom of the pictogram for 'tree' to indicate the tree's roots. Similarly, the ancient character for 'above' has a short arc placed above the long arc, indicating that one object is located above the other.

	Earlier script	Modern script
tree		木 mù
root		本 běn
above		上 shàng



¹⁴ 六書

¹⁵ 象形 (*xiàngxíng*), also known as pictographs or imitatives.

¹⁶ 指事 (*zhǐshì*), also known as indicatives, self-explanatory characters, simple ideograms, or ideographs.



3. Associative compounds¹⁷

Such characters combine pictograms or indicators to create a new meaning. For example, the character for ‘military’ is a combination of the characters ‘halberd’ a shafted weapon, and ‘to stop’, therefore the meaning of ‘military’ is to cease conflict. The character for ‘trust’ is a combination of the characters for ‘person’ and ‘word’, thus trust implies ‘keeping one’s word.’

	Components	Earlier script	Modern script
military	戈 + 止 halberd + stop		武 wǔ
trust	人 + 言 person + word		信 xìn

4. Pictophonetic characters¹⁸

Pictophonetic characters are the largest category and represent over 90 percent of the characters in *Shuowen*. Characters of this type are composed of at least one pictograph suggesting the general meaning and one phonetic element relating to the sound of the character. For example, the two characters for river 江 (*jiāng*) and 河 (*hé*). The water radical on the left indicates that both characters have a semantic connection with water, while the phonetic element is on the right.

	Components	Earlier script	Modern script
river	氵 + 工 water + (phonetic element)		江 jiāng
river (or stream)	氵 + 可 water + (phonetic element)		河 hé

5. Derivative characters¹⁹

These are synonymous characters that are used to mutually interpret each other. For example, 考 (*kǎo*) meaning ‘examination’ is thought to derive from 老 (*lǎo*) ‘elderly’ because the elderly have greater ability to assess situations. Characters of this category are uncommon.



¹⁷ 會意 (*huìyì*), also known as compound ideograms, compound ideographs, logical aggregates or logical combinations.

¹⁸ 形聲 (*xíngshēng*), also known as phonograms, phono-semantics compounds, phonetic combinations or radical-phonetic characters.

¹⁹ 轉注 (*zhuǎnzhù*), also known as mutually explanatory characters or deflectives.

6. Phonetic loan characters²⁰



Existing characters are used to represent an unrelated word with similar or identical pronunciation. For example, the character for ‘although’ originally meant ‘beard’ but was later used as a conjunctive adverb. The ancient form is like a picture of a chin with four bristles forming the beard. Also, the character for ‘west’ was originally the character for ‘perch’, therefore the ancient form is like the picture of a bird perched in its nest. As birds generally return to their nests at sunset when the sun is in the west, this character was adopted to represent the character for ‘west’.

Derived meaning	Original meaning	Earlier script	Modern script
although	beard		而 ér
west	perch		西 xī

These six principles for the formation of Chinese characters provide a logical understanding of how radicals are combined.

1.3 The pictorial nature of radicals

Each Chinese character is a picture with elements of history, literature, art, philosophy or wisdom. The beauty of Chinese calligraphy is widely revered. Chinese characters were originally pictorial in nature. Studying etymology naturally facilitates learning the characters. Indeed, the human mind generally recalls pictures better than words or numbers. For example, the character for ‘turtle’ resembles a turtle or the character for ‘together’ is composed of two hands propping up an item.

	Earlier script	Modern script
turtle		龜 guī
together		共 gòng

However, the form of characters has evolved due to the standardisation of writing coupled with the need for convenience and speed of writing. The simplification or modification of characters has led to less vivid depictions. Indeed, the modern forms commonly appear as symbols rather than drawings. *Shuowen* uses the ancient forms of the characters providing a link to the pictographic essence of the characters for ease of memory.

¹⁷ 假借 (*jiǎjiè*), also known as loan characters or false borrowing characters adopted to represent homophones.

Chinese characters have evolved from their primitive forms to their modern script through many phases. The major writing styles include oracle bone inscriptions²¹ of the Shang dynasty, bronze inscriptions²² during the Zhou dynasty, the seal script²³ characteristic of the Qin dynasty, the simplified and modified clerical script²⁴ used for administrative work and the modern regular form²⁵. Table 1 provides a summary of the historical evolution of the characters. During the Qin dynasty in 221 AD, Emperor Qin commissioned statesman Li Si to standardise the characters, developing a common formal writing script known as the small seal script²⁶. It is termed “small” because the characters were abbreviated forms of the earlier script known as large seal script²⁷ or Zhou script²⁸ that developed since the late Zhou dynasty; and “seal” because it was the main script used for personal and official seals. Xu Shen adopted the small seal script as the standard for the entries in *Shuowen* and it remains one of the major bridges for deciphering even the earliest oracle and bronze scripts.

21 甲骨文

22 金文

23 篆文

24 隸書

25 楷體













26 小篆

27 大篆文

28 籀文

This was distinct from the ever-changing vernacular language with its diversity of dialects. Indeed, literary Chinese was an international communication tool. Chinese characters thus transcend time and space.

Table 1. Historical evolution of the characters²⁹.

Major periods	Major forms	Most popular time	Characteristics	Examples
Ancient writing period	Oracle bone inscriptions 甲骨文 (jiǎgǔwén)	Shang dynasty (1711-1066 BC)	Character size, positioning, form complexity, and textual format are not consistent.	 man rén  water shuǐ  to walk zǒu  book cè
	Bronze inscriptions 金文 (jīnwén)	Zhou dynasty (1066-256 BC)	Character positioning and form complexity continue to be inconsistent, but the size and the textual format are more fixed. Strokes are simpler, and characters are more symmetrical.	   
	Seal script 篆文 (zhuànwén)	Late Zhou dynasty and the Qin dynasty (221-206 BC)	Many variant forms of characters are eliminated. Character positioning and form complexity become consistent. Many of the strokes are lengthened, curved, and complicated, and all the characters are roughly square in shape.	   

Modern writing period	Clerical script 隸書 (<i>lìshū</i>)	Qin dynasty and the Han dynasty (206 BC-220 AD)	Characters strokes are less curved, the number of strokes is reduced, and many of the components are modified and simplified. Pictographic shapes are completely dropped. Characters have become writing symbols.	人 水 走 冊
	Regular script 楷體 (<i>kǎitǐ</i>)	From the last Han dynasty to present	Characters strokes are smoother and straighter than those in the clerical script. They are clear and easy to read and write.	人 水 走 冊

1.4 The importance of earlier scripts






As characters have evolved throughout history, it is unreliable to interpret the character by analysing only its modern forms. Indeed, the purpose of *Shuowen* was to educate about and restore an understanding of the traditional principles of character formation, at a time of common cavalier and erroneous interpretations of the characters. As Leon Wiegers notes, “The aim of Xu Shen was to impede any ulterior alteration of the characters by setting their authentic form before the eyes of all scholars³⁰.” This was critical to ensuring lasting connection with and understanding of the ancient teachings and wisdom.

There are several types of character misinterpretation. First, the meaning of a sentence or phrase may be entirely changed due to misinterpretation of a character. This is exemplified by the character for ‘bright’ or ‘window’

²⁹ John Jing-hua Yin, *Fundamentals of Chinese Characters* (2006).

³⁰ Wiegers, above n7.




囧 (*jiǒng*), a pictograph depicting a latticed window through which the bright moonlight streams, in earlier scripts. However the modern form looks like a face with a frown and is commonly mistaken as meaning ‘depressed’ or ‘frustrated’. This can be problematic when this character is used (including as a radical) in classic texts, particularly in an old form of the character ‘luminous’ or ‘understand’ 明 (*míng*). Second, misinterpretation of characters may lead to illogical associations that impede learning. For example, the current characters for ‘bird’, ‘fume’ and ‘fish’ all have four dots at the bottom of the character, which appear to be the ‘fire’ radical. On inspection of the earlier scripts, we can see that the four dots are simplifications of more complex strokes as the characters evolved and are unrelated to the fire radical. Only the character for ‘fume’ actually involves the ‘fire’ radical and earlier scripts depict wood on top of fire. The analysis of characters must be based on earlier scripts. Specifically, the small seal script used in *Shuowen* provides a vital link between the ancient and modern forms.

	Earlier script	Modern script
bright		囧 冏 <i>jiǒng</i>
luminous, understand		明 明 <i>míng</i>
bird		鳥 <i>niǎo</i>
fume		熏 <i>xūn</i>
fish		魚 <i>yú</i>

As an etymological dictionary, *Shuowen* details the original meaning, form and pronunciation of the characters. Learning the connection between the meaning, form and sound adds depth of logic and significance. The Chinese characters are memorable and lifelike. For example, the character 八 (*bā*) means ‘eight’. However *Shuowen* provides the further cultural definition of ‘to part or divide’. Analysing the form, the character 八 (*bā*) looks similar to two objects separating. Moreover pronouncing the sound *bā* requires our lips to move away from each other. Thus, the meaning of the word is linked to its form and sound. Understanding a character means having a thorough understanding of its original meaning, form and pronunciation, and how those three elements are related. Thus, *Shuowen* makes the characters memorable and our knowledge about them comprehensive.

2. Key to wisdom

Today, the world is facing increasing natural and man-made disasters, including climate change, peaking of resource reserves, threatened food security and a freshwater crisis. Resolving these crises requires decision-making based on universal human values found in our religions and traditional cultures. Profound wisdom common to all traditional cultures is inherent within the Chinese characters. *Shuowen* is the key to unlocking this wisdom. For example, the concept of universal love is encapsulated in the Chinese character: 孝 (*xiào*) meaning to love and honour one's parents. This character is an associative compound composed of 'old' 老 (*lǎo*) above and 'young' 子 (*zǐ*) below. The combination of these two characters symbolise the oneness of generations past and present. There are infinite generations past and infinite generations to come, everyone being ever connected as one entity. This universal love arises from our first relationship in life - loving and honouring parents. Similarly, the character for benevolence 仁 (*rén*) is composed of 'person' 人 (*rén*) on the left and 'two' 二 (*èr*) on the right. This symbolises always being considerate of and kind to others, including the wider community. Another associative compound 'public or fair' 公 (*gōng*) is composed of 八 (*bā*) 'to separate or part from' above 'private' 厶 (*sī*), meaning that one must relinquish personal interests to be fair or act in the public interest.

	Components	Earlier script	Modern script
loving and honouring parents	老 + 子 old + young		孝 xiào
benevolence	人 + 二 person + two		仁 rén
fair, public	八 + 厶 depart + private		公 gōng

The characters are replete with the values of China's traditional culture, preserved in literary Chinese throughout thousands of years. Xu Shen states, "The written language is the foundation of learning, the origins of wise governance, the means through which our forefathers imparted to their descendants, and by which later generations can learn from the past"³¹. British philosopher Bertrand Russell once stated, "China is much less a political entity

³¹ Thern, above n5.

than a civilization - the only one that has survived from ancient times. Since the days of Confucius, the Egyptian, Babylonian, Persian, Macedonian, and Roman Empires have perished; but China has persisted through a continuous evolution³²." A significant factor in the survival of this ancient civilization is the Chinese writing system.

Languages based on an alphabetical system with symbols based on sound inevitably change with changes in pronunciation, vocabulary or grammar over time. Consequently, many ancient languages are incomprehensible to the modern world. Renowned historian and philosopher of history, Dr Arnold Toynbee explains in *Surviving the Future*³³, that if a fifth-century BC Greek could come back to life and go to Greece and try to talk to a modern-day Greek, he would not be understood. They would both be speaking Greek, but the sounds and the grammar and the vocabulary of Greek have changed so much that they would be unintelligible to each other. But if a fifth-century BC Chinese, say Confucius, were to come to life again and meet a Chinese person today, if they talked, they would be just like the two Greeks; so instead of talking, the two would write to each other. The same characters, arranged in the same order, would convey the same meaning to Confucius as to the Chinese today. The Chinese were aware of the evolution of language and distinguished Classical Chinese from the vernacular Chinese. Literary Chinese refers to a traditional style of written language used for all formal writing until the twentieth century. This was

used to comprehensively record their wisdom including ideas, methods, outcomes and experiences, distilled over thousands of years, for the benefit of later generations.

Classical Chinese provides a useful enduring communication tool. Throughout history, Classical Chinese coexisted with the native spoken languages of other countries, such as Japan, Vietnam and Korea. This is analogous to the use of Latin throughout medieval Europe and Sanskrit throughout south-east Asia. Dr Toynbee envisaged Chinese characters becoming "the world-wide visual code for international communication, just as the so-called Arabic numerals have become the world-wide code for writing numbers³⁴." All nations can utilise this convenient tool to record valuable information, experiences and wisdom for the benefit of generations to come.

Chinese characters are timeless and remain as comprehensible today as they were thousands of years ago. Crucial to Classical Chinese is the understanding of characters within the traditional cultural milieu. This is provided by *Shuowen*, the first etymological dictionary, detailing the original meaning, form and pronunciation of the characters. For English sinologist James Legge, an understanding of the *Record of Rites* hinged on a careful appreciation of the complex historical meanings associated with the highly resonant character of 禮 (*lǐ*), based on studying textual sources including *Shuowen*³⁵. *Shuowen* is the key to being able to understand classical Chinese texts, from the *Analects of Confucius*, the *Chinese Buddhist*

³² Bertrand Russell, *The China Problem* (1922).

³³ Arnold Toynbee, *Surviving the Future* (1971).

³⁴ *ibid*

³⁵ Norman J. Girardot, *The Victorian Translation of China: James Legge's Oriental Pilgrimage* (2002).

Canon and the world literary treasure of the *Comprehensive Library of the Four Branches of Literature*,³⁶ the largest collection of books in the history of China. Commissioned by Emperor Qianlong from 1773, the collection took nine years to complete and includes important texts from the Zhou dynasty through to the Qing dynasty. The *Three Character Classic* states, “Only after completing the foundational studies [philology] can one progress to studying the classics”. This is because without proper understanding, it is difficult to properly practise the teachings in daily life and benefit from doing so.

Philologist of the Qing dynasty Zhu Junsheng³⁷ explained, “One must first have an understanding of the characters before studying the classics. A thorough comprehension of the classics is only possible with a solid foundation of philology. Through understanding the teachings, one is then able to live the teachings.” For example, the *Governing Principles of Ancient China* (*Qunshu Zhiyao*) extracted from 14,000 books and 89,000 scrolls of ancient writing over a period of 3,000 years remains relevant today. Suzhou Good-Ark Electronics has put the universal values of China’s traditional culture at the heart of its business management. Good-Ark Electronics is a publicly-listed company in China, a leading manufacturer of semi-conductors, accounting for 10% of worldwide output. The *Governing Principles of Ancient China* states, “Good leaders will love people as if they were their children, and care for them as if they were their own kindred.” Its 2,300 employees are respected and trusted as family members, punch card machines were

discarded, employees’ parents over 80 years of age receive a monthly allowance, and employees’ children below 12 years of age receive a care subsidy. Working days were reduced to five per week allowing an extra day for learning the values from Classical Chinese texts. Corporate key performance indicators showed that the staff turnover rate declined dramatically from 20 percent in 2006 to less than 7 percent in 2013, the company’s market value in 2013 soared by 42 percent over that of 2012, and annual profit had increased by 108% from 2012. These values are clearly not specific to one culture but exemplify a universal and timeless cultural heritage for all. We should cherish this wisdom of former generations and undertake the responsibility to learn, live and teach for the benefit of future generations.

Conclusion

Shuowen offers a timeless logical method to learning Chinese based on the etymology of the characters. The source and evolution of the characters is the foremost foundation to understanding China’s history and traditional culture. *Shuowen* provides comprehensive explanations of the characters, which is helpful for understanding the meaning of words in Classical Chinese literature. This evidence base of universal values transcends time and space and is the cultural heritage for all humanity. Classical Chinese offers a timeless, universal tool for the preservation of experiences and concepts for future generations. Therefore, learning the meanings of Chinese characters through *Shuowen* is key to reviving a culture of profound wisdom and peace.

36 《四庫全書》

37 朱駿聲先生

Qunshu Zhiyao: The Education of the Saints and Sages Is Essential ¹

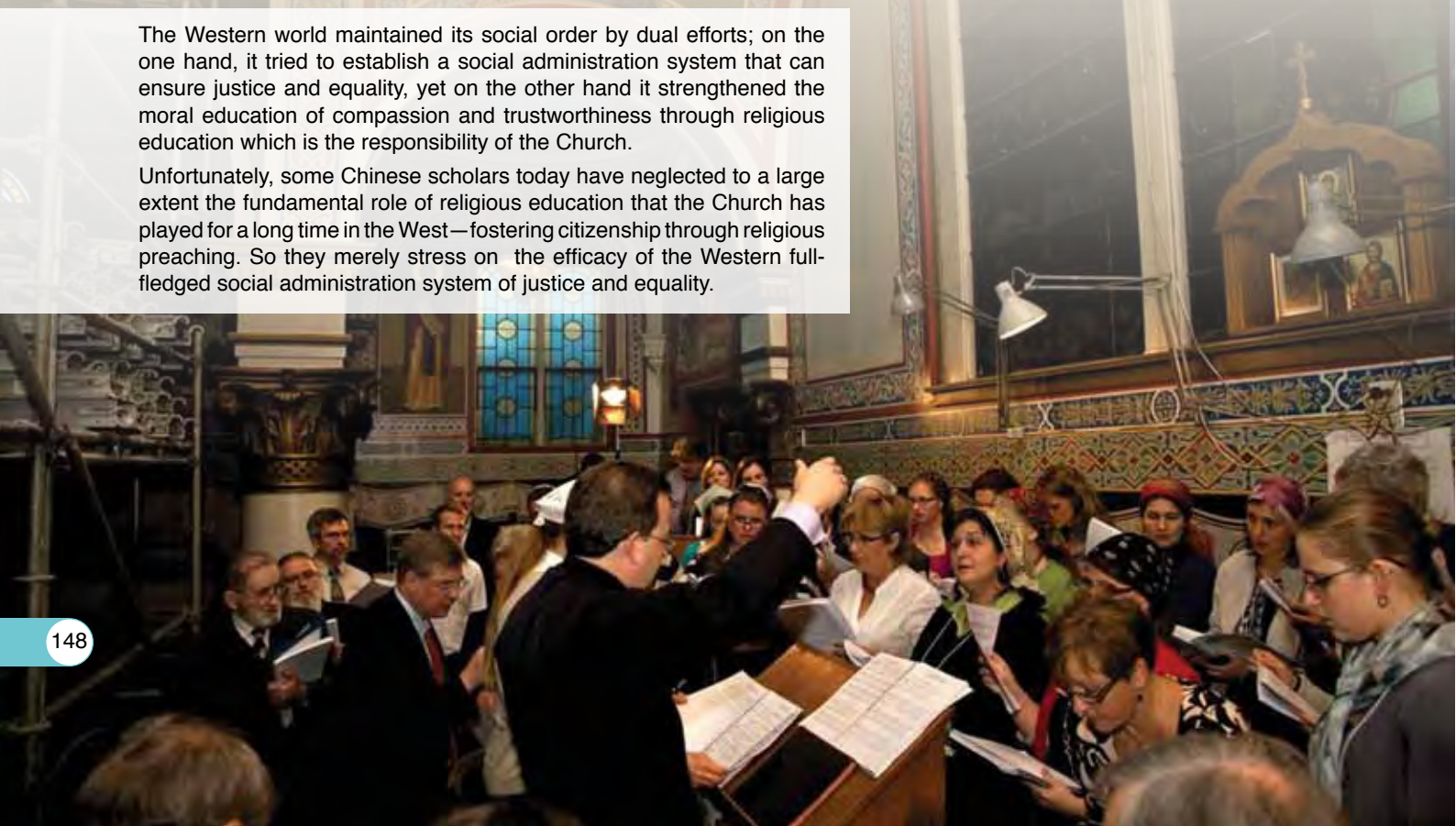
■ *Professor Liu Yuli*

China's economic growth in the past thirty-six years has astonished the world since an economic reform policy was adopted to modernize China in 1978. However, the economic growth has brought about some disturbing trends in both the political arena and social norms such as corruption and misconduct, market flooded with counterfeiting and inferior products, as well as alarming threats of food safety. Nowadays, these issues have greatly harmed the social stability; in particular, it raises concern

whether social stability can be maintained because they are prevalent in every part of the country. Some scholars say that these problems can be solved by merely implementing Western-style democracy into current Chinese society. This viewpoint, lacks the thorough observation or logical analysis required to determine the real reason for the problems. Such a change in the political climate could result in a chain-reaction of social disorder that would ultimately fail to achieve the desired results.

The Western world maintained its social order by dual efforts; on the one hand, it tried to establish a social administration system that can ensure justice and equality, yet on the other hand it strengthened the moral education of compassion and trustworthiness through religious education which is the responsibility of the Church.

Unfortunately, some Chinese scholars today have neglected to a large extent the fundamental role of religious education that the Church has played for a long time in the West — fostering citizenship through religious preaching. So they merely stress on the efficacy of the Western full-fledged social administration system of justice and equality.



I. Social Stability starts from People's Minds.

Historically speaking, Western civilization featured an over-whelming influence of religious culture, from which gave rise to the core values of equality and social justice. In other words, although social administration in the West has successfully secured social equality and justice, the sense of morality and justice, as well as showing compassion and trustworthiness for each person, is nurtured by religious education. As a result, the Western world maintained its social order by dual efforts; on the one hand, it tried to establish a social administration system that can ensure justice and equality, yet on the other hand it strengthened the moral education of compassion and trustworthiness through religious education which is the responsibility of the Church.

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In the chapter titled “The Doctrine of Mean” in the *Book of Rites*, Confucius said, “Good governance relies on effective of-



Scottish moral and political philosopher Alasdair MacIntyre said that moral principles, no matter how perfect they were, would be useless if people were immoral and unable to live up to those principles.

ficials, without them, governance would eventually end up in failure.” No matter what kind of political system, a person (especially a leader) would definitely not harm his community or country if he had a noble character with the sense of righteousness. Likewise, the famous Scottish moral and political philosopher Alasdair MacIntyre said that moral principles, no matter how perfect they were, would be useless if people were immoral and unable to live up to those principles. He also expounded in *After Virtue*², “There is however another crucial link between virtues and law, for knowing how to apply the law is itself possible only for someone who possesses the virtue of jus-

¹ *Qunshu Zhiyao* (*The Compilation of Books and Writings on the Important Governing Principles*) was compiled under the royal command of Emperor Taizong of Tang dynasty in AD 627. Taizong ordered prestigious scholar officials, the honorable Wei Zheng and Yu Shinan, to comb through all the loyal library of 89,000 scrolls of ancient books in order to glean the valuable teachings on self-cultivation, bringing order to a family, governing a country and harmonizing the world. The collection was finished in AD 631 and helped emperors to realize one of the most prosperous era in Chinese history.

² MacIntyre, *After Virtue*, (London: Gerald Duckworth, 1981). 152.

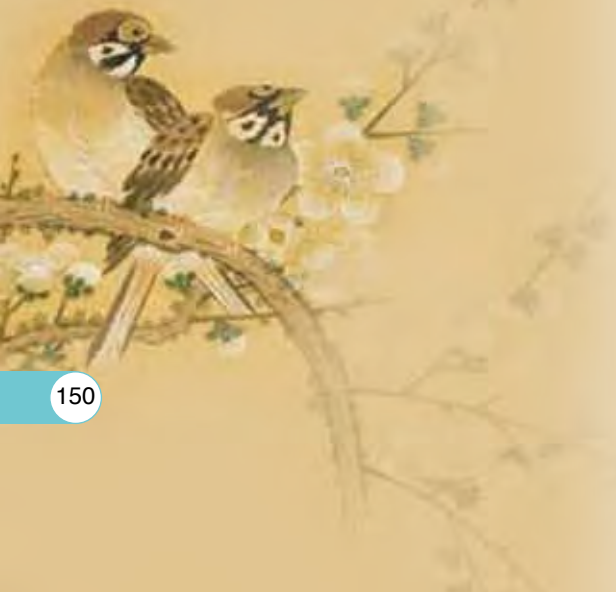
天下事人品素質為重典章制
度其次也故曰人存政舉人亡政息
也
(讀孫先生書有感)

Human integrity is the primary determining factor in the success or failure of all affairs of the world. Thus it is said: "The policy and rationality of an organization or government will shift when the person in charge is changed."

tice." In other words, the system of justice must be conceived by those who possess the virtue of justice; a priori, even if such a justice system is conceived, its efficacy can only be realized by those who possess the virtue of justice.

MacIntyre's words were echoed by ancient Chinese. In the chapter titled "Selected Words of Teacher Sun Qing" from *Qunshu Zhiyao*, Master Sun proposed, "The institution of propriety and the rule of law cannot stand on their own because they need wise leaders. Without wise leadership, they will deteriorate. Governance begins with the legal system, but it is people (virtuous ones) that can ensure smooth operation of the system. With wise and virtuous people in place, good governance will naturally exist even although the legal system is still immature. On the contrary, a country without virtuous people in leadership will be in disorder despite the establishment of a mature legal system. *Even in a priori*, social order and stability rely on good education that teaches everyone (especially leaders) to be wise and virtuous.

In addition, the chapter titled "Selected Passages from Master Fu (*Fuzi*)" from the same book also expounded, "Sagacious rulers must rely on an effective administration system in order to achieve good governance. However, an administration system alone cannot ensure good governance; it relies on people to put it into action." This passage explains that a good leader must rely on good systems for the sake of social stability and peace. However, good systems alone are inadequate to ensure good governance; virtuous people are needed to make good policies work well. Therefore, human resources, especially men of virtue and high caliber are crucial to social stability and prosperity. On the other hand, without transforming people into sages or virtuous citizens through proper education, a society will be inevitably trapped by the following three irreconcilable problems incurred in establishing administration systems of fairness and justice.



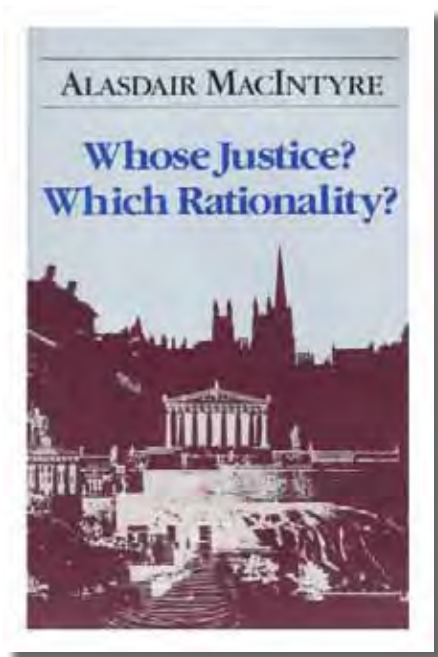
Problem One: Unavoidable Transgressions and Delinquency

Ancient sages said, “Etiquette and righteousness are to prevent future delinquency and transgression, while laws are to correct the past”. People will refrain from improper conduct, let alone violating laws if they are taught ethics and morality, and righteousness and etiquette. However, penalties and justice are used when the negative results have already happened. So it is reasonable to say that the rule of law is a system where punishment is imposed to rectify crimes committed in the past.

In the “Selected Passages from Master Hé Guan” there is a dialogue between the Lord Wen of the Kingdom Wei and the legendary physician, Bian Que (*cir.* 401-310 BC). The Lord of Wei asked Bian Que, “You

and your two brothers are all doctors. Which one of you is the best?” Bian answered, “My eldest brother is the best because he can detect latent diseases before their symptoms are shown. He will teach them how to take care of their bodies so that they basically will not get sick. However, because of this, no one knows him except his patients and their families. The second best is my second brother. He cures a disease in its early stages when only minor symptoms are shown. So his patients never develop severe diseases. As a result, his fame is confined to the neighborhood of his patients. As for me, my medical skills are the worst among the three of us. My patients are usually severely ill. I rescued them through cutting their bodies, performing operations, and prescribing medicines with side effects. However, upon noticing that I save dying people, the public praise me highly by saying, you are able to resuscitate the dead, and your treatments work marvelously! So I have become well known internationally even though my medical skills are the worst of the three.”

There is a saying in Chinese Medicine, “A superior physician will ensure his patients to stay in good health, hence, will not get sick; therefore, there will be no need for him to cure the ill ones.” (Or as Benjamin Franklin would say, “An ounce of prevention is worth a pound of cure.”) Good doctors have the wisdom to prevent diseases, guide people to live properly—healthy eating and drinking and living a lifestyle that conforms to the law of nature. As a result, no one would ever develop any kind of disease. Similarly, good governance can prevent crimes and misdeeds by successfully promulgating the teachings of the sages, which consist of three major aspects; the



“If cultivating each individual’s virtues is ignored, then to whom does the social justice belong?” This is the question postulated by Alasdair MacIntyre in his book *Whose Justice? Which Rationality?*³ Social harmony is determined by the goodness of the people and the correctness of their behavior.

cultivation of morality, the imparting of ethics and the acknowledgement of the universal law of cause and effect. The teachings of sages help people avoid committing crimes or misdeeds which explains why etiquette and righteousness can prevent potential criminal behavior and wrongdoing. On the contrary, laws are used to correct the wrongdoing that has been done.

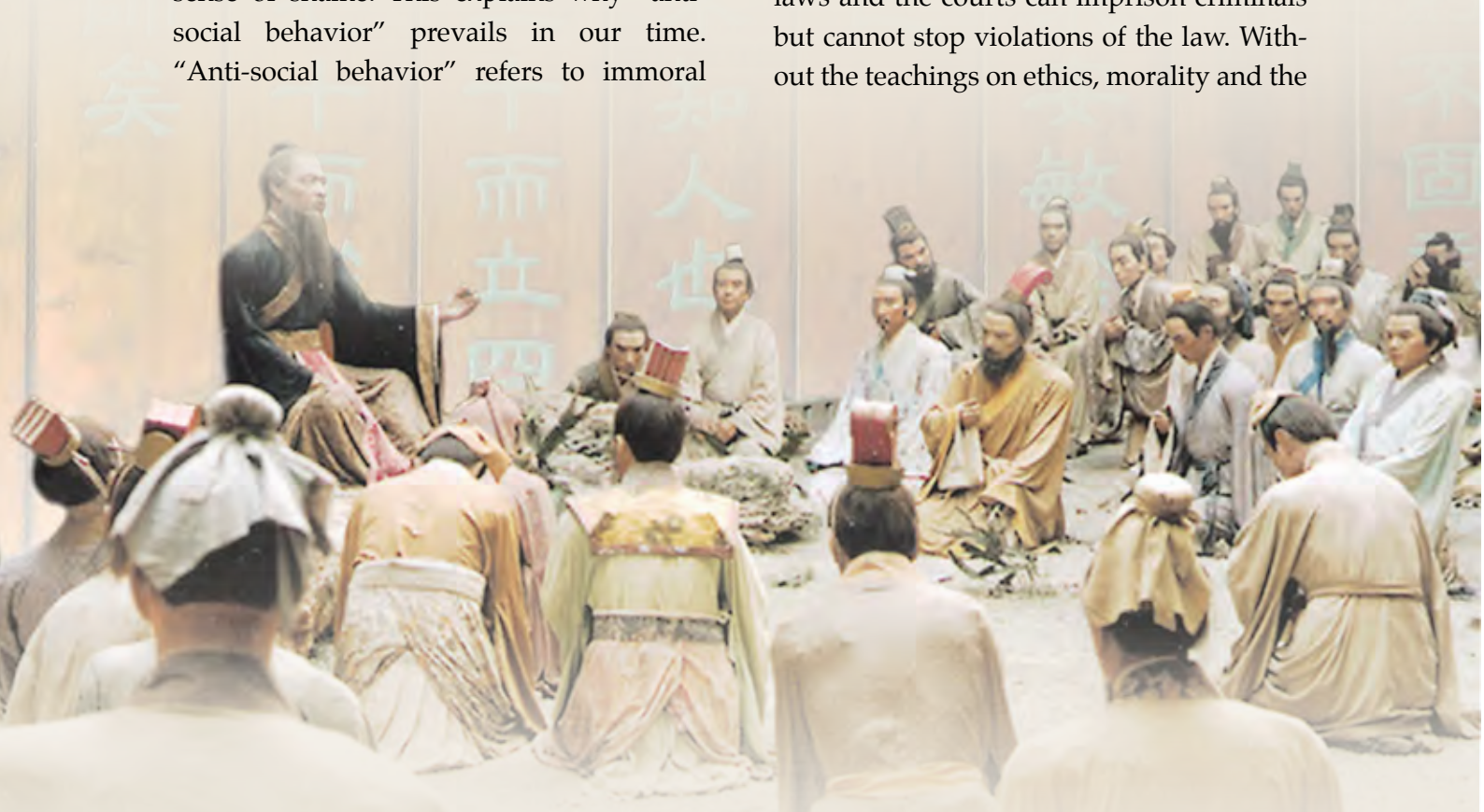
Problem Two: Lacking a Sense of Shame

Confucius said, "If the people are led by laws and punishments, they will try to avoid the punishment, but will have no sense of shame." Being frightened by punishment, people will refrain from committing crimes, yet there will be no way for them to have sense of shame. This explains why "anti-social behavior" prevails in our time. "Anti-social behavior" refers to immoral

conduct that does not violate the law, such as a young adult's drug abuse, alcoholism, prostitution, frictions among neighbors, bullies in schools, etc. Moreover, it should be noted that the rise in divorce rates has been a severe social problem.

Problem Three: Increasingly More Criminals

Laozi said, "When trying to fix things by passing more laws, this only increases the number of criminals." It has been a pattern whereby the more specific and numerous the laws are, the greater the number of cases of committing crimes and violating rules. Consequently, jails become over-crowded and the police are always short-handed. Strict laws and the courts can imprison criminals but cannot stop violations of the law. Without the teachings on ethics, morality and the



The law can execute the offender who is irresponsible to their parents, but it cannot teach them to practice filial piety like Confucius and Mozi did; criminal law can punish thieves and robbers but cannot make them as honest as Boyi. Confucius had three thousand students and all of them were dutiful, respectful and courteous both at home and in the community. Their speeches are eloquent, and their conduct is as role models, demonstrating the success of Confucius teachings".

law of cause and effect, criminals tend to become more cunning and learn more devious ways to commit crimes while they are in prison. Once they are released, they tend to commit crimes repeatedly and become one of the maladies affecting modern society.

The selected words from the “Book of Yuan Zi” in *Qunshu Zhiyao* also stated, “Without eliminating the evil thoughts in people’s minds but instead trying to force people to get rid of their evil conduct using the law and punishment, only makes them more rampant. Even executing criminals in public every day would not work.”

This is exactly what is happening in the West. The desertion of religious education in recent years serves as the reason. “If cultivating each individual’s virtues is ignored, then to whom does the social justice belong?” This is the question postulated by Alasdair MacIntyre in his book *Whose Justice? Which Rationality?*³ Social harmony is determined by the goodness of the people and the correctness of their behavior. This is why the ancient Chinese said, “When the ethos is virtuous, then comes good governance; when it is corrupt, chaos will afflict the country.”

II. The Teachings of the Saints and Sages can Correct People’s Mind

In “The Selected Passages from the Works of Mencius” in *Qunshu Zhiyao*, Mencius said, “Only the benevolent are eligi-

ble to be leaders. When a man, destitute of benevolence, grabs leadership, it will only disseminate his wickedness among his people.” However, a man of virtue and caliber cannot show up miraculously, he has to be nurtured by proper education.

“The Book of Teacher Huai Nan” mentioned, “The punishments of the law should not be applied to those who are not familiar with propriety and righteousness. The law can execute the offender who is irresponsible to their parents, but it cannot teach them to practice filial piety like Confucius and Mozi did; criminal law can punish thieves and robbers but cannot make them as honest as Boyi. Confucius had three thousand students and all of them were dutiful, respectful and courteous both at home and in the community. Their speeches are eloquent, and their conduct is as role models, demonstrating the success of Confucius teachings”. Another essay in *Qunshu Zhiyao*, “On Economics”⁴ also stated, “The law can punish people but cannot teach them honesty; it can kill people but cannot make them benevolent.”

In *Shiji (Records by the Grand Historian)*⁵, it documented that after the rise of the Han dynasty, the government abandoned the strict laws and regulations and adopted only practical ones according to the situation; it got rid of excesses and promoted simplicity and frugality. As a result, there were many loopholes in the legal system, which resembled the holes in a fishing net that allowed whales to swim through; but

³ Alasdair C. MacIntyre, *Whose justice? Which rationality?* (London: Duckworth, 1988).

⁴ The literal translation of the essay’s title should be: *On the Administration of the Trade of the Salt and Metallurgy Industry*. (trans.)

⁵ *Shiji (Records of the Grand Historian)* is a monumental history of ancient China and the world, finished around 109 BC, by the Han dynasty official Sima Qian, considered the father of Chinese historiography.

the administration was effective thanks to the successful education of ethics and morality. Citizens lived in contentment and harmony and no one dared to violate laws and regulations. What happened in the Han dynasty two thousand years ago demonstrates that moral education, rather than strict laws and regulations, plays an essential role in securing good governance.

In the *Analects*, Confucius also advocated, “To impose the death penalty without first reforming the people through proper education is cruelty.” In other words, if rulers



As a governor, Zi Jian sincerely loved and cared about his people like a father to his beloved son, a doctor to his wounded patient. His sincerity moved his people, his righteousness convinced his people to follow suit. Thus his leadership made his people unwilling to do anything wrong. In all, such sagacious leadership is the ideal that the Chinese have been pursuing for thousands of years.

fail to educate their people about the virtues of benevolence, righteousness, loving-kindness, and brotherhood, their enforcement of the law should be regarded as a crushing tyranny because many criminals committed crimes for lacking the relevant education of humanity and duties. “*The History of the Han Dynasty*” also commented, “Governing with propriety and righteousness will give rise to etiquette and justice. Governing by punishment and penalties generates resentment. Heavy sentences and severe punishments instigate rage and disloyalty. Etiquette and justice encourage harmony and compassion. Leaders, past or present, share the same aim of having good subordinates; but they each adopt different approaches. Some guide their people with moral education while others suppress them with strict laws. The former makes the people happy while the latter makes them resentful.”

Compared with religious culture found in ancient Europe, ancient China was not so religious. It witnessed the cultural inclusion of three schools of thought that promoted the teachings of ethics, morality and the law of cause and effect simultaneously. Through family education, school education and social education, the teachings of the saints and sages were able to transform students into virtuous and capable citizens who were ready to serve the government. Following the government policy of “bestowing top rewards to those who recommend sagacious candidates; and giving penalties and demotions to those who suppress talented and virtuous candidates”, many Chinese officials made it their responsibility to identify talents and train those with potential for further advancement in the government. On the other hand, those who were

found incompetent would be demoted so as to give way to virtuous and capable candidates.

In other words, the effectiveness of this political system practiced in ancient China had realized fairness and justice in its administration with emphasis on both virtues and capability and the importance of nurturing benevolence, and trustworthiness in its officials. Thus, the ideal in ancient China politics was to follow the success of sagacious leaders. Under such a political system, policies were geared towards teaching everyone to be virtuous and appoint candidates to positions that best suited to their abilities. Under the leadership of sages, people were unwilling to do anything wrong out of love and respect for their leaders. This is obviously a better leadership philosophy compared with that making subordinates refrain from committing any wrongdoing just because they are frightened by penalties; it is also better than governing with a well-designed administration system with few loopholes.

Shiji (Records by the Grand Historian) has the following narrations: When Zi-Chan was governing the state of Zheng, he instituted a strict administration system so that no loopholes were available to the outlaws. When Ximang Bao was governing the County of Ye, he instituted very harsh laws that made people tremble with fear when they wanted to do anything bad. But when Confucius' student, Zi Jian was governing County Shan Fu, he put Confucius teachings on benevolence, loyalty and tolerance into practice. As a result, his people regarded Zi Jian as a good leader and looked up to him as a beloved father and a respectable

teacher. Such leadership made people in Shan Fu unwilling to do anything bad even though transgressions might be undetectable.

Three years later, Wu Maqi, another student of Confucius, went to Shan Fu without prior notice in order to judge Zi Jian's performance. Wu arrived at night and saw a person fishing. Strangely, after the fisherman caught the fish, he would look at it and then put it back into the river. Wu asked the fisherman why he did this, he answered, "Our Prefect Zi Jian has told us not to catch baby fish because they need to grow up. The fish I just caught were still babies, so I put them back into the river." Wu was deeply moved by the answer and went back and reported to Confucius, "Zi Jian has governed Shan Fu with his virtue and it has been extremely successful. People have been taught to be strictly honest under all circumstances. They will abide by the law without any supervision, as if they were already supervised by laws and punishments. How can he do so?" Confucius answered, "I asked Zi Jian the same question. He told me that a person who treats everyone, everything with sincere loving-kindness will naturally influence others. I think he must have applied this philosophy to his governance." As a governor, Zi Jian sincerely loved and cared about his people like a father to his beloved son, a doctor to his wounded patient. His sincerity moved his people, his righteousness convinced his people to follow suit. Thus his leadership made his people unwilling to do anything wrong. In all, such sagacious leadership is the ideal that the Chinese have been pursuing for thousands of years.

On the other hand, it will be severely destructive to deny the principle of sagacious leadership by imposing democracy blindly. In “The Six Strategies” it says, “If the ruler views those who receive the public’s praise and popularity as sagacious, and those who receive negative comments from the public are bad and unworthy, then those who form larger cliques and rally greater support will get promoted, those who do not form cliques and have fewer supporters will get ousted. Hence, the evil people will gang up to suppress the capable; the innocent loyal ones will get killed, while wicked officials will assume power and status through the creation of a false reputation. Consequently, the world becomes more and more chaotic and the country will inevitably be in peril of destruction.” This passage proves that there would be dire consequences to impose democracy onto a society with low ethical standards and where the majority of the population lacks the ability of rational thinking.

Therefore, whether it is democracy or under sagacious leaders, good governance can only be attained by improving moral standards and helping citizens think and behave rationally. Failing to improve morality will make it impossible to solve the myriads of social problems that are generated by lacking a clear conscience. If this is the case, merely adopting democracy cannot solve the problems.

III. Measures to Promulgate the Teachings of the Saints and Sages.

It has been a proven truth that “education is essential to govern a country and

guide its people”. So, almost every government in ancient China gave priority to education.

The world today is witnessing myriads of natural disasters and social conflicts, and people are restless and feeling insecure. The root cause of these sufferings lies in the lack of education of ethics, morality and the law of cause and effect. Such education is essential for the welfare of people, which had been provided by religious preaching in the West and the teachings of saint and sages in the East. Therefore, paying close attention to such education will serve as the key to solving today’s problems. It should include the following five approaches:

- A. Reviving religious education. Every religion is a form of education so the essence of practicing a religion is to practice the teachings of God, and follow the guidance of the saints and sages. Unfortunately, this had been ignored for a long time. In this light, monasteries, temples, abbeys, churches, and mosques should be reinstated as a place for the teachings on the truth of life and the universe. Religious institutions must shoulder the responsibilities to enlighten the public with the teachings on ethics, morality and causality. Playing videos of lectures on these topics using DVDs is feasible since qualified teachers are scarce.
- B. Cultivating qualified teachers is necessary. It is also necessary to document the lectures of good teachers who are able to live up to the highest moral standards and broadcast them via TV or the Internet. “Ethics” means to foster healthy relationship among

people; there is natural bonding between father and son, different roles between husband and wife, integrity between the leader and his subordinates, respect for proper order between the elder and younger siblings, and trustworthiness among friends and peers. "Virtue" means the twelve major aspects of human virtue: filial piety, fraternal love, loyalty, trustworthiness, propriety, righteousness, integrity, a sense of shame, benevolence, care, harmony, and peace. The teachings of ethics and virtue will make people feel ashamed to do anything wrong.

In addition to the above subjects, the education of cause and effect should be included as well, which will make people feel terrified to do anything bad in order to avoid terrible retributions. A Chinese truism says, "The family whose members continue doing kind deeds will have abundant blessings that benefit its descendants; the family that does evil deeds will accumulate curses and misfortunes that harm everyone including their descendants." Should everyone recognize the truth that "the result justifies the deed" ⁶, then I believe that few people would dare do anything wrong.

- C. The criteria for electing a leader should be based on virtue and ability but priority should be given to virtue. Only the virtuous candidate who is dutiful to their parents and has been proven to be incorruptible can be elected as our leader.

- D. Both the national education system and the government officials' training system should include courses on Chinese characters and Chinese classics. In addition, the curriculum must make it compulsory to study "the Five Cardinal Relationships and the Eight Virtues." *The Essentials of Chinese Classics* and *Qunshu Zhiyao* should be the textbooks for both scholarship and leadership. Actions speak louder than words, so what leaders do will influence their subordinates to do the same. So it is fundamentally important that state leaders become role models by practicing ethics and morality that is part of our great traditions, which will make them good examples for people to follow.

- E. One of the success factors of China's economic reform can be attributed to establishing role models for others to learn from. Likewise, promoting the teachings of the saints and sages can do the same by setting up a model town, a model community, a model school, a model enterprise, or even a model jail in our country. Successful experiments can be broadcast nationwide and even globally through satellites or the Internet. There has already been a successful model in the town of Tangchi, Anhui Province. The project was originally initiated by Venerable Master Chin Kung who set up the "Lujiang Education Center of Traditional Chinese Culture" in Tangchi. The center sponsored seminars to propagate the traditional

⁶ This is quote from Heroides Ovid, the original is in Latin "*Exitus acta probat*". (Trans.)

teachings of saints and sages, which has greatly improved moral standards in the town. These efforts have successfully shaped the town into a living example of a harmonious society of righteousness and propriety. Its success attracted international attention and the teachers were invited to give a report at UNESCO. Today, a number of students of Venerable Master Chin Kung have set up a "Model City of Multi-culture and Multi-faith Harmony" in Toowoomba, Australia, and a morality education center in Chaozhou, Guangdong Province, China. Companies, such as H.T Technology Development Co., Ltd. in Beijing and Good-Ark Electronics in Suzhou, are taking the lead in adopting the Chinese traditional values in their corporate management. Moreover, the prison in Buluo County, Guangdong Province, has successfully taught crimi-

nals to be good citizens by promoting the teachings of the saints and sages. All of these successful experiments prove the truth that man can be taught to be good because a Chinese truism states that "every human being, at birth, is purely good". All these successful cases, from counties, cities, companies, and even a jail, have strengthened our faith that the only effective way to correct people's mind sets should be the teachings of the saints and sages. Such teachings can transform an evil person into a man of virtue, enlighten us by eliminating ignorance and turning us into a sage. Thanks to such education, conflicts will eventually be reconciled, social problems will be resolved and lasting peace and stability will be achieved worldwide.



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信述
而而
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八二叟拜淨古



A statement by the student of Confucius that
described his teacher's personality:
He taught only what he had learned from
his studies of ancient masters. He never created anything new
of his own. He trusted and believed in
the truth found in the ancient texts.

Chin Kung

【研討篇】



世界和諧之道——

多元宗教 多元文化

平等對待 和睦相處

[Discourses]
*The Way to Peace:
Equality and
Harmony Among
Faiths and
Cultures*



Buddhism: An Education of Compassion and Enlightenment

■ *Venerable Sheng Miao*

Buddhism is an education that enables one to realize the truth of human life and the universe. Through such thorough understanding, one not only attains personal happiness, but is able to interact with people and matters with infinite compassion and comprehensive wisdom, and to help all living beings attain happiness. Buddhism is therefore the Buddha's most virtuous and comprehensive education for all sentient beings.

The founder of Buddhism is Sakya-muni Buddha, who was born 2,500 years

ago in ancient northern India. He was the crown prince of the Sakya clan. At a young age, he realized the universal sufferings of human life, such as aging, sickness and death. To search for ways to end the suffering, he left the palace at the age of nineteen, devoting himself to study and cultivation. Within twelve years, he had studied every religion and philosophy in India at the time, but still had yet to discover how to end the suffering of reincarnation. At the age of thirty, he set aside all that he had learned, including six years of ascetic practice. Under the bodhi tree, he entered a deeper





level of meditative concentration and was able to observe his experience of past lifetimes and the circumstances of reincarnation suffered by sentient beings. Finally, he became enlightened by fully realizing his innately wise and enlightened nature. He observed that the true nature of the universe is formless (emptiness), and that infinite phenomena arising from the emptiness present an illusion of existence. Simultaneously aware of both emptiness and existence, he understood their non-duality or oneness (the Middle Path). Thus, a “Buddha” is one who has fully awakened to the reality of human life and the universe. After becoming a Buddha, Sakyamuni Buddha started teaching others the truth that he had realized, known as the Dharma (the teachings of a Buddha). As his students practiced in accordance with the Buddha’s guidance, achieving various levels of sagely attainment, they are known as the Sangha. The Buddha, the Dharma and the Sangha are the three essential components of Buddhism. Analogous to rare gems, they are known as the “Three Jewels.”

Learning Buddhism starts with returning and relying on (**taking refuge in**) the Three Jewels. Following the Buddha’s teachings and realising innate enlightenment in daily life is taking refuge in the Buddha. Renouncing the incorrect views of the false mind for the correct understanding of the true mind, is taking refuge in the Dharma. Renouncing the impure mind of habits for the pure mind of the true nature, is taking refuge in the Sangha. Thus, Buddhism is wholly a learning of the mind and nature, and emphasizes developing the internal rather than pursuing the external. The Buddha’s teachings are therefore known as “inner learning” or “internal realization.”

Sakyamuni Buddha taught that every sentient being possesses the same perfect wisdom, virtue, appearance and abilities as a Buddha. However, our ignorance of this overshadows our innate wisdom and generates wandering thoughts, discriminations and attachments. These lead to various afflictions such as greed, anger, ignorance, arrogance, doubt and aberrant

views, which in turn cause actions, words and thoughts with positive and negative karma. Such karma causes sentient beings to be ever reincarnated within the Six Realms. Positive karma leads to being born within the heaven, human and asura realms. Negative karma leads to being born within the animal, hungry ghost and hell realms.

To transcend the Six Realms of reincarnation, one must be cautious about one's thoughts, words and conduct, and must practice the Three Learnings of precepts, meditative concentration and wisdom. Abiding by the precepts means maintaining conduct that is beneficial to others and refraining from harming anyone. Meditative concentration is about abstaining from aberrant thoughts and enabling the mind to be calm and focused. Wisdom is not being deluded by the world's illusory phenomena, and understanding the truth. By abiding by the precepts, one attains meditative concentration. Through meditative concentration, one realizes wisdom. Such practice enables one to renounce the afflictions of attachments, attain a pure mind and become an arhat. An arhat is a sage who has transcended the Six Realms of reincarnation. By renouncing discriminatory thoughts, one attains an impartial mind, and becomes a bodhisattva. A bodhisattva is a sage who aspires to become a Buddha, to seek enlightenment and help others to do so. By renouncing wandering thoughts, one attains supreme enlightenment and becomes a Buddha - a sage of perfect happiness and wisdom. Consequently, the terms Buddha, bodhisattva and arhat refer to three levels of Buddhist attainment, and not to any

particular person. These levels of attainment are analogous to the three levels of academic achievement - doctorate, masters and bachelor degrees.

Buddhism involves a teacher-student relationship. The teacher-student relationship is based on the foundation of being dutiful to one's parents. Thus, Buddhism places great importance on the virtues of honoring parents and respectfulness to all. The Three Conditions are a summary of the highest teachings of Buddhism.

The First Condition is: honoring parents, serving teachers and elders, practicing compassion and not harming any living beings, and practicing the Ten Virtuous Karmas¹. This involves practicing compassion and the Ten Virtuous Conducts based on a foundation of honoring parents and being respectful to teachers. In simple terms, it means maintaining a good heart, speaking good words, doing good deeds and being a good person. This is cultivating the karma to be reborn in the realms of human and heavenly beings.

Next, one must aspire to transcend the Six Realms of reincarnation and practice abiding by precepts, meditative concentration and wisdom. Thus, the Second Condition is: taking the Three Refuges, abiding by the precepts, and behaving in a dignified and appropriate manner. This is cultivating the karma for personal transcendence of reincarnation, which is the aim of a school of Buddhism known as "Theravada Buddhism".

¹ Ten Virtuous Karmas refers to physically refrain from killing, stealing, and sexual misconduct; to verbally refrain from lying, harsh speech, divisive speech, and enticing speech, and to mentally refrain from greed, anger, and ignorance.

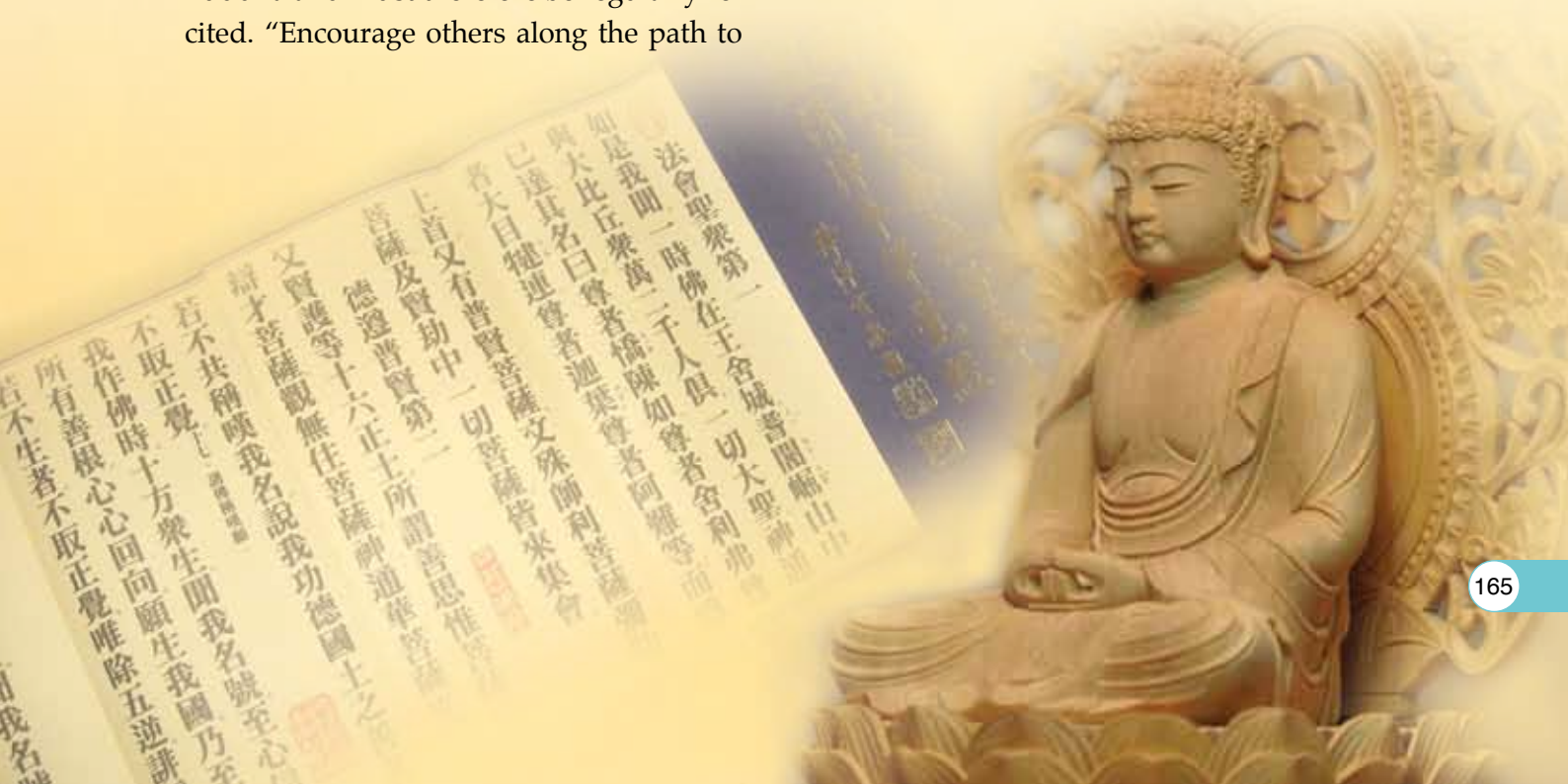
Next, one must cultivate the karma of Mahayana Buddhism. Mahayana Buddhism is a school of Buddhism that emphasizes teaching sentient beings to attain comprehensive Buddhahood. The Third Condition is: generate the bodhi mind, deeply believe in causality, study and recite the Mahayana sutras, and encourage others along the path to enlightenment. The “bodhi mind” means aspiring to become a Buddha, also known as the aspiration to become a buddha and to teach sentient beings. Those who generate the bodhi mind are referred to as “bodhisattvas”. Here, “deeply believe in causality” not only involves a firm belief that good and bad causes result in good and bad effects, respectively, but firmly believing that mindfulness of the Buddha results in becoming a Buddha. As the *Visualisation Sutra* states, “When one is mindful of the Buddha, one becomes a Buddha.” Thus, mindfully chanting Amitabha Buddha is the cause, and becoming a Buddha by rebirth in the Land of Ultimate Bliss is the effect. “Mahayana Suttas” are the guiding principles for becoming a Buddha and must therefore be regularly recited. “Encourage others along the path to

enlightenment” means teaching and promoting the Buddha’s teachings for the benefit of sentient beings. This is the responsibility of bodhisattvas and the main reason for the continued existence of Buddhism in the world.

The Three Conditions encompass the Five Vehicles: the vehicles of human beings, heavenly beings, śrāvakas, pratyekabuddhas (śrāvakas and pratyekabuddhas being of Theravada Buddhism) and bodhisattvas. This was due to the Buddha providing different teachings according to the aptitude and conditions of different sentient beings, thereby conveying them to their appropriate realm (and thus the term “vehicle”).

Buddhism may be encapsulated by the Six Prime Principles as follows:

(1) Foster a Vow of Universal Love: generate great love for all sentient beings, known as the “mind of great compassion.” This is synonymous with benevolence, compassion and universal love.



(2) Set Great Aspirations: to aspire to improve one's ability and help all sentient beings realize enlightenment and attain happiness, regardless of the labor and time involved. This is the "bodhi mind."

(3) Establish the Moral Foundation: starting with honoring parents and being respectful to teachers, establish firm moral foundations to enable one to become a morally virtuous person.

(4) Strengthen the Learning Foundation: study in-depth the Buddhist teachings and become fully knowledgeable about teaching oneself and others.

(5) Cultivation: practice the Six Perfections (Six Paramitas), namely giving, patience, diligence, meditative concentration, and wisdom (prajñā). Infinite Dharma methods are encapsulated in the Six Perfections, which are prerequisites for a bodhisattva to become a Buddha.

(6) Attain the Utmost Achievement: to realize the mind's true nature and achieve supreme enlightenment. This enables one to be more effective in extensively teaching others.

Since its establishment by Sakya-muni Buddha, Buddhism has interacted with other religions based on treating each other equally and getting along harmoniously. With mutual support, Buddhism developed together with other religions. After Buddhism was introduced to China, it integrated seamlessly with Chinese traditional culture with both becoming enriched and creating a fine traditional culture of humanity. In today's world of low morale, moral bankruptcy, ubiquitous conflict and social disorder, Buddhism is needed more than ever to uplift our minds, and resolve issues and conflict for peace and harmony. This is particularly due to Buddhism essentially being an education of loving oneself and others. There is no conflict at all between Buddhism and other religions. Harnessing the strengths of Buddhism to promote interfaith harmony with religions learning from one another and renewing religious education, will help the whole world resolve conflict and realize lasting peace and harmony. This is Buddhism's greatest contribution to humanity today.

佛法大同之治

佛所行處。國邑丘聚。靡不蒙化。

天下和順。日月清明。風雨以時。

災厲不起。國豐民安。兵戈無用。

崇德興仁。務修禮讓。國無盜賊。

無有怨枉。強不凌弱。各得其所。

無量壽經第三十七品

淨土恭錄時年八十七

Achieving Great Harmony Globally through Buddhism

Wherever the Buddha goes, whether to a country, a city, or a village, people will be moved and will benefit.

All the lands will be enveloped in peace and harmony. The sun and moon will shine clear and bright.

Wind and rain will come when needed. Disasters and epidemics will not occur.

The country will flourish and the people will enjoy peace. There will be no need for soldiers or weapons.

Virtue will be revered and benevolence will be promoted. People will practice courtesy and humility.

There will be no thieves or robbers in the country. There will be neither injustice nor resentment.

The strong will not dominate the weak. Everyone will naturally get their fair reward.

Chin Kung, at the age of 87

The Search for Truth, Goodness, Beauty and Holiness: Catholic Life Education

■ Fr. Chau King Fun

(1) Preamble: Seeking the Core of Life Education

*I am seeking
That fleeting moment
Put aside everything
Hoping for a life contented and leisurely
A naked contented heart
Under any circumstances
Never mind who I am ... or ... who you are
Life originally is precious
Must treat it with respect
Life originally is true
Must not let ourselves become hypocritical
Life originally is good
Must not let ourselves go into the pit of ugly evilness
Life originally is holy
Must not let sin contaminate ourselves*

And make life vulgar
So
People must endeavour to expel from our hearts the devil
Learn to -- --
Abandon ourselves
Put aside everything With no obstinacy
Empty ourselves
Void has no hypocrisy Observe spirituality in quietude
Shed ourselves
Of egoism and materialism Embrace the One with simplicity

Searching and seeking in life signifies that people live life in constant changes. All the myriads of issues and creations, in the midst of all the changes, reveal their own limitations. Yet, in whatever way the world changes, how limited life is, the reality that appears before our eyes is all "Truth". Yes, all that reality before our eyes is "Truth", but, what is "Truth"? We can talk about it from two angles. Firstly, from people's self-reflection, "Truth" points to people's "true-heartedness". Everyone has a heart of genuineness and lives in Truth which means that everything can come alive in the reality of life without guile. Secondly, it points to the question of "Truth and Falsity" in all things and issues, which



means that true issues and real facts are truth with no falsehood. For instance, in the aftermath of an earthquake and tsunami, an elderly man looked for his missing family in the disastrous area and a fire engine was driving at high speed with the siren blaring. The scene clearly tells us that at this very moment, calamity has struck and we, hearing it, can silently pray in our hearts and ask for safety.

Searching for truth is to uncover the true countenance of man's egoism. It also uncovers the true countenance of things and issues so as to display the "true nature" of the human beings and issues.

In Faith, we can gaze at and reflect upon the glorious countenance of Jesus' resurrection. This is to fulfil the redemption in the Old Testament's Law and Promise (the Covenant of Love) and to put into practice Love's mission. To fulfil Faith's promise, Christians are asked to live out God's merciful and compassionate mutual help and love. We must also pluck up courage, gather our spirit and strength, and with a serene heart hopefully wait for the Lord's descent on earth. When dealing with issues and Life, we must not feel shame about the Crucifix.

From daily life, we can, from the phenomena of "nature and society" get the confirmation that the concerns of modern people are not ethics and morality, not service or sacrifice, not true knowledge or principles, but money, enjoyment, and power and rights.

From reflection on culture, Catholic life education is to proclaim and realize God's salvation for the human beings that He created ---- all races and nations. Catholic life education, in humanistic spirit¹, demonstrates God's plan of Love that brings humankind life's salvation and restore in people the "Truth, Goodness, Beauty, Holiness" that they have lost to sinning.

The core of the Church's humanistic education comes from the "Bible". It is the "good news" of Christ's redemption, love, righteousness and peace which can give stimulation to people's hearts. Not only are people led to the love union with God, but they are also led to giving mutual concern and service to one another because of love. People's hearts are liberated. People's souls are cleansed.

¹ 'Humanism' in general is directed at human culture or at human life being lived ethically, virtuously and harmoniously. In 'I Ching's Hexagram Bi', it says, 'Observe the astronomical phenomena for seasonal and cyclical changes and observe humanism for the transformation of society and the world'. After that, in 'The Book of Northern Qi, Biographies of Writers', it also says, 'When the sage speaks about using ethics, virtues and harmony to transform the world, it is humanism'. This in reality points to human's cultural phenomenon. Hence, all the myriads of issues and things formed in the cultural phenomenon of people's daily living like, personnel, personal favours, and customs and traditions can also be 'humanism'.

Law Jok Fung, editor's note on 'Humanism', Chinese Dictionary, Volume 1, H.K., Joint Publishing, 1987 1036

Lam Wan Ko Ming, Chief Editor, 'Humanism' (Chinese Encyclopedia) (Volume 1), Printer: China Academy Publisher: Chinese Culture University, Republic of China Year 71 P.740

Life's communion among people is elevated. Society is motivated to go towards harmony and concord.

The Catholic doctrine is to help the faithful to cultivate virtue to reach sainthood and to enable Christians to live in the spirit of the gospel and adhere to the Church's ethical and moral norms. People must practice and realize "Love" to stimulate Christians' freedom in truth to fulfil their ethical and moral life so as to grow the fruit of joy, peace, compassion, friendship, and harmony which bind all virtues together. "And above all these virtues put on love, which binds everything together in perfect harmony" (Colossians 3:14) "The binding of all virtues" purifies people's hearts and elevates people's love to reach the realm of transcendental perfection of God's Love.

"The Culture of Love" brings out the point that only "Love" can transform people. "Love" is the basic quality of humanistic education and social discipline which possesses the instructions of a theological nature. The aim is to instruct people how to live life in Love, that is, to instruct people to conduct themselves in line with the demands of morality and ethics. The instructions have their fundamental criterion which is the dimension of "Moral Theology" that includes individual motives, ethical norms and the right conscience. The foundation of Moral Theology is based on the Biblical revelations and Church traditions that can be explained and confirmed under the illumination of the harmonious Love of God and the Holy Trinity.



The Church of today, in the action of “Love”, clearly stipulates the contents that must be realized are: “give the good news to the poor; announce the release of the prisoners-of-wars and the restoration of sight to the blind; and help the oppressed to gain freedom”. All these have been neglected by modern society and government. Yet, they are the core contents of Catholic life education and social discipline. We must also deeply reflect and hope that “Societal Love” and “Benevolent Service” which are the concerns of Catholic life education and social discipline can soon be realized and promoted in all countries in the world, in particular, China. We, Chinese must take out our courage from the bottom of our hearts so as to be able to integrate natural value, social value and spiritual value in the new era of today into the grand harmony of “moral education” and “religious training” to enable China to go towards the grand unity of “the benevolence of oneness”.

(2) Self-Consciousness and Clear Headedness: On Catholic Humanism in the Transformation of the World's Core Value.²

*Life's sense of self-consciousness awakens Love's mission
Ignites the great wheel of offerings
Motivates among people-and-people mutual services
In honesty and respect live out benevolence
With no suspicions
With no grudges or complaints
Only a share of Catholic love that transcends materialism and self
Put together with the daily necessities
Transformed into Life's daily bread
----- Nourish the body and the heart
To stop people from falling into the pit of temptation
To leave the shackle of sin
It's better to say: It is Christ's encouragement -----
With clarity of mind live out life
For Love's service
The fields in people's hearts receive the nourishment of
Jesus's Holy Eucharist
In the refuge of the Holy Blood
People procure the refuge of Love*

² In the Chinese Confucian school of thoughts, 'humanistic spirit' strongly stresses: 'Virtues are formed internally and, culture, externally'. This is exactly the strong emphasis on transformation effected from the education on propriety and music; more importantly, the morality and concord among inter-personal relationships. Self-cultivation of ethics and virtues is strongly stressed. What follows is 'humanistic transformation of the world'.

“Humanism in world transformation” demonstrates two different levels of humanistic theories: firstly, in the transformation of personal qualities to concur with the norms of ethics and morality, one can become a person of high ethical and moral standards; secondly, with the whole society and country following the norms of law and order, governance will become harmonious and people will live in happiness and respect for their work.³ Hence, Catholicism in life education uses the strength of faith to arouse people’s self-consciousness and Life’s awakening. People are urged to actively study and revise what has been learned and learn what is new so as to acquire the correct knowledge to distinguish the good from the evil, right from wrong and black from white and put the correct knowledge into practice. Hence, people are urged to have the sharing in their hearts and souls, “Love”. Let materialistic society get back on its original track, that is, return to the track of living the life of love, to the track of people’s mutual help and to the track of realizing righteousness and peace. People’s sense of self-consciousness strengthens their knowledge and confirmation on value orientation. The concept of value orientation can help people to elevate the self-liberation of their heart and soul. People’s life awakening has the enlightenment of the heart and soul. It emphasizes that people should be able to see their own faults and perceive benevolence, to understand goodness and be an honest self, to discipline the heart and correct it, to attend to virtue cultivation and moreover, to have the ideal of propagating goodness and getting rid of badness to reach sainthood and the realm of sublime goodness where “the benevolent have no worries; the wise have no delusions; the brave have no fear” and to accomplish the transcendence of the heart and soul in accordance with people’s benevolence that inter-connects heaven and earth. The union of the virtue of heaven and humankind and the union of peace and harmony in the liberty of the heart and soul display the supreme pre-eminence and depths of religious spirit.⁴

Hence, Catholicism, in the face of the changing society and era, the confusion on values, widespread hedonism and the preoccupation with self, must first and foremost defend the core value of faith and education to establish the correct outlook on life and value especially on education. Based on Faith, Love and Hope, educate the younger generation to bravely abide by the core value of the principle of faith:

1. Truth:

Truth helps people to distinguish goodness from evil, truth from falsity.

2. Righteousness:

Righteousness asks people to respect other people’s rights, build a

³ ‘Humanism Transforming the World’ in ‘The Encyclopedia of Philosophy’ Vol. 1, Publisher: Fu Jen University, 1993 69 .
‘Humanism in World Transformation’, Essay by Luwen of Tang Dynasty meaning that human virtues can help create a set of cultural norms to teach people and transform them so that the demands of culture can be fulfilled.

⁴ Tang Junyi’s ‘The Development of Chinese Humanistic Spirit’, Taiwan, Students’ Bookshop 1974 (Republic of China Year 63) P. 395

harmonious, equal and welfare society.

3. Benevolence:

Benevolence is the absolute principle of all virtues.

In the love of benevolence, everyone helps and takes care of one another.

4. Life:

Life is the priceless gift that God bestows upon people. Everyone possesses the preciousness, truth, goodness and holiness of life's uniqueness.

Unconditionally, Life should be given respect and dignity.

5. Family:

Family is society's cells and pillars. In mutual love, a harmonious and concordant life is built. Hence, the holiness of marriage must not be destroyed. Giving birth is a holy mission and duty of faith and love.⁵

(3) Goodness is to be Shared and Learned: The Pre-eminence of Life Education

In the search for Life's direction

Only loving truly deeply realize

In a luminous heart is true nature

Goodness is to be shared and learned

Lofty aspiration hugs the sky

Almsgiving is for all the needy

Coming to my mind is Jesus Christ's selfless great love

---- Abasing Himself, Jesus bent down to wash His disciples' feet

Jesus said: In the same way, do this!

---- This is my body This is my blood

Jesus also said: Do this in remembrance of me

---- This is the Covenant of Love

Jesus with affirmation said: I am with you always

Until the end of time.

Christ's Love is the basic quality of human life

That enables people to live out Life's beauty

In service paint the colourful rainbow

In offering tend the vineyard

Jesus Christ has deeply loved Man

Without grudge or complaint

He has loved those who nailed "Him" to death

⁵ 12. Sunday Examiner, Editorial: The Core Value of Catholic Education H.K. Diocese, 2-9-2012

All for Love -- --

*Love that is deep and profound has no grudge or complaint
People and God encounter in telepathy
People stay close and love one another*

Education of Love enables people to sense and realize the existence of their own self. To live out the “self” of Life, people must unceasingly pursue “an idealistic self” and go towards eternal Life to realize “the accomplishment of self”. While in pursuit of “an idealistic self” and going toward eternal life, people enter into Life’s transcendence. Education of Love can create new Life. The capability of “creating newness” brings out Life’s transcendence.⁶ At this moment, people know clearly that they have to put Life’s development into practice to enable the self to be steeped in the character refinement of morality and art. Personal qualities are transformed. Nature and soul are being polished in the pursuit of “Holiness, Beauty, Goodness, Truth”. Then, the “True Self” can be accomplished to reach sainthood and to sanctify others and the finality is Life’s “Ultimate” ---- “stopping only at sublime goodness”, “union of heaven and man”, “the ways become interconnected into one”, “the merging into oneness” and “union with God”.⁷

Education of Love in Life transcendence enables Life to secure elevation. It also confirms people’s heart of faith, heart of love as well as self-recognition and self-identification:

One who can get self-recognition has confidence in Life, can also perceive clearly the value and meaning of the existence of Life and know how to choose goodness with steadfastness.

One who can get self-identification has Love for Life, can also understand that Life itself is the existence of Love and the creation of Love as well. This Love is not only confined to Love in the nature of humankind but also Love in the nature of the soul. It is a universal and unselfish sacrifice and the harmonious attraction to all the myriads of things in Life.

One who can achieve self-recognition and self-identification can personally experience the mystery of all creations in heaven and earth as well as the mystery of the human heart and soul, and can also comprehend, behind human limitations and vulnerabilities, the infinitely great strength ----- He is the targeted end of

⁶ Chau King Fun’s ‘The Wisdom on Mutual Harmony between Life and Faith’ – On Prof. Lokuang’s ‘Life’s Wisdom’. Ref. The Second Volume of Prof. Lokuang’s ‘Life Philosophy’ Students’ Bookshop, Taiwan, Republic of China, June, Year 83 (1994); First Edition, P. 213

⁷ Lokuang’s ‘The Future of Chinese Philosophy’, Students’ Bookshop, Taiwan. ‘Philosophy of Self’ Republic of China, August, Year 74 (1985) 2nd Edition, P. 45-60

human Life, the mystery of living Love which, though cannot be expressed in words, has the attraction to people who thirst for being converted to Him, because in Him are Truth, Goodness, Beauty, Holiness, everlasting Love and eternal Life.

Hence, people, “in the journey of Life, must, at all times, make decisions and choices for themselves, unceasingly transcend their own selves, continually leap upwards and incessantly struggle and take risks. Unless people enter into the main portal of Death, they have no way of entering into eternal Life and no way of being fully converted to Christ. Before fully getting to grip with eternity, people will continually search for Life that is still filled with all the trials and tribulations. Once eternity is found, people can begin to experience real calm and peace. When looking back on Life, on the myriads of things, on personal failures, shocks, or misfortunes and all the mishaps, they can find nothing that can disturb their hearts and souls and lead them to doubts and bewilderment. In the bosom of eternity, we ourselves can take heaven’s heart as our own heart and heaven’s will as our own will. Heaven’s heart is absolutely and sublimely good; heaven’s will is absolutely whole. When we entirely give ourselves to returning to heaven’s heart and heaven’s will, we will no more feel doubts and bewilderment amidst all the strife in human world. The existence of dejection, worries and fear will then demonstrate positive effectiveness and motivate the existence of the self to ascend to transcendence and run towards eternity.”⁸

(4) Conclusion: The Aim of Life Education ---- Harmony of Love

*In a changing society
Human heart is getting into the fetters of materialism
At this moment What actually do people want to do?
---- Sharing ----
People in deep reflection
In the inner heart is Love
Work in accordance with Faith
Dwell in benevolence and comply with righteousness
 The great’s good deeds are obvious
Dwell in benevolence and comply with Faith
 The saint’s cultivation of virtue is complete
Christians must use the Faith of Love at work
To enrich their own Life of Faith
Let Christ’s redemption transform human heart*

*Everyone in Love builds the deep rooted foundation
To etch in the heart and soul selfless Love
In everything always is joy
In every place there is no obstinacy
In all things keep a thankful heart
Surging up are ripples in Life
Knowing that our own heart is clear and clean
----- An awoken soul's luminous virtue
Has a share of peaceful perceptive understanding
In the state of empty quietude in the heart
Comes the experience of that forever and ever freshness
Of the confirmation on the renewal of a religious heart
In penance return to the depths of the heart and soul
Open up in the heart the new spring of sincerity and Love
And pour out the fully charged thriving vitality of the Virtue of Truth
The inspiration of the soul fills fully the heaven and earth*

The aim of life education ---- Harmony of Love ---- is in people's life processes, when they, after discovering eternity, experience true peace and security. The heart and soul can unite the internal and external way and withstand disturbances of anything worldly and earthly and enter into the bosom of eternity. For the self, treat the heart of Heaven as one's own heart; treat the will of Heaven as one's own will; when completely return to Heaven's heart and Heaven's will and with the whole heart, whole soul and all the strength give ultimate Faith to God. Then, people can understand: from birth, they have to learn; learning leads to knowing; knowing leads to the ability to perform and to the state of putting everything aside and reaching the realm where all heart's desires within the norms can be attained.

Confucius says: "At fifteen, one's ambition is to learn". If "to learn" were interpreted as "to start learning", that would be too late. In Confucius's time, fifteen was considered the marriageable age. Here, "to learn" should be interpreted as: "Confucius had already realized his own direction. His aim was to be able to establish his own school of philosophy and create his own theories to show people the direction of forging ahead".

"At thirty, one has established oneself". This means at thirty, he had already confirmed the contents of his school of philosophy.

"At forty, one has no more bafflement". This means with his philosophy, he understood the aims of Life, so he would not feel the bafflement of aimlessness.

"At fifty, one knows the Mandate of Heaven". This means that at fifty,

he learned I Ching, the Book of Changes and learned the Mandate of Heaven.

“At sixty, follow your ear”. The word “Ear” should be an auxiliary word with no particular meaning, so this means at sixty, he followed the Mandate of Heaven.

Since he followed the Mandate of Heaven, “at seventy, he followed his heart’s desires within the norms” and reached the oblivious ultimate.⁹

About the concept of the ultimate, in the “Great Learning”, it says, “The way of great learning is to manifest the luminous virtue, love your people and only stop at supreme goodness.” In general, this is being explained as three guiding principles, but actually, it should be two guiding principles only and one ultimate. Manifesting luminous virtue and love the people, in theory and in practice, are two guiding principles. Stopping at supreme goodness is the ultimate goal. Manifesting luminous virtue in ruling the country reaches supreme goodness and loving the people of the country also reaches supreme goodness. The two are inter-connected to reach supreme goodness. In Confucius’ school of thoughts, the ultimate goal is to stop at supreme goodness which is actually the ultimate goal of “Harmony of Love”. Establishing the new heaven and new earth means the realization of the heavenly world in human world. Today’s life education must have this share of ultimate spirit of “Harmony of Love”. Together with “learning”, the spirit of “Love” must be stressed with “Do not do unto others what you do not want others do unto you”. With “Love”, any religion, culture and race can “merge into oneness” and build family harmony as well as social concord and world peace.

In life education dialogue for different religions and cultures

Being found is a similar cultivation of the liberation of the heart and soul

All ask the faithful to learn: “Let go”

This is: “Do not be obstinate”

----- Put aside the thought of “exclusiveness”

Use the spirit of “Love’s” “Do not do unto others what you do not want others do unto you” for dialogue

With “respect” and “appreciation” bring about the “merging” of spiritual cultivation

We believe: “Love” has no boundary

*Whatever religion, culture and race
Because of “Love” get “the union of oneness”
“Love” is rooted in the human heart
From the Creator the living great Virtue “Love” is bestowed on people
Like seeds being germinated in people’s hearts
People use “virtue cultivation” to cultivate them
Enabling them to grow and branch
Religious cultivation and practice
Help people to nourish the heart and personality
Nourishing the heart, one must get rid of desires, vanities and avarice
Nourishing the personality, one must get rid of violence, wrath and grudge
With the heart and spirit (the mind), with truth, with sincerity as offerings
So as to stop only at supreme goodness
Attain the union of heaven and man into oneness; ways inter-connected to
become the one; harmoniously joined and merged into oneness
To reach the eternity of everlasting Life
Study of Philosophy should avoid “exclusiveness”, pursue “harmonious
union”-----*

Do not exclude others. With the spirit of “Love”, respect and merge harmoniously. This harmonious union into oneness, love in the heart is like seeds being cultivated in people’s hearts¹⁰.

¹⁰ Chau King Fun, Editor, ‘From Religious Faith Discuss the Spiritual Cultivation and Practice on the Liberation of the Heart and Soul’. Chau King Fun’s ‘From Religious “Let Go” and “Harmonious Union” Discuss the Spiritual Cultivation and Practice on the Liberation of the Heart and Soul. Published by the Colloquium of Hong Kong’s Six Religious Leaders, 13-12-2014, P.3-4



THE CONTRIBUTION OF ISLAM TO PEACE

■ *(Delivered by HIS EMINENCE MAULANA MOHAMED ABDUL ALEEM SIDDIQUI)*

PEACE BE UPON YOU! I am expected to submit before you the contribution of the religion preached by the Great Prophet Muhammad (peace be upon him) to Peace. It is said and believed about Prophet Muhammad (PBUH) that he did not speak anything of his own accord. As the Holy Qur'an says: "He does not speak of his own desire. It is but a revelation revealed to him by his Creator" (Qur'an, 53:4). These revelations and messages of ALLAH were compiled in a book called the QUR'AN, which is still preserved in its original form. I shall confine myself to the strict wordings of the

Qur'an and thus submit to you the contribution of the Qur'an towards peace.

The name given to this religion is "ISLAM" which literally means peace because the whole message of the Qur'an is nothing but a message of peace. It teaches us how to establish peace with the Almighty by submitting ourselves to His Commands and through submitting ourselves to His Commands to achieve peace with the World. This message from the beginning to the end preaches peace and describes the means to achieve peace. In the limited time at my disposal I shall not be able to do justice to

the vast subject but in order to be authentic in my speech I shall just give quotations from the Qur'an under different headings.

A. The Course, which one should adopt for his life, which leads to Peace.

(a) The religion before Allah is Peace (Islam) (Qur'an, 3:19).

(b) Oh you who believe! Enter into the way of peace wholeheartedly and follow not the ways of Satan, the Evil One, for he is to you an avowed enemy (Qur'an, 2:208).

(c) This day I have perfected your religion (code of life) for you and completed my favours upon you and have chosen for you Islam the religion of Peace as your religion (Qur'an, 5:4).

B. People are warned not to create mischief and disturb peace.

(a) Do not make mischief on the earth when order has been established therein (Qur'an, 7:56).

(b) And remember the benefits (you have received) from Allah and refrain from evil and mischief on the earth (Qur'an, 7:74).

(c) Those who break Allah's covenant after it is ratified and who sunder what Allah has ordered to be joined and do mischief on earth: These cause loss only to themselves (Qur'an, 2:27).

(d) Tumult and oppression are worse than slaughter (Qur'an, 2:191).

(e) The blame is only against those who oppress men with wrongdoing and rebel in the land defying right and justice: For such

there will be a grievous penalty (Qur'an, 42:42).

(f) And withhold not things justly due to men nor do evil in the land working mischief (Qur'an, 26:183).

C. Slaughtering of the Individual is considered to be slaughtering of the whole nation.

(a) If anyone slew a person - unless it be for murder or for spreading mischief in the land - it would be as if he slew the whole people; and if anyone saved a life, it would be as if he saved the life of the whole people (Qur'an, 5:35).

D. Although recompense for injuries is provided for, forgiveness is recommended.

(a) The good deed and the evil deed are not alike. Repel the evil deed with one which is better; then will he between whom and you there was enmity become as though he was a bosom friend (Qur'an, 41:34).

(b) The recompense, for an injury is an injury equal thereto (in degree); but if a person forgives and makes reconciliation his reward is due from Allah; for Allah loves not those who do wrong (Qur'an, 42:40).

(c) But indeed if any show patience and forgive that would truly be an exercise of courageous will and resolution in the conduct of affairs (Qur'an, 42:43).

(d) But if the enemies incline towards peace, you also should incline towards peace and trust in Allah; for He is the One who hears and knows all things (Qur'an, 8:61).

E. Means to Establish Peace

1) Realisation of the existence of an Almighty All-Knowing having power to punish and pardon.

(a) Allah! There is no God but He - the Living, the Self-Subsisting, Eternal. No slumber can seize Him nor Sleep. His are all things in the Heavens and on earth. Who is there can intercede in His presence except as He permits? He knows what (appear to his Creatures as) before or after or behind. Nor shall they compass aught of His knowledge except as He wills. His throne extends over the heavens and the earth and He feels no fatigue in guarding and preserving them. For He is the Most High, the Supreme in Glory (Qur'an, 2:255).

(b) Surely the God of you all is the One Allah: there is no God but He. All things He comprehends in His Knowledge (Qur'an, 20:98).

(c) It was We (Allah) who created man and We Know what dark suggestions his soul makes to him; for we are nearer to him than his jugular vein. Behold, two (guardian angels) appointed to learn his doings learn (and note them) one sitting on the right and one on the left. Not a word does he utter but there is a sentinel by him ready to note it (Qur'an, 50:16-18).

2) Belief in different Gods creates division. Therefore the unity of God is emphasized.

(a) Take not for worship two Gods: for He is just one God (Qur'an, 16:51).

(b) Had there been any other Gods but Allah in the Heavens and the earth surely there would have been disturbance in both (Qur'an, 21:22).



Obey Allah, and obey the Messenger and those charged with authority among yourselves. (Qur'an, 4:59)

3) All messengers of God are confirmed and belief in them is made fundamental

(a) The same religion has He established for you as that which He enjoined on Noah- that which we have sent by inspiration to you- And that which We enjoined on Abraham, Moses and Jesus; namely that you should remain steadfast in religion and make no divisions therein (Qur'an, 42:13).

(b) Verily we sent messengers before you; of them there are some whose story we have related to you and some whose story we have not related to you (Qur'an, 40:78).

(c) Say: We believe in Allah and what has been revealed to us and to Abraham, Ismail, Isaac, Jacob and the Tribes and in the (Books) given to Moses, Jesus and the Prophets from their Lord; we make no distinction between one and another among them and to Allah do we submit (Qur'an, 3:84).

(d) And this is in the Books of the earliest revelations - the Books of Abraham and Moses (Qur'an, 87:18-19).

4) Teachers of other religions, even those that have different deities must not be insulted.

(a) Do not revile those whom they call upon besides God, lest they out of spite revile God in their ignorance (Qur'an, 6:108).

5) Attitudes towards the followers of different religions described.

(a) I worship not that which you worship. Nor will you worship that which I worship. And I will not worship that which

you have been wont to worship. Nor will you worship that which I worship. To you be your religion (way of life) and to me my religion (Qur'an, 109:2-6).

6) Everyone is made responsible for his own actions.

(a) Say: Shall I seek for (my) Cherisher other than Allah when He is the Cherisher of all things (that exist)? Every soul draws the reward of its acts on none but itself; no bearer of burdens can bear the burdens of another. Your goal in the end is towards Allah: He will tell you the truth of the things wherein you disputed (Qur'an, 6:164).

7) Universal Brotherhood is established - All are children of a pair.

(a) (Allah) created you from a single person, created of like nature, his mate, and from them twain scattered countless men and women (Qur'an, 4:1).

(b) O Mankind! We created you from a single (pair) of a male and a female and made you into nations and tribes, that you may know each other (not that you may despise one another). Verily the most honoured of you in the sight of Allah is (he who is) the most religious of you: And Allah has full knowledge and is well acquainted (with all things) (Qur'an, 49:13).

(c) The Believers are but a single brotherhood. So make peace and reconciliation between your two contending brothers; and fear Allah that you may receive mercy (Qur'an, 49:10).

8) Humility is recommended; arrogance is condemned.

(a) And swell not your cheek (for pride at men) nor walk in insolence through the earth; for Allah loves not any arrogant boaster (Qur'an, 31:18).

(b) Let not some men among you laugh at others; it may be that the (latter) are better than the (former); nor let some women laugh at others; it may be that the (latter) are better than the former; nor defame nor be sarcastic to each other, nor call each other by (offensive) nicknames. Ill-seeming is a name connoting wickedness (to be used of one) after he has believed; and those who do not desist are (indeed) doing wrong (Qur'an, 49:11).

9) To envy others is forbidden.

(a) And do not covet those things in which Allah has bestowed His gifts more freely on some of you than on others: to men is allotted what they earn and to women what they earn; But ask Allah of His bounty. For Allah has full knowledge of all things (Qur'an, 4:32).

10) Problem of Wealth is sorted.

(a) Eat not up your property among yourselves in vanities; but let there be amongst you traffic and trade by mutual goodwill (Qur'an, 4:29).

(b) Allah has permitted trade and forbidden usury (Qur'an, 2:275).



Prophet Muhammad (peace and blessings of Allah be upon him) said, "If any Muslim plants any plant and a human being or an animal eats of it, he will be rewarded as if he had given that much in charity."

11) Principle of Distribution of Wealth

(a) In order that it may not merely make a circuit between the wealthy among you (Qur'an, 59:7).

(b) There are indeed among the priests and anchorites who in falsehood devour the substance of men and hinder them from the way of Allah. And there are those who bury gold and silver and spend it not in the way of Allah; announce to them a most grievous penalty. On the day when heat will be produced out of that wealth in the fire of Hell, and with it will be branded their foreheads, their flanks and their backs "This is the treasure which you buried for yourselves" taste you (then) the treasures you buried (Qur'an, 9:34-35).

12) Justice to be observed in every action.

(a) Allah commands justice, the doing of good and liberality to kith and kin, and He forbids all shameful deeds and injustice

and rebellion: He instructs you that you may receive admonition (Qur'an, 16:90).

(b) Stand out firmly for Allah as witnesses to fair dealing and let not the hatred of others to you make you swerve to wrong and depart from justice. Be just; that is next to piety; and fear Allah. For Allah is well acquainted with all that you do (Qur'an, 5:9).

13) Sovereignty of Allah to be observed: Law and Order to be kept.

(a) No authority can there be for men but Allah (Qur'an 12:67).

(b) Obey Allah, and obey the Messenger and those charged with authority among yourselves (Qur'an, 4:59).

14) Everyone is expected to preach the Message of Peace.

(a) You are the best of peoples, evolved for mankind, enjoining what is right forbidding what is wrong and believing in Allah (Qur'an, 3:110).



A Historian's Wisdom: A Synopsis on Dr. Toynbee's Revelation about Today's Society

History is a vast early warning system.

Norman Cousins

■ *Chen Yuexi*



Dr. Arnold Toynbee, a British historian and one of the most influential scholars of the twentieth century, was a very compassionate person who was deeply concerned for the future of mankind. He had conducted comprehensive research on the history and civilizations of various human races and had very insightful knowledge on the causes of the rise and fall of each civilization.

Dr. Arnold Toynbee, a British historian and one of the most influential scholars of the twentieth century, was a very compassionate person who was deeply concerned for the future of mankind. He had conducted comprehensive research on the history and civilizations of various human races and had very insightful knowledge on the causes of the rise and fall of each civilization. Drawing on experiences from history, he repeatedly pointed out in his writings and speeches an imminent need for mankind to deal with the “morality gap” and to find a way to attain unity and world peace through education. This article attempts to provide a brief introduction on how to solve these two major problems facing mankind today based on the advice of Dr. Toynbee’s “Gem of Wisdom”.

Prelude

Impending Crises: The Potential Crisis behind Materialistic Prosperity.

Dr. Toynbee said that “We could justly accuse the whole human race...of a ‘morality gap’... Technology gives us

material power, and this is morally neutral; it can be used, at will, for either good or evil. The greater our material power, the greater our need for the spiritual insight and virtue to use our power for good and not for evil. Material power that is not counterbalanced by adequate spiritual power, that is, by love and wisdom, is a curse and not a blessing. The less we have of it the better. The 'morality gap' means that, since we first became human, we have never been adequate spiritually for handling our material power; and today the morality gap is, I suppose, greater than it has ever been in any previous age."

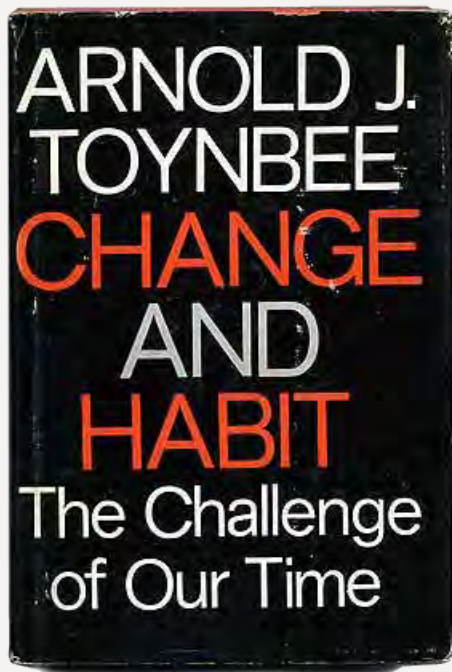
The rapid development of advanced technology has brought unprecedented materialistic prosperity and creation of massive wealth to mankind. Travelling has been immensely expedited by airplanes and high-speed trains. Smart phones and computers have made information from all over the world instantly available at our fingertips. On the other hand, such a hectic pace of life and explosion of information

have placed people under tremendous pressure, for we seem to constantly be bustling and restless. At the end of the last century, academic research found that people in developed countries spent on average two to four hours watching television every day but stay tuned to each channel for only less than three minutes. Last year, another research study found that some youngsters had a habit of checking their cell phones every ten to twenty seconds. The negative impact of ever-changing technology on our daily lives cannot be neglected.

Amidst the rapid advancement of technology in today's society, very few people would place importance on the education of ethics, morality and causality, which is widely regarded as superstition and outdated. This prevailing phenomenon increases the danger of disintegration of morality every day and leads to people losing confidence in the education of traditional culture and religion; the

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The cover of *Change and Habits*, published in 1966.

possibility of restoring world peace; the survival of future generations and even the very basic confidence in ourselves. Such crisis of confidence has become the most severe problem confronting today's society and the root cause of which is the crisis of education: it is indeed the biggest threat to mankind and civilization.

Due to the collapse of education, people have lost trust among themselves. Thus, Dr. Toynbee's gravest concern was that due to the morality gap, mankind has become irrational and a World War III could break out during this nuclear age that would annihilate the earth. Despite the fact that "man is considered the wisest creature on earth," he will also lose his rationality, owing to improper education and delusion arising from bad influences and habits.

In light of this, many wise people today believe that the unification of the world is essential, which coincides with the views of Dr. Arnold Toynbee and Dr. Joseph Needham during the previous century. Dr. Toynbee went so far as to pin his entire hope of achieving this goal on traditional Chinese culture. He said in his book *Change and Habit*, "These unwelcome steps towards the political unification of the world are being forced upon us by the technological revolution that we ourselves have engineered. Technology cannot, of course, dictate human choices. It can, however, produce a situation in which there are two, and only two, alternatives, one of which is death; and this is the situation that our technology has produced for us now."¹

I. Integration of Cultures: The Hope for the Future

In this age of globalization, unity among nations to find solutions for common problems confronting mankind is essential for its very survival. The proven successful model in Chinese history where multi-ethnicity and multi-culture co-existed in peace and harmony serves as a good example for the world to follow today. Dr. Toynbee said, "The Chinese world-state had maintained itself, off and on, ever since its establishment in the year 221 B.C. It had occasionally disintegrated, but, each time, it had reconstituted itself. It had occasionally been overrun by foreign invaders, but, each time, it had shaken them off Thus the Chinese world-state was still a growing concern at a date when the younger

¹ Arnold Toynbee, *Change and Habit*, (London: Oxford Press, 1966) 138.

Roman Empire had, long ago, faded away into 'ancient history'."²

The model of "Chinese unification" was not imposed by force but through cohesion of people brought about by education and integration of different cultures. Dr. Toynbee said, "In the Roman and Chinese world-states the reconciliation between the subjects and their rulers, and the eventual blending of the two parties into a united world-community, were facilitated by the unifying effect of a common culture."

It warrants clarification what Dr. Toynbee meant by "the unifying effect of a common culture": it was neither imposed by force nor through "brain washing." But rather, it was as what Confucius had advocated, "To lead with virtues." That is to

say a politician should lead by example of morality and virtue. A leader characterized by such qualities would naturally win the support of people from all quarters, rendering him like the North Star which never changes its position, with a great number of planets revolving around it in their respective orbits.

Confucius promulgated 2500 years ago "to govern with virtues," which was the ethical way that every human being should follow, the same as "a common moral standard" described by Dr. Toynbee. After a thorough examination on the evolution of over twenty civilizations, Dr. Toynbee concluded, "A common moral standard, at least on fundamental moral questions, seems to be an indispensable basis for social and political stability."³



Confucius promulgated 2500 years ago "to govern with virtues," which was the ethical way that every human being should follow, the same as "a common moral standard" described by Dr. Toynbee.

II. For the Sake of the Future: The Value of the Chinese Civilization Perceived by Dr. Toynbee

The main reason why Dr. Toynbee placed so much emphasis on the Chinese civilization was that a common moral standard had been established since its beginning, even before the invention of Chinese characters. Such a common moral standard extended throughout Chinese history with the invention of Chinese characters. From this perspective, it explains why China has remained a united

² Ibid., p. 42.

³ Ibid., p. 184.

country ever since its establishment in the Qin dynasty (221 B.C.), whereas Europe has been divided despite the size and latitude of China and Europe being quite similar. This can be attributed mainly to the fact that in spite of occasional disintegration of the country due to civil wars, the Chinese people have adhered to filial piety and reverence as a common moral standard. To the contrary, Europe could not be unified since the collapse of the Holy Roman Empire due to the lack of a common moral standard among different ethnicities.

Today's society commonly misinterprets morality as a restraint to freedom. In Chinese, morality is composed of two characters: "Way" (*Dao* 道) and "Virtue" (*De* 德). "Way" is the truth of the universe, life, and the law of nature. "Virtue" is to act in accordance with the truth and the law of nature to enable us to continuously enhance our spiritual life and put our materialistic life in balance. In other words, abiding by morality, rather than hampering our freedom, will help us lead a stable and satisfying life materialistically and spiritually free from attachment and suffering. The traditional Chinese moral standard can be summarized as follows:

1. The Five Cardinal Relationships
2. The Five Virtues
3. The Four Anchors
4. The Eight Virtues

The "Five Cardinal Relationships"



▲ Five Cardinal Relationships, Five Constants, Four Anchors, Eight Virtues

True cultivation begins with practicing these teachings individually. When a person is virtuous, the family will be influenced and gain true virtue. When a family is virtuous, the community will be filled with virtue. When a community is virtuous, the country will be filled with virtue. When a country is virtuous, the rest of the world will share the great virtue.

Chin Kung

include all human relationships and the reciprocal obligations among them. They are:

1. Natural bonding between parent and child which makes the parent and the child love and care about each other unconditionally.
2. Distinct responsibilities between husband and wife. The husband should be bread owner and the wife should take care of the family and educate children well.

3. Proper order between elder and younger siblings. If one can respect for the proper order among siblings at home, he will get along with others at work and in the community by respecting the senior and supporting the junior properly.

4. Integrity and righteousness between leader and subordinate. With integrity and righteousness, a corporation, organization and government will have stable performance and secure a sustainable growth for the long run. It is also been recorded as “loyalty and fairness” in historic narrations.

5. Trustworthiness among friends and peers. To trust others, especially friends, is to acknowledge the truth that the goodness belongs to everyone, a truism that both ancient Chinese and Socrates took for granted.

The “Five Cardinal Relationships” are the foundation of Chinese traditional academic study and applicable to all people at all times. Society will naturally be harmonious and peaceful with these relationships properly in place. Professor Chu Hung Lam, a historian, pointed out that a political model that places emphasis on teaching people to be good and to maintain their good innate nature is the most economical model of governance, which corresponds with Confucian philosophy.

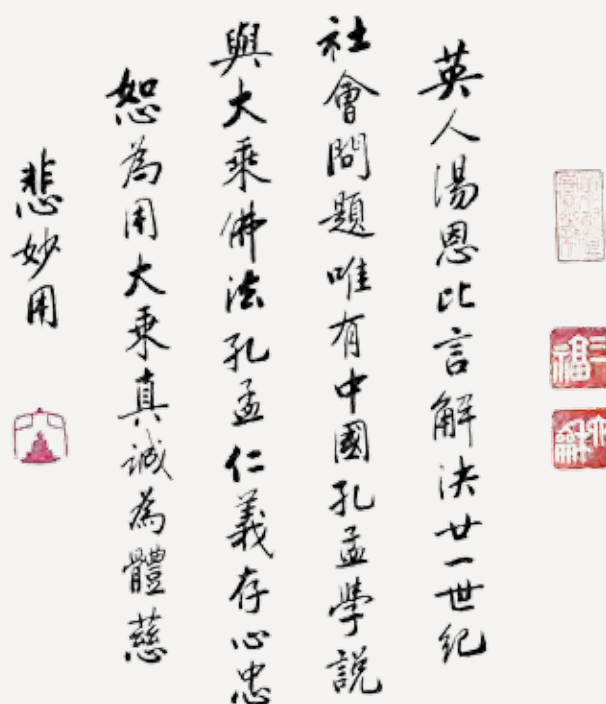
“Filial piety, sincere fraternal love, loyalty, trustworthiness, propriety, righteousness, incorruptibility, sense of shame, benevolence, love, harmony and peace” are pursued by all human civilizations and collectively are a summary of the education of all saints and sages at all times.



Mr. James Legge, a missionary who came to China in 1839 to preach the gospel, translated over thirteen Chinese Classics into English including *The Analects*, *The Works of Mencius*, *I Ching* and *The Book of Rites*. Like many Western missionaries who came to China, Mr. James Legge, having been impressed by the rich and profound Chinese culture, in particular, *The Complete Library of the Four Branches of Literature*, eventually became a Sinologist. He said that “No nation has a history so thoroughly digested; and on the whole it is trustworthy. The publication of so extensive a work shows a public spirit and zeal for literature among the high officials of China which should keep foreigners from thinking meanly of them.”

Thus, Dr. Toynbee pointed out, "This was a moral code which concentrated on the reciprocal obligations of the members of a family and which envisaged the state as being a family on the grand scale. Proficiency in this philosophy, and familiarity with the literature in which the philosophy was embodied, was the avenue to entry into the Chinese world-state's civil service. The key to admission was success in a competitive examination in which the subject-matter was the Confucian classics. Here was a common way of life that was uniquely close-grained. Its solidarity accounts for the durability of the world-state that it has held together." This was the foresight of Dr. Toynbee as a historian.

Dr. Toynbee was not the only one with such foresight. Back in the late nineteenth century, Mr. James Legge, a missionary who came to China in 1839 to preach the gospel, translated over thirteen Chinese Classics into English including *The Analects*, *The Works of Mencius*, *I Ching* and *The Book of Rites*. Like many Western missionaries who came to China, Mr. James Legge, having been impressed by the rich and profound Chinese culture, in particular, *The Complete Library of the Four Branches of Literature*, eventually became a Sinologist. He said that "No nation has a history so thoroughly digested; and on the whole it is trustworthy. The publication of so extensive a work shows a public spirit and zeal for literature among the high officials of China which should keep foreigners from thinking meanly of them."⁴



▲ The British historian Dr. Arnold Toynbee said, "In order to resolve the social problems of the twenty-first century, we must rely on the teachings of Confucius and Mencius, and on Mahayana Buddhism". Confucius and Mencius taught us to be mindful of benevolence and righteousness, so that we can always be honest to what we are in nature, and being considerate for others. Mahayana Buddhism cultivates the virtue of sincerity so that we can be compassionate to others.

The "zeal for literature" described by Mr. James Legge arose from the Chinese intellectuals' sense of social responsibility to put into practice the education of ethics, morality and causality. This sense of social responsibility, "to foresee and be concerned about the potential problems of society before the public becomes aware of them" has attracted many foreigners to accept and propagate Chinese traditional culture similar to the cases of ancient Roman and Greek civilizations. All wise men admire the "Way". *The Book of Rites* said "When the Great Way is pursued, the world community

⁴ Ku Hung-Ming, *The Spirit of Chinese People*, Peking: (Commercial Press, 1922)

is equally shared by all.” Therefore, Dr. Toynbee said, “The missionaries of the expanding culture had won converts, and, of the two roles, the converts’ role had proved the more important in the end. In the greater part of the expanded Hellenic World and the expanded Chinese World, the local bearers of common culture were descended from ancestors who had not inherited this culture but had adopted it in place of some different cultural heritage of their own. By the time the Chinese and Roman world-empires were four centuries old, the descendants of the converts were doing more than the descendants of the creators of the culture to keep their common culture alive and to maintain the world-state that was being held together by it.”⁵

Dr. Toynbee’s perspectives of history in the 1960’s were vindicated by a great British scholar, Mr. Joseph Needham in the 1990’s. He was a well-known chemist by training and once thought that there was no science and technology in ancient China. By chance, he conducted research on the history of Chinese science and technology and was amazed to discover that ancient China had a glittering history of scientific inventions. Since then, he has devoted his energy to the history of Chinese science until his retirement. He described his realizing the greatness of Chinese scientific inventions was similar to St. Paul’s dramatic conversion from being the Christians worst enemy into a disciple of Christianity. Transforming from a scientist into a sinologist, he has changed the Western perception of traditional Chinese culture and its viability.

Mr. Joseph Needham told the world in 1955, “The whole world as well as China needs Confucius, Modi and Laozi more desperately than ever.” Likewise, Dr. Toynbee advocated in the 1970’s that “In the coming 21st century, the only human civilization fit to liberate the world from the pit of global chaos or a crisis is the Theosophy or Wisdom of Confucianism and Mahayana Buddhism.”

III. Nurture Saints and Sages: Adopting Traditional Pedagogy is Necessary

A. Education Should Focus on Wisdom

The reasons why applying the teachings of Confucius and Mahayana Buddhism are capable of solving today’s social problems is not because of their profoundness but rather their success in nurturing saints and sages. This is in line with the Chinese saying that a good philosophy benefits us only through practice. The Chinese civilization is able to turn an ordinary person into a sage because its education aims at enlightening wisdom. The world would naturally become an ideal place to live if people are taught to be saints and sages.

Dr. Toynbee recognized the power of traditional pedagogy because of his personal experiences. In 1902, at the age of thirteen, he went to St. Mary’s College to study classical languages. He described how he focused on diligently studying Greek and Latin classical literature, the main theme of which, like in Confucian classics, cantered

⁵ Arnold Toynbee, *Change and Habit*, (London: Oxford Press, 1966) 150-151

on the ancient sages' teachings on the truth of the universe and the "Great Way." Thus, the foundation of Dr. Toynbee's academic knowledge was quite similar to that based on the model of Confucianism, "a solid foundation on the philosophy facilitates one's ability to analyze history." In retrospect, Dr. Toynbee concluded, "It is true that in the past, both in China and in the West, a 'human' education did involve specialization because it concentrated on the study of a set of works of literature that had been canonized as being 'classical'. I myself had as thorough a grounding in the Greek and Latin Classics as my Chinese contemporaries had in the Confucian 'Classics'."⁶

In 1912, Dr. Toynbee became a member of the faculty at Oxford University but very soon he realized that he had to teach various subjects simultaneously to satisfy the university's requirements. As he could no longer focus his energy on research, he quit his job and opted to engage in more intellectually challenging research work on human civilization, even though it meant earning less. He spared no effort from 1915 until his death in 1975 tirelessly researching the history of human civilization and has become one of the greatest historians in recent times. His achievements were brought about by his devotion and focus on a single subject single-mindedly for a prolonged period. His experience proves the effectiveness of traditional pedagogy stipulated in the *Three Characters Classic* (a fundamental textbook for ancient Chinese childhood education) "the right way of teaching is to concentrate on a single subject."

There is scientific proof that deep concentration generates powerful waves of energy from the brain. Scientists found that there are different types of brain waves generating different levels of energy, of which alpha waves (7.5–12.5 Hz) are considered the most powerful. When neural oscillations are reduced and the frequency increases, it signifies that our mind is in a state of deep concentration where our learning capability, creativity and intuition are at their peak. Scientists have discovered that in today's society, the average learning capability of students is severely deteriorating due to their failure to concentrate which is caused by a flood of information. From this, it is evident that Dr. Toynbee's great contribution to mankind resulted from his whole-hearted devotion to the study of history corresponding with the Buddhist saying, "By concentrating your mind exclusively on a single subject, you can then achieve everything." Dr. Toynbee resigned from his faculty position at Oxford University to allow himself to make more contributions to mankind, this casts doubt on the effectiveness of school education of modern times. If knowledge, rather than wisdom, serves as the object of education, the excessive pursuit of knowledge ironically harms students' learning ability because they have to study various subjects simultaneously. The distracted students inevitably have poor academic performance, and almost every school is witnessing academic deterioration. In this light, the case of Dr. Toynbee should alarm the world about the crisis of the "gap of scholarship."

⁶ Arnold Toynbee, *Surviving the Future*, (London: Oxford Press, 1971), 81

In conclusion, the pedagogy practiced in ancient China appears increasingly de-sirable for those who want to teach effectively; the proper way of teaching is to concentrate on a single subject. Unfortunately, this pedagogy has long been dormant because it has been mistakenly labelled as a “dysfunctional and outdated way of teaching.” What a great loss for both the Chinese and the world! Dr. Toynbee’s success proves the necessity of reviving traditional pedagogy for the sake of human civilization.

B. What can Traditional Pedagogy Achieve?

Dr. Toynbee was a great man because he cared about the future of mankind. He derived such compassion and sincere love for mankind from his study of ancient Greek and Roman classical literature during childhood and successfully putting into practice the teaching “to be human is to be divine.” With love and sincerity, his voices and views influenced the world. Confucius said, “A man of virtue will definitely have companions and followers.”

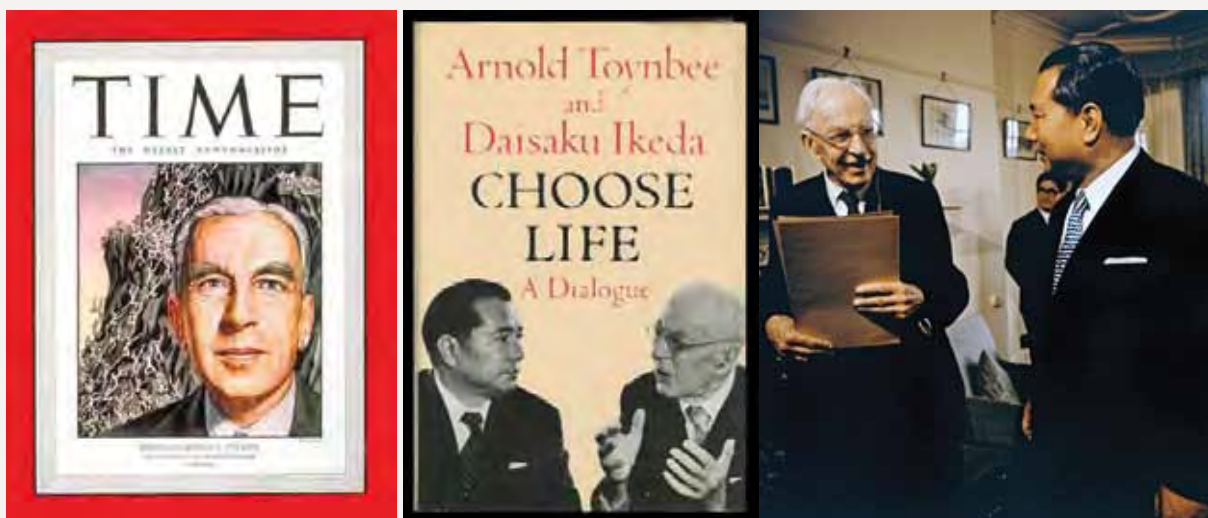
A man with a pure compassionate heart loves others as himself and truly realizes every being in the universe belongs to a single entity. Dr. Toynbee said, “My sensitiveness to the historic environment is part of living in the time dimension: It is a feeling for our ancestors and through our descendants, a feeling that we are trustees for the whole of human history. We have to hand down what has been handed down to us and see that it is preserved.”

Although he could not understand Classical Chinese, his thoughts echoed with those of the renowned Chinese poets Chen Zi Ang and Li Bai from the Tang dynasty 1,500 years ago and the renowned Confucian scholar Zhang Zai from the Sung dynasty 1,000 years ago. This sense of social responsibility is common and true at all times and in all places for every intellect. What concerns them most is not the materialistic development for sensual pleasure but the passing on of traditional culture to preserve civilizations. Advanced materialistic development cannot guarantee happiness in life. Only through cultural education can we enhance spirituality to realize the real purpose of life and experience inner happiness.

Dr. Toynbee pointed out in his book *A Study of History*, “Cultural element in a civilization is its soul and lifeblood and marrow and pith and essence and epitome, while the political and, a fortiori, the economic element are, by comparison, superficial and nonessential and trivial manifestations of a civilization’s nature and vehicles of its activity.”⁷

Education has already been included in the word “civilization” as described by Dr. Toynbee. Venerable Master Chin Kung’s conclusion on traditional Chinese culture is similar to Dr. Toynbee’s findings, “Culture is the soul of a people while education serves as the lifeblood of the civilization,” despite the two being of different generations and ethnicities, and having never met. Hence, “great minds think alike” is true at all times and in all places.

⁷ Arnold Toynbee, *A Study of History*, Volume V, (London: Oxford University Press, 1962)



Whilst Dr. Toynbee did not understand any Chinese, his insightful knowledge of traditional Chinese culture stemmed from his altruistic love of the entire mankind because he understood the whole universe is one entity. Men, at birth, are pure-minded and love everyone equally.

In 1973, Dr. Toynbee discussed with Daisaku Ikeda on various crucial topics of current times, including cosmos, philosophy, politics, religion and the unification of the world. The dialogue was recorded in "Choose Life: A Dialogue". (R) The left shows that Dr. Toynbee was interviewed by TIMES in March 1947, the year after the World War II.

Excessive reliance on advanced technological development and commercialization by society has led people to discard traditional cultural and religious education. As a result, degeneration of morality and disorder in society is becoming increasingly severe everyday due to lack of proper education on integrity. As stated in the *Spring and Autumn Annals*, "the lack of humanity education dehumanizes a person." If we disown the sages' education, civilization and humanity will perish. Now our civilization is at stake because education deviates from the giving of universal love and people become the victim of desires.

Whilst Dr. Toynbee did not understand any Chinese, his insightful knowledge of traditional Chinese culture stemmed from his altruistic love of the entire mankind because he understood the whole universe is one entity. As we know, at birth, we are

pure-minded and love everyone equally. But we need education to maintain our pure-mindedness throughout our life-time.

Hence, despite being an atheist, Dr. Toynbee acknowledged the Universal Truth in his twilight years. He said, "It is the voice of a historian who believes that, through the frame of history, God reveals himself, dimly and partially, to people who are sincerely seeking him."

Dr. Toynbee's "God" is divine love, "it is an outward-going spiritual movement from the self towards the universe and towards the ultimate spiritual reality behind the universe... The only way in which self can fulfill itself truly is to unite itself with the spiritual reality behind the universe, so this outgoing love, which is a form of reunion, a union with other people and with ultimate spiritual reality, is the true form of

fulfillment.”⁸ This has the same meaning as the Chinese tradition to treat men as an integral part of nature. “The universe and I came into being together; I and everything therein are one. It is extraordinary that Dr. Toynbee truly understood traditional Chinese culture despite his lack of knowing the Chinese language. He attained a profound understanding of the truth of the universe through meditative concentration by devoting himself wholeheartedly to the history of civilization for six decades. This coincided with the traditional Chinese teaching of “Observation of the precepts (i.e. delving into a single research topic) leads to the achievement of meditative concentration and from meditative concentration, wisdom arises.” His achievements inspire us that the real purpose of education is to pursue wisdom, to reveal our innate pure nature and keep it unchanged throughout our life. Traditional education is still a highly valuable asset to mankind today; it deserves our practicing it and passing down to future generations.

Conclusion

Surviving the Future

A Chinese idiom says, “If you do not follow the advice of elders, you will soon suffer.” Advice from elders, or the “Gem of Wisdom of the Elders,” enables us to stay away from trouble and keep us on the right path.

Dr. Toynbee’s words are the “Gem of Wisdom of the Elders.” Few people in recent

times could match his understanding of the Chinese civilization. His altruistic love for mankind, combined with his erudition in civilizations of the world, is evidence that he possessed the same virtues as Confucius; namely, wisdom, benevolence and courage. Therefore, his words deserve our following.

How can we ensure the future survival and betterment of life for mankind? To this end, Dr. Toynbee advocated unifying the world through the unity of religions, for only then can religions assume their crucial responsibility of properly educating people.

In *A Study of History*, Dr. Toynbee pointed out that there was a most important element for transformation of the old society into a new society, “a church developed in the old society (as an important education institution), and in turn, it is the education, the church, that give rise to the new society.”⁹ After examining twenty-one ancient civilizations including Greek, Chinese and Islamic, Dr. Toynbee concluded that through integration and learning from one another among civilizations, eventually, a new broader, inclusive and more harmonious society would be born. This is in line with UNESCO’s motto “Building Peace in the Minds of Men and Women.” In his twilight years, he further pointed out, “How, then, can we arrive at a true, and therefore lasting, peace? I do not believe that this goal can be reached without a world-wide spiritual revolution.”¹⁰ “Culture is a complementary power that enables society

⁹ Arnold Toynbee, *A Study of History*, Abridgement of Volumes I-VI by D. C. Somervell, (London: Oxford University Press, 1974) 14.

¹⁰ Arnold Toynbee, *Surviving the Future*, (London: Oxford Press, 1971) 66-67

¹¹ Arnold Toynbee, *Toynbee on Toynbee*, (London: Oxford Press, 1974) 80.

(including religions) to restore harmony.”¹¹ The complimentary power of culture is education. The teachings of saints and sages foster a consensus on the values of life, this consensus then leads to harmony and harmony to unity.

This lays a common foundation for the pursuit of benevolence and love by every civilization, from which it is extended and summarized as the “twelve virtues” in traditional Chinese education as previously described. He further pointed out, “Uniformity of ethical standards and ideals is certainly a necessary enabling condition for unity of any kind. Is ethical uniformity compatible with variety in ideology and religion? I believe that it is compatible, and I believe that religious and ideological variety are good things in themselves, because they correspond to the variety of human nature and meet its needs.” The centenarian Japanese Venerable Master Koryu said, “The founders of all religions in the world were different manifestations of Avalokitesvara Bodhisattva (‘The Bodhisattva of Mercy’).” “The Universal Door” in the *Lotus Sutra* also says that “Bodhisattvas would exemplify in the most appropriate forms of life and identities to help every being in need.” While all great ways converge at the same destination, there are many different ways for learning that would lead to the same results. “All roads lead to Rome.” The ultimate objective of all religious education is to promote universal love, guide people to their innate goodness. This conforms to the truth. On the other hand, we should adopt various teaching methods catering to different cultures and societies.

Nowadays, advanced technology has brought people all over the world closer

together. In anticipation of increasing globalization in the twenty-first century, Dr. Toynbee said, “I hope that ideologies and religion will cease to be part of the local cultural heritage. I should like all of them to be included in every child’s heritage all over the world.”

Hence, he hoped that a new phenomenon in religious education would arise, “So I should like children all over the world to learn about all of the world’s historic religions and about the different ideologies, so that individual choices in the matter of religion and ideology can be made by everyone in due course, at an age when the individual is mature enough to know his or her own mind as an adult person.”

If we are able to let every child learn from the teachings of various religions and sages when they are young, it will give rise to a new form of multi-religious education. An institution that provides multi-religious education would become the decisive factor that gives rise to the new society. Dr. Toynbee described it as “a multi-cultural organization for education that promotes mutual respect and learning from one another’s religious scriptures.” Such organization will nurture genuine world citizens with universal love and equality to others.

Although Venerable Master Chin Kung and Dr. Toynbee never had the opportunity to meet and there is no Chinese translation of many of Dr. Toynbee’s writings or speeches, nonetheless, their views are identical in many respects. In particular, they both emphasized that religions should return to education. To this end, Venerable Master Chin Kung has devoted his entire life to the teaching of Buddhism tirelessly.

In 1999, Master Chin Kung initiated the unity of the nine major religions in Singapore and promoted returning religions to education; and encouraged each religion to select 360 of its most essential passages to facilitate learning by everyone. If Dr. Toynbee were to read such books today, we believe he would have said “every world citizen must read the books of 360 essential passages of major religions.”

Today, in Toowoomba, a garden city in Australia comprising more than eighty tribes speaking over one hundred different languages, unity among different faiths has already been achieved by their own initiative. The unity of religions has made Toowoomba “a model city of peace and harmony.” The city has a Goodwill Committee (with multi-faith representatives) and a Multi-Faith and Multicultural Centre used as a common venue for the celebration of activities of various religions and the learning and exchange of ideas on the teachings of different faiths for mutual spiritual enhancement. The multi-religious education anticipated by Dr. Toynbee has been realized in Toowoomba. The multi-faith unity in Toowoomba is a modern model of Dr. Toynbee’s conception of a “united world-religion.” We envisage this will become a beacon for the promotion of world peace and unity.

Dr. Toynbee pointed out in his book “*Experiences*,” written at the age of eighty, “I therefore believe in the imminence of one world, and I believe that, in the twenty-first century, human life is going to be

in unity again in all its aspects and activities. I believe that, in the field of religion, sectarianism is going to be subordinated to ecumenicalism; that, in the field of politics, nationalism is going to be subordinated to world-government; and that in the field of the study of human affairs, specialization is going to be subordinated to a comprehensive view.”¹²

Islamic scholar Jalāl ad-Dīn Muḥammad Rūmī said in thirteenth century, “Suffering is a gift, in it is hidden mercy.” In this light, every suffering that human beings have been experienced in recent centuries is a “hidden mercy” that will eventually lead the world to a bright future—to knit the world into a family. Among those who can be respected as the harbinger of the reunification of civilizations in the world, Dr. Toynbee is the most prestigious, erudite and reliable one. For sake of lasting peace and prosperity on our Mother Earth, Dr. Toynbee drew a board blue print for the future, a great vision of three-in-one: Augusto’s City of God; Plato’s Utopia and Chinese World of Great Harmony.



British famous historian Dr. Arnold Toynbee (R) and Japanese social activist Daisaku Ikeda (L)

¹² Arnold Toynbee, *Experience*, London: (Oxford University Press, 1969) 110

On Family Education in Ancient China: The Top Priority Should Be Teaching Our Children Well

■ *Venerable Kai Ji*

China has a long history. The continuity of Chinese culture and the lasting social stability and prosperity result from ancient Chinese attaching great importance to family education, school education and social education. By putting ethics, moral education, teachings of the sages, and of cause and effect into practice in daily life, parents, who have already started to teach their children in early childhood, played life-time role models for their children, so that the children were able to maintain their integrity, to fulfill their lofty aspiration throughout their lives. There have been many acknowledged outlines on family education passed down throughout the ages, which have successfully edified and cultivated numerous sages, gentlemen, and capable leaders for thousands of years.

On 17 February 2015, President Xi Jinping gave an important speech at the New Year Party of the State Council. He said, “Family is the stem cell of a society, the first school of one’s life”. Hence, there is a need to place importance on family life. According to Xi, it is time to value family life, to carry out family education successfully and to sustain the great traditions in every family so as to



President Xi Jinping gave an important speech at the New Year Party of the State Council. He said, “It is time to value family life, to carry out family education successfully and to sustain the great traditions in every family so as to promote and carry forward the traditional virtues.”

孔子學說的
仁愛落實在
弟子規



*Benevolence and love found in the teachings
of Confucius and Mencius can be seen in the
true practice of Guidelines for Beings a Good Person.*



promote and carry forward the traditional virtues of managing a family well. Like the gentle spring breeze and rain moisturizing the good earth, what Chairman Xi said has warmed the heart of every Chinese.

To carry forward Chinese traditional virtues, we must draw on the quintessence from volumes that outline family education in ancient Chinese clans and put it into practice. By building a solid foundation of fulfilling family education successfully, we will be able to realize social stability and attain the vision of the “Great Harmony” as recorded in “*The Book of Rites*”—“the elderly being properly looked after till their lives’ end, people in their prime being properly deployed, the young being brought up properly, the orphaned, the widowed, the widowers, the lonely singles, and the handicapped, all being cared for”. I am introducing the following five most influential works on family education:

A. *Guidelines for Being a Good Person (Di Zi Gui): The Most Important Summary on Family Education*

Di Zi Gui contains concise outlines for cultivating an moral personality from early childhood. Being regarded as the “most important guidelines for a good personality for everyone in the world”, it enhances the primary foundation of Confucian moral education. Its content was the elaboration of a passage from the *Analects*, “The Learner should be dutiful to parents at home. When they are away from home, they should be fraternal, cautious and trustworthy; they should give equal love to all in the world, and approach the ones of virtue and compassion and learn from them. After accomplishing this, they should further improve themselves by learning literature and art if they are gifted enough”.

The author of *Guidelines for Being a Good Person (Di Zi Gui)* is Li Yuxiu, alias Ziqian, a famous educator from the town of Long Xing of Xin Jiang county. He was a scholar who passed the county test during Emperor Kang Xi’s era in the Qing dynasty. He studied from a famous scholar, Dang Cheng, alias Binghe for almost 20 years, specializing in the study of *The Book of Great Learning (Da Xue)*, and *The Golden Mean (Zhong Yong)*. He founded a lecture center named “Dun Fu Zhai” and gave lectures every day. Many followers came from various places to study from him who was addressed as “Master Li” respectfully. Based on the gist and essence of the textbooks in history on character building in early childhood,



Guidelines for Being a Good Person (Di Zi Gui) is a precious set of family teachings leading to a blessed and happy life, which shines with the glory of the pinnacles of virtues and kindness in humanity.

Guidelines for Being a Good Person (Di Zi Gui) The Most Important Summary on Family Education



In 2006, the teachers in the Lujiang Center of Cultural Education reported the results of an experimental project they conducted in transforming Tangchi, a town in Anhui Province of China, into a model town of peace and harmony by promoting the teachings of the *Guidelines for Being a Good Person (Di Zi Gui)* at UNESCO's headquarters in Paris. The report deeply moved hundreds of ambassadors and experts at UNESCO.



◀ In 2014, Indonesia made it a compulsory course to build students' good character by teaching *Guidelines for Being a Good Person (Di Zi Gui)* in primary and secondary schools.

Deputy Minister of Religious Affairs Dr. Nasaruddin Umar (L) highly praised the Indonesia translation of Teacher Tsai Li Hsu's lecture series on the guidelines. He took a picture with Teacher Tsai and Venerable Master Chin Kung (Middle)

▶ Over the years, teacher Tsai Li Hsu's expounding of *Guidelines for Being a Good Person (Di Zi Gui)* has touched the hearts of many families.



Master Li wrote a book called *Xun Meng Wen (Training Manual for Children)*, which later on was edited by Jia Youren into the current version.

Guidelines for Being a Good Person (Di Zi Gui) is a precious set of family teachings leading to a blessed and happy life, which shines with the glory of the pinnacles of virtues and kindness in humanity. Teacher Tsai Li Hsu's expounding of the guidelines has touched the hearts of many families. In 2006, the teachers in the Lujiang Center of Cultural Education reported the results of an experimental project they conducted in transforming Tangchi, a town in Anhui Province of China, into a model town of peace and harmony by promoting the teachings of the *Guidelines for Being a Good Person (Di Zi Gui)* at UNESCO's headquarters in Paris. The report deeply moved hundreds of ambassadors and experts at UNESCO. In 2014, Indonesia made it a compulsory course to build students' good character by teaching *Guidelines for Being a Good Person (Di Zi Gui)* in primary and secondary schools. The wisdom and practices of ancient Chinese are indeed the heritage for all mankind.



B. *Liao Fan's Four Lessons: Changing one's destiny and fulfilling aspirations*

Liao Fan's Four Lessons is a book of family education written by "Teacher Liao Fan", whose name was Yuan Huang, alias Kun Yi, in the Ming dynasty (AD 1368-1644). He encountered many bad fortunes and was forecast to have a short life, however, under the teaching of the Venerable Yun Gu, he started changing himself by practicing kindness and charity and finally changed his destiny successfully. Based on his life experiences, he summarized his teachings as "*Changing Destiny: Liao-fan's Four Lessons*"



▲ Mr. Masahiro Yasuoka, a Japanese sinologist, also highly recommended *Liao Fan's Four Lessons*, and said that it is "the greatest learning about the drive behind life". According to Mr. Masahiro, the book should serve as "the motto of good governance" for the Japanese emperor and prime minister.

◀ Modern business guru Mr. Kazuo Inamori also regards *Liao Fan's Four Lessons* as the classic that shaped his values and goals of life. He recalled that only after having come across Liao Fan's Four Lessons did he really understand his life's purpose and the ways of changing his destiny since he had set up Kyocera Corporation.

一切福田不離方寸從心而覓感無
不通求在我不獨得道德仁義亦
得功名富貴內外雙得是求有
益於得也若不返躬內省而徒
向外馳求則求之有道而得之
有命矣內外雙失故無益

了凡立命說

淨空學

八月十二日



*All merits and good fortune come from the few inches where our mind is located.
Everything can be sought from within and no request is beyond our mind's reach.*

*When I seek to gain not for myself but for all others, then morality,
virtues, benevolence, and honor as well as wealth and
position will naturally come to me. Such a request is beneficial.*

*When we ignore our mind and seek everything outside us, even when we follow
all the honorable paths and have gained what we sought and were destined to
receive, we will lose our way both within and without.*

Such a request is not beneficial.

(Extrapolated from Liaofan's Four Lessons)

Chin Kung learned at August 12th

to teach offspring of his clan. Mr. Liao Fan's "Four Lessons" include: Learning to Create Destiny; Ways to Reform; Ways to Cultivate Goodness; Benefits of the Virtue of Humility.

Towards the end of the Qing dynasty and the beginning of the new China, Patriarch Yin Guang highly recommended this book; hence it became quite widely read and was passed down to future generations. It has become the classic reading on changing one's destiny through practicing kindness and charity. Patriarch Yin Guang says in his preface for the book, "The four teachings of Yuan Liao Fan for his children were very well written and highly readable. Being replete with wise words, readers will find it very inspiring. After reading the book, one would be encouraged to take immediate action to follow his example, to move towards good fortune and prosperity. It indeed provides us effective approaches to a better life by creating a good destiny both for each individual and for our society".

Mr. Masahiro Yasuoka, a Japanese sinologist, also highly recommended *Liao Fan's Four Lessons*, and said that it is "the greatest learning about the drive behind life". According to Mr. Masahiro, the book should serve as "the motto of good governance" for the Japanese emperor and prime minister, and it deserves everyone to it read carefully and repeatedly. In addition, the modern business guru Mr. Kazuo Inamori also regards it as the classic that shaped his values and goals of life. He recalled that only after having come across *Liao Fan's Four Lessons* did he really understand his life's purpose and the ways of changing his destiny since he had set up Kyocera Corporation.

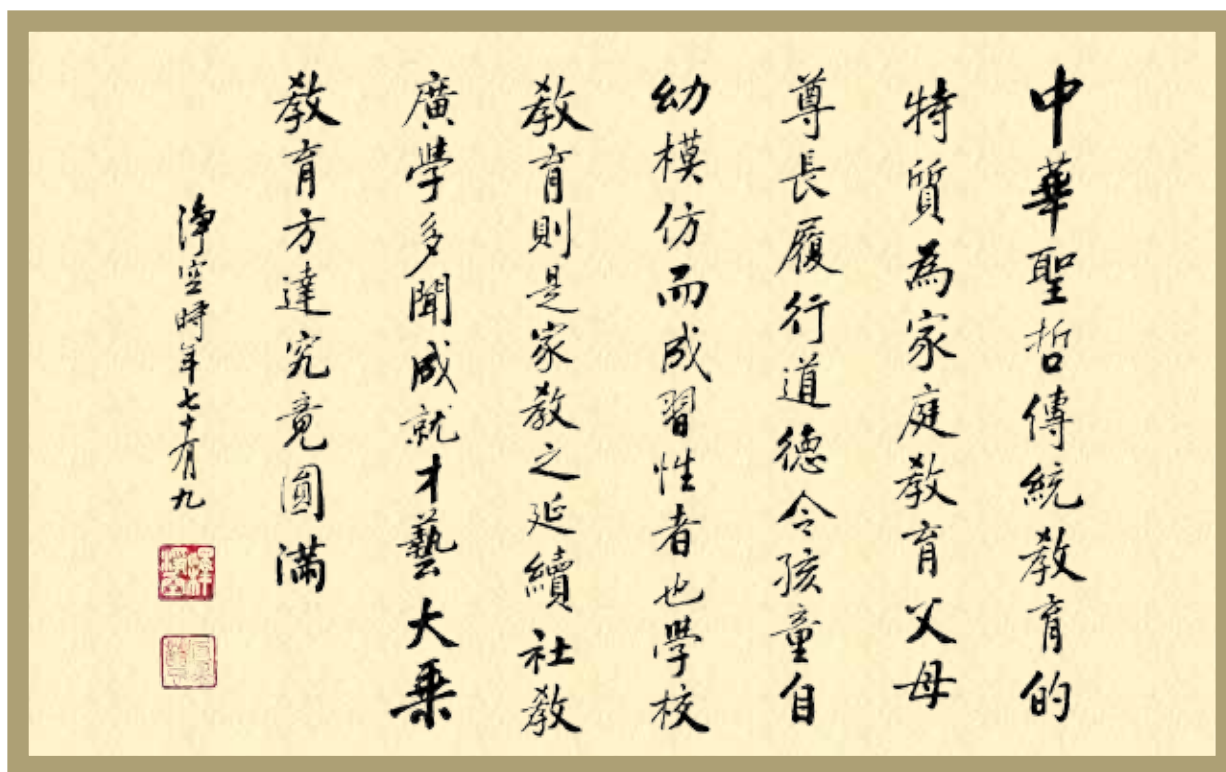
Liao Fan's Four Lessons was the first book that Venerable Master Chin Kung read after learning about Buddhism, and it has had a life-long influence on him. During previous decades, he gave many talks on it, and explained in detail the principles and logic of changing one's destiny. As a result, the book has been widely read both in China and overseas.

C. "The Outlines of Family Education" listed in *Xu's Genealogy – Cultivating Great Virtues at Home*.

The population bearing the surname of Xu ranks eleventh among the most popular surnames in China. Xu's clans are found in many places such as Shandong, Zhejiang, Anhui, Henan, and so on. Of all of the ancient genealogy that survives today is the *Genealogy of Xu's Clan in Qian Chuan*, a region in Anhui Province of China. It comprises thirty-three bound volumes, and up to the present, has been revised seven times. The first part of the *genealogy* recorded that the family history could be traced back 4500 years ago, and up to now, there



Huangdi was the common forefather of all Chinese.



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.

have been 136 generations of descendants from *Huangdi*, a legendary sagacious king in ancient China who was regarded as one of the greatest forefathers of China. It was recorded that *Huangdi* had twenty-five sons, and Xu was the descendant of his second son Chang Yi, the offspring of *Huangdi* and Queen Luo Zhu. The genealogical records of the Xu's clan are impressively clear and traceable. Tracing the family tree back to its origin shows that Chinese, though bearing different surnames, were originally from the same forefather. Therefore, all Chinese belong to the same family. He who loves his family will love his country; he who loves his country will also love mankind.

The outlines of regulations and teachings listed in genealogy are the principles of being a good person, the

wisdom of leading a successful family life, and the practices of these guidelines, which are very valuable and inspiring for everyone. In Xu's *Genealogy*, it was inscribed with "*Twenty-two Family Regulations and Teachings (with Four Additions)*", "*The Imperial Teachings of Emperor Taizu of the Ming Dynasty*" and so on, some of which I respectfully quote as follows:

- I. The relationship between leaders and subordinates is akin to that of heaven and earth; hence subordinates should do their best to fulfill his duty. The natural bonds between parents and children require us to be dutiful children who love and honor our parents.
- II. A family starts with a husband and wife who bring children into this world and shape their personalities.

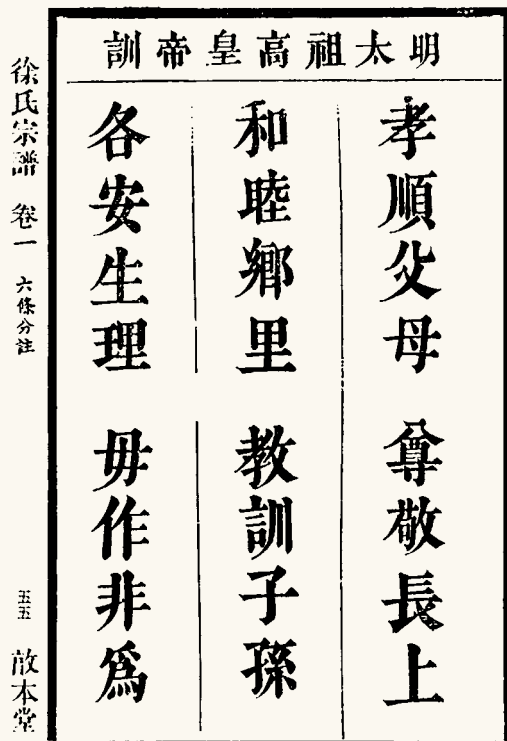
Therefore, the interaction between husband and wife has far-reaching consequences on our society. Husband and wife should fulfill their distinctive family duties and cultivate the virtue of righteousness. They should establish a good rapport at home and treat each other with sincere respect.

- III. All prosperous clans, without exception, spring from couples who have good rapport and where families' members are harmonious and supportive of each other.
- IV. Teach children to behave in a gentle and deliberate manner, make them obedient and let them live in harmony. Do not allow them to tease, mock, or pester. At the age of four or five years old, children should be taught to be humble,

respectful, modest and always willing to accept, so that they will become diligent students who can concentrate on what they are learning. Children should have an air of gentility and calmness so that they can avoid being disrespectful and disobedient. Be strict to those who fail to respect elders and seniors, make sure that they can correct themselves immediately.

- V. There are five ethical relationships in the world (i.e. the natural bonds between parents and children, the righteousness between leaders and subordinates, the distinctive family duties between husbands and wives, the proper order among siblings and the trustworthiness among friends and peers). One relies on teachers and friends to be a wise person. So how can one disrespect their teachers and friends? Since everyone learns from teachers and friends, you should respect them and hold them in high regards throughout your life.

- VI. There are distinctive family duties between husbands and wives, which is crucial in social ethics and morality, fundamental in the prosperity of a clan. A couple's duty lies in inheriting the great tradition of worshiping ancestors and practicing their forefathers' teachings so that the children can be taught properly, which is essential in a society of rites and propriety. Therefore, to seek a marital relationship, first and foremost, one should look for



"The Imperial Edicts of Emperor Taizu of Ming Dynasty" in the *Genealogy of Xu's Clan*.

a spouse with virtues. The next consideration is good family education and training. Only a person from honest, kind and courteous families should be considered.

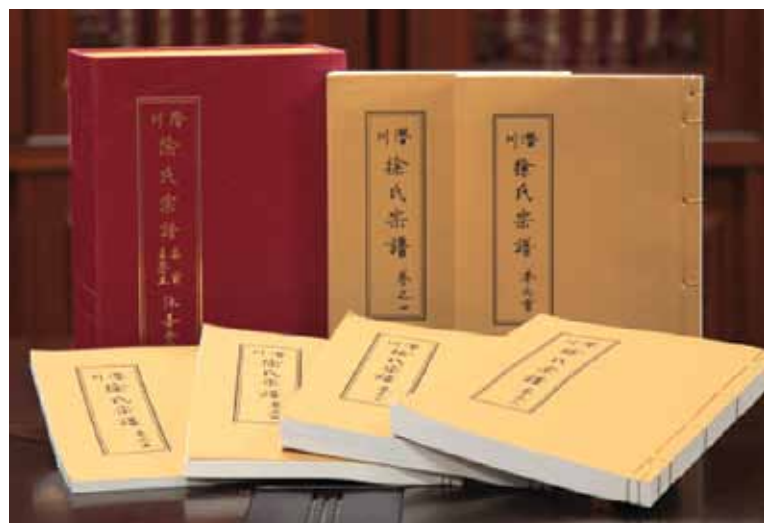
- VII. Be careful with our family business for it is the source of our livelihood; being diligent and frugal with our daily expenses, for this ensures that our family business is sustainable.
- VIII. For elders who are over sixty years old, who are poor, and with no family in the clan, the head of the clan shall provide a subsistence allowance of \$1000 each.

It was inscribed in *Xu's Genealogy* the teachings of the first emperor of the Ming dynasty as follows: "Be filial to parents, respectful to people who are older than you and who are above you in station; maintain a harmonious relationship with your neighbors, teach and educate your offspring; be contented with what one is endowed with; and do not do anything unjust". This is further elaborated in the *Annotation of the Six Rules*: Being human, nothing is more important than being filial to and honoring your parents. *The Law of the Qing Dynasty* stipulates that "he who disobeys the teaching of his parents or grandparents or fails to support them is to be caned one-hundred times". "Offspring found scolding their parents or the parents-in-law, grandparents-in-law, or found beating them, or killing them should be sentenced to capital punishment". "Children found deliberately going against the teaching of their parents or grandparents are to be caned one-hundred

times. "Such strict ordinances kept everyone filial to their parents throughout the life.

D. Family Teachings of the Qians: Paragon of family teachings that cultivated many talents

In the history of the Qian clan of Wu Xi in China, they have records of having cultivated many outstanding talents and leaders. Some of the most acknowledged are: Lord Qian Liu (AD 852-932) of the Kingdom Wuyue, a famous scholar on phonology and annotation of classics in the Qing dynasty, Qian Da Xin (AD 1728-1804); the gifted scholar Qian Zhongshu (AD 1910-1998), who is acclaimed to be the last of the intelligentsia in China, a scholar of Chinese classics Qian Mu (1895-1990); and the list can go on. Why have they cultivated so many outstanding talents of their times for so many generations? What is their secret of success? It will have to be attributed to the tradition of good family education in the Qian clan.



Genealogy of Xu's Clan traced the family tree back to its origin which showed that Chinese, though bearing different surnames, were originally from the same forefather. Therefore, all Chinese belong to the same family.

On tracing Qian's genealogy, it can be observed that the *"The Teachings of Lord Wusu"* and *"The Outline of Family Education Principles in Qian's Clan"* have played an important role in character building and achievement of brilliant virtues for over a thousand years in the clan. They have formed a family tradition of respecting knowledge and promoting learning, cultivating talents as well as virtues. The outline includes, "Fulfill the family duties and being responsible to our country"; "Agreeable among siblings, in harmony with all members of the family"; "Those who read the classics will have an in-depth grounding; those who read history will develop wise analysis; those who can write well will have prolific publications, and those who build on virtues and charity will have great blessings", etc., which have become paragons of family education.

Members of Qian's clan tended to place great importance on education. There are many lines of wisdom such as, "Even if ancestors are far removed from us, we should offer sacrifices with reverence. Even if your children are slow-witted, you should still instruct them in the Confucian classics"; "When becoming well-off, one should shoulder more social responsibilities by providing free-education for children, donating farm lands for funding charity of supporting the poor members in the clan and destitute neighbors"; "Rich members in our clan should relieve famine by providing food or congee free to anyone in need". Furthermore, it has been stipulated that certain portions of the family income generated from land and agricultural products should be used on education.

These wise words have made it possible for the clan to realize lasting posterity for more than one thousand years. Like many big families in ancient China, Qians have shouldered the responsibility of supporting the underprivileged including widows, orphans, and single seniors both in the clan and in the community. In all, for more than one thousand years, the Qians in Wuxi County in southern China have fully realized the valuable traditions of loving each other, helping each other, living in peace and harmony in traditional big families.

In the Qian's family teachings, there are many maxims, sayings of the sages, and memorable quotations that are still valid, worth learning, touching and edifying in today's world:

"Your private intentions should not be offensive to Heaven and Earth, and none of your words or behavior should put you to shame before ancient sages".

"Do not pursue any interests that benefit only yourself, and do your best to pursue interests that benefit the public. The short-term benefit is good, but it will be better if you are looking for the future benefit that is for many generations to come".

"In selecting a daughter-in-law, you should look for a virtuous lady, and should not take a dowry into account; in selecting a son-in-law, you should look for a good man, and not take wealth into account".

The family teachings have considerable and far-reaching influence on the offspring and posterity. They are invaluable treasures and lessons our ancestors have passed onto us.



children's development, and hence are of utmost importance.

In *"The Teachings of Wen's Mother"*, Lady Lu was quoted as very patiently and repetitively teaching her son as follows:

E. *The Teachings of Wen's Mother to her Children: Efforts made by a good mother will finally pay off*

The *"Teachings of Wen's Mother"* was written and compiled by the sagacious scholar Wen Huang towards the end of the Ming dynasty; it documented his mother's teachings to him. The book includes maintaining inheritance and family, teachings about the virtuous roles of a female, and the education of children and so on. It passed on the wisdom and deep philosophy of equipping oneself to realize one's potential and maintaining a good family based on her personal experience. It still rings true as indicated in the preface, "The ancestors' teachings I recounted in this book are what my mother (Lady Lu) taught me both in words and by example. Indeed, these are good family teachings and traditions, and the great efforts of a good mother will pay off". We can see that a mother's teachings by words and by example have far-reaching effects on her

- I. Your great grandmother once warned your grandfather saying, "Even if you should suffer from poverty, hunger and coldness, remember that you should never abandon the assets and foundation that your ancestors passed onto you.
- II. If you do not wish to attend ancestral worship ceremonies, or weddings, or funeral services because you are financially poor off, then you are so lost in poverty that you do not know how to get back. If you stop attending ancestral worship ceremonies, you have cut off your ties with your ancestors. If you stop attending weddings or funeral services, you have cut off your social ties with relatives. Such a person is called a "Lonely Single"; even Heaven will not give them their blessings.
- III. When you head and run the family, finish one or two things which were considered important by your ancestors, even though they were left unfinished. When you become an official, do one or two projects which are considered important to the community but yet not achieved. This is what is considered a feat befitting a man, rather than just enjoying high rank and substantial income.

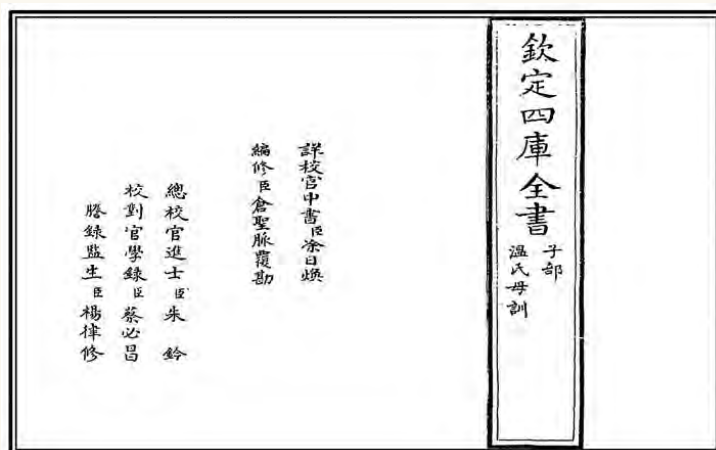


The tomb of Lord Qian Liu (852-932 AD). He was the founder of the Kingdom of Wuyue (907-978 AD).

- IV. Do not pursue wealth and prosperity. As the saying goes, one should take life easy. There is no limit in your quest for wealth. Even if you are a millionaire, if you are an extravagant spendthrift, there will be a day when you become financially tight and poor.

The teachings and admonishment in *“Teachings of Wen’s Mother”* fully reflect Lady Lu’s great virtues and kind-hearted guidance. Its author Wen Huang, alias Yu Shi, who was born in Wu Cheng, was a scholar that passed the county examination during the last Ming Emperor Chong Zhen’s reign. He was posted in Hui Zhou. When the city was besieged by the Qing army, he refused to surrender and his whole family faced certain death. He was remembered for his integrity and unswerving loyalty which sprang from his mother’s excellent teachings.

In the books of *“Comprehensive Collection of Four Vaults”* and *“Five Rules from Heritage”*, *“Teachings for Daughters from Heritage”*, the *“Teachings of Wen’s Mother”* was included. In the remarks made in *“Abstracts of the Comprehensive Collection of Four Vaults”*, the *“Teachings of Wen’s Mother”* was given high acclaim. One knows from the book that there was genuinely unfailing support and counsel for each other in the family. The fact that they were able to maintain composure in face of catastrophe shows that the teachings were not empty claims; they were so deeply ingrained that they lived up to them. Mr. Chen Hongmou (1696-1771) in his remarks on the *“Ancestor’s Teachings for Daughters”*, *“Although ‘Teachings of Wen’s Mother’ were couched in everyday language, it, however, offered short, succinct and comprehensive advice and counsel on building one’s character and treating others, and ways in running a family and responding to situations. One knows every word is drawn from a wealth of experience, which makes the book highly readable and worth re-reading”*.



The Teachings of Wen’s Mother to her Children was given high acclaim. It offered short, succinct and comprehensive advice and counsel on building one’s character and treating others, and ways in running a family and responding to situations. It shows that efforts made by a good mother will finally pay off.



The portrait of Emperor Kang Xi (1654-1722)

F. *Maxims from Courtyard Teachings*— Education for the princes displaying kingly love

A famous minister in the late Qing dynasty, Zeng Guofan, was also known for having provided good family teachings to his sons. The two books on family teachings that he highly recommended were “*Maxims from Courtyard Teachings*” by Qing Emperor Kang Xi (1654-1722) and “*Teachings of Wisdom and Maxims from the Study*” by the high scholar Zhang Ying, who was the Minister of Rites in Emperor Kang Xi’s reign. Zhang Ying was the father of Zhang Tingyu. Both father and son became prime

minister. Zhang Ying wrote in the “*Teachings of Wisdom and Maxims from the Study*,” “Parents love their sons. The first thing they wish for them is health and peace, the second is fame, and the third is for them to be able to keep their family”. He has indeed expressed the common wishes of all parents on earth.

The “*Teachings of Wisdom and Maxims from the Study*” is the family teaching of a prime minister, whereas “*Maxims from Courtyard Teachings*” is the family teaching of loyal families. The book was composed by Emperor Kang Xi, and recorded by Emperor Yong Zheng. It has far reaching

effects leading up to the prosperous reigns of three consecutive emperors in the Qing dynasty (i.e. Emperors Kang Xi, Yong Zheng and Qian Long). Emperor Kang Xi said he often thought of the great responsibility bestowed upon him by his ancestors, hence he placed great importance on education of the princes. He realized the importance of proper education for the princes which would begin from the early stages of life, and his strict family education allowed no negligence or lax attitude. He often personally supervised his sons' studies, reflecting his great love for them as a father. French missionary Joachim Bouvet saw how Emperor Kang Xi taught his sons, he later on reported to King Louis the Fourteenth, "The Chinese Emperor educated his princes by showing them a good example, which is the best model of fatherly love that is well worth respecting".

In the *"Maxims from Courtyard Teachings"*, Emperor Kang Xi taught the princes patiently in detail a comprehensive range of things. For an example, "A benevolent person treats all beings as one, with no differentiation". Hence his heart is always permeating with compassion, and he is able to treat everyone and everything around him with a joyful attitude, which will bring blessings to replete his life with bliss and auspices. He quoted from the *"Treatise of Cause and Effect"*: "In life, when one harbors just one kind thought, even though it has not yet been transformed into action, the god of good fortune has already followed him. In life, when one harbors one evil thought, even though no evil has been done, the god of misfortune has already followed him". How true it is indeed! Emperor Kang Xi

once said in the *"Maxims from Courtyard Teachings"* that there is nothing that one cannot tide over in life, "Hold it down for a while and it will come to past". He also said one must study the *I Ching (The Book of Change)* "because it contains the ways of understanding the common people and setting up teachings for them, and it is useful for cultivating virtues and empathizing sentiments", that is beneficial for governing the country.

Parents, in their love for their children, tend to think far ahead for them. The personal teachings of Kang Xi, both in words and by example, have cultivated two

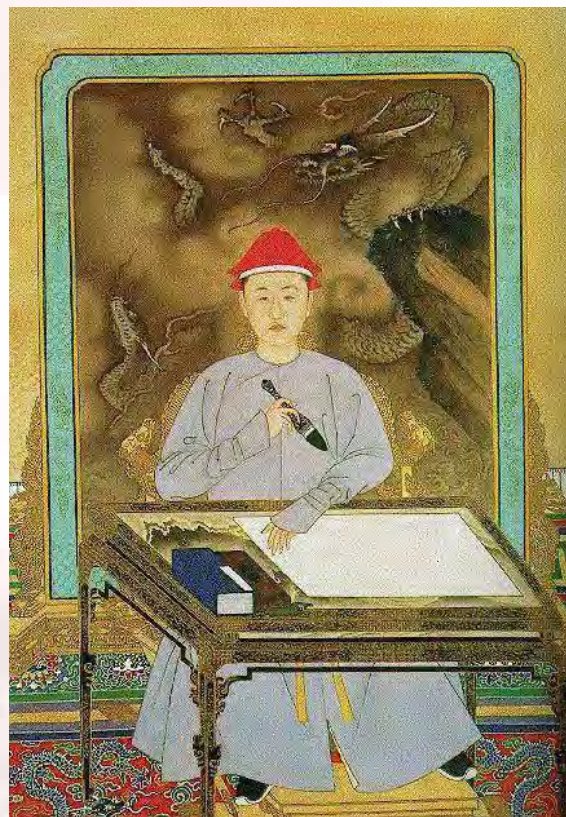


Emperor Yong Zheng was a diligent wise emperor during the heydays of Qing dynasty. His father, Emperor Kang Xi taught him very well at home, so Emperor Yong Zheng recorded his father's teachings in the *Maxims from Courtyard Teachings*.

great successors -- Emperors Yong Zheng and Qian Long, creating the prosperous reigns of Kang Xi and Qian Long.

From the examples cited above, one can see that Chinese people place great importance on family education. The fact that these descendants of China have been able to stand strong after surviving several thousand years of history can be attributed to the family education that they have been keeping in mind and have passed down from generation to generation. These ancestral teachings are all based on the teachings of the sages including the Five Cardinal Relationships, Four Anchors and Eight Virtues.

Today, Chairman Xi further emphasized the need to “carry forward good traditional Chinese family virtues”. It is an excellent advice for promoting ancestral virtues. As Chinese descendants, we should revive our great tradition, assume the teachings of our ancestors, promote them, and pass on the invaluable heritage to our future generations. It's only then can we be qualified offspring of our forefathers who were so compassionate that bestowed upon us the teachings of wisdom with great patience in order to open a bright future for us.



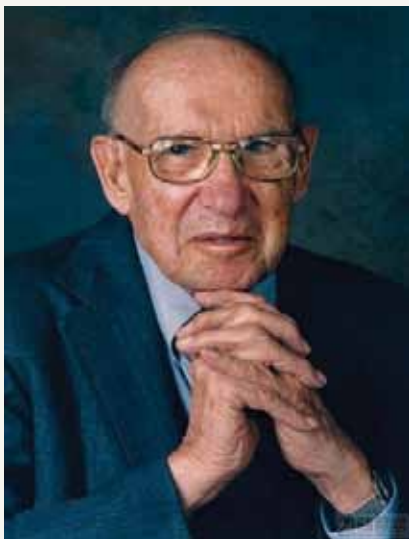
The princes of royal families in Qing dynasty went to royal school at 5:00 in the morning and went back at 3:00 in the afternoon.

Being a Leader with Love and Wisdom: Applying Chinese Ancient Philosophy to Corporate Management

■ *The Promoting Happiness Department,
Good-Ark Electronics Co., Ltd*

Preface

Peter Drucker, a renowned leader in management philosophy, reflected upon his life and revealed that he was interested in studying companies and their management styles as he was conscious of the fact that business organizations are replacing conventional villages and tribal groups as the organic communities in an industrialized society. So it is business organizations that effectively unite individuals with the communities and the societies.



Peter Drucker, a renowned leader in management philosophy, reflected upon his life and revealed that he was interested in studying companies and their management styles because he had noticed that, since modern society is organized around large institutions, its major components should be business organizations, rather than villages and tribal groups in the past. Therefore, it is business organizations that effectively unite individuals with communities and societies.

What is the key to becoming an “organic community” in an industrialised society? And how can such a community serve as a backbone in the development of long-term social stability? There is no better solution than that of building a “family-based management system” that puts traditional culture into practice.

For five thousand years, the big families, or clans, have played as the backbone of China’s social stability and unity as they

have personified the management philosophy of ancient Chinese culture. There has been a wealth of research carried out by modern historians and anthropologists on the patriarchal clans (or lineages) that have proliferated in traditional Chinese society, especially during the past five centuries. This



proves that the values embodied in the “family code of conduct” are significant because they have achieved both effective corporate management and sustainable social development.

Through blood relations, a big traditional Chinese family was able to unite hundreds or even thousands of family members. A patriarchal clan is likened to a small society which shoulders the responsibilities of that include nurturing the young and caring for the old (elderly care and child care), infrastructure construction, social security as well as providing school educations. The British scholar Maurice

Freedman described “a clan” as “a corporate group”; in other words, modern business enterprises essentially share many similarities with China’s traditional patriarchal clan.

Following the abolishment of China’s monarchy, business enterprises became the nation’s mainstay due to the rise of commercial society. In the past, traditional extended families shouldered two main social responsibilities, that of nurturing the young and caring for the elderly; it was one’s first duty and a lifelong one. Now, nuclear families rely on business enterprises for survival. Although it may seem difficult



An enterprise that truly benefits and contributes to society will receive support from all aspects of society in return, thereby winning market share and moneymaking is just a natural result. An enterprise that implements the concept of “family culture” will give priority to its employees’ happiness and clients’ satisfaction through the teaching of traditional Chinese values and wisdom.

to restore the structure of a traditional family in a commercial society, it can be achieved through benevolence and morality. A business enterprise can inherit the spirit, purpose, ethics and even the scholarly teachings of a traditional family by engaging family values to transform, educate, and benefit. In this way, the purpose and personal happiness of the individual are reoriented to an altruistic goal of pursuing the happiness for the public, laying a foundation for world harmony and social stability.

Comparable to a traditional family, an enterprise that puts “family culture” at the heart of its business management will focus on putting sages’ teachings into practice through the education of values and virtues, so as to better serve others, save natural resources and establish a good role model for society. When ethical concerns take precedence over moneymaking, profits will come naturally to the enterprise without deliberate pursuit, like a tree bearing an abundance of fruit. As the *Great Learning* states, “With virtue, one wins subordinates; with subordinates, a territory will take shape; with a territory, revenue will be generated; with the revenue, one will have the resources for the welfare of the public. Thus moral qualities are the foundation of a nation. Wealth is but the means”. An enterprise that truly benefits and contributes to society (i.e. “virtue”) will receive support

from all aspects of society in return (i.e. “subordinates”), thereby winning market share (i.e. “the territory”) and moneymaking is just a natural result (i.e. “the revenue”). An enterprise that implements the concept of “family culture” will give priority to its employees’ happiness and clients’ satisfaction (i.e. “the virtue of operating an enterprise”) through the teaching of traditional Chinese values and wisdom (i.e. moral qualities).

Suzhou Good-Ark Electronics Co., Ltd. advocates traditional Chinese “family culture” as the ideal approach to manage its company. Good-Ark attaches great importance to moral education; its fulltime staff would often take turns attending classes on the sages’ teachings concerning morality, ethics and the law of cause and effect. Classes run all year round even if it means sacrificing business and profits. This enterprise truly demonstrates the act of giving wealth, enlightening others of the truth of life and universe and showing benevolence as taught in Buddhism. Moreover, every day at lunch, videos are broadcast via CCTV on stories and methods to practice the core values of traditional Chinese culture, such as the Five Cardinal Relationships¹, the Five Virtues², the Four Anchors³ and the Eight Virtues⁴. Thus, learning and teaching at Good-Ark is never-ending.

1 The Five Cardinal Relationships are: 1) The loving relationship between parent and child; 2) Loyalty and fairness between leader and subordinate; 3) Distinct responsibilities between husband and wife; 4) Order between senior and junior; 5) Trust among friends.

2 The Five Virtues are benevolence, honor, courtesy, wisdom, and trust.

3 The Four Anchors are courtesy, honor, integrity and shame.

4 The Eight Virtues are:

filial piety, sibling love, loyalty, trust, benevolence, love, harmony and peace.

Good-Ark places moral education as its foremost priority. This education of traditional culture includes the twelve virtues of honouring one's parents, fraternity, loyalty, trustworthiness, propriety, righteousness, integrity, sense of shame, benevolence, love, peace and harmony. Good-Ark has successfully implemented and practiced these values. Having gained considerable experience and achieved good results that it wishes to share, its management style has become a role model for enterprises in China and abroad. Suzhou Good-Ark has proven to the world that a management system based on traditional culture leads to positive results and outstanding staff performance. Such a system is clearly not only applicable to one culture but exemplifies a universally effective model for all. A thriving and prosperous world, as well as harmony among people, could be achieved if more and more enterprises around the globe would practice the concept of "family culture" in their respective organizations.

I. Incorporating Traditional "Family Culture" in Corporate Management System

Suzhou Good-Ark Electronics Co., Ltd. is a publically-listed company in China that manufactures semiconductor components. Good-Ark prioritizes the happiness of its employees as their number one goal. The company motto states that "the value of a business enterprise is measured by the happiness of its staff and the appreciation shown by its customers".

In 2009, it proposed "the building of a happy enterprise" based on traditional fam-

ily culture. Eight modules were identified as its foundation—Humanistic Care, Humanistic Education, Green Enterprise, Health Maintenance, Philanthropy, Volunteer Programs, Humanistic Documentation and Moral Responsibilities. By 2013, Good-Ark had created a Chinese management system based on the notion of family culture.

Within the eight modules, humanistic care is the foundation and the first step toward building a family culture embodied in a happy enterprise. In today's society where trust is visibly lacking, it is essential that we build trust among employees, treat them even better than our own children, and live up to our aspirations as their "parents".

Mr. Wu Nianbo, founder and chairman of Good-Ark, believes that every employee should be given full trust in the manner in which parents trust their children and think about their children in a positive way. So for that reason, Wu abolished the regulations that punishing wrongdoers because it goes against the concept of family culture that upholds "every family member should be respected and trusted".

Therefore, after family culture was set into motion, the 2,300 employees of Good-Ark no longer needed to record their arrival and departure time, and the punch card machines became "relics of history". As the result, every staff member is happy to know that he/she is well respected and trusted.

In the book *The Governing Principles of Ancient China*, under the section titled "Caring for the People", it states, "Good 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, those in leadership positions have three roles to play; namely, that of a leader, parent and teacher. Their attentiveness to the roles they play motivate employees to become responsible above and beyond their normal duties.

Once a philosophy of caring and sincerity gave rise to a healthy company culture, Good-Ark began to encourage middle-level managers to learn traditional virtues and wisdom and mold them into influential team leaders. The hope is that by receiving continuous teachings of the sages, each one will become filial at home and a person of virtue and integrity that will make a difference both in their private life and in the public sphere. To have such wise and virtuous leaders will undoubtedly help the company achieve great success. Leaders are like the elders of a family who respect, love, help, and take care of their subordinates, providing them with a sense of belonging and harmony, and enabling them to treat one another like family members. This supportive working environment allows staff to feel at ease so they can wholeheartedly dedicate themselves to their job.

II. "Family-Based Management System" Proved to Be Effective and Sustainable

Mr. Wu Nianbo, chairman of Good-Ark, once immersed himself in the thinking of western management theory. After graduating with an MBA from the United States, he then engaged in the study of an DBA in the U.K. Wu is considered very familiar with the concept, method and experience of

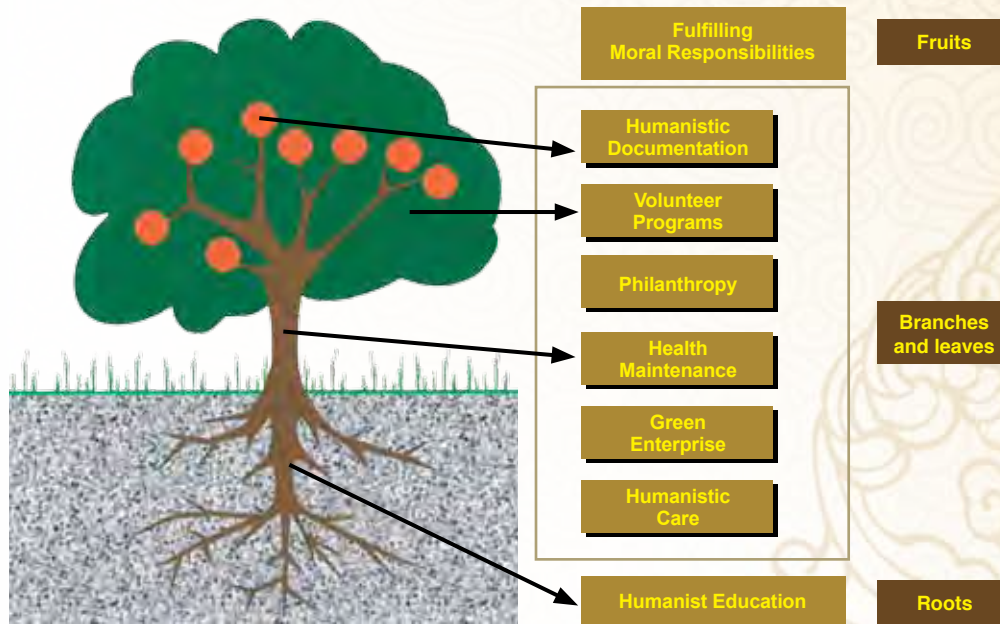
modern business management of the West.

However, upon establishing Suzhou Good-Ark Electronics, Wu decided to put family culture at the heart of its business management, a significant element in Chinese philosophy. This transformation illustrates not only that the concept of family culture based business model is still a feasible method in today's society, but it is also effective and time-honored.

On 14 January 2015, at St. Thomas Aquinas University's invitation, Mr. Wu participated in the Enterprise Management Seminar in New York. He introduced his business management system to the university professors and partners that is based on the notion of traditional family culture and shared the successful results this system has brought to Suzhou Good-Ark Electronics. Every one present at the seminar was deeply moved and showed exceptional recognition and respect towards Mr. Wu's proposal of "Incorporating Traditional Culture in Management System to Increase Enterprise Vitality".

Dr. Michael Magee, President of Positive Medicine Inc., noticed that Mr. Wu's tireless promotion of traditional beliefs of a "family code of conduct" and family values have also influenced his employees' life at home. They were able to serve their parents dutifully, respect their husband or wife and take good care of their children. Through the practice of traditional values at work, the staff at Good-Ark obtained a sense of security. This method was highly admired by Dr. Michael Magee because it was only with such a mind can employees rise to their strengths, and hence bring

“Family-based management system” (“Happy Enterprise”) is composed of eight modules, including Humanistic Care, Humanistic Education, Green Enterprise, Health Maintenance, Philanthropy, Volunteer Programs, Humanistic Documentation and Moral Responsibilities.



1 Humanistic Care

Establishing Funds for Supporting the Employees in Need and the Welfare of Supervisors, Pregnant Employees' Welfare, Happy Lunchtime, Volunteer Transportation Services, Happy Hair-cut Saloon

2 Humanistic Education

Teachings of Saints and Sages, Lectures on Rites and Proper Conducts, Giving our Parents a Call Regularly, Sharing a Good Saying, Book Club, Birthday Party

3 Green Enterprise

Environmental-friendly Product Design, Environmental-friendly Material Purchasing, Environmental-friendly Manufacturing and Marketing

4 Health Maintenance

Providing “Happy Clinic” Services, Preparing a Health Care Record for Every Employee, Providing Lectures on Healthy Life

5 Philanthropy

Caring for Mentally Retarded Children, Caring for the Aged Citizens, Serving the Community, Caring for the Disadvantaged

6 Volunteer Programs

Volunteer Training, Volunteer Day, Volunteer Passports, Volunteer Uniforms and Badges, Volunteer Regulations

7 Humanistic Documentation

By documenting the good deeds in words, pictures and videos, we have recorded the history of our happy enterprise, which will serve as valuable references for followers to adopt the “Family-based management system”.

8 Fulfilling Moral Responsibilities

Being Mindful of Reverence, Good Management, Reducing Half of the Cost and Doubling the Sales Volume, “I Love My Equipment” Campaign, Voicing Your Valuable Suggestion, Sign Your Signatures on the Spot.

benefits to their family, workplace and the wider community. The peace of mind will in turn help the enterprise sustain stable and lasting development.

According to Mr. Wu, "The value of an enterprise is measured by the happiness of its staff and the appreciation shown by its customers. Business enterprise is an important driving force for the development of modern society and has become the backbone of the community. Before we reach for the ideal of a harmonious society, we should endeavor to shoulder the social responsibilities to build more role models of happy enterprise as well as establishing environment-friendly enterprises. If this can be achieved, then we will realize the dream of a harmonious world that serves the common interests of all people".

Employees' happiness and sense of security comes from the teachings of morality and virtue, such teaching can rectify one's false thoughts so that correct values are followed. Within the correct words and actions, lies one's happiness and welfare. Classical Chinese text reads, "The moral law is the law of nature from which we cannot for one instant deviate". It is also said that "those who follow the correct path (the law of nature) will be awakened to the virtues within". Therefore ethics and morals are not used to restrain people, but to help us return to a natural and healthy state; both the body and soul will benefit as a matter of course. Growth of the spiritual mind will enable us to become men of virtue thereby making greater contributions to our family and society. On the other hand, material gain indicates an increase in wealth and positive growth in assets.

Many entrepreneurs, who have already visited Good-Ark, unanimously felt that it is more of a school than a public listed company. Mr. Wu stated, "The key to operating a business based on traditional family culture is to transform the company into a so-called school that puts family values and family principles into practice. Therefore the teaching of sages is the foundation to achieving effective management that can generate positive growth.

The sages' teachings concern consists of three main areas; namely morality, ethics and the law of cause and effect. The Five Cardinal Relationships tells us that, "the loving relationship between parents and children is natural; there are distinct responsibilities for husband and wife in a family; leaders shall be benevolent, subordinates shall be loyal; there exists a natural order between seniors and the young; and there should be trust between friends". Honoring one's parents, fraternity, loyalty, trustworthiness, propriety, righteousness, integrity, a sense of shame, benevolence, love, peace and harmony are the main elements of moral education.

If a person is dutiful to their parents and respects their brothers and sisters, then they are not likely to offend their superior in the workplace, let alone commit wrongdoings. Thus, one who knows their fundamental duties of filial piety and fraternity will genuinely consider the needs of others and accomplish all tasks given. As stated in the *Great Learning*, "From the Son of Heaven down to the common man, the cultivation of personal life is the foundation for all".

Over the years, Mr. Wu has tirelessly

devoted himself to his enterprise, endeavoring to integrate the traditional culture of allegiance, being dutiful to parents, kindness and fraternity into the practice of family culture in the enterprise. He perseveres in the principle of treating every executive and staff member as family. Educating his employees through the classics of Chinese sages, he encourages everyone to undertake moral responsibilities and be willing to make contributions to society. So a happy enterprise can shape their staff into citizens who become capable of shouldering social responsibilities and this eventually brings about a prosperous world where people can live in harmony and countries can thrive. This is the common vision of Eastern and Western advocates of corporate social responsibility.

Correcting one's faults and cultivating innate goodness is the principle and objective of traditional cultural education. In this way, every person can cultivate to become sages or people of moral integrity. All people can be taught to become better persons and hence have the ability to make due contributions in every position they might undertake. They do not need rules or restrictive mechanisms to keep them in check.

Mr. Wu claimed, "There is a saying, 'simplify the complex'. When staff understand the traditional value system and puts it into practice, it is possible for the company to combine a number of departments into one since the members of the various departments will cooperate very well with others, thereby fewer executives will be needed in middle-level management". Dr. George Kell, the Executive Director of Unit-

ed Nations Global Compact, believes that this type of management is the so-called 'Flat Organization' or 'Flat Management', which is highly regarded by Westerners of today. By elevating the level of authorization to employees with abilities and a sense of responsibility, the company's management structure levels off, eliminating the need for hierarchical and centralized management. In this case, the cost of management is greatly reduced and as a result profits increase substantially. By flattening management structure, a company will obviously response to changes in a efficient and resilient way.

In terms of the management ideology of traditional family culture, Mr. Wu concluded, "The goal of management is to develop self-efficiency, rather than having numerous levels of management and intricate policies to ensure a company's sustainable development". This resonates with Confucius' ideology of "Guide people by virtue, keep them in line with the rites, and they will, besides having a sense of shame, reform themselves".

III. Family culture brings about equality harmony

Good-Ark respects its staff of various cultures and religions like a family that accepts and educates children with a diversity of faiths. Last year, Margaret Mary Fitzpatrick, the president of St. Thomas Aquinas University, and Keith Darcy, chair of "The National Centre for Ethics and Social Responsibility" of St. Thomas Aquinas University, visited Suzhou for six days. After seeing Mr. Wu and the company in action, they gained insights into Good-Ark's establishment of family culture. President

Fitzpatrick and Dr. Darcy resonated greatly with Mr. Wu's business philosophy as well as the traditional teachings of the sages. They stated that they originally thought the differences in cultural backgrounds would cause conflict and confrontation; however, what was least expected was that they not only found no contradiction between the two cultures but also felt deeply that everyone could relate to the concepts of family culture, especially the love and care that family brings. Adopting family culture in managing an enterprise is to put the universal values into practices.

Traditional Chinese culture exemplifies

universal values; not only does it embrace different cultures like the vast ocean that embraces all rivers, but is also able to make them possible for local and modern societies. The practice of family culture is ultimately for the purpose of bringing benefit to others, but they begin with a reflective process of "seeking the cause within yourself" without forcing others to conform and follow. This is the Chinese way of leadership, a philosophy that Lau Tzu summarized as, "A leader is best when people barely know he exists, when his work is done, his aim fulfilled, they will say: we did it ourselves". The universality of China's traditional culture, as well as its



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philosophy and logics, explains why the teachings of the sages can be implemented in business enterprises.

It is only when individuals have a happy life and groups coexist in peace and harmony that the management of family culture can truly bring about order to the cooperation and ensure an effective management. Many people hope, that for sake of humanity, the notion of a happy enterprise will play its role in promoting the teachings of the saints and sages around the world.

Conclusion

The Chinese civilization has a rich history that features continuity which is unique among ancient civilizations in the world. Having successfully maintained its vitality throughout a history of five thousand years, Chinese civilization is still vibrant today. The continuity of this ancient civilization is not only extraordinary, but also has accumulated a wealth of cultural heritages such as wisdom, thoughts, methods and a pool of past experiences that can serve as valuable references for modern people. It is an asset that belongs not only to the Chinese but to everyone in the world.

Adopting traditional family culture through promoting the teachings of saints and sages can create true leaders and responsible, self-motivated and self-disciplined subordinates, who will eventually bring stability and harmony to their families, to the organizations they are serving, to their communities and even to the world. Chinese family culture involves myriads of aspects and it can be adopted

in every organization, company or institutions. What has happened in Good Ark's proves that "true wisdom generates real benefits". Though the ideology and social environment in the East differ greatly from those in the West, the concept of family, as well as the culture of maintaining it, can act as a bridge that facilitates cultural communication and integration of the two.

Now, we are expecting Good Ark's pioneering experiment become a valuable reference that encourage followers to benefit from promoting family culture in their business. Since everyone has a family, a good healthy family culture will be supportive to managing various kinds of organizations with different cultural backgrounds. We hope this type of management, as well as moral education of saints and sages, can foster a great unification of the world so that every cultural tradition can be fully respected and their valuable heritages can be carefully adopted to create happiness and boundless fortunes for all human beings. We are expecting a colorful world of cultural diversity where every ethnicity and race can enjoy their lives just as a thriving garden looks charmingly beautiful because flowers of various species can blossom freely in their way, and the soil that nurtures the flowers is the family culture.

你要盡心盡力愛主上帝要愛人如己這就是我對
你們的要求彼此相愛 基督教 釋淨空

愛是含忍慈祥不嫉妒不誇張
不自大不動怒忍耐凡事包容

天主教 格林多前書 釋淨空

讓彼此敵視的人重歸和好的行為比忠誠慈愛禱
告更好 伊斯蘭教 釋淨空

以智慧為母以知足為父以真誠為兄弟
他們都是你的好親人 錫克教 錫克聖典 釋淨空

稍有一些就要心滿意足要擺脫一切
過度的欲望 巴哈伊教 巴哈安拉作品集粹 釋淨空

He should be content with little, and be free from all inordinate desire.

-Gleanings From the Writings of Bahá'ulláh CXXV (US Bahá'í Publishing Trust 1990 pocket-size edition)

Make wisdom by mother, contentment thy father, and truthfulness thy brother. These are thine good relations.

-Sri Guru Granth Sahib, Page 151 (Gems of Thoughts from Guru Nanak, by Harbhajan Singh, Principal of the Shahid Sikh Missionary College, Amritsar; cited by Sardar V. Harcharan Singh, Deputy President Khalsa Diwan Malaysia)

Helping the enemies regain friendship for this is better than saying a faithful pray.

Islam

Love is always patient; love is always kind; love is never envious or arrogant with pride.... or ever get annoyed... She bears up under everything....there is no limit to her hope.

-1 Corinthians 13:4~7, The Bible (International Standard Version, 2008)

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.

Christianity

高貴的心靈是把自己奉獻給促進他人平靜快樂
即使這些人曾傷害他

印度教

釋淨空



智慧強過人間任何一種財富

祇教 智慧之靈難說

釋淨空



一個人所能做的最美妙事情就是原諒他人
的過錯

猶太教 釋淨空



慈愛萬物實踐美德利益眾生他就是最
快樂的人

佛教 釋淨空



江海所以能為百谷王者以其善下之故能
為百谷王是以聖人欲上民以其言下之欲
先民以其身後之

道教

道德經六六

釋淨空



Therefore, desiring to rule over the people. One must in one's words humble oneself before them; And, desiring to lead the people, One must, in one's person, follow behind them.

-Tao Te Ching, Chapter 66
(Transl. by D.C.Lau,
Penguin, 1963)

A person who loves all beings, practices virtuous conducts, and benefits all beings is the happiest person.

Buddhism

The most wonderful thing that one can do is to forgive others for their faults.

Judaism

Wisdom is better than wealth of every kind which is in the world.

-Menog-ī Khirad
47:6 (Transl. by
E.W.West,
from Sacred Books
of the East, volume
24, Oxford University Press, 1880)

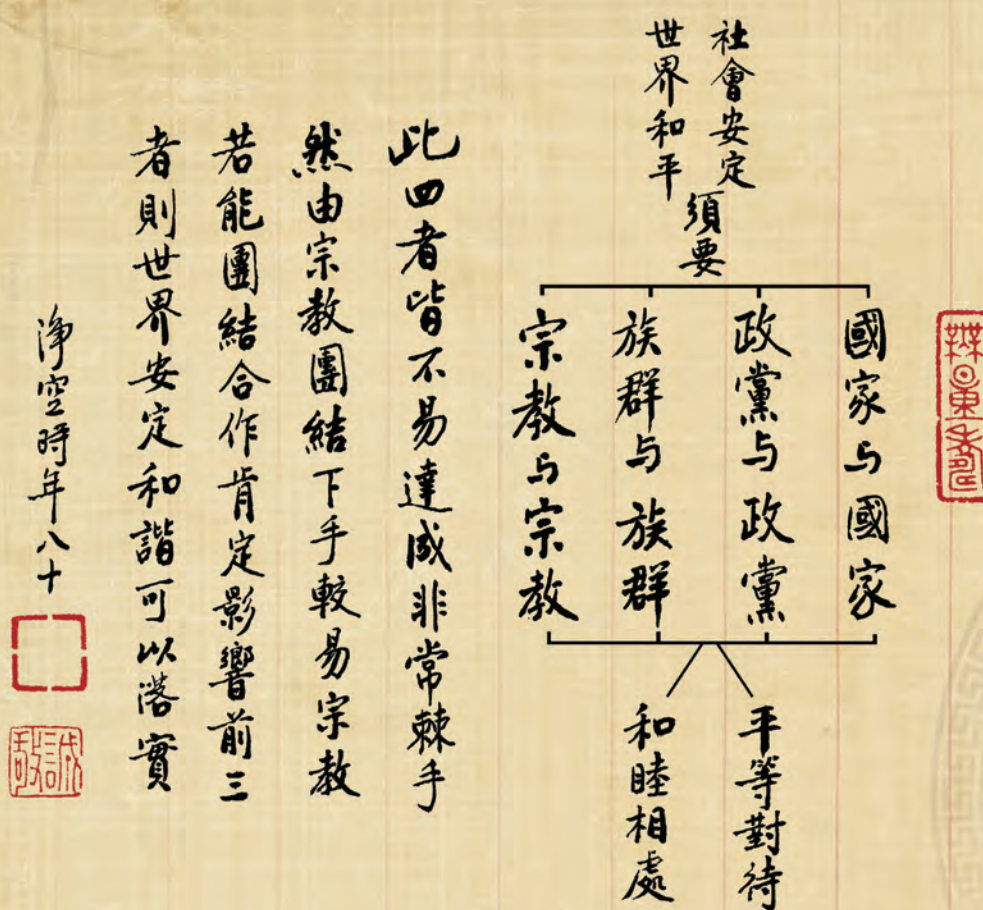
With a noble soul, one devotes himself to bringing happiness and peace to others, including those who once hurt him.

Hinduism



文化是民族的靈魂
教育是文化的生機

Culture is the soul of a nation;
Education brings life to its culture.



In order to achieve social stability and world peace,
there must be impartiality and harmonious living among nations,
among political factions, among ethnic groups, and among religions.

It is not easy to accomplish this. In fact, it is extremely difficult.
But when we begin by focusing on religious cooperation it will be easier.

If religions can come together and cooperate with one another,
then this is bound to influence nations, political factions, and ethnic groups.

In this way, world peace and harmony will be realized.

Chin Kung, at the age of eighty